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No. 23

#### WHITE VIOLETS.

"White violets, sweet violets, I bring you just a few; I gathered them this morning, While they were wet with dew; n a mossy bed, by a brooklet fed, By the side of a rock they grew."

She brought me this bunch of violets; As I look in their star-like eyes, And breathe their own sweet fragrance— Born of the woods and skies; I know who made their beauty, For I see in every line That marks their fair sweet petals, A writing all divine.

And I feel that I can read them, For the blossoms she brings to my room, Seem only a promise of something Her soul shall have in its bloom; And I ask the good Ali Father, As the leaves of her life unfold. To keep the heart of my darling As sweet as the buds I hold.

H. B. Merriam

Pen Flashes.

The Pllgrim-Peebles.

NO. 9.

Prof. Clifford, who passed on only a few years since, was one of the most learned and cultured agnostics of England. He wrote his own epitaph, and these were his words:

"I was not, and was conceived; I lived, and did a little work; I am not—and I grieve not."

Here is a superabundance of nots-blank negations. They were all that a dreary materialism had to offer. From unconsciousness we came, to mud we go. This is the history in full of materialism.

Col. Ingersoll was more advanced than Prof. Clifford. He was full of sympathy and tenderness for children, and a cordial liking for home life. Called to attend a funeral-the funeral of a lovely child-he used these words

"They who stand with breaking hearts around this little grave, must have no fear. The larger and the nobler faith in all that is, and is to be, tells us that death, even at its worst, is only perfect rest. We have no fear. We are all children of the same mother, and the same state awaits us all. We, too, have our religion, and it is this: Help for the living, hope for the dead."

These were the best possible words that he, or any agnostic, could say. Mark well, no serene trust, no knowledge; but a dim, halfvanishing "hope," that was all!

Compare these dreary words with those of Paul, "For we know"-know-"that if this house be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." How did Paul know this? He knew it because he was a Spiritualist. He had visions. He fell into the trance. He had healing gifts; and accordingly, he knew of "the spiritual body," and the future, progres-

Had I been called to stand by the grave of that dear child. I should have said, "Mourning mother, believe, trust, know that your beloved that so loved and was so loved by you Only the body, the mortal vesture is dead and encoffined. The pure, sweet spirit of your darling has risen like a rose-bud to bloom in paradise; it has been\_transplanted into the garden of the gods; lamb-like in innocence, i has been gathered into the fold of the good shepherd, cared for and loved by matronly teachers, and when you pass the crystal river, death, the white arms and hands of your loved one will be outstretched to clasp you,-blessed meeting." Sweetly sung the poet:

"The angels have need of these lovely buds, In their gardens so fair. They graft them on immortal stems, To bloom forever there."

If London has any authoritative medical newspaper, it is the "Lancet." This journal

"We have more than once directed the attention of our readers to the remarkable preserving properties of soluble glass or silicate of soda, and it is surprising that this solution is not used more generally for the preservation of eggs. It is confidently stated that a newly laid egg will keep for many months when completely immersed in a 10 per cent solution of the silicate, and will then be indistinguishable as regards appearance and taste from an absolutely fresh egg. . . We have ventured to give an explanation of this remarkable preserving effect by assuming that the soluble silicate forms a hard, glassy, impermeable mass with the lime salts in the substance of the shell, a real insoluble glass, so that the contents are literally hermetically sealed against external influences. That is a remarkable enough fact, but it is now reported that chickens have been hatched from eggs preserved for twelve months in this way. . . The recently reported success of this method, by which life would appear to be suspended, so to speak, would seem to open up many possibilities in regard to the transportation and supply of food." "We have more than once directed the at-

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tend that chickens may be hatched from eggs kept a year, a hundred or a thousand years. When in Dunedin, New Zealand, we were shown a petrified moa bird's egg, the only one known to be in existence. The skeleton of this bird stands fourteen feet high, and its eggs were fully as large as a man's head. The bird has been long extinct. But if these native Maoris had only understood the process of preserving eggs, keeping alive within them the life-principle, we might today be hatching out young mon birds in America. What an insufferable loss!

It has been claimed by spiritualistic journalists that Queen Victoria was a Spiritualist. Were there grounds for this claim? There certainly were; and among them is the undeniable fact that the illustrious Robert Owen, called the "Prophet of Lanark," wrote a letter dated April 10, 1853, to Prince Albert, which appeared in the Rational Quarterly Review, in which he expresses the opinion that these manifestations "will be interesting to Her Majesty, and to your Royal Highness." Then he says, "The disclosures made to me by the particular spirits who have professed to be communicants, have been so extraordinary, prompt and correct, that I can no longer withhold my belief in the statements which they have made to me of their identity, or of their carnest desire, through these means, to improve the character and condition of the human race." Further on in the letter relating to these spirit communications, he mentions, or refers to the "messages that he had received from fourteen seances."

This eminent socialistic reformer. Rober Owen (father of the distinguished Robert Dale Owen, whom Americans knew so well and honored) addressed a letter through Prince Albert to "Her Majesty, Queen of the British Empire," which contained the following paragraphs:

ing paragraphs:

"Highly Respected Sovereign,—
"Permit me the liberty to present to your Majesty the second number of the 'Rational Review,' which, at its conclusion, opens up subjects deeply interesting to the human race through all future time.

"I am now permitted by the spirit of your royal father, to inform your Majesty that we had two conferences, which to me have been most important and gratifying. In the tirst, held a short time before your Majesty's late happy confinement, I inquired 'If I should inform the Queen of this conference between us?"

"The reply was, 'Not yet, I will tell you when will be the best time to introduce it to my daughter.' In the second conference, held subsequently to your Majesty's recovery, I asked. 'Should I now introduce the subject to her Majesty?' The reply was, 'Just as you please.'"

With letters of this character from Robert Owen and other illustrious persons, containing testimonies and tests, could the Queen fail to be interested if not convinced?

Mr. Owen's communication received from the Duke of Kent through Mr. Hayden, relating to 'titles' in the spirit spheres, is most interesting. Here is a sample:

"Owen-Shall I apply to the Ambassadors of Russia, Austria, France, Prussia and Turker, with a view to effect a spirit of peace instead of war in these nations, and through them, throughout the world?" Duke of Kent (in spirit life)—"Yes, and call upon the American Ambassador."

Vacaresco, Maid of Honor to the Queen of Roumania, relating to Queen Victoria. They seem to have been on the most intimate terms. Queen Victoria is reported to have said to the Maid of Honor of the Queen of

"How wide apart lie your ideals! I am so fond of music myself; and I love reading the biographies of the great musicians. They have all had such sad and thrilling experiences... I left off playing the plano for some time. But then you see, my dear husband taught me to love all things beautiful and good—I learned to seek them for his sake—now I return to them often in memory of him. You cannot imagine to what extent my life is cannot imagine to what extent my life is interwoven with the life of the dead. I only feel alive when in close communion with the dead. My prayers lead me towards them. Their spirits and their power guide me."

That's enough! Queen Victoria would never have made that statement if she had not good, solid reasons for making it. From my soul's depths do I honor the Queen of the British Empire for saying in speaking of the dead. "Their spirits and their power guide

Compare it with the crawling, cringing cowardice of the masses of Americans-Americans who on recurring Fourths of July, will | embody in its structure, sufficient of the unishout themselves hoarse with the words, "independence," "freedom," "liberty," when they are slaves to public opinion, slaves to fashion, slaves to the foppish 400, slaves to popularity, slaves and puppets licking the dust | nels. While working out alone and in obfrom the shoes of millionaires!

I personally know preachers and politicians who are just as firmly convinced of the factthe mighty fact that spirits can and do communicate with mortals, as I am. And yet,

Psychic Research." Wonderful confession! Last winter there came to Battle Creek politician of note—an Ex-Congressman—a Spiritualist, who has a medium come to his residence each week, enabling him to consult the spirits. The fact leaked out through his intelligent daughter. Why such secrecy? Why such a hiding of the truth? Down on these spiritually lean, lank, servile, creeping, crouching, political cowards! Heaven in mercy pity them! When their bodies die and rot in the grave, their shriveled, ghastly souls will wake up where they belong, in Hades.

We will now join in singing: "Come thou fount of every blessing."

It is well known to readers and journalists that Battle Creek, Michigan, is the great centre of the Seventh Day Adventists, often called 'soul-sleepers," because they believe that man has in his constitution no innate immortality believe that the world is about to end, and that they, the chosen, will be among the mystic 144,000 sure of salvation. They have here a large place of worship called the Tabernacle, a large Sanitarium, and they have printed for years their "Review and Herald" here. Mrs. E. G. White is their visionist, their inspired mouth-piece,—a sort of a Mrs. Eddy of much marriage fame, and mother of the Christian Science Church. Mrs. White has for forty and more years, had visions. They come from God, she has repeatedly declared: while the visions of Dante, Joan of Arc, George Fox, Ann Lee, Judge Edmonds, and Spiritualists, are all "from the devil."

This Seventh Day Adventist visionist became so familiar with God and Satan that she lescribed this Satan when he was an angel in Heaven, and as he now is. Hence, she says: in her volume, "Early Writings" (page 24), Satan still bears a kingly form. His features are still noble. . . . That brow which was once so noble I particularly noticed. I saw that he had demeaned himself; that every good quality was defaced, and every evil trait was developed. His eyes were cunning, sly, and showed great penetration. His frame was large, but the flesh bung loosely about his hands and face. As I beheld him his chin was resting upon his left hand. He appeared to be in deep thought. A smile was upon his countenance which made me tremble," etc. . . "Satan was seeking a dispute with Jesus concerning his being the Son of God, and Satan, to manifest his power" (page 27) "carried Jesus to Jerusalem and set him upon the pinnacle of the temple and there tempted him," etc. Now mark! This devil of the Seventh Day Adventists has, according to their oracle, Mrs. White, a kingly form, a noble brow, a receding forehead, cunning eyes, and a "large frame with the flesh-hanging loosely about his hands;" and yet, strange-strange to tell, "seven" of "him" were "cast out of Mary Magdalene." (Mark 16:19). Luke's account reads, "Out of whom (Mary) went seven devils." This must have been a great relief to poor Mary! As aforesaid, I am skeptical concerning the devil, or Satan, and the more since reading the conversations and familiar descriptions of him and his extreme unprincipled naughtiness, by Mrs. White; and so I press the query, why, providing the devil exists, does not Almighty God kill him, anni-The "Strand" Magazine of London, for June, hilate him, or put him to sleep with the rest contains the impressions of Madame Helene of the Seventh Day Adventists' "soul-sleeping dend?"

#### The Universal Bond.

Mary Eupha Crawford.

Of the making of books there seems to b oo end and yet all may be regarded as mediums of expression in some form of the ideal realm pressing upon the minds of humanity, as advancing civilization opens new channels of activity.

Publishers' presses and book shelves of the land are crowded with popular and unpopular literature. Some of it has a great vogue for a time if character and emotions are presented in fresh, novel style, then ceases to be read or discussed when the inwardness is found to be spread over the surface in a play of tone and shades whose effect is no longer pleasing, nor capable of holding the interest of readers at a retaining point.

That alone survives and maintains a hold upon the hearts of humanity through all ages and amid the wreck of empires, which has been able to draw into its thought and rersal essence to give it keeping qualities. This, like a subtle altar, then lingers around such thought embodiments through all physical changes or outgrowth of old mental chanscurity often, the noblest concepts pressing in vast multitude for expression, no thought could have intruded of standing as masters for all time, whose most obscure utterances would be carefully studied and cherished with fame, the low quality of the motive would have checked and diverted the pure current of idealism from their mental channels. A revival of interest in translations of the

works of writers of all time is occurring, and when the grime is removed from the surface, the universal elements in them are found to be keeping as freshly as when shaped into thought forms and left to take the chance of recognition and understanding. Such thinkers are apt to be placed upon a pinnacle and ranked as geniuses, since power to express real things transcends the average thought plane. They seem to have been born to live in a rarefied atmosphere exempt from petty trials of patience and to command success with ease. But in truth they have had to undergo sterner discipline, by reason of being endowed with more sensitive organisms, than many would be willing to endure to gain their coveted mastery over resistant forces within and trying conditions without.

If they cease to be tried as others are it is due to having mastered the forces ever ready to cause defeat at some critical moment when success of cherished hopes seems assured.

A genius undergoes severe voluntary discipline in order to gain mastery of the action of the laws, that when known, give perfect freedom to his increasing power.

This acquired freedom of action gives rise to the impression that they are not subject to the same general laws as all other beings, whereas it is due to subjection to law as it is contacted within and without.

Every heart seeks something real to satisfy a need that cannot be expressed, as the real possesses an inherent staying quality that contrasts strongly with the ennui resulting from seeking satisfaction in a rush of sen-

Though "Like leaves on trees the race of man is found, And generations in their course decay."

Homer, Plato, Aristotle, Epictetus, Plutarch Dante, Shakespeare, Emerson and many others of their kind go on for ever. To the feast of the gods they have spread, the good find joy in going of their own accord. As teachers of a pure philosophy that touches humanity at every point, they lived consciously in the heavenly Now and were thus enabled "to see the good, beautiful and true in every thing.' The masses of humanity live in unconscious touch with the Now except as masters like these vibrate some chord, before unknown that sounds strangely sweet through the personal fogs.

They stood in the real against ridicule and misunderstanding, and breathed with joy that psycho-ozonized atmosphere whose currents fed their thoughts and enabled them to analyze those mysteries so feared by the less enlightened.

Plato and Shakespeare have filled the long reaches of old seashore through the centuries with dialogue divine. If the rich and proud who place a high value upon their personalities, could approach with sympathy to the inwardness of their thought creations, they would contact a bond that makes companionship possible with the poor and lowly in the social scale, who may yet be thinking high thoughts and living in close touch with the great minds that meet none as inferior.

The most degraded beings possess some perception of beauty and adornment which seeks perverted modes of expression.

Plato's prayer, "Lord give me beauty in the inward soul and may the outward and inward man be at one," appeals more or less clearly, to a universal sentiment ever seeking expression, like the tapestry weaver "who works on the wrong side, but works for the right side ever." as an impelling power supplies the pattern to work by, that if not followed with care and diligence, makes the weave a crooked unpleasing jumble, then it must be done over many times and made true and regular at the price of quivering nerves and heart throbs of pain.

This pure concept of beauty cannot be diverted from its natural plane to minister to the phases of trifling vanities.

The Greeks drew into manifestation in numberless ways so much of the universal essence that after centuries of wandering from their ideal standards through all conditions, the world is returning to a plane of contact with and more general recognition that the laws, literature, music, art, "forever speaking yet forever dumb," always more of less consciously shaping the expression of its thought, are reproductions patterns of ideal things realized in mental visions and worked out with a masterly consciousness of their reality and truth.

So much of their great work could not have survived the vandalism or unrecognition of the dark centuries that have tried man's handiwork as by fire, but for the keeping qualities that make it great, or Vulcan's thought creations hammered into it. The good men seck with a restless instinct, is beautiful and when more realize that the ideal is the real rather than apparently enduring matter, they will be able to see "the good, you put the question to them straight, and the sacredness accorded prophetic things. Had beautiful and true in everything." The May we not, and keep within the radius of they will hesitatingly say,—"I have been interest by the personal element. Sophist befogged himself and others by lead-science, go beyond this and reasonably convertigating, and have given some thought to and taught or written with an ambition for ing through masses of seemingly conclusive.

reasoning into thinking the unlimited demands of the selfish propensities were just and their satisfaction necessary to success and happiness. He still guides and misrules every human organism more or less by subtle processes. with "many a winding bout" of reasoning that proves absolutely what he wants to do or possess is the only just or possible thing for others as well as himself, who seek the highest good.

Plato but sketched what Psyche's mirror reflected of the mental emotional human kaleidoscope.

Epictetus whose teaching tastes of the universal essence said, "If one wish to seem to be a thing to others he must be that thing to simself, and what we ought not to do we should not even think of doing." It is impossible for anything to seem well after two reflections as the thinness of the substance composing it will be detected by the sincere and other shammers equally. A seeming sentiment or emotion will be successful in making an impression or gaining an object to the extent of the truth in it then it will so far cease to seem and become real.

Thinking even once of the pleasure forbidden things would give forms channels ready for action along those lines when opportunity affords and reveals the thoughts and desires that preceded. They seemed of so little importance or shaping influence at the time that the broad channel suddenly foundready for use with a strong draught drawing one way, proves often an appalling surprise that paralyzes the will. The Roman philosopher formulated these truths from his own experience that will be repeated with personal variations while the law exists that "Thoughts run before actions" and steps in mastery must be taken at the same pace as control of the thought causes.

Society finds that the pursuit of pleasure causes ennui, the fatal-shadow that ever walks by it, ill health, wrinkles and bad complexions, so that beautifying arts must be in constant use to remove these effects and still permit pursuit of the good, believed to be at the heart and forming the essence of pleasure. A rush of sensation sought to produce new effects and serve as condiments to jaded emotions corresponds to a like effort to express evasive ideals of beauty in constantly changing fashions that fail to please long by reason of giving too little comfort and emodying too little essence of beauty.

Each one lives with himself all the time and with others at intervals, so the sleepless presence dwelling in the silence at central, can make it rather uncomfortable if the without is not becoming as the within, if the serpent were not able to obscure the mental atmosphere with fog and cover his track from consciousness. His role is more difficult than straight one would be for it requires igility to be one thing and seem another. Seemingly noble thoughts or emotions cannot stand long in the strong sweep of life nor reach anywhere.

Marcus Aurelins had a most unusual corps of teachers, each one especially distinguished n his line to fit him to become emperor, and he was remarkable for the grasp of his mind apon the best power of his instructors and upon universal things.

The secret as he gave it is a great mystery. 'Men seel; retreats for themselves in the country, at the seashore, the mountains and the satisfying of desires, but this is altogether a mark of the most common kind of men. for it is in thy power whenever thou shalt choose to retire into thyself, constantly to give thyself that retreat and renew thyself for within thy soul are such thoughts as give perfect tranquility."

Dread of being sione with the silence of that retreat creeping into consciousness, to which mind and desires are not attuned, causes a restless seeking for change and new pleasures whose insistent motion can quiet the discomfort its inharmony causes. The need of retiring into this retreat exists for all as well as a shrinking from doing so until discipline has evolved a consciousness of the strength subsisting there in exhaustless power to feed the springs of all admirable emotion and

There are less profound more external states of silence as when the mind is centered in relection upon some purposed action. This kind is a way station to the more stable condition.

The need of maintaining way stations for reflection upon means of attaining success in material things is a common experience. To gain mastery at each station and be able to stand in the living silence at central must be essential also if one would assimilate with the good itself, that emanates from points when centered on with the face of aspiration toward them.

When the mind and will are trained to converge to a point to reach the substance of the good the results expand outward in all forms of expression and leave in their wake peace above all earthly dignities."

This is a deep mystery to one who has not

had experience of the process.

The psychic ozone that flows when attention is centered on a point imparts a soft velvety feeling to the saturated nerve substance if it (Continued on page 4)

#### LOOK FOR THE GOOD.

Look for the bit of blue sky, Look for the rift in the cloud, Look for the sunshine that's near Above the earth's darkest shroud.

Look for the first budding flower For the upspringing blade of bright green, Win a child's tender smile for your own While its eyes are still wet with tears shee:

Look for the soft beaming star That shines from the heavens pure blue, Look, for it leadeth afar Unto things that are grandly true.

Look in the heart of the man Look for the goodness therein Look for what's God-like and grand, Not what's ignoble and sin.

Look for the good that's always Springing with life and with power From the tiniest seed in the ground To the fairest of womanhood's flower.

Seek for the good and you'll find Goodness wherever you'll turn.

There's a promise that lives in heart's pain,
For sorrow is joy's chief concern.

Help shed thus the light that's divine Over the earth's darkest ways And its fires will burn all the ill, For pure goodness will triumph always. Mary L. Porter.

#### Message Given by Spirit Teachers to the Members of "The Radiant Centre of Light.

THE DUGS THE MEDIUMSHIP OF MR. A. G.

"A great spiritual uplifting and unfoldment is coming from the spheres beyond mor-tal life to the members of the many circles or groups that are held in the homes all over this land. The higher spirits are seeking to make these groups more harmonious and unitized, and are endeavoring to bring to each member that special development of latent psychic and spiritual powers for latent psychic and spiritual powers for which one is best fitted.

latent psychic and spiritual powers for which one is best fitted.

"The special spirit-guardians, helpers and Inspirers of each group all blend their combined powers, so that a concentrated and powerful influence is brought to bear upon mortals for their benefit. But still greater and more extensive good is being done than in the individual unfoldment of the members of these groups, for there is being brought about also the spiritual enlightenment and liberation of thousands of undeveloped, unhappy, earth-bound spirits, who are permitted to come within the radius of influence experised by the advanced souls of spirit-life at each gathering of the members of each group. You mortals cannot have any just estimate of this exceedingly important work, but it is indeed a mighty lever toward the estimate of this exceedingly important work, but it is indeed a mighty lever toward the gradual uplifting of this immense mass of unenlightened, undeveloped spirits through kindly sympathy and wise instruction. Such spirits are held close to the earth's atmosphere because of their materiality or nonspirituality, and are in intimate psychological rapport with mortals of the same low grade of mentality and morality, to the detriment of both. (A clairvoyant vision was preof mentality and morality, to the detriment of both. (A clairvoyant vision was presented in which the map of the whole United States was spread out before the psychic, and this map was dotted all over its surface with innumerable miniature white houses scattered broadcast over the whole country. Hovering above each of these homes were beautiful spirit groups who were reaching down their hands to clasp the hands of mortals that were upraised to them by the inmates of these homes wherein spiritual groups were formed and where regular meetings were held for spirit-communion, as well as for psychic and epiritual development.)

"The great spiritual work of the future will be done through these home-circles, where peace, harmony and confidence reign supreme, and where the higher truths of Spiritualism and also the highest spiritual gifts are sought

and also the highest spiritual gifts are sought after; where the commercialism of 'the almighty dollar' does not intrude to lower the spiritual tone, and thereby deflect or mar the presentation of important truths and principles. ples, or interfere with the efforts of wise spirit intelligences to concentrate their divine influence upon the sitters, with the altruistic purpose of doing the greatest good possible both to mortals and to the earth-bound spirits who are permitted to approach these groups

who are permitted to approach these groups to be helped.

"Freed from all considerations or desire of money getting through the exercise of mediumship, these home circles will exert a greater spiritual power all over the land than is conceivable by mortals. The public is conceivable by mortals. The public senace-room, with its conglomerate mass of illy-assorted, and ofttimes temperamentally as well as psychically antagonistic individuals, will become almost a thing of the past. Public mediumship and public manifestations Public mediumship and public manifestations of psychic phenomena will eventually be superseded by the constantly increasing numsuperseded by the constantly increasing number of private home groups or circles, where the individual members thereof will be psychically developed, and more harmonious as well as spiritualizing results will be obtained than is possible in the public seance-room. This latter has, in a great measure, outlived its usefulness, and has unfortunately, in too many instances, degenerated into a centre for material-minded, unspiritual and non-progressive test-hunters and curiosity seekers.

"If each and all will be faithful and aspiring, you will individually receive such psychic and spiritual development—as is best adapted to your several organizations and temperaments, and these spiritual gifts will, in days

sing you will individually receive auch psychic and spiritual development-als is best adopted to your several organizations and temperate to come, be almost whelly exercised by the possessors thereof "without money and without price; as in the days of Apostolic Christianity." Other ways will be opened for the possessors thereof "without money and without price; as in the days of Apostolic Christianity. Other ways will be opened for the possessors thereof, without money and without price; as in the days of Apostolic Christianity. Other ways will be opened for the possessors thereof, without money and without price; as in the days of Apostolic Christianity. Other ways will be opened for the possessors thereof, without money and without price; as in the days of Apostolic Christianity. Other ways will be opened for the possessors thereof, without money and without price; as in the days of Apostolic Christianity. Other ways will be opened for the possessors thereof, without money and without price; as in the days of Apostolic Christianity. Other ways will be opened for the possessors thereof, without money and without price; as in the days of Apostolic Christianity. Other ways will be opened for the possessors thereof, without money and without price; and the possessors thereof, without money and without price; and the possessors thereof, without money and without price; and the possessors thereof, without money and without price; and the possessors the price; and the possessors thereof without money and without price; and the possessors thereof without price; and the possessors thereof without price; and the price of the possessors thereof without money and without price; and the possessors thereof without price; and the price; and the

gifts, which were bestowed upon mortals to be utilized for the good of mankind, then the spirit of commercialism interferes with the best spiritual results, and ofttimes the high-est spirit-influence is made non-operative, because of the antagonistic element of ava-rice, and the most beneficial results of spirit demonstrations and spirit-communion are pre-vented.

demonstrations and spirit-communion are prevented.

"When you are gathered for communion with your spirit friends, and seeking instruction and counsel from your spiritual guardians and teachers, aspire after the highest illumination of mind possible, and desire to receive revelations of eternal truths and principles, as well as the divinest baptism of spiritual influence that can be imparted from wise and pure spirits. According to your desire so shall you be ministered unto,—prayer and aspiration and harmony attune the mind, the soul to the vibrations of heavenly spheres and their inhabitants.

"Do not seek for tests or messages relating to the material things of life as the principal object of your meeting together, for whatever

to the material things of life as the principal object of your meeting together, for whatever of such counsel as you may need will be freely and spontaneously afforded by your spirit-guides who have your welfare at heart and who know your needs. Endeavor, for the brief time you are gathered together, to leave outside of your sacred meeting place the disagreeable and discordant things of mortal existence all the worker and annover. the disagreeable and discordant things of mortal existence, all the worries and annoying incidents of your daily life, and during the time of your seance open the windows of your soul to the light from heavenly spheres, and breathe in the purer, diviner air of the higher spiritual realms. Consider this time as sacredly allotted to consideration, experience and attainment of all that is highest and best for the unfoldment of your spiritual nature and its latent powers.

and best for the unfoldment of your spiritual nature and its latent powers.

"Only by this right mental attitude on your part,—only through your earnest desires and aspirations after spiritual truths and the haptism of influence from high and holy spheres of intelligence, can the best manifestations of uplifting and illuminating spiritual power be made known to you by your spirit guides, teachers and inspirers. Only thus can you each and all become fully en rapport with, and harmoniously related to the wise, altruistic spirits who unceasingly labor for the good of mortals. The opposite state of mind to that which we have counseled you to manifest, brings you into telepathic or psymanifest, brings you into telepathic or psy-chological rapport with the less developed spirits, and they are attracted so closely as to be detrimental in their influence in every to be detrimental in their influence in every way. Hold your minds ever receptive to, and always aspire after, the highest truths and the most spiritual unfoldment possible, and then the exalted intelligences of heavenly realms will become the helpful and inspiring ministers of God—Universal Good—to each

"Offtimes a break is made in the telepathic "Ofttimes a break is made in the telepathic continuity of a spirit-message, by some inquiry as to the personality, appearance, or past history of the communicating intelligence. Or some wholly irrelevant remark may be interjected by the sitter, or some question propounded concerning a point quite unimportant, which distracts the attention of the communicating spirit, and ofttimes entirely nullifies the efforts of spirits to benefit and instruct mortals. It is very important that these things should be avoided, because they seriously interfere with the best results. "The spirit-world needs many representa-

"The spirit-world needs many representa-tives of a higher order of psychic and spirit-ual development than is at present possessed by the general average of spiritualistic medi-ums, and these will be developed through such home-groups as the one you have ums, and these will be developed through such home-groups as the one you have formed. These more refined, educated and spiritually unfolded mortal instruments, or psychics, will become more finely attuned to receive the intenser vibrations from the most advanced spiritual spheres, and they will be able to voice more fully the divine inspirations from the dwellers in those spheres, and thus more efficiently aid them in their grand mission of educating, uplifting and regenerating humanity.

ing humanity.
"You can have but a faint conception "You can have but a faint conception of the vast amount of good that can be done by thus instructing and influencing all sensitive-human beings how to rightly enter upon and patiently continue in practicing the best methods for attaining the highest psychic and spiritual development. We of the spirit-spheres enjoy and truly prize the privilege of assisting everyone in his development, and while this specialized work is both a duty as well as a pleasure to us, we also rejoice that by this labor we are the means of doing great good to the undeveloped spirits brought to such centres for needed ministrations, as well befitting the members of such groups.
"Aim to become faithful and intelligent coworkers with us, your spirit guardians and

workers with us, your spirit guardians and teachers, not only for your own individual henefit, but also for the good you may accomplish for humanity under our inspiration and plish for humanity under our inspiration and co-operation. When, like the higher spirits and angolic intelligences, you desire and seek to bless your fellow-mortals in every way possible, then you invariably receive fuller and diviner baptisms of spirit-influence that tend to your more rapid spiritual unfoldment and progress. All who will conscientiously follow the instructions of wise and altruistic spirits, and seek the highest development of spirits, and seek the highest development of their psychic and spiritual powers, and will consecrate themselves to a noble work for humanity, will become the inspired teachers to mortals, and will be sustained by the powerful co-operation of the dwellers in heavenly spheres. These grand souls are intensely desirous of uplifting humanity to a higher piane of existence, and are divinely inspired to work for the redemption of the human race from ignorance, undevelopment, and all evil tendencies and conditions, and bring all mortals to a saner and happier state in their earthly life. By following the counsel we have given, you will most surely fit yourselves to become of the greatest service to rits, and seek the highest developmen selves to become of the greatest service to

ing contrast to the beautiful ceremony of the present day, in this our country.

I would add to cremation a ceremony of scattering the ashes to the winds of heaven. If this took place in spring time, or summer, or in a land of perpetual summer and flowers, it might be made a beautiful ceremony, but not, I fear, in winter time.

The Parsees, or fire worshipers, expose their dead to the sun's rays, on iron gratings, on top of their "tower of silence," as the structure is called.

It is indeed interesting to note the customs of people with whom we come in contact during our travels. There is much to be learned from them, and much which we want to impart to them.

Elva G. Zander.

Elva G. Zander.

#### Is Spiritualism Languishing?

As you may remember, I was much pleased with an article in the 27th of June issue of the Banner entitled, "Is New Thought New?" over the signature, "A Disciple of All Truth."

In the succeeding issue, July 4, Dr. J. M. Peebles objects, and antagonizes some of the plain, clear-cut statements of that brave, fearless article; this is not strange, as our clerical friends are still jealous, and fearful that too much truth may reach the

fearful that too much truth may reach the ears of lay members.

The doctor quotes sixteen lines and then proceeds to tell the intelligent readers of the Banner why he still lives in his fleshy tabernacle, and they seem to be good, sound, "New Thought" reasons; he has abandoned drugging himself, flesh cating, all stimulants, and takes good care of his physical life. He hasks, has "New Thoughs" anything newer than this? No! health and personal everyday care sufficient to maintain health, strength care sufficient to maintain health, strength and independence, is one of the cardinal doc-trines of "New Thought," this was good, sound spiritual doctrine forty years ago, why

not now?

I will here quote the sixteen lines which are not endorsed by friend Peebles:

"Even our worthy and prominent leaders cannot muster sufficient trust in the all-suffcannot muster sufficient trust in the all-sufficiency of spirit power, or in the dominance of their own spirit, to keep them well, or to feel quite safe when prostration occurs, to employ purely spiritual healing, but place their trust in drugs, and potions and material agencies. What an anomaly is this for representatives of the greatest truth revealed to man the truth which maketh free, whose apostles, it seems, wish to hold the field so exclusively as to allow no other the right to exist."
"Spiritualism is languishing today for the infusion of 'new thought' energy and a little metaphysical dynamite."

I do not write for the purpose of sustaining

I do not write for the purpose of sustaining "Disciple's" views or to antagonize Dr. Peebles, but encourage agitation upon spiritual and "New Thought" lines.

and "New Thought" lines.

I have only this to say in regard to the paragraph quoted, I would substitute for "an anonaly," farce, yes! what a farce our spiritual leaders are playing, in their efforts to graft on to Spiritualism the old forms, ceremonies, dogmas and myths of a dead and decaying church, and man forsaken

If we Spiritualists had leaders that were free and independent, up-to-date thinkers and reformers, broad in their perceptions and conceptions, there would be less opportunity for criticism and agitation, a more rapid growth, but perhaps not as permanent.

Now regarding the sentence quoted that Spiritualism is "languishing," I am surprised that Dr. Peebles should ignore "Disciple's" thought, and attempt to confuse the minds of

thought, and attempt to confuse the minds of the readers of the Banner, by twisting lan-guage for that purpose.

There is a marked difference between the statement that Spiritualism is languishing, and that truth is languishing. "Disciple" knows how to discriminate between an ism that is losing its aspiration and inspiration, and truth that is not dependent upon external

expression.

"Disciples" language was plain and only related to the external expression; the statement is sustained in nearly every locality where spiritual societies, organizations or spiritual churches are formed.

Why induces a feet so wall known?

Spiritual churches are formed.
Why ignore a fact so well known?
It is easy to declare truth is immortal and does not languish; a common layman could say as much.
I cannot better illustrate the point I de-

sire to make than to briefly give some facts that came under my personal observation, in

shot came under my personal observation, in the past six weeks.

A reception was tendered Mrs. Élizabeth Town, Editor of "The Nautilus," an up-to-date "New Thought" publication.

Less than five hundred copies of "The Nautilus" are taken in Chicago. Only a short notice was given the friends, but the large Assembly Hall of Masonic Temple was filled with as intelligent and happy looking people as could be found in any city cast or west; Elizabeth was royally greeted and sent home with the good wishes of more than two thousand carnest, souls. Mrs. Town to be sure has a personality that is charming and attractive, but it was not her noble womanhood, her kind, loving nature, her wardrobe or beauty that filled the hall, it was the hood, her kind, loving nature, her wardrobe or beauty that filled the hall, it was the "New Thought" movement that she so ably represents. Mrs. Toym was on her return from Portland, Oregon, the home of her parents, to her home in Holyoke, Mass. Sunday evening, June 28, a second public "Now Thought" mass meeting was con-

Sunday evening, June 28, a second public "Now Thought" mass meeting was convened by an invitation to all branches, and phases of the movement, to unite for the good of the great universal brotherhood of humanity. Twenty-two branches or classes were represented; the large hall in the Temple was again filled to overflowing, scores being unable to get inside the hall.

Music and addresses were the order of exercises, unity and harmony prevailed, and all seemed to feel it was good to be there.

"The New Thought Movement" is 'in no sense a fad or short lived; it is now twenty years old and growing rapidly. It is today the broad, free, inspiring movement of the twentieth century.

freedom. They are fearless in their utterances, and are held up by our P. O. department. They are sustained by liberty loving people because of their fight for more freedom, and less sectarian dogmatism in politics and religion.

One more decade of spiritual restraint and church aping will so thoroughly debauch and demoralize the independent spiritual movement, that nothing but an old-fashioned church revival will save the modern Spiritualists' church.

My protest will continue as long as one

content reviral will save the modern spiritualists' church.

My protest will continue as long as one spiritualist is limited in any earth expression; give us freedom or annihilation, should be our watchword. It's a "New Thought" that all disease is a result of ignorance, and may be healed by mental treatment. It's a "New Thought" that flesh foods are disease-producing, also all stimulants are injurious, and that it is a crime to kill our fellow creatures except in defense.

It may be a "New Thought" that the spirit side of life never has and never will endorse or approve, of any modern church movement, or any other movement that in any way, or

or any other movement that in any way, or by any influence, limits, restrains or hampers humanity in any of their struggles for per-

The New Thought movement people de-clare for health and liberty, and a universal brotherhood, all are invited to join our free

Dr. M. E. Conger. 4918 Calumet Ave., Chicago.

#### The Spiritual Side of the Bible.

Spiritualism: What is Spiritualism? is the question we hear asked every day and nine times out of ten the answer will be, "It is a fake," or, "the work of the devil." And so, as in Christ's time upon earth, they crucify the spiritual side of life.

What did Christ come upon earth for? Was it not to teach the spiritual side of life and to clevate the soul? If Christ should come again, would he and his followers (the poor, ignorant fishermen, with their garments of the poorest) be received in our churches today? Is there a king in the whole world that would open his doors and bid these poor, obscure and uncultivated fishermen enter, then bow and worship that Christ as they did?

did?

From the beginning of Genesis to Revelation we find only the spiritual side of life that Christ taught; and the Apostles who were inspired by him taught the same Christian belief. We have the same teachers today, and they are the Spiritualists.

Look at your Bible and see where Christ has said that there would be more wonderful work done than he had done. By whom is this work being done? by churches or the Spiritualists?

Strange that the world does not accept

Spiritualists?

Strange that the world does not accept Spiritualism when we have had poets, that have, in the most beautiful language that could possibly be expressed, from Homer's time down, been inspired to write upon the spiritual side of life. Still, with all the beauty of thought of all ages, and with all the truth of the Bible that condemns pomp, creed, and the longing for worldly wealth, they crucify the same Christ and say as Pontius Pilot, "I wash my hands of the whole affair."

You see it is not pompous enough: does not maintain that through money or position one man is better than his neighbor; or hold that the vanities of the world must be satisfield. Instead of making a God out of truth and goodness, they make one out of gold, just as those who condemned Christ did. So the world goes on and the people look for light of Christ amid the pomp and splendor that the church of wealth calls for, and they find it not.

"Will there never be a moment in this rest-

"Will there never be a moment in this restless heart of mine,
When my soul will be nt rest with the
world and all mankind?
Will there always be the longing for the
power that gold can bring,
Will I never know the peace that Christianity can bring?
And my soul, it answers, never; till the
thought of self is crushed,
For the only way to Heaven is through
Charity, Love and Trust,
And I wonder why our souls are swayed by
the vanities of life
Until we're like the bubble that is blown in
childhood's strife.
One touch, and we're gone forever, and we
leave no work behind
To remain in the hearts of the people of
our present age and time;
And we think what a worthless existence is
the life that we now lead;
Selfishness leads onward to hypocrisy and

the life that we now lead;
Selfishness leads onward to hypocrisy and creed."

Mrs. Francis Brewer.

#### Spiritualism and Liberalism.

There is little reason for the Spiritualists to feel that they are in a position to liberal-ize the world until they are liberal them-selves, and while I know most of the believselves, and while I know most of the believers in spirit communication with those on this plane to be of broad views there have been signs of a lapse into orthodox narrowness on the part of some of those who write for the Banner. Take for example this extract from the "Pen-Flashes" in the issue of July 4th and consider what spirit is, or was, back of its utterance. Here is the paragraph in full:

The Minnesota "Liberator," ably edited by Lora C. Little, sensibly says:

"When fire ceases to burn the tissues of the human body and cold to freeze it, when that body can be sustained not only by air alone, but without even air, then, and not until then, our Christian Science and Mental Science friends will have 'demonstrated' that

theolog/ or of Spiritualism that will not commend freedom from anxiety as a means of protection. They also claim that the visible universe is but a shadow of the reality, an opinion which the greatest philosophers have not thought wholly without support and to which every Spiritualist claim for the reality of plysical phenomena at seances lends support by proving that there is nothing so fixed about the laws of matter that the will of disembodied spirits cannot set it aside by appealing to a law of the spirit realim. The Christian Scientist says that all diseases may be overcome by right spiritual relations and a host of cures performed in the presence of Spiritualist sensitives attest to the truth of the claim. They also claim that there is nothing substantial or permanent in evil, but good alone is enduring, a doctrine which every high intelligence communicating with the world has preached at every Spiritualist campineeting held in America.

The things that the Christian Scientists ask us to accept may or may not appeal to us as true, but they are no more deserving of ridicule than is the claim that dead men write on slates, prescribe medicine, move furniture, cure illness, materialize the forms

of ridicule than is the claim that dead men write on slates, prescribe medicine, move furniture, cure illness, materialize the forms of those long departed, talk through trumpets and make oil paintings while you wait. The rame broad and investigating spirit "The Pilgrim" asks for Spiritualism he should grant to Christian Science. One belief is no more incredible to the investigator than the office, and though I, personally, am unable to accept all the claims made by either, I would like to see the truth prevail, and to this end charity and justice should rule everywhere and especially among those who have the most understanding of truth. A particularly noticeable instance of the unparticularly noticeable instance of the unfairness to which I refer appeared in the Banner of July 11th over the signature "Sigma Zodiac." It suggests that Mrs. Eddy is the prey of "sportive Diakka" and compares the pligrimage of ten thousand members of her church to her home to people going to a bicycle race or a baseball game, as proving only that "mankind yields to the strongest motive." If ten thousand people made a pilgrimage to the home of that great Spiritualist leader, J. Clegg Wright, we should think it very unkind and very bigoted of any one to make such a comment. All particularly noticeable instance of the should think it very unkind and very bigoted of any one to make such a comment. All Spiritualists would then see that such remarks were grossly against reason and truth. As for the "Diakka" and their supposed control of Mrs. Eddy, there is considerable ground for believing that her followers are doing more to heal the sickness of the world than are the members of any other class of workers in this line that acknowledge spiritual assistance, and if the "Diakka" are responsible for it they deserve the good will of all Spiritualists. Considering the work being done by Mrs. Eddy and her friends in breaking down the old materialistic conceptions of religion I think she should have at least strictly fair treatment from the believleast strictly fair treatment from the believers in spirit return.

O. R. Washburn.

#### The Materia Medica in Need of a Physician.

The provincialism of envy is to deny others an introduction to one's friends or acquaint-

It is a sort of narrow-mindedness, which grows out of partiality or one-sidedness of thought.

The fear of losing prestige by sharing one's friendship with others is not an uncommon emotion among a class that doffs itself conservative.
But such conservatism is not what it pur-

ports to be. Envy as a fundamental principle in any claim of society is the same gone to

Seed.

Truth fears no master. He who realizes his superiority, fears no change of heart among his friends. He who only believes himself above the ordinary or aims to become a shining mark among mortals lacks it in proportion to his false ambition for such a place. His combat may be justified, but his foundation is honeycombed as envy or jealousy creeps in—making his struggle end-

No race for human prerogatives can be

No race for human prerogatives can be won, where others are denied the same privileges; and envy or jealousy—even though unexpressed—constitutes that denial. The cause must be pure for a like effect.

Envy to the human soul is what bile is to the liver. The one moves the spiritual machinery; the other the physical. But neither must be consciously sensed. In proportion as this obtains torpidity sets in. A torpid spirit may not be the proper expression to use, but envy or jealousy creates just such a condition in the spiritual operations or workings of that entity.

A surplus of bile makes bilious. A large surplus constitutes a disease. A super-abundance death or physical inertia—blood-

abundance death or physical metria—produ-poisoning.

Conscious envy makes the spirit bilious, figuratively speaking; a large amount ill, and a superabundance leads to spiritual paraly-sis. It may not kill the body, but it makes the crank, the idiot, the imbecile, the fool, and often the madman—for envy is the and often the madman—for envy is the fundamental principle of selfishness, hatred, resentment, deception, fraud, and tyranny, and may lead to either one as incited by a false ambition or false pride, conceit, vanity, self-righteousness or self-sufficiency—arrooften

gance.

The little evil—as envy often seems to be—
has also many kinks that appear rather ludicrous than aggravating.

Because her child's case was not pronounced genuine, a woman showed marked

nounced genuine, a woman showed marked and almost vicious envy because a neighbor's child had a genuine case of typhoid fever. If it was her ambition to have it genuine, it was a false sense of glorifying; if she wanted the sympathy bestowed upon her neighbor it was selfish. In either instance there was a surplus of "bile" on the spirit that needed removing.

But how remove it? That question makes us see the need of a spiritual physician—one versed in spiritual love, human nature, cause and effect of virtues as remedies, and how and when to prescribe them.

Morality is no more a sentiment. It has become a science.

ecome a science.

The treatment of diseases is entirely too The treatment of diseases is entirely too conservative. The materia medica fears to lose prestige by sharing its knowledge with other curative agencies. It has become one-sided, partial, narrow. It too, is, troubled with the provincialism of envy-a disease which needs Master Truth as its physician. It has some truth, may be admitted, but not all the truth concerning man's health. Much lies hidden in belief—faith. Its dogmatism proves this. It still fears a master. It is inoved by a false ambition to rule. It is itself billious and needs a spiritual physician to cure it.

cure it.

As a science it is akin to a sick soul in the world of effects, and largely troubled with all the diseases such is heir to. It is like the woman jealous of the neighbor's typhold patient. Its sympathy in suggesting protective legislation is largely based on a dislike to share doctor bills. Selfishness as well as envy marks its career, and thus its darksome groping through matter. Will it ever ascend to a spiritual plane for perfection, or must the spiritual healer add the materia-medica to his science and combine the two for the world's good? We shall see.

Arthur F. Milton.

#### A Perfect Regulator of the Stomach and Bowels

is Vernal Raw Palmetto Berry Wine. It promptly relieves and permanently cures all weaknesses, irritations, inflammations, obstructions or diseases of the stomach, bowels, kidneys, bladder, liver and prostate gland. It will restore perfect health and vigor to any person afflicted with general debility or nervous debility. It cures constipation so that it stays cured by removing the cause of the difficulty. Only one small dose a day will cure any case, no matter how light or of how long standing. It cures by toning, strengthening and adding new life and vigor to the intestines, so that they move themselves healthfully and naturally. All such conditions as dyspepsis, catarrh of the stomach, chronic indigastion, constipation, Bright's disease, diabetes, inflammation of the kidneys, catarrh of the bladder, irritation or enlargement of the prostate gland, torpid liver, pain in the back, female weakness and female irregularities begin in clogged bowels. They are cured by Vernal Saw Palmetto Berry Wine. Try it. A free sample bottle for the asking. Vernal Remedy Co., 120 Seneca Bidg., Buffalo, N. Y.

For sale by all leading druggists.

#### Lake Brady, Ohio.

Sunday, July 11, Mrs. Anna Gillispie's inspirers lectured on "The Sealed Order" and "What would I do if I were to die tonight." In the first lecture the beacon was held high over the head, and none but those who have opened the sealed order could see its splendor. The way is being paved for scientific minds to grasp the truth, and were those who have opened the order not under the "ban" of the people of this life the order would never have been sealed, but all would breathe forth uplifting thoughts. People will stop talking of harmony, and right deeds will bring peace.

breathe forth uplitting thoughts. People will stop talking of harmony, and right deeds will bring peace.

In the afternoon's talk was given the thought that all who have wronged others in the smallest affairs of life—cheating, telling untruths, etc.—must atone to the ones injured. In this life none are punished by man for throwing the poisoned thought-arrow, but nature's laws are inexorable and atonement must be made.

Sunday, July 19, Mrs. Clara Watson of

must be made.

Sunday, July 19, Mrs. Clara Watson of Jamestown, N. Y., gave two logical lectures upon the subjects, "Truth: where shall we find it?" "Spiritualism: what of it?"

Through a line of reasoning Mrs. Watson's guide showed that truth is found in nature, that all have endeavored to distinguish truth from error, but truth must come from the inner ruling force.

from error, but truth must come from the inner reling force.

Spiritualism came as an all round benefactor of the world. Nature proves immortality: springtime is the resurrection of winter; the new life is a resurrection of the old. The last and best proof is the evidence of life continued through the messenger.

Mrs. D. N. Shoemaker of Cleveland, followed both lectures with messages which in most cases were tests; she seemed to have the faculty of receiving from her guide the most secret thought of those around her and giving a correct answer to the thought.

The familiar face of Mrs. Cooper, one of Brady's first mediums, was seen among her friends. Her son, Arthur, of Chicago, accompanied her. Mrs. Ebertshouser and Wasserman are giving the spiritual advice to Brady and her visitors. Mrs. Erma Ruttman has come forward as a clairyoyant and is proving her clear-sightedness to all that test her power. Mrs. Ruttman has led many with her delineations in Akron, O., and is now making her power felt among us.

Mrs. Lydin L. Curtis.

#### . 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 celle, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

#### The Vermont State Convention.

Agreeable to call, the Vermont State Spiritualists' Association met in June Convention at 2 o'clock, Friday afternoon, June 19, 1903, in the Opera House, Hardwick, Vt., continuing three days, or eight sessions.

C. T. Jennings, president of the local society, gave a pleasing address of welcome, responded to by our worthy president, Alonzo F. Hubbard of Tyson, Vt. Dr. S. N. Gould followed with remarks in his usual interesting and animated style.

Light showers and continued threatenings of rain did not bring out a large crowd at this first session, so the afternoon was given to Conference, during which a stranger, J. E. Darling of Warwick, Mass., interested his hearers with reminiscences.

hearers with reminiscences.

With each day's increasing downpour of rain there was a corresponding increase in numbers as well as enthusiasm, the damp-aess in no way seeming to hinder the eloquent expression of powerful thought pre

quent expression of powerful thought presented to us.

Sarah (Shedd) Noyes entertained at the piano during the meetings, also with an original song and other singing.

Mrs. S. W. Booth of Jericho, a most enthusiastic and helpful recent convert to Spiritualism, decorated the walls with mottoes; and, in front of the speaker's desk, set off by flowers and evergreens, was a large portrait of the late Mr. Hooker, who was so influential in getting the Convention to go to Hardwick. At the left was a large framed picture of R. G. Ingersoll and in front several of Mrs. Booth's oil paintings, most noticeable of which was her copy of "Christ in the Temple," none of these in any way detracting from the scenic effect of the stage set-

wherein it was resolved to hold the next, or intry-fifth annual convention, at Montpeller, January 22, 23 and 24, 1904; also, a motion was made by Dr. Gould, seconded by Mr. Hubbard, and carried, "That the Board of Managers be instructed to draft resolutions for the purpose of raising funds for missionary work and to help the Association. Several became members of the Association by subscribing to the Constitution and By-Laws, afterward proving themselves useful by generous contributions. Other members did likewise.

erous contributions. Other members did likewise.

The program of the last session was carried out with singing, short speeches by Messrs. Colbur, Darling, Gould, Hubbard, Mrs. Webster, Mrs. Crossest and a test seance by F. A. Wiggin, followed by a vote of thanks unanimously extended to Bro. Wilkins; collecting contributions; the reading and acceptance of the following resolution; adjournment; and, lastly, the goodbys.

Resolved, That we, members of the Vt. S. S. Association, tender our sincere vote of thanks to the Hardwick Society of Spiritualists for the use of the Opera House, to Mrs. S. V. V. Booth, for her liberal artistic contributions; to the singers, for their willing assistance; to the speakers, for the able presentation of spiritual thought; to Mrs. Sherman of Richmond for her generous financial aid to this Association in carrying out the good work in Convention; and, finally, the thanks of the Association to J. E. Darling and all who have in any way helped to make this convention a grand success.

Alma D. Leonard, Sec. East Calais, Vt., June 26, 1903.

[This report was mislaid in the Banner of the correction was mislaid in the Banner of

[This report was mislaid in the Banner office, hence this delay in publication. Editor.]

#### Depressed and Nervous from Excessive Smoking and Drinking

Horsford's Acid Phosphate, a most valuable remedy for relieving the immediate ill effects of excessive smoking or drinking. It cures the heavy, dull headache, depression and languor, and induces restful sleep.

#### A Bit of 20th Century Philosophy.

In considering individual welfare, man mus In considering individual weitare, man must be treated as a social being, and only as the whole race is considered as a unit, can there be any hope of a satisfactory adjust-ment of any friction which may exist at the present time, in the relation men hold to each other.

The consummation of such adjustment shall have taken place, when the race as a whole shall have received a spiritual conception of the meaning of human life.

Such conception shall become a realized fact in the exact degree that separate indi-viduals devote themselves hourly to their highest ideals.

The detailed effect of this adopted rule would be like that of yeast in bread, its results absolutely reliable.

There is no other principle that ever did, does now, or ever will act with a beneficent influence in the world.

The person who does most to influence the adoption of this rule on the part of individuals does most to rid the world of present troubles, and fill it with peace and satisfac-

This state of affairs among men is now quietly and steadily taking place, however much to the contrary some things seem to indicate.

The prominent factor or function by or through which this change is taking place is thought. The conformity of the thinking to one's ideal, steadily adhered to, transforms the individual, and consequently the whole race is transformed.

Is your thinking rightly adjusted?

Nothing is so attractive or satisfying when entered into as a life thus adjusted.

O. D. Field.

Singers and public speakers will fird Piso's Cure for Consumption an effectual cure for hoarseness.

#### Briefs.

The First Spiritualist Society of Lowell held services at Earnscliff Grove, Chelmsford St., Sunday, July 5. Mr. W. H. A. Simmons, of Hayerhill. Mass., was speaker. He spoke feelingly of the transition of Mr. Walter L. Coggeshall, the son of our late president, Mr. Fred H. Coggeshall. The funeral services were held at the same time at the home that the sarvices were held at the same time at the home that the services were being conducted at the grove. July 12 we once more had the pleasure of hearing Mrs. Annie L. Jones of this city and Mr. J. S. Scarlett of Cambridgeport. Sunday, July 19, we had with us Mrs. M. A. Whitehead, of Lawrence. Minnie Ingalls, the few chosen ones. Woe to that general the few chosen ones.

Waverley Home, July 19. The weather was

Inal song and other singing.

Mrs. R. W. Booth of Jericho, a most continuated and helpful recent court to the standing to the court of the standing of the court of the late of the

meetings there in the fall and winter every week. Dr. M. A. Haven is well known to the spiritualistic friends in Hartford and vicinity. We wish her success in her church and work.

('ommercial Hall, 694 Washington St., Mrs. M. Adeline Wilkinson, conductor. Sunday, July 19, the audience was large. Subject at merning spiritual conference, "Spiritualism in the Churches," was ably discussed by Mr. Hill, Dr. Frank Brown, Rev. Geo. Brewer, Mr. Greives, Mr. Marston and others. Medlums assisting during the day, Mrs. May Millen, Mrs. Nellie Noyes, Mrs. Fox, Mrs. Cunningham, Miss Anna Strong, Mr. Walter Mason, Mrs. Islauchard, Mr. Olifford Billings, and many others took part in the exercises. Tuesday afternoons and Thursdays the meetings are well attended. Reporter.

Eanner of Light Building, July 19, George A. Porter, under inspiration, chose the subject "Where." The guide said that the words "In life we are in the midst of death," should be rendered, "In this life we are in the midst of other lives," as this is only one of the many planes of existence where the soul seeks expression to gain experience in progressive life. He spoke of the incident death as a birth when the soul had attained a landing which ushered it into a new sphere of effort. The occupations and habits of spirits in different states of development were fouched upon and the grand destiny of man to Godhood by continued effort through different incarnations, was outlined in an inspiring and nell-ful manner. The seance was eminently satisfactory, many being reached by spirit messages.

#### Onset News.

The meeting on Friday opened with the usual preliminaries. Mrs. Carrie F. Loring the speaker, took for her subject, "Child Life and its Possibilities."

and its Possibilities."

"I shall not deal with science or philosophy today," she said, "but shall refer you to my association with children. During the past twelve years I have become deeply interested in child life. I did not realize children's possibilities until I studied their inner lives. You will agree with me in this, that every child has a dual nature. Children are often unjustly treated; in .fact they are often blamed for being on earth.

unjustly treated; in fact they are often blamed for being on earth.

"I have frequently noticed with what indifference the efforts of children are often treated even by their parents. Now, my friends, if a loy tries to make a perfect block out of a piece of wood, it has as much value in his eyes as the house his father is trying to build;—If a girl tries to make an apron it is as much of an effort to her as the making of a dress is to her mother. Both are entitled

as much of an effort to her as the making of a dress is to her mother. Both are entitled to credit for what they have done. All efforts of children in the right direction should be encouraged and strengthened.

"It is very important that the teachers and guardians should be fitted to unfold the best there is within the child. It is better to guide him and let him unfold himself-in his own way. Many people do not adapt themselves to children. Children are born under such different conditions that it is most difficult to deal with them. Brothers and sisters are often so unlike as to render it necessary to make a special study of their natures. "Children are great imitators. I have asked "Children are great imitators. I have asked boys if they knew that smoking and swearing were wrong and they have replied that their fathers do so, implying they could do what father did. What could I say without being misunderstood? Nothing, only to try to leave a thought with them to lead them in the right direction.

"Good discipline for one child is often bad "Good discipline for one child is often bad for another. The best discipline is to keep the children busy; give them something to do and they will not want to be unruly, and disobedient. It is also well to make confidents of our children and make them feel the responsibility of that trust. When a child feels responsible for anything you will see him rise to the occasion, through the development of spiritual nature.

of spiritual nature.
"We should trust our children; take them into our hearts and souls and make of them for they are to do our work and follow in our footsteps in the future, hence it is due them that we should start them in the right directhat we should start them in the right direction,—it is wrong to be always telling a child how bad he is; no matter how few the good points a child has speak of them, and you will see how quickly he will respond to the pleasant thought. I plead for the children of the whole world that an effort may be made to turn their steps in the right direction by your guiding hand; teach them the responsibilities of life; be kind, loving, and true, but firm with them, and we will have a race of men and women that the world will be proud of."

of."

Saturday, July 18, the meeting opened with a song by Mr. Maxham. Rev. William T. Hutchins gave an Invocation, then said in part: "It is a pleasure to be at Onset with you. I must congratulate you upon your beautiful location. Nature has done everything for you, I expected to find an ideal camp, and earnest, thinking people here, and I have not been disappointed. My subject is "The New Mount Pisgah Vision." The old Mt. Pisgah is, as you all know, the one that Moses was supposed to have seen so many people have the vision; years ago it was only the few chosen ones. We to that gen-eration that has no inspired vision! Now the question is have we a vision? What would America be if it did not have its vision? The

long in the dark. The new mount Pisgah is based on natural induction. The investigator is the man who will hear the message for the future. Science is tearing the veil from the face of hypocrisy, and we are no longer dupes. Surely the best Spiritualists are strenuous for a rational Spiritualism. I honor you in your earnest endeavor to search for psychic facts. We are no better than exiles if we sit down to mourn because the theology of our fathers has been swept away. We must be ready to accept the truth wherever we find it." Mr. A. J. Maxham closed the meeting with singing.

Sunday, July 19. The Bridgewaters gave three fine concerts in the temple. A good sized audience gathered to listen to the address given by Mrs. Sarah A. Byrnes, a very popular speaker at Onset. Solo, Mr. Maxham and Miss Alice Holbrook. Miss Holbrook has a fine contraito voice. Subject of discourse, "What We Need Today as a People to Better Mankind." Mrs. Byrnes said in part:

It is time to set aside the isms. We are not to talk of another world; there is

"What We Need Today as a People to Better Mankind." Mrs. Byrnes said in part:

It is time to set aside the isms. We are not to talk of another world; there is enough here in this life. It would seem usoless to take you from the things real to the things spiritual. The one that gives us the greatest amount of maintenance is the one that is able to scatter the thoughts we need here. It is not what we are to be but what we are now. We have made our Spiritualism a plaything in the past. If a man understands his Spiritualism he can place himself in a position to better mankind. It is only a very short time since religion had brains. A man had no right to think for himself. Many Spiritualism, is am sorry to say, think that Spiritualism has come to relieve them of the fear of the devil. They do not reach out to clevate themselves. What matters whether you believe or no? The God who is here with us is not another life, it is this life. Spiritualism is not in its true sense iconoclastic, only as you make it. No student is satisfied; he ever wishes to know more. Spiritualists have talked harmony and peace for forty years. It is easy to talk but hard to act. Now is the time for action.

Let us be careful of the material we use as builders. Let us know our own good qualities. There is something for us to do as Spiritualists. We are on the outer side of this great question. One of the first lessons that Spiritualism gave us was that of unselfishness. Men that pass out are exalted. They are no better now than when here. Man should be exalted here.

Our faith can only be determined by our acts. It is the little things that have been

Man should be exalted here.

Our faith can only be determined by our acts. It is the little things that have been the greater. Thought is the unseen-hand that moves the cover of progress. Art and literature demand the attention of man today. You can reach man's spiritual nature only through his mental. We are always looking skyward. We are always looking for the angels to come down to us.

You cannot make the whole world but you can make one little world better and that

thoughts so you can better your fellowman.

At 2 o'clock another good-sized audience rathered in the temple to listen to a lecture by Prof. W. F. Peck of St. Louis. After a song by A. J. Maxham Mr. Peck read-a poem by Sam Walter Foss entitled "Truth." Mr. Peck took for his subject, "The Temporal and the Eternal," and among other things he said:

The true meaning of spiritual is real. The things that are seen are temporal; the things that are not seen are eternal. The things that are most apparent are the most unreal. We fail because we look upon the external instead of the internal. The materialist sneers at the Spiritualist and votes him an impractical dreamer. The materialist says, What is

cal dreamer. The materialist says, What is this thing you call spirit? Come down and stand on the brow of facts. The granite upon which we walk is real fact. Let us examine which we walk is real fact. Let us examine these facts. Take the granite and pound it and it becomes dust. Let us use heat and it becomes vapor and it vanishes and becomes invisible; it has gone into the invisible world. Let us follow in search of an atom. What is an atom. Nobody ever saw one. We stand almost on the border line of matter and spirit. The other of space is the ultimate of matter.

is an atom. Nobody ever saw one. We stand almost on the border line of matter and spirit. The ether of space is the ultimate of matter. This ether of space is the ultimate of matter. This ether of space is lithough beyond our reach, is a million times more solid than cast steel. We move through this space. This ether of space is simply spirit matter. All others are transitory expressions. We see the claims of the materialists are the expressions of the invisible forces. Without these forces your granite would vanish.

Nothing in this universe that is visible is permanent. The mountains are very far from everlasting: they are changed with every storm of rain or snow. This earth which we regard so solid, if science is correct, is only a cloud. It is only the invisible things that are permanent. The things that are not seen are temporary. The things that are not seen are eternal. Study nature in all its departments and you will find that the things that are not seen are eternal. Study nature in all its departments and you will find that the things that are not seen are eternal.

Science has its dreams. Way back in the past this old earth was supposed to be flat. These were dreams, and oh, what wonderful results have come from these dreamers. Invention has its dreamers. A dream has materialized into a mighty engine. Edison is a self-confessed dreamer. He says that his prestest thoughts come while in a semi-

Invention has its dreamers, A dream has materialized into a mighty engine. Edison is a self-confessed dreamer. He says that his greatest thoughts come while in a semitrance condition. Our great light is due largely to the immortal Edison, the dreamer. Wh. Lloyd Garrison, and Wendell Phillips dreamed of a free soil. They crystallized it by putting a pen into the hand of a Spiritualist president, Lincoln.

What the world is seeking is happiness, but we are all seeking in the wrong direction. We think huppiness consists in giving. True happiness is in the soul. The things that make true happiness are the things that are eternal. The greatest desire of man is to see God. No one has ever seen you or me. This body is not I. Every atom has been changed. You do not see me. You never will see me with mortal cyes. I am looking out at you with these eyes. I use this body as a machine. I see God looks out at you with these eyes. I use this body as a machine. I see God looks out at you with these eyes of God looks out at you with these eyes of God looks out at you with these eyes of God looks out at you through the million stars. God manifests to me in a million different ways. He is the love of the lover and friendship of the friend.

When we come to lay aside this visible body then we ascend from the shadows of the real, we rise into the realm of the life of the eternal, and we still see as we are seen and know as we are known, realizing we have reached the land of the eternal.

NOTES.

Miss Lizzie Harlow was a visitor at the camp Sunday on her way to Harwich.

A children's Lyceum was organised here Saturday by Mrs. C. Fannie Allyn, who will remain at Onset the entire season for the purpose of building up a large and permanent Lyceum. A large number of children have been enrolled. Lyceums will be held every Tuesday and Friday afternoon. Many Lyceum workers are here and have agreed to work with Mrs. Allyn. Among those the writer can recall are Mrs. Carrie L. Hatch, Mr. Wheeler of Waltham, Dr. and Mrs. A. A. Kimball, Mr. Falls, formerly conductor Boston Lyceum, Mrs. Wyman of Old Shawmut Lyceum, Mrs. With these workers we are sure it will be a success.

Sunday, Aug. 2. Mrs. Mary T. Longley, secretary N. S. Ar and Mr. W. J. Colville will be the speakers. Miss Margaret Gaule will be the medium.

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# We are alway come down to us. You cannot make the whole world but you can make one little world better and that will make the whole better. Now is the time to work. May every effort be crowned with success. Scatter the good be crowned with success. Scatter the good be crowned with success. Scatter the good audience

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#### The Universal Bond.

(Continued from page 1.)

can be held steady to absorb it, as must be done by persistent discipline.

This ozone is replaced by degrees. The process is like that of a construction train making road bed and laying track over which it can move space by space in advance to new ground. It makes track capable of carrying the freight needed by the plexuses stations to fit them to respond to the higher vibrations ready to thrill along attuned lines. The discipline of rhythmic, centered breathing replaces the old, resistant, sensitive dentine of the nervous system with ozonized substance forces that formerly controlled the wires.

Plutarch said "The mysteries were instituted to teach us silence and transfer our secrecy in relations with the gods to human affairs. If one divulges a secret and expects another to keep it he has more faith in that person than in himself." While seeking relief and sympathy by divulging a secret the mystery is that it never seems to occur to the one thus relieved that the other party may be unused to the mystery of silence and feel his mind so crowded as a depository of secrets as also to require the relief of telling and so permit important matter to go "riding on the posting winds."

It is impossible to explore or set bounds to the power of silence in which the gods dwell and are approached by wordless invocation or a flash of aspiration. One may rest assured that what is laid bare thus will never be disclosed as their natures require no such relief. The flash of silence in which this occurs may be transferred to other beings through the process of mastery of the desire to obtain relief by opening the mental floodgates, and form a spliere of safety free from of broken vows and friendships.

What is occurring in the minds of others is a deep mystery to the most intimate friends. The almost universal tendency to seek relief by confiding secrets to the more or less safe keeping of others will lessen as by painful discipline is developed the strength that forms the substance of silence and one learns the joy of feeling that his deepest interests are safely enclosed between consciousness and the silent sphere at the centre of existence by which thought, emotion and activity are

The touches of nature that make the whole world kin appear deep and strong in the weaknesses of humanity, and as these are common properties responsive chords vibrate in all others at the manifestation of these in public sentiment.

each. "That men at sometimes are masters of their fats,"

"And the fault is not in our stars, But in ourselves that we are underlings,

appears not to be of universal application when one has struggled long and vainly to get the combination that makes success.

That Shakespeare saw into universal things so clearly has ever been a mystery to the many, or the reason his utterances never need revision or bringing up to date intellectual progress, but stand as truth while

"Man like leaves on trees is found, And generations in their course decay."

The mental scientist has caught the trick of these truths and devised rules for developing the power that can make each one master of his fate rather than a negative recipent of an inscrutable fortune.

The inspiration condensed in the thought of being master of fortune to any extent stirs hope in the darkest hours as the illumined poet must have experienced and spurs jaded powers to renewed efforts. The fault that we are underlings lies in ourselves back through the generations as the threads of heredity famify, and it is a touch of weakness that makes all kin, to lay the discomforting effects that seem to select ourselves as affinities, to others or our stars. All are related more closely through the universal bond than by blood.

"Nature suits man to his fortunes by making these the fruits of his character. The tendency of each one to enact all that is in his constitution is expressed in the old belief that the efforts we make to escape from our destiny only serve to lead us into it. The right use of fate (or decree of the stars), is to bring up our conduct to the loftiness of na-

When the fruits harvest as the bitter apples of Sodum, it is unpleasant to be obliged to garner them into experience as the products of character, to feel that one has been chershing in his closest thought and emotional relations the elements capable of producing such fruit, or forming such character.

It is still less agreeable to be oft compelled to be alone in the silence of which there can be no physical correspondence, with the consciousness that in seeming noble, pure, unselfish, honest in business and social relations one has not been so in reality with himself, or straight from the centre. The bitter fruitage of conduct and fortune bears witness that one has not been real with himself. To seem real to others successfully one must be so with himself at the hidden springs of action in order to bring his conduct up to the loftiness of nature. Then if it be in him rather than in his stars, fortunes will fit only to the real instend of the seeming as it may have been thought they could be made to do.

Seeming emotion has a perfectly correct, mooth form that distinguishes the thorough bred, yet society strains every nerve to absorb the universal elements that form the substance of sincerity and subtle attraction of "real folks," without ever being able to absorb and convert them into satisfying, solar ripened fruit.

The universal essence tastes good in monents of contact with it directly, or through the medium of suggestion of a Plato, Epictetus, Marcus Aurelius, Plutarch, Shakepeare, or an Emerson.

None can absorb so much more than other as to make a barrier of separateness or supe ior caste. The more of it absorbed the clearer becomes perception of the sameness of all life. It is a leveler of pride and separateness of the less advanced.

"For up from the pits where these shiver, And up from the heights where those shir Twin voices and shadows swim starward And the essence of life divine."

#### "The Great Psychological Crime."

This important work made its appearance n the early spring of the present year, and has been given the thoughtful attention of many of the most scholarly men and women in America and Europe. It is an epoch-making book, for if it be predicated upon absolute facts, it will surely revolutionize the opinions of people who are friendly to Spiritualism, as well as many Spiritualists, in regard to the true purpose of mediumship and its effects apon the person acting as a medium.

The work was sent to me almost as soon as was out of press, with the specific request that I give it a careful reading and review it from my own standpoint. This I agreed to do, but after several weeks of careful reading and study, I am not prepared to speak upon the work as a whole. It is well written, argumentative in its every paragraph, and bristling with facts. The reader has to think and meet argument with argument in dealing with almost every sentence. Some of the statements made are absolutely incontrovertible facts-others are open to question-not of the author's honesty, but as to the reliability of his evidence. If the reader admits the author's premises

as in the case of Spinoza's philosophy, it is atterly impossible to avoid the acceptation of his conclusions. His citations from the leading writers on the subject of hypnotism are clear enough, and constitute ample evidence of the truth of his argument, provided that argument is based upon fact. His arraignnent of hypnotism and hypnotists is deserved and more than deserved, provided the evil-Red are bound to flow forth from its practice, or use by individuals.

No rational mind can deny that the evils he names are in existence: No one can claim that hypnotism and mediumship have not been used by unscrupulous persons for base The pivot on which the argument linges is this; Can a man or woman, possess ing a high sense of honor and morality, be sypnotized to do that which is wrong? other words, can their wills be overcome by the will of a designing being who can force them to stoop to dishonor and crime? author of the book "The Great Psychological Crime," declares such to be the case. If this be true, then hypnotism is a dangerous practice and should be regulated by intelligent

If a man or woman can be hypnotised to do roughly a respectively. Is a Psychological Crime Possible? by a person or persons in the form, then me-diumship, which is simply hypnotism, or "control" by a person or persons outside of the body, becomes equally dangerous to all who engage in it. It makes hypnotic practices and mediumship nothing less than criminal acts. We cannot deny that many mediums have fallen morally just as the author claims. It is likewise true that many hypnotic subjects have "gone to the bad," but is our gifted author sure the cause of these people's downfall was due to the subjecting of the body?

I grant that many mediums have fallen; but I ask all fair minded people to consider this fact: Mediums have been invited to the homes of the rich and the socially inclined for the purpose of giving exhibitions of their peculiar psychic forces." Wines and highly sensoned foods were offered them as refreshments after the seance was over. We graut that the exercise of mediumship depletes the nervous system, but the use of give temporary relief, for the same condition would obtain with every seance. Then after once indulging in liquors, the second step was an easier one to take.

It therefore seems to me that it was not s much the fault of the excarnate controlling spirit as it was the weakness of the medium aided and augmented by the mistaken kindness of translent friends. Such being the case, it becomes a question of safe-guarding mediumship that it may serve only the highest and purest forces in life rather than per mitting it to be subjected to questionable heterogeneous influences within and without the form. The author admits that psychic phenomena are facts, scientifically proven to be such, but, because of the supposed deleterious influence of hypnotic control, their production, through mediumship, becomes dangerous, even criminal.

But does a hypnotist, or a spirit-control, have the power to completely enslave the will of his subject or medium? The author says yes; as an individual thinker I must say no. It is by no means proven to my satisfaction that a moralist, a spiritually minded man or woman can be hypnotized (or controlled by a spirit) to commit a crime. No person can be willed to do a thing that is not already latent within him. If murder is there in atency, then the will of a hypnotist who wants murder committed could produce the result be desired. But the moral nature of the subject must vibrate in unison with that of the operator in order to produce the untoward condition of murder or any other crime.

What the author says of undue hypnotic influence either of mortals or of spirits is unquestionably true. When people surrender their individualities to the guardianship of forces of which they know nothing, or of people whose moral natures are not up to the standard, no one can question that ill may result therefrom. Self-control is the only safe or wise control. Spirits may guide, and suggest, but they never carry us. The wisest of them only seek to prompt their instruments to higher and yet higher mental and moral action. The author is right in forcibly declaring that no person should allow another, either a mortal or a spirit, to do his thinking for him. He should be his own master, a slave to no one's chimerical fancy, nor to the shifting winds of momentary desire.

If the readers of this very important work will but hold consciously in mind one other fact, it will help them to form a far more just judgment in regard to the case. In numerous instances spirit influences have prompted those to whom they came to nobler living, cleaner and truer thinking. Scores of cases are on record where evil habits have been abandoned, courses of reading adopted and true spiritual lives developed. In all of these cases the influence of the spirit forces was for good and only good. It is therefore apparent that mediumship is dangerous only when it is handled by those who are ignorant of its laws, or are willing to submit to the domination of every "trashy" spirit that may pass their way. This is another evidence of the great need of proper safeguards for all sensitives, that they may be protected from all "leeches." whether in mortal or spirit life.

Lat the book, "The Great Psychological Crime" cannot be ignored by Spiritualists Its arguments cannot be sneered away, nor ridiculed as of no importance. It is too full of facts, too pregnant with truth to be thus treated. If the gifted author is in error, he must be proved so by the irresistible logic of fact, by calm, dispassionate reasoning. All who read his words will have to admit that he has made out a strong case. It is then their manifest duty to point out the fallacies in his logic and the errors in his conclusions. The illustrations of moral wrecks along the shores of the spiritualistic ocean are all too true to life to be denied. The cause of the trouble is the main issue, and it is now the duty of the Spiritualists to discover that cause, and to refute the talepted author by means of his own weapons-logic, reason common-sense. He is an earnest Spiritualist. hence is amenable to these influences, other wise he never could have interested the erudite and versafile Florence Huntley to become the editor of his work.

The Banner of Light is open to a calm, dis passionate discussion of this great work on the part of the Spiritualist leaders and teachers. No review of the work and no article concerning it will be accepted until the editorial department has proof that the writer has read the book, and read it understandingly. This is a case where superficiality will not do. Facts must be measured against facts that the truth may be determined, and science benefited. In conformity to this idea the review of the book by that well-known litterateur, Lucinda B. Chandler, of Chicago is hereto appended. So important is this book and so far reaching are its arguments, it is deemed best in the Banner of Light ofthis issue to its consideration.

"Duty and Nature are counterparts; they are husband and wife, father and mother, wisdom and love."-A. J. Davis.

Are Hypnotism and Mediumship a Psychic Proces
Destructive of Individual Life?

A book containing most startling couclusions from the admitted facts of hypnotism and mediumship and the law of retributive justice, has been published by the Indo-Amerlcan Book Co. It is styled "The Great Psychological Crime."

It is a work of supreme importance to sensitives and mediums if its claims are true, of their wills to the wills of spirits in or out and no publication could more profitably engage the serious and careful consideration of all Spiritualists.

The author, who was prepared by an extended study and physical and psychical training to enter the realms beyond the vail of mortal sense and sight, claims to know that the process of modern hypnotism and mediumship is a process destructive of individual life. Hypnotism is defined as in its essential nature a subjective psychic process. That, "its most direct and essential results wines and liquors as refreshments could only are related to and registered upon the soul rather than upon the body." In this claim lies the fundamental basis of reasoning by the author, and the pregnant truth or the error

If the process of control by the hypnotist is a psychic process, and its most direct and essential results are registered upon the soul rather than upon the body, it is of supreme importance to be aware of the fact and to understand the nature of the psychic law and development.

All intelligent persons must allow that self mastery, the complete control by the individual of all desires, mental powers, must, necessarily for this have entire freedom of choice and independence of will. If any psychic process can weaken and ultimately destroy this mastership of the individual soul, it is certainly a destructive principle.

The author's definition of a psychological crime, is, "A crime against the intelligent soul, or essential entity of man." He quotes largely from various writers on hypnotism One quotation is from Prof. De Lawrence as - follows: "Suggest to a subject that in ninety days from a given date he will come to your house with his coat on inside out, and he will most certainly do so." The author then says: "The deep and ominous importance of this will be better understood and appreciated when the fact is known that after a subject in a state of profound hypnosis has thus been given a command to be executed at a future date, and is then awakened, he retains no memory or knowledge of what-has occurred during the hypnotic sleep.

He immediately goes about his own affairs in a manner that would lead the most learned psychologist to infer that he is entirely free from all hypnotic influence, and in a perfectly normal condition. Notwithstanding this. when the appointed time arrives for the execution of the post-hypnotic "suggestion" or command he-goes and does the thing suggested, or commanded to be done, with absolute obedience. Moreover the perfectly natural manner in which he conducts himself through it all would lead any observer who did not know the facts, to infer that he was impelled by his own independent self-conscious and rational volition.

"Thus it has come to be known as a scientific fact that the hypnotic relation once established, continues indefinitely. Not only this, it continues even though the hynotist may have entirely forgotten both the subject and the incident in the meantime. It continues regardless of the will, wish, memory or knowledge of either party or of both. It continues unbroken and unabated until both shall come to recognize the law they have thus violated, and shall of their own volition unite in a mutual effort to restore themselves to a normal relation."

With these established facts in faind, those who know that there is a life beyond the grave as well as those who believe there is such a life, will readily understand and appreciate the horrible truth that even physical death is, of itself no barrier to the operation of this subtle and mysterious power when once the hypnotic relation has been fully entered into."

The author places hypnotists in three general classes: Those whose motives and intentions are good-as the scientist and physician; those whose motives and intentions are indifferent; the social entertainer; the chronic experimenter; and those whose motives and intentions are bad; those who make it a busness for gain; those who employ it as a means of power whereby to achieve individual ambitions, and those who use it as a sultle means and method whereby to commit unusual crimes in such manner as to avoid detection and evade the just penalties of the

The author arraigns hypnotism chiefly through the testimony of writers who have experimented as hypnotists, and those who advertise as teachers of the process of hypnotism.

From these demonstrations and claims the conclusions of the author that hypnotism is a destructive process, because it robs the individual subject of self-consciousness, of independent choice, of reason and volition, are not ensily refutable. \_\_

The writer in entering upon the treatment of mediumship admits all the claims of intercommunion between the disembodied and the Peshly-clothed dwellers of the earth plane. The satisfaction to the doubter of proof that there is a life beyond the grave, the comfort to sorrowing hearts of renewed communication with loved ones who have passed from sight, and that a certain amount of information concerning the life beyond has been given, is admitted without reserve.

writer then states that, standpoint of Natural Science all these disputed questions are of such secondary and indifferent importance as to be for the most part, irrelevant and immaterial in the light of the known scientific results." And that, "the position from which the subject is to be here considered entirely transcends the objective view of all these matters, and deals with the principle of Nature which lies back of the factitions phenomena of mediumship."

. From the inorganic mineral up through the

cialmed each has a duplicate ethereal form. That upon the forced disintegration and dis-solution of the physical stone its finer ethereal body, or duplicate remains intact for a comparatively brief period of time. During the time it remains intact this ethereal body of the stone is visible with perfect distinctness to one whose, sense of sight is keen enough to observe it."

The continuity of this ethereal form increases in duration up through vegetable and animal life. But "the animal in due course of time disappears from the spiritual plane of

the animal kingdom." This is the first suggestion that continuity of forms of life on the spiritual plane does not signify immortality. Then in the claim that follows is suggested the peril of subjection to the control of any other than the will and reason of the individual entity, and the mighty suggestion that the individual entered upon the spiritual plane of existence must ACHIEVE IMMORTALITY BY EFFORT.

It is claimed that, "In the spiritual life man's ability to persist and advance from lower to higher planes of existence is com-mensurate with his own independent control of all his individual faculties, capacities and powers, and in response to his independent, self-conscious and rational volition and desire to so persist and advance."

After a chapter rehearsing the different phases of mediumship the claim is emphatic that "mediumship is hypnotic.", gons conditions are clearly stated. Mediumship is therefore, according to Natural Science, a destructive process to individual life.

"Briefly summarizing, the mediumistic process is, for all practical purposes, identical with that of mesmerism and hypnotism with the exceptions noted. The process is under all conditions and circumstances, a subjective, psychic process. This is true regardless of the form of mediumship established, the character of phenomena presented, or the degree of control exercised. The principle back of the process is the Destructive Principle of Nature in Individual Life."

The author then states at this point that, "In order that his position shall not be misunderstood, nor his motives misinterpreted, the writer desires to state in the most explicit terms possible,

"That he is not a medium.

"That he never has been a medium.

"That he never has been hypnotized. "That he never has been mesmerized.

"That he never has been a subject of psychic control in any form, degree or manner whatsoever. "That notwithstanding these facts he has

developed the ability to exercise his spiritual sensory organism independently, self-consciously and voluntarily at any time. "That the method by which this power has been acquired and the process involved in its

exercise are as different from those of mediumship, mesmerism and hypnotism as the principle of affirmation is different from that of negation, or as construction is different from destruction." And he adds, "That under competent in-

struction any man of equal intelligence, courage and perseverance, and a right motive, may accomplish the same results, provided he have the time, opportunity and faculties for carrying on the work." In treating mediumship as "a martyrdom" the writer first refers to the fact (well known

to Spiritualists) that the denizeus of the lower spiritual spheres nearest to the earth, are the undeveloped mentally and morally, the ignorant, vicious and deprayed, those who are still subject to the depraved passions and appetites. Consequently mediums whose will power

has become weakened by subjection to spiritual intelligences are liable to become subject to the influence and control of these earth-bound spirits.

Then the writer proceeds: "There are religious zealots and enthusiasts upon the spiritual side of life as well as here. They recognize the desirability of educating the greats world of humanity upon the physical plane to a knowledge of the fact that physical death is but the beginning of another life. Just so the Christian ministry of earth recognize the same thing and devote their efforts to its uccomplishment.

"Mediumship opens a comparatively easy method of bringing the two worlds within controls who have this purpose only in view do not consider that the mere matter of method is of vital significance or importance. Many of these understand and fully recognize the destructive nature of the mediumistic process, but they do not understand the remedy for it.

'Moreover, to them the sacrifice of a few thousand mediums annually, seems a small thing as compared with the supposed benefits to accrue to humanity in general therefrom. They know that thousands of missionaries of carth are annually suffering martyrdom to carry the cross of Christ into heathendom. Why, then, should any one seriously object if they add a few more individuals to the numher of candidates for canonization."

This statement, which is not inconsistent with the qualities and experiences of human nature, and the religious nature, especially, suggests an answer to a question that presents itself in connection with the claim that the mediumistic process is destructive; why disembodied intelligences whom we class as good should subject earthly instruments to the peril of such process.

In regard to mediumship and morality the writer declares that, "In just so far as mediumship exists at any given time, it deprives the medium of the ability to exercise every one of the faculties, capacities and powers of the mind and soul upon which his individual responsibility depends. Inasmuch as mediumship slowly but surely destroys the individual power of self-control, its inevitable tendency

s toward animalism." Nothing can be of more importance to every intelligent person than to learn how to use one's powers and capacities to the growth of individuality. There is but one question to be answered in regard to hypnotism and mediumship in order to determine if the process

is destructive. This question is, are the powers and capa-

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The Twenty-sixth Annual Campmeeting at Lake Sunapee will commence Sunday, August 30.

Already many cottages are open and a large number are enjoying this beautiful spot and the lovely lake. Good speakers and mere diums have been engaged and all will be fully repaid who attend.

Mrs. Effle I. Webster opens the meetings and is the principal speaker for the first week. Mrs. Sarah A. Byrnes, Edgar W. Emerson, Mrs. Fannie Spalding, Mrs. Edilth Lloyd-Browne, Mrs. Sadie L. Hand and Mrs. Ida P. Whitlock will be among the speakers. tled," and another work of high literary rank, to be selected 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

of fine reading matter as you send us names.

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On July 12 the regular program of this camp commenced with two fine lectures by Miss Lizzle Harlow. July 19 Mrs. Effe 1, Webster was with us. Harrison D. Barrett lectured July 26.
On the Sunday previous to the regular opening some of the early arrivals gathered in the grove and were addressed by your correspondent.

Social gatherings for spiritual communion and interchange of thought are frequently held in the cottages. I am giving occasional talks on subjects connected with two fine lectures by Miss Lizzle Harlow. July 19 Mrs. Effe 1.

Send in your subscrib-AT ONCE!

cities of soul weakened, and can they at any stage ultimately become paralyzed by the exercise of the process? Knowing that individual character and growth can only be attained through individual moral responsibility, here and now, we may reasonably infer that further advancement on spiritual planes must be achieved through the exercise of the same independent process.

The movement called modern Spiritualism has released many souls from mental and spiritual bondage, and brightened the struggling mortal pathway. But if the martyrdom of medianship is not the only way to relate ourselves to the realm of spiritual existence, Spiritualists first of all people should try to the did the letter way. It is a mighty truth that each individual soul is first of all responsible to itself to attain, achieve, and become.

The Great Psychological Crime is second in the Harmonic Series. The first volume is The Harmonics of Evolution, by Florence Huntley.

All persons who esteem human soul and individual life and responsibility above all other values and considerations, will be glad to have read The Great Psychological Crime. Lucinda B. Chandler, in Progressive Thinker.

#### A Beautiful Gift.

A scpia or black and white copy of the inspirational picture, "The Majesty of Nature," ready for framing, sixteen by twelve inches, together with a copy of the hiero-



The Majesty of Nature.

glyphical verse will be forwarded postpaid to any part of the world by R. H. White & Co., or Banner of Light Publishing Co., Boston, Mass., on receipt of twenty cents in stamps, coin, or postal note.

#### Mrs. Nettie Holt Harding.

We take pleasure in announcing that Mrs. Nettie Holt Harding, who has been spending some time in the far west, has returned to Massachusetts and is rendy to accept engagements. Societies or camp associations desiring a reliable medium should write to Mrs. Nettie Holt Harding, Bryantville, Mass., Box 154.

#### V. S. U. Day at Onset.

Saturday, August 1, at 2.30 p. m., by the liberality of the Onset Grove Association the Veteran Spiritualists' Union will present one of the richest programs of the season. While the illness of Mrs. Minnie M. Soule will prevent her being present as has been advertised, another vice president, Mrs. Jula P. A. Whitlock, is expected, with Mrs. Jones of Lowell and some of the best talent that will appear in Onset this season. It is hoped that the Spiritualists will make an effort to be present on this occasion to enjoy the meeting and counsel the Board of Directors in its gratuitous labors.

#### Mrs. Cora L. V. Richmond.

A large and attentive audience assembled at the Armory in Corry, Pa., Sunday, July 19, to listen to Mrs. Corn L. V. Richmond, Pastor of the Church of the Soul, Chicago. After an inspiring invocation, Mrs. Richmond answered a number of scriptural questions propounded by the audience and then proceeded to discourse upon the subject, "Outlines of the Ideal Religion," presented by the audience. Mrs. Richmond's exposition of the subject, which was most eloquent and masterly, held the audience spellbound from beginning to close. Mrs. Richmond is one of the most eloquent and liberal preachers of the day.

#### Convention in Austin, Texas.

The seventh annual meeting of the Texas State National Association of Spiritualists will meet in the city of Austin, Texas, September 4, 5, 6, 1903, S. E. 56, for the report of the present officers, reports of the several chartered local societies, annual report of the missionaries and ordained ministers, the election of officers for the configuration and such as the configuration of such security was a such such missionaries and ordained ministers, the election of officers for the coming year and such other business as may come before such annual meeting. "Each person holding 'Certificate of Ordination' shall give report in writing of official duties performed during the year to the secretary at least thirty days prior to each annual meeting. Each person failing to comply with above prescribed duty or for any other cause that is adjudged sufficient by a majority of the Official Board, after due consideration, shall have his or her papers revoked." papers revoked."

Spiritualist Temple, Galveston, Texas,
Theo Schirmer, sec.,
John W. Ring, pres.

#### Lake Sunapee.

and Mrs. Ida P. Whitlock will be among the speakers.

Cottages may be rented at a low rate. Single rooms rent for 25 cents per day and upwards.

The Forest House, Frank Huntoon, proprietor, is fitted with modern conveniences and is a model hotel. Mr. Huntoon has had years of experience and always does everything that can be done to please patrons. Terms are very reasonable.

## Niantic Camp.

Mrs. Spaulding of Norwich is here and has held some circles, also presiding at the Sunday evening conferences, which are held in the Pavilion.

Those who desire to spend a summer vacation in repose rather than excitement, with sufficient spiritual interest to give living a sest and in a location of great natural beauty may find these requirements fulfilled at the meeting of the Connecticuit State Spiritualist Campneeting Association, Pine Grove, Niantic, Conn.

E. J. Bowtelli

E. J. Bowtell.

#### Campmeetings for 1903.

Lily 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.—Aug. 2 to 31.
Saugus Centre, Mass.—June 7 to Sept. 27.
Mowerland Park, Mass.—June 7 to Sept. 27.
Ocean Grove, Mits.—July 19 to 26.
Verona Park, Me.—Aug. 1 to 31.
Tomple Heights, Me.—Aug. 14 to 23.
Etna, Me.—Aug. 28 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 19 to Aug. 23.
Briggs Park, Mich.—July 4 to Aug. 23.
Briggs Park, Mich.—July 17 to Aug. 17.
Wonewoc, Wis.—Aug. 13 to 30.
Ottawa, Kansas—July 30 to Aug. 9.
Winfield, Kansas—July 30 to Aug. 9.
Winfield, Kansas—July 3 to 13.
Franklin, Neb.—July 17 to Aug. 2.
Mt. Pleasant Park, Iowa—Aug. 2 to 30.
Marshalltown, Iowa—Aug. 23 to Sept. 13.
Chesterfield, Ind.—July 16 to Aug. 30.
Belmora Park, Ill.—July 16 to Aug. 30.

#### Announcements.

Having decided that it will be for the interest of the Lyceum movement to attend the National Convention this coming October, I shall be also seen to take the control of t est of the Lyceum movement to attend the National Convention this coming October, I shall be pleased to make dates with those Lyceums and societies in Indiana, Illinois, Ohio, New York and Pennsylvania who would like week night lectures, one or two in a place, just prior to the Convention. In the Lyceum rests the promise of a spiritual Spiritualism, which produces devoted workers who can bury personal differences for the sake of principle. My bectures will be primarily for the Lyceum movement, but for the Cause in general. Hope to hear from those places where they would like me to stop, at the earliest possible convenience, that I may fully arrange route and dates.—John W. Ring, Nat'l Supt. of Lyceum Work, Spiritualist Temple, Galveston, Texas.

The Sunshine Club, Mrs. Clara E. Strong, president, holds its public circles on Tuesday and Friday evenings at 30 Huntington Ave., room 202.—A M. Strong, see'y.

Mrs. C. Scott, who for many-years was an active worker for the cause of Spiritualism in New York has returned to that field again, 216 West 22d St.

Unity Camp, Saugus Centre, Alex Caird, M. D., president. Services II, 2 and 4. Sunday, August 2, Mr. J. S. Scarlett, Mrs. Carrie Twing and other good mediums. Good music; Harry Chase, planist; W. H. Atherly, cornetist. Refreshments can be procured in the grove.

#### Mrs. Mary A. Livermore.

We all laugh and have our joke about the wickedness of politicians, who are probably no worse than other people. At het table the other day Mrs. Mary A. Livermore told me the following little story: A prominent politician died and was buried. He went straight to St. Peter's gate with his certificate of good character, but the great janitor looked at him and seeing who it was said: "Oh, you don't come in here. This isn't your place. You go straight down there to Beelzebub." Beelzebub opened the door a tritle and looked him over and then at his certificate and slammed the door with a bang saying: "I can't let you in here. My folks wouldn't stand it. They would not associate with you at all. Here, take these matches (pulling a few from his vest pocket) and go off somewhere and make a hades of your own and for others of your sort. That's the best I can do for you."

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DISEASES OF MEN

Mrs. Livermore is looking remarkably well and enjoying good health, keeping steadily at work on one thing or another, "picking out." as she says, "for myself easy jobs," at her beautiful home in Melrose on the banks of Crystal Lake, surrounded by trees and flowers and birds and her grandchildren. She is very liappy in the prospect of Home Week observance, which begins next Monday, the 28th, in Melrose, when a carnival will be held on Crystal Lake. There will be singing on the shore and lake and Mrs. Livermore will give reminiscences. She is fond of her townspeople, and it is vice versa. One of them made a trip to England and had a plate made at the Wedgewood pottery in Staffordshire, that he might give her the pleasure of seeing on the plate her Melrose home and her picture, which has been added to the bricabrac of her limitless friends. This plate has one of Mrs. Livermore's axloms, "The higher we attain and the more we strive after what is best and noblest in life, the more we take hold of immortality, the surer we are of our heavenly destiny." Long years to this great and grand woman!—The Stroller, in The (Boston) Traveler.

#### The N. S. A. President.

I desire to propose the name of George W. Kates, the well-known Spiritualist lecturer and missionary, as the N. S. A. President for the ensuing year, to be elected at Washington, D. C., at the annual convention to be held next October.

next October.

In presenting the name of George Whitfield Kates, I am suggesting a name known North, South, East and West, upon whom the mantle of the Methodist apostic, George Whitfield, for whom he was named, has fallen as an earnest zealot and a forcible thinker and orator.

for whom he was named, has fallen as an earnest zealot and a forcible thinker and orator.

None have done a better work for Spiritualism than has Brother Kates. Since 1865, he has been actively at the front, fighting for truth. He has the fire and zeal of an old-time patriot. Of his nature have been they who have builded great human enterprises. He is executive, cornest and talented. All that he has attempted for Children's Lyceums, Local Societics, Camp Meetings, State Associations and the general Cause have been successes. He never has had failures in his public enterprises. As an editor and writer he has been forcible, and carries weight with all he says. Whatever way his works and character may be weighed, he will balance to the credit of the cause of Spiritualism.

Such a man will be a forcible executive of the cause of Spiritualism.

Such a man will be a forcible executive of the cause of Spiritualism.

Such a man will be a forcible executive of the N. S. A. As its President we may expect a clean and forcible administration. As a Trustee of the N. S. A. he has been a careful and trusted adviser. He understands its needs, and has the good will of his fellow officers. As a delegate in the conventions he has always been a useful adviser; and has projected many of the successful movements achieved by several friends of the Cause to allow his name to be proposed, his reply was: "I cannot consent to make a fight for the position;"

This letter is sent out by request of some of

they must call me voluntarily to the position."

This letter is sent out by request of some of his friends to ask if you and the Spiritualists at large will join in a call to George W. Kates to become a caudidate for N. S. A. President?

Will you join in that call?

If you will, please report to the undersigned, and write also to "The Progressive Thinker," 40 Loomis St., Chicago, Ill.

Please reply soon as possible. Let us have your careful attention and sincere opinion of the name we present to serve you and stand before the world as your defender. We believe him to be capable, and will guarantee him faithful.

With sincere and loving hopes for our beloved Cause, I am,
Yours fraternally,

W. J. Hicks,
President Montana State Association of Spir-

President Montana State Association of Spir-itualists, Box 92, Anaconda, Montana.

#### Bread and Butter for Beauty.

Bread and butter have always been regarded as the staff of life, although we may neglect them for less simple food. There are but few families where bread plays the im-portant part, but let me tell you that these few have money in abundance and know no few have money in abundance and know no stint in any direction. I wish somebody who has nothing more pressing to do would try the fattening powers of bread and butter—plenty of the latter, please—and let me know the result. It would be a much easier remedy than olive oil, which I know will produce fat when taken regularly and by the spoonful. Cod liver oil will do it, too, and it can be taken in a form which prevents you from tasting it. I know one drug firm that puts it up in flexible capsules, by personal order, and I fancy any other up to date druggist will do the same. There is no patent on the process and no secret about it.—Exclunge.



E. A. BRACKETT

Author o. .

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## OLD AND NEW PSYCHOLOGY.

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Author of "Studies in Theosophy," "Dashed Against the Hock," "Spiritual Therapeutics," and numerous other works on the Psychical Problems of the Ages.

works on the Psychical Problems of the Ages.

The author says in his introduction: "The writer lays no claim to having written a complete or exhaustive treatise on Psychology, but simply has undertaken to preset t, in as popular a form as possible, some of the salient features of the compendious theme.

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume.

As the author has received numberless inquiries from a parts of the world as to where and how these lectures on Psychology can now be procured, the present volume is the decided and authoritative answer to all these kind and sain.

decided and authoritative answer to all these kind and can nest questioners.

The chief aim throughout the volume has been, so arone increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and, at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise su pervision over the morally weak and mentally afficied will derive some help from the doctrines herewith pre mulgated."

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GEO. A. FULLER, M. D.

#### PRESS NOTICES.

It is a book to be not only read, but read and re-read, for it is full from cover to cover of all good things, charmingly expressed in excellent form, and conveying many sparking gems of thought to those in search of Spiritual principles. It is a book that should be in the hands of the conductors of our Sunday services, for many of its chapters will form mot texcellent readings at the opening of our meetings all over the land. The Spiritual Review, London, Eng.

A a purely literary production it is faultiess, while the teaching given, and the force with which it is imparted is god like. Light of Truth.

This vo'ume will be read by students of the occult and spiritualists generally with great in erest. Philosophical

It is a mine of valuable reflections and suggestions. The A great book on great subjects. Weltmer's Magazine.

I's transpirent truth in poe ic settling, beauty of thought and loftliness of conceptin, rich imagery and pure Spirit-nil ty render it a book unique, fas loating and un selons. There is no loftler work among the loupted treasures of the age. The Syrmon, Townto, Canada. The inspired Author of the book is held to be one Zertulem, the Propirt of Tlasku ats, whose words and maxims are stuhred into 56 sessays of eleva ed and inspiring exhortation. The book is bound most attractively and the letter press is admirable. Journal of Magnatism.

The rivie is anothermatic; its teachings are beautiful; its philosophy grand. None can read this volume without senting the sweetness and richness of its spirit. The Temple of Health.

Extracts from Letters of Noted Authors, Lec-turers and Editors.

It will easily take its place among modern classic while its spiritual impress ranks it as a work of transcen-dental power. HARRISON D. BARRETT, Editor Hannes

It is a work of hish order, and will be appreciate overs of good literature. GEO. DUTTON, & B. author of Euopathy, also works on Anatomy, Hygic

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### THE LION AND THE SKUNK.

A DREAM BY DAVID BARKER. I met a lion in my path,
"Twas on a dreary summer night,
Who gave me the alternative
To either run or fight.

I dare not turn upon the track, I dare not think to run away For fear the lion at my back Would seize me as his prey.

So summoning a fearless air,
Though all my soul was full of fright,
I said unto the forest king,
"I will not run, but fight."

We fought, and as the fates decreed. I conquered in the bloody fray, For soon the lion at my feet A lifeless carcass lay.

A little skunk was standing by, And noted what the lion spoke And when he saw the lion die, The lion's tracks he took.

He used the lion's very speech. For, stretching to his utmost height, He gave me the alternative To either run or fight.

I saw he was prepared to fling Fresh odors from his bushy tail, And knew those odors very soon My nostrils would assail.

So, summoning a humble air,
Though all my soul was free from fright,
I said unto the dirty skunk,
"I'll run, but will not fight."

#### Moral.

As years begin to cool my blood, I rather all would doubt my spunk Than for a moment undertake To fight a luman skunk.

#### Tribute to Abby A. Judson.

Having often seen in your columns a card from your worthy editor and others calling upon Spiritualists to send loving, helpful thoughts to some one in affliction through illness, accident or death, I wish to say that I know from experience that great good may be done in that way.

Trusting an incident in my own life bear-

ing upon this matter will, in its relation to the lamented Abby A. Judson, be of interest to your readers, I herewith submit the following. Four years ago the 14th of last September, I was suddenly taken very ill of a nervous trouble which confined me to my bed most of the time for expert months.

vous trouble which confined me to my bed most of the time for several months.

As I was then associate principal of Belvidere Seminary and its next term was to begin on the 21st, I was greatly worried not seeing how I could be spared a single day from the duties awaiting me, but I had to meet the inevitable with all the fortitude I could command and wait the issue. In this trying situation a letter from Miss Judson was received in which she sent me her love and sympathy. This sisterly act seemed to change the current of my thoughts and greatly refreshed my weary spirit.

For days I pondered on the subject of unseen influences, recalled her message and blest in my heart of hearts the dear soul that sent it. As strength returned, my gratitude

sent it. As strength returned, my gratitude found expression in the following lines pub-lished, as the reader may remember in this

#### OUR SISTER OF ARLINGTON.

Our Sister of Arlington sent me her love In a message so tender and true That my soul was refreshed by its subtile power, As a violet kissed by the dew.

I was ill, and so weary from over-toil
And the trials I had to bear,
That I shrank from the life marked out for With its ceaseless fret and care.

I was sad, and so jarred by the petty strife That loftier aims ensnare, That I yearned, sometimes, for the "Benlah Land"

And the larger life "up there." But our Sister of Arlington sent me her love. And a sympathy tender and rare,
That came to my heart with a power supreme
As the calm of an answered prayer.

It whispered courage, it gave me strength, Till fear to the winds was cast, And paeans of victory floated down Through all the aisles of the past.

Then sadness vanished, and joy-bells rang

In my heart of Song once more,
And the dreams of my youth came back again From nature's wonderful store.

And lo! I saw that my life had been With measureless blessing fraught, And its heaviest burdens had richest use, As messenger-angels taught.

Ah! Sister of Arlington, weary not, Nor look on thy work as vain, For thousands are richer in soul today For thy labor of heart and brain.

Onr fragile barks may be stranded oft On the shallows and shoals of life, But the tide will turn and the port be won, Where Sorrow is not, nor strife.

There are flowers by the wayside and flowers

And a pleasure in little things,
That wealth cannot give us, or take away,
But the riches of earth have wings.

Then write, dear one, as the spirit moves,
Thy messages tender and true,
Till thy own heart thrills to the joys they

As a violet kissed by the dew.

Belvidere Seminary, N. J.

When news came of Miss Judson's sudden and terrible death, a silent sorrow took possession of my soul. In finite ignorance I questioned the goodness and wisdom of the Infinite Power that could ordain, or permit, so cruel an ending to a life so good and useful. But this rebellious state was soon succeeded by a calmer mood when something said to me, "Write what comes to you," and I giadly penned the following lines.

Our Sister of Arlington still indites Her messages tender and true, And souls are refreshed by this subtle power As violets kissed by the dow.

She cays, "Oh friends of earth, I live, The out of the crypts of time I passed away on a cross of fire, I return to you in my prime.

'My soul with your soul's in communion sweet,
Calls for no forms of speech;
sut silently, softly as light is born,
Come lessons I fain would teach.

"Then mourn no more for me, dear friends, But rejoice that I am free; For I dwell in a land of love and light, And my own have come to me!

"I was weary and worn with the cares of life And the wrongs I could not right, For the beauty of earth that I loved so well Was hidden from my sight.

'My fragile bark had been stranded oft. On the shallows and shoals of life; But the tide has turned and the port is won, Where sorrow in not, nor strife."

Thus speaks our Sister of Arlington, still. Her messages tender and true,
And souls are refreshed by their subtle power,
As violets kissed by the dew.

She comes to me in the mystic hour When the sun is sinking low, and I read of her useful life on earth In its beautiful after-glow.

She seems to say to my waiting soul, "Oh, friend, grieve not for me, But bravely work for the fettered ones Still struggling to be free.

"I've crossed the bridge between God's worlds
And I say to all 'Good Cheer,'
For the happy days that came to me,
In time, may greet you here.

With your work on earth well done, dear Neart,
You may catch the inspiring strain,
What seraphs sing in their upward flight,
'To die, to die is gain.'

"There are minds to enrich, there are hearts to cheer,
And little ones to bless,
With a smile, a word, or a gift in need,
Or a gentle, kind caress.

"Give freely then of your scanty store, And know, though lowly your lot, That out of the humblest gifts may spring Love's fadeless for-get-me-not.

Thus writes our Sister of Arlington, still, Her messages tender and true,
And souls are refreshed by their subtle power,
As violets kissed by the dow.

Having written and copied the above verses I was about to send them to your worthy editor for publication when the following questions occurred to me as likely to be asked

by some hypocritical renders.

How do you know Miss Judson still indites such messages? What proof have you of their verity? Has she been heard from since

ther death?

Those practical questions, though pertinent enough under the circumstances, seemed to me quite impertinent as they had intruded themselves upon the placid mood that always comes to me when I write and I was annoyed by their persistent demand for an answer. As I could give none, I concluded not to send the supposed message for publication, but a few days later I received a cheering letter from Mrs. Elsie Hornbeck of Monon. Ind., who under the guidance of Frances E. Willard, is developing as an automatic writer, "in whom thousands of

of Monon. Ind., who under the guidance of Frances E. Willard, is developing as an automatic writer, "in whom thousands of ethereal beings are interested as the main avenue through which Miss Willard manifests her interest in Spiritualism."

Mrs. Hornbeck's letter contained two messages in response to two I had sent her addressed to spirit friends. They impressed me as genuine the without tests, which it has never been my desire to exact from any medium, for the power of feeling truth, or, as friends call it "sensing the states," seems to me the surest way to a knowledge of spiritual life, light and truth eternal. Encouraged by these messages I sent my humble verses to Mrs. Hornbeck, and soon after had from her an approving answer. A few days later, in the paper for June 20th, came a beautiful communication from Miss Judson, through the mediumship of Miss Ella N. Porter of Brooklyn, N. Y., that was so like her as not to be questioned, and in the next issue was one from her father so full of joy, paternal pride and devotion that its source was apparent. In these communications I found proof that Miss Judson lives, has been heard from, and still indites her messages, tender and true. These facts I believe she would have deeply impressed on the minds and hearts of all her earth-friends that they may co-operate with her in a good work begun here, and to be continued with greater success in her heavenly home.

I therefore hesitate not to affirm that
"Yours for our sacred Cause"

"Yours for Humanity still she sings, Yours for our sacred Cause That reveals to mortals thro' psychic

powers A knowledge of nature's laws." Belle Bush.

Shirley, Mass.

#### Dr. Wilder's Pointed Paragraphs.

With the advent of midsummer we are perhaps more liable to the midsummer mad perhaps more liable to the midsummer madness. And with insane people, or with drunken ones, they perceive the condition in everybody but themselves. A madman in an asylum was asked how he came to be incarcerated there. "A difference of opinion," he replied, "I thought everybody mad and everybody thought me mad; so I was outvoted."

Years ago, Charles O'Connor, a leading jurist in New York, was ill. Having a very high standing in public life, his physicians bulletined his condition daily and everybody expected the next bulletin to announce his dissolution. Finally Mr. O'Connor took his case into his own hands. He dispensed with his medical attendants, employed such means as suited his own judgment, and recovered. He afterward made his home in Nantucket, as being a region where people seldom die; as being a region where people seldom die; and if his own words are to be credited, he lived till he gave up the will to live.

I was greatly pleased at the success of the compositors, in rendering my script into such plain type in the Banner of July 11th. Indeed, I felicitated myself that I was acquiring the "Lost Art" of writing distinctly, But some crooked words in two paragraphs sadly upset my assurance. Contrary to my usual practice, I beg the opportunity to correct them. I begin with the last one first. In writing about the Post Office imbroglio, I used the comparison of Hercules cleansing the Anglican stable. I wrote, or at least, meant to write, that he drew a river through it. The printer has it that he "drained the rain" through. Harcules would have made a very poor job if he had depended on rain to clean the debris. And so I will add now, I think President Roosevelt will blunder fearfully with the Post Office department if he is satisfied even with a "cloud-burst." He will need, as Noah did, to float his ark, that "the windows of heaven" shall be opened. I was greatly pleased at the success of the

But the misprint in the paragraph on Doctor-craft was unluckiest. I must have let my zeal obscure my chirography. I will now write out the unlucky sentence just as I meant it to read.

"Why should medical statutes be proposed and members of Legislatures paid for reporting and enacting them, except that certain individuals wish to be "protected?" Upright men need no such protection. The medical statutes in the several states have been enacted many times because the enacting was bought through."

acted many times because the enacting was bought through."

Such has been by full belief for many years. Hence, I do not respect medical laws, so called, because I believe them generally to be in violation of the Federal Constitution, and because their enacting has so commonly been accomplished by a paid lobby, and corrupt means in other places. In themselves, too, they are in palpable violation of personal rights, and are therefore wicked.

A physician who had been where he ought to know told me of a certain measure which had been enacted by the Legislature of his had been enacted by the Legislature of his own State. It had been presented and referred to a Committee in the usual way. It lay there unacted upon and a certain sum was demanded as a condition for reporting it. As it was afterward reported and enacted, it was natural to believe that the several legislative wheels had been "lubricated." The policy now contemplated in medical circles is to reduce the number of medical students and graduates by making instruction more extensive and costly. The physician to take rank with scientists, etc., in superior social conditions. We have now some conception how it is to be effected.

I am greatly pleased with the paper of Dr. Clements. He has clearly and forcibly shown the erroneous character of the notion that electricity is life. I am ready to suppose that matter and "force" may be running in a perpetual circle; force parting with its positive character and so becoming matter, and matter ceasing to be negative and so being force—so that there is no absolute quantity of matter in the universe, but increase or diminution going constantly on.

But all this is not life, but the manifesting of life. Mind is behind; will impels and wisdom directs, "The worlds were framed by the word of God, so that things which are seen (phenomena) were not made of things which do appear." (Heb. xi, 3.) "All things are (out) of God."

Tyndall wrote wisely: "You cannot write mind in terms of matter." The problem of life has not been solved more plainly and explicitly than in the words: "He breathed into his nostrils the inspiration of life, and the man was a living soul."

A. Wilder, M. D. I am greatly pleased with the paper of Dr

the man was a living soul."

A. Wilder, M. D.

#### Questions and Answers.

W. J Cololle.

Question: I was so deeply interested in your last lecture in this town that I hope the time is not far distant when you will the time is not far distant when you will again come and give us thirsty ones more spiritual food. Will you kindly tell me why spiritists use the term "astral" instead of spirit or soul after the death of the body? The dictionary calls "astral spirits" an order of fallen demoniacal beings. Now why should those who strive to lead a life of duty and love to their fellow creatures be called "astral" spirits when they depart from the body?

You also spoke of Jesus of Nazareth. Have You also spoke of Jesus of Nazareth. Have you any real proof that he ever lived on this earth, or do you only quote him as an example? If the former, what about Moses and all the other biblical prophets? Where is there any real proof to mankind that they ever existed except in the imagination? I once asked "one in authority" for a "Ray of Light" upon the matter and he told me the "Ray of Light" should come from within myself. Now if this light had been within myself, I should not have wanted the light from him, and therefore I can't understand how his meaning of the "Ray of Light" should come from within myself.

Answer: There are three very definite questions involved in the above series of inquiries. First, concerning the proper use of the term astral. Though Nuttall's dictionary may define "astral spirits" as our correspondent quotes, there is no valid ground for supposing that so limited and ungracious a characteristic of them is whelly or indeed posing that so inflicted and ungracious a char-necterization of them is wholly or indeed broadly speaking, correct. Astral is a word derived from astron and astrea, and has, legitimately, no vile or uncanny associations. The "astral world," according to Occultism, is the inclusive title given to all that realm of force or sublimated matter which lies be-yond our ordinary senses, but which is, to an extent, expressed by clairyoyance. An "asextent, expressed by clairvoyance. An "astral body" is an interior shape, more luminous than the fleshy frame, more starlike in appearance and far more real than the gross material shape which veils it from average external vision. There is nothing whatever derogatory in the use of the term "astral" by these spiritists and occultists, who do not misuse the term by confounding it with "fallen spirits" of an evil order. The fall of the soul is really its descent into matter for purposes of expression, and on the downward line of instruction the soul embodies in astral inatter before it reaches the physical plane; then on the returning evolutionary path it remains clothed with an astral body after it has cast aside the physical body. A con-

inatter before it reaches the physical plane; then on the returning evolutionary path it remains clothed with an astral body after it has cast aside the physical body. A constant misuse of terms leads to much confusion in thought and dictionary makers have often proved lamentably ignorant on all that pertains to whatever lies beyond the range of physical discovery.

The second question regarding the great hiblical characters mentioned requires a two-fold answer. There is historic evidence that great teachers and wonder workers have lived in different ages and in many parts of the world, but the names given to these adepts or masters have usually been symbolical titles of dignits rather than actual historic cognomens. The highest value of all records of singularly great lives must be the exemplary and influential nature of, the life work accomplished by such transcendent heroes, but though it is not always possible to prove just when and where some mighty deed has been performed, the narrative recording it becomes the more valuable for today in proportion as we refuse to be bound by the idea that it occurred only in one place or during one period of human history. The Scriptural personages, Moses, Elliah and others of high renown are typical adepts, men who have attained through persistent endeavor to a height of spiritual development rarely reached, but not impossible. Very few men are successful lion tames or serpent charmers, but yet such persons exist among Europeans and Americans as well as among Orientals. Any great development in any line is manifest through superordinary, and is, therefore, conventionally speaking, supersensual, and may even be termed in one sense supernatural, because it shows forth a degree of attainment far in advance of that which is natural on earth at present to the average human being. It is never our intention to discredit ancient histories, but our chief object is to insist upon a doctrine which encourages everyone who really desires to attain to heights beyond the average to pr

forward toward achievement, but unless candidates are willing to make the necessary sacrifices they will never become spiritual experts. It is absurdly believed, at least apparently, by multitudes of inquirers into spiritual mysteries, that the loosest methods are productive of high results, and that we can invoke successfully the noblest and wisest intelligences when our own attitude is one closely resembling indifference. Simple common sense will often suffice to show that great devotion and persistency is necessary to high attainment in any line of chosen effort, and when people give as much time and thought to spiritual culture as many people give to the external aspects of art and science, great spiritual specialists will be far more numerous than at present. The greatest prophets of all ages have been those who have displayed most complete devotion to the work of the prophetic office and masters have taken a few pupils from among those antirents who have absort sufficient express.

have displayed most complete devotion to the work of the prophetic office and masters have taken a few pupils from among those aspirants who have shown sufficient earnestness and diligence to enable them to make some measure of genuine progress.

As to "Rays of Light" streaming from within which is the topic of our question three, although it is quite true that all light does truly come from within, outward ministries are often necessary for a while to awaken to activity latent inward possibilities. There is, therefore, reasonableness in both positions, that of the one who seeks guidance from without, and that of the one who tells you to seek it from within. The whole practice of successful suggestion is built upon the union of these two concepts, for it is manifestly unreasonable to expect a response to an appeal without admitting that within the one appealed to there is both ability and willingness to make response. If those who are seeking light on spiritual problems practice the excellent habit of regular periodic concentration they soon find the mental fog lifting and their minds growing more able to deal with the questions they desire to get answered. Spiritual helpers are always at hand and they can really communicate with every earnest, unprejudiced seeker for coundeal with the questions they desire to get answered. Spiritual helpers are always at hand and they can really communicate with every earnest, unprejudiced seeker for counsel, but all messages have to filter through the medium of the aura of the one who seeks enlightenment. It is an excellent practice when you are in doubt about anything and truly desire to receive enlightenment to sit quite reposefully at your leisure wherever and in whatever position you feel most comfortable with a definite question in your mind and an equally definite but unexcited expectation of receiving the special light you crave. Then you are affording the necessary conditions for receiving illumination, for you are both aspirational and tranquil and there must be a complete union of aspiration with tranquillity or results of definite make are unlikely to forthcome. As to looking upon delikely to forthcome. As to looking upon departed friends as real human beings that is exactly what they are just as truly as you are a human entity yourself. It may not be altogether correct to call your friends "astrals" but they are entities manifesting in the trals" but they are entities manifesting in the astral (or interstellar) realm through astral bodies and it should not be forgotten that we have all of us here and now astral bodies within our physical envelopes and therefore these astral bodies remain and we can function through them in what is to us the "next world" until we are ready to lay aside those vehicles and manifest through more perfect instruments. Leadbeater's two books. "Man ventices and manifest through more perfect instruments. Leadbeater's two books, "Man Visible and Invisible," and "The Other Side of Death" are among the best recent publi-cations attempting to show the points of agreement between Theosophy and Spirit-ualism. Our various bodies in both those volumes are well explained.

#### The Reviewer. A LITTLE LOWER THAN THE ANGELS Clarence Lathbury, author of God Winning Us.

This is a beautiful little gift book with its blue and gold binding. It is a lovely inspiration full of sweetness, light and beauty. It tells of the wonderful imaging forth of the soul in and through the body, and the perfect adaptation of each to the other. Each chapter is a jewel standing out distinctly in its own setting, and all fitly joined together in the human form glowing with the light of truth, which shines from within and makes it as translurent as an alabastar vase, and bathes it without until it is radiant, and we see in it a whole arcana of wisdom. Before we get through we find all nature is working on the same plan of co-operation.

The very titles of the chapters are inspiring; Part first, Light Powers has five chapters: A System of Light, Windows of the Soul, The Auditory Lamp, The Tree of Knowledge, The Seamless Dress, Part Second, The Life Within the Life, That Mystical Fluid. Part three, The Gospel of the Face, The Laryngeal Harp, The Life Line in the Palm. Finis (the feet). Part four, The Wondrous Interchange.

The book is prefaced with a beautiful poem This is a beautiful little gift book with its

The book is prefaced with a beautiful poem by Mary A. Lathbury, and the whole volume reads like a poem, for the writer is a prose-poet. It will find a home in every heart, and poet. It will find a home in every heart, and no one will want to skip a word of it. It is difficult to make quotations; here is one from the opening chapter, A Man Within a Man: "We are the builded aroma of the creation, the music of all spheres. We are the planet sublimated and transfigured. We are an epitome of earth and heaven... spirit robed in dust, dust incarnate with spirit, and spirit woven into its very texture.

"We are not the earth; but the earth is in us... The human spirit bows itself, takes up a handful of dust and glorifies it, as the sun kisses the sod, and the sod blossoms with flowers... Flesh is put off and on without an instant's pause from conception to dissolution.... The soul being the architect and builder of the body, the body naturally becomes the soul's counterpart and expositor."

From the chapter on Light, "Light Powers rom the chapter on light, "light Powers ... The gateways of our being should be flung wide open, that God's light may stream in—and that light may stream out again to illuminate our path." Then follows a vivid description of the brain. Then follows a vivid description of the brain. He quotes from the great Swedish Seer, "It is the brain and the interiors thereof, by which descent from the heavens into the werld, and ascent from the world into the heavens is made! It is the ladder of the Maximus Homo, traveled by angels, stretching between the tangible and the unseen." He pictures to us the Signal System, the beginning of body building, and tells us, "The tips of the nerves—that is, the tips of the spirit—form the outline of ourselves... We behold the spirit thinly clad. We see the almost crystalline partition walls... The brain is the instrument of the mind. The brain is the instrument of the mind. The brain is the brain and brain plays on the body."

in three volumes, snely bound in blue, which makes them ornamental as well as useful. Originally published in 1850, under the title of Antediluvian History, it takes up the book of Genesis from the creation of the world to the time of Abraham. On the title page we are informed that it is critically examined as to its spiritual teaching by the science of correspondence. This is an especially valuable work for these times when somany are seeking light in the symbolical Bible narratives, and so many are seeking blindly written that any theory of correspondence can be worked out—to the satisfaction at least of the originator of the theory. The method used in this book is that of the great Swedish seer, Emanuel Swedenborg, to whom it was revealed by the higher Power while he was living in this world. It claims to be the method employed by the ancients and long lost to the world. It is scientific and logical throughout, and appeals to scientific and logical inning especially. It is well understood today that the ancients wrote in symbolical lessons, and how much is invented, but what is of insportance to us is to get at the lessons taught by the spiritual history of any people is the history of all at all times. These volumes set forth clearly and in a very readable manner the most interesting and important stages of the spiritual development of symbolical and historical people mentioned in the Bible. Chapter three deals with The Original State of Man—the Successive Development of his Mental and Spiritual Powers—his Duty and Prerogative as an image of God's repenting of havin

These volumes contain a mine of knowl-These volumes contain a mine of knowledge and will clear the mind from the confusion many have fallen into from studying indefinite theories and imperfect systems. Swelenborg was that remarkable phenomenon of being, a great intellect open to spiritual influences. Great intellects are universally incapable of realizing spiritual influences, because they seek in the intellect only and are full of their own conceits.

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Sharon, Mass.

#### The Day of Small Things, Despise Not.

It is a mark of simplicity and lack of reason in those who sneer at anything because
of its smallness or humility. The most important affairs grow out of the smallest
causes. When we hear people sneering at
the table raps we know their reasoning capacity is very low. And yet this sneer is so
common one will be inclined to agree with
Carlyle, when he spoke of the British people
as so many "millions, mostly fools."
There are many things connected with spiritual phenomena that cause us to doubt their
authenticity, while admitting their genuineness. They are from invisible intelligences,
but from whom? And it is generally the
least, most trilling facts that are most convincing that they are from our date acquaint-

vincing that they are from our late acquaint-ances. As an illustration, I give the follow-

which 'descent from the heavens into the werld, and ascent from the world into the heavens is made! It is the ladder of the heavens is made! It is the ladder of the Maximus Homo, traveled by angels, stretching between the tangible and the unseen." He pictures to us the Signal System, the beginning of body building, and tells us, "The tips of the nerves—that is, the tips of the spirit-form the outline of ourselves... We behold the spirit thinly clad. We see the almost crystalline partition walls... The brain is the instrument of the mind. The brain is the mind's mode of action. Spirit plays on the body."

But there is no stopping-place. The student will find here what he has missed in many learned volumes, and the general reader will henceforth reverence the wondrous and beautiful temple of his soul.

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THE WORD AND ITS IMSPIRATION, by E. D. Rendell, is a valuable work for all interested in the study of the Hible, and the history of ancient peoples. This work is With a friend I visited a family one night.

Now just reflect on this. What on earth could have suggested this name save the intelligence that once bore it in mortal form? And there are tens of thousands of like cases, any one of which is proof palpable of the truth of Spiritualism.

I close by relating a strange fact that occurred a few days ago. I have a little grandson aged about five years. He is a quiet, rather reticent child. A lady who had taken much notice of him, met him a few weeks since and said, "How are you?"

"O, I am very well, but you are going to die soon."

The lady thought the remark, as coming from this child, very strange, and told the parents of it in a laughing manner. The child had never before used such language to any one. But the lady died within three weeks.

Oregon, Mo., January, 1903.

#### Passed to Spirit Life

from her earth-home in Portland, Oregon, Mrs. Tirzah Barton McMillen (beloved wife of Capt. J. H. McMillen), aged 71 years, Mrs. McMillen was a whole-souled Spiritualist, hospitable to a fault, and always a zeal-ons worker for the Cause she loved. She took leave of earth Sunday, June 21, 1903, full of courage and sustained by her conscious knowledge of the way she was going. She will be sorely missed by her venerable husband, as well as by all of the loved ones of her family circle. But they have the assurances of Spiritualism to comfort them in their sorrow, hence realize that she will be over with them in spirit. A truly noble woman has gone home. Peace to her memory.

#### In Memoriam.

OF MBS. AMELIA COLBY LUTHER,

A grand, noble soul passed into the vast forever when she took leave of earth.

Fearless, stanch and true to the divinity within her, I can see her now as she stood upon the platform of Berkeley Hall giving forth those fearless, soul-stirring words for freedom, truth and justice for all.

Not one who in the past has listened to her earnest appeal, to stand firm in the cause of justice and become alive to humanity's needs,—calling upon all of God's children to cruish out the wrong, and plant the heel of justice and love firmly over the hydra head of all oppression but can join with me in saying at this time, when our country's call is to relieve the downtrodden and oppressed, "March on! march on! to victory or death."

Let the soul-stirring words of Thomas Paine ring out once again on earth:

"The world is my country."

"The world is my country, To do good is my religion,"

and uniting forces under her banner of jus-tice, truth and right, be ready to march forward under her divine leadership, giving the crushing blow to all oppression and

At times, gentle as a child, and bending to the lighter needs of her own loved circle. Truly her noble soul is urging us on to a higher and broader sense of humanity's

needs.

Let us listen as her voice comes wafted to us, from her spirit home, and feel she is still guiding and leading us toward a union of forces for the brotherhood of man, and the triumph of justice and love.

Helen Mar.

### How Spiritualists Speak.

I have seen numbers of quiet, gentle souls among my friends, the Spiritualists, who had little or no knowledge of letters; men and women who were all soul, yet whom the world would class as illiterate, who in inspired moments, under the spell of the Spirit, were after and aftame and would speak words of burning truth as if they were past-masters in word painting. Mediums, who could scarcely read or write, when controlled by decarnate spirits of high intelligence and wisdom, have on the moment given me lectures which the learned of earth could not deliver after days of preparation. Inspired poems worthy of a Milton or a Shakespeare have come-from the controlling angel like a flash. At other times, mediums with only a poor knowledge of their mother tongue have been used by distinguished ancient and foreign intelligences and have thus spoken to me in beautiful Oriental languages which through my own ignorance of the same, I had to have with me a scholar of Oriental languages to interpret for me. It was this more than strange and wonderful physical phenomenon that I have often witnessed that convinced me years ago, after much critical investigation, that man can, and does, under certain pure and high conditions, commune with the departed. It also proved that the soul is eternal.

Spiritualists, as a rule, go before the public

and high conditions, commune with the departed. It also proved that the soul is eternal.

Spiritualists, as a rule, go before the public without preparation, and haturally and extemporaneously speak inspired words—just as the Spirit moves them. This is also true with spiritual writers.

The following few words which I happen to have at hand, spoken from a Spiritualist platform by a gentleman who is not a man of letters, will illustrate in a way how the Spirit moves a speaker when called upon to address a meeting:

"It is to me one of the most beautiful and ieneficent dispensations of Providence, that gradually, as we advance in life, the balance of attraction changes, drawing us, with steadily increasing force, from the natural to the spiritual world. In the early hours of our brief day of mortal life we are surrounded by kindred and playmates, and friends and lovers. All is hope and promise. Flowers spring up in our path; the lark carols joyfully his matin-song; and no cloud dims our bright, blue sky. But as the sun passes its meridian, and the shadows loagthen before us, and the cool hours of eventide draw on, friend after friend departs; the earth father's protecting arm is no longer around us; we feel not the mother's nightly kiss upon our cheek, nor hear the ringing laughter nor the merry voices of our early home; the balance has turped, and now dips ever more heavily to the other looms larger, and draws nearer; and, as our pilgrim-feet, near the broad and ahining river that rolls between, loved voices call to us, and the angel-forms of the departed stretch forth eager arms to welcome us; and we are ready to exclaim with Simeon of old, 'Lord, now lettest thou thy servant depart in peace.' We need not, however, wait for the death-angel to usher us into the heavenly kingdom; we may, if we will, anterinto heaven here and now; or, rather, we may let it enter into us, for, as a great philosopher has said, 'Certainly it is heaven upon earth for a man's mind to move in charity, trust in Providence, and rest upon

To the awakening soul, that first comes into close personal relations with the inspirational speakers in Spiritualism, there is a revelation of Light and Truth that fills and thrills it with a new-born love and faith.

Frank Harrison, in Magazine of Mysteries.

#### A Great Man's Tact.

There is an atmosphere of strength and serenity that surrounds a noble nature; no man possessed this power in a greater degreethan Phillips Brooks, and an instance of his gentle kindness, related in an exchange, will show the effect of this quality upon others.

A lady was traveling from Providence to Boston with her weak-minded father. Before they arrived there, he became possessed of a fancy that he must get off the train while it was still in motion; that some absolute duty called him.

His daughter endeavored to quiet him, but it was difficult to do it, and she was just giving up in despair, when she noticed a very large man watching the proceedings intently over the top of his newspaper. As soon as he caught her eyes, he rose and crossed quickly to her.

"I beg your pardon," he said, "you are in trouble. May I help you?"

he caught her eyes, he rose and crossed quickly to her.

"I beg your pardon," he said, "you are in trouble. May I help you?"

She explained the situation to him.

"What is your father's name?" he asked. She told him, and with an encouraging smile he bent over the gentleman who was sitting in front of her, and said a few words in his ear.

With a smile the gentleman arose, crossed the aisle and took the vacant seat, and the next moment, the large man had turned over the seat, and leaning towards the troubled old man, had addressed him by name, shaking hands cordially, and engaged him in a conversation so interesting and so cleverly arranged to keep his mind occupied, that he forgot his need to leave the train, and did not think of it again until they were in Boston.

Here the stranger put the lady and her charge into a carriage, received her assur-

Here the stranger put the lady and her Here the stranger put the lady and her charge into a carriage, received her assurance that she felt perfectly safe, had cordially shaken her hand, and was about to close the carriage door when she remembered that she had felt so safe in the keeping of this noble-looking man that she had not even asked his name.

Hastily putting her hand against the door, she said, "Pardon me, but you have rendered me such a service, may I not know whom I am thanking?"

The big man smiled as he answered, "Phillips Brooks," and turned away.

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

All the dignity of our nature is concentrated In that divine power with which we are invested over ourselves.—W. E. Channing.

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The Vanished.
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Come Angels.
Compensation.
Day by Day.
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Jubilate,
My Spirit Home
Nearer Home
Over There,
Passed On,
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#### Lake Pleasant, Mass.

The Convocation will open next Sunday forenoon with an address of welcome by our president, Hon. A. H. Dailey, and in the afternoon Rey. F. A. Wiggin will lecture and give ballot readings. The music will be rendered by the Ladies' Schubert Quartet of Boston, which has been engaged for the season. The speakers for the week will be Hon. A. H. Dailey, Rev. F. A. Wiggin, Rev. W. L. Hutchins and Mrs. Effie I. Webster.

The campmeeting association is making extensive repairs and improvements on the stairs and walks about the grounds. Mrs. M. L. Sanger's new cottage on the Highlands is a beauty. Mr. G. M. Carbee is beautifying his summer home on Montague St. The Thrall cottage, in its dress of fresh paint and trimmings, is a decided improvement, and the removal of the old buildings on the Seaman estate to beautify the grounds, and the efection of the new cottage; makes the Seaman corner one of the most attractive places here.

Though we all feel the loss of our third

and the erection of the new cottage; makes the Seaman corner one of the most attractive places here.

Though we all feel the loss of our third vice president, Ira Moore Courlis, and will miss his genial and sympathetic presence, yet the comfort furnished by our knowledge of a future life and the intercommunion of the two worlds, was beautifully manifested at the memorial service which was held in the Temple last Wednesday afternoon. Vice president Budington opened with appropriate remarks regarding the life work of our arisen brother and was followed by Mrs. Alice S. Waterhouse and Albert P. Blinn. Miss Mabel Knight read Tennyson's poem, "Crossing the Bar," and Mrs. M. L. Sanger gave the benediction. The musical part of the meeting was very beautiful, consisting of soles by Mr. George Cleavland and Miss Gertrude Stockwell, Mrs. Minnie Guilford of Waltham and Mr. B. F. Vanderpaw of Springfield accompanying with the piano.

The Jectures which were to have been given by Mr. Courlis Aug. 19 and 21 will be replaced with addresses by Helen Temple Brigham, who will speak on those days instead of on the Saturday afternoons advertised in the circular.

Almost every cottage is now occupied and everything tends toward a prosperous sea-

stead of on the Saturday afternoons advertised in the circular.

Almost every cottage is now occupied and everything tends toward a prosperous season. The electric lights will be put in operation Saturday evening, Aug. 1, and will continue during the convocation. The summer theatre is attracting good crowds and the dancing pavilion is well patronized. Scances and spiritual meetings of all kinds are being held at the different cottages and Brother Budington's abode is a rendezvous for the musically inclined each evening.

Recent arrivals were Mrs. Hall and two sons of Amherst, Mrs. Clara Chamberlin and son, Mr. and Mrs. George Burlingame and Miss-Florence Burlingame, Mrs. and Miss Knight, Mrs. A. M. Lyons and daughter, Mr. and Mrs. Frank Seaman, Mrs. Kelsey and Misses Blanche and Edith Kelsey, Mr. and Mrs. S. L. Ripley and J. E. Ripley and family, Mr. and Mrs. Kilby and son, Miss Grace M. Severance, Mrs. Eva M. Hill and sister, Mr. and Mrs. Olsen, Mr. and Mrs. Norton and children.

Albert P. Blinn, clerk.

Albert P. Blinn, clerk.

#### Lily Dale Dots.

Sunday, July 19, was an ideal day. Nature seemed to be in league with the Buffalo Spiritualists in making the most auspicious conditions for their special day at Lily Dale. As I had not seen the modern Eden since last summer, and the talent advertised for that Sunday was inviting. I ventured to tax my exchequer for one day and get the benefits of the excursion rates, hear the truth as dispensed by Willard J. Hull and W. J. Colville, and see the improvements made by the new mainagement, of which I had heard much.

much.

Aside from the intellectual attractions, there is always a special interest and profound pleasure in the social reunions, friendly greetings and inspiring glow of kindred spheres when congenial souls interblend in the chemical aurn of life. In such blend-ings there is a strong invitation to kindred souls in the spirit world to join us and in-tensify all our emotions and thrill our think-



One of the first men I met to know, near the gate, was Frank Dygert, whom I knew thirty-five years ago in Springville, N. Y., where his father then lived, and the family were Universalists. It was easy for up-to-date Universalists to become Sprirtualists, for they had no devil to take the responsibility, no hell to fear, and their venerable progenitor, John Murray, was a medium. Whoever reads his biography must agree to this statement. At Springville, too, lived and labored that earnest, good man, an ex-Universalist preacher, S. B. Gaylord. He early became a Spiritualist and a medium, and fearlessly and enthusiastically proclaimed his faith and let his light shine. Instead of preaching salvation from imaginary sin and safety from unreal danger of "the wrath to come," he became an undertaker, and talked of spirits whom the casket and the grave cannot hold. I had not seep or heard of the Dygerts in many years. Associated with that part of the spiritual vineyard is always the name and royal character of Beales E. Litchfield of Ellicottville, N. Y., whose career as farmer, author, medium and public speaker has left a helpful and inspiring impress on a large area of human life.

I was agreeably surprised to find Riley Johnson at his old post as gatekeeper, to pass us in and take our tickets and leave his smile in our memory. Next was Miss Peterson, sister of Mrs. Dr. Batdorf of Grand Rapids, Mich., whose sunny face and cordini greeting are always a tonic and benediction. Next was Mrs. Pettengill, president of the Assembly, who seemed aglow with the interest of the day and the work on hand, and gave us a pleasant greeting, a hearty welcome, and passed on. In rapid succession friend after friend extended the smile of recognition until I found Mr. Kennedy at the Deiderick cottage, and then Mrs. Deiderick and her friends, some from far off Oklahoma, who knew nothing of Spiritualism, or its principles and wonderful revelations.

How strange, that in this learly morning of the twentieth century, after fifty-five years of One of the first men I met to know, nen

How strange, that in this learly morning of the twentieth century, after fifty-five years of the wonderful outpouring of the spirit, and downpouring of revelations from the world of glory, there should be a civilized man that has not witnessed the facts and shared the beneficence so freely offered to the world!

of glory, there should be a civilized man that has not witnessed the facts and shared the beneficence so freely offered to the world!

Mrs. Deiderick took us across the yard to the rooms of Mrs. Morrison, where we were served with a delicately prepared and wholesome dinner, and the gustatory pleasure was doubled by the lively conversation of these strangers to the heavenly feast so amply served at Lily Dale. One of the choicest dainties of the table was an excellent preparation of graham bread, a luxury often neglected by otherwise good cooks and caterers. Dinner eaten, the pursuit of old friends, scattered over the grounds, continued. Passing W. H. Bach's pagoda (he was out), I had the full benefit of the sunshine and spiritual light beaming from the radiant countenance of his superior half, whose graces and purity of life are in radical contrast to the filthy emanantions of the 'vilhinous' cigars which mar the otherwise beautiful arrangements and attractions, such as candies, nuts, and a variety of spiritual literature—big Bible stories not least among them—which adorn the pagoda. No doubt victims of the evil weed will call me a crank for thus disparaging their favorite filth; and I presume those poisonous odors that exhale from a cigar stand are, to them, sweeter than the breath of an infant, or the perfume of, a fresh blown rose. There is no law—human or divine—to regulate and harmonize in happy accord all human tastes and appetites. Paul knew much of the philosophy of life and the perversity of human nature when he said, "one man's meat is another man's poison." But the unpleasant thing about it is that the poison is distributed by smokers in a way to compel clean people to inhale it, or stop breathing. The innocent suffer for the gullty all along the way.

Pursuing my way toward the Maplewood, I was again surprised by a greeting from my

for the guilty all along the way.

Pursuing my way toward the Maplewood, I was again surprised by a greeting from my old time friend, John Scott—uncle of Cora Iz. V. Richmond—and his charming daughter, and while we talked another ghost materialized, whose vigorous and cordial handshake showed me that spirits have flesh and bones, and a grip that dispels the theory of imagination as the assumption of a subconscious rascal hiding behind all phenomena and playing lying jokes on himself for the fun of it. This materialization was not a subconscious negation hiding in a mystic shadow and fooling the world with annihilating suggestions. It had sent flesh and bones that did not dissolve at my touch, and it could rattle them with intellectual vigor and directiveness. This ghost materialized many years ago, by a ghost materialized many years ago, by a process no more real and natural than that which projects a visible, tangible body in a few moments, and then, after a half hour or so, vanishes from sensuous sight. I knew his approach, although eight months had done their work of change in all things since I last met him. Something in my consciousness

few moments, and then, after a half hour or so, vanishes from sensuous sight. I knew his approach, although eight months had done their work of change in all things since I last more their work of change in all things since I last more their work of change in all things since I last more their work of change in all things since I last more their work of change in all things since I last more their work of change in all things since I last more.

Mr. Fisk thinks that girls are nearly as expendence of college. If he does go, he costs as much more than the more than the property of the college. If he does go, he costs as much more than the property of the college. If he does go, he costs as much more than the property of the college. If he does go, he costs as much more with the property of the college. If he does go, he costs as much more with the property of the college. If he does go, he costs as much more with the property of the college. If he does go, he costs as much more with the property of the college. If he does go, he costs as much more with the property of the college. If he does go, he costs as much more with the property of the college. If he does go, he costs as much more with the property of the college. If he does go, he costs as much more with the property of the college. If he does go, he costs as much more with the property of the college. If he does go, he costs as much more with the property of the property of the college. If he does go, he costs as much more with the property of the prope

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ed let us tell you all about it. It will cost you but a two-cent stamp. IT has already Two Beautiful Sanitariums.; Please let us tell

DR. C. E. WATKINS. NEWTONVILLE, MASS.

situation, and the close relationship of East Aurora as a suburb of Buffalo, and Lily Dale, where the spiritual light radiated in all directions for all to share, and the improvements recently made in the appearance of the grounds, and then introduced H. W. Richardson of East Aurora, president of the N. Y. State Association of Spiritualists, who read an able address, vital with interest to the Cause. A choice solo by Mr. Homer Altemus, a racy, rich, twenty-five-minute speech by Rev. J. Seyles of East Aurora, and tests by F. Cordon White, all made the hours interesting and the day profitable. Mrs. Pettengill, president of the Assembly, was called to the platform by Chairman Brooks, to welcome the Buffalonians in a speech, such as only a woman can make. Mrs. Dr. Hyde was called to her feet to let the people see her that they might know her as the agent to receive subscriptions for the spiritual papers.

After the meeting many friends approached for a moment's interchange, which was profitable as well as pleasant. Mr. and Mrs. De Golia of Bradford, Pa., added the glow of genuine spiritual light and fraternal warmth, sweet with the impress of sincerity and thorough devotion to truth and the good of all life. No quality is more bracing, and sweet with restfulness, than frank, earnest sincerity of character. Insincerity cannot hide itself behind a glamor of words. It filters through all environments, and impresses an honest mind with distrust, unrest and a mysticism of unreality. One can feel no reliance in friendship that is tainted with the subtle virus of insincerity.

A brief talk with E. B. Bond and May

in friendship that is tainted with the subdet in subde

## Children's Rook.

#### MY LITTLE BE'S.

Bees busy in a hive, we learn, Make honey which is sweet; My little He's are better, though, Than anything to eat.

"Be Gentle," makes the children dear, Both good and sweet, you know; One never hears them fret and cry, Or snarl, "I told you so."

"Be Thoughtful," makes the little ones, Like their names, polite; They always try so very hard To do whatever's right,

"Be Truthful," makes the little folk
Most careful what they say;
I hope you'll have my little Be's
To help you every day.
—Christian Intelligencer.

#### A Summer Story.

"Hello, my kidlets, how are you today?" retty hot weather, isn't it? Ah, boys, been a swimming, I guess, by the looks of your

"Yes, Uncle John, the water is just great and I tell you the swimming hole was great too. Just as cool and shady and, gracious, it was so full of fellows it almost overflowed."

"Is that so? How many times have you been in today?"

"Only twice up to now."

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plays these things are so and she could not play that, unless she had imagination. Now do you understand?"
"I guess so. Don't folks have imagination when they are not children?

"Oh, yes; like children, some have more than others. Can't you think of cases where big folks show imagination? Little Mr. Wiseacre, who looks so very wise when you close that left eye of yours, can't you tell us of one?"