VOL. 94.

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

BOSTON, SATURDAY, AUGUST 29, 1903.

\$2.00 Per Annum,

No. 1

TWO VOICES.

Thus saith the world, the life of wan-Is mostly care and toll and pain, A struggle for some worthy plan—
That meets at last with death's disdain;
'Tis still to suffer day by day,'
To labor long and fret and moil, Receiving ever little pay For its adventure and its toil; The merchant hopes for riches great, Contilves to make his little more, And some perchance, like kings of fate, Attain what most in heart implore; But then at last it matters not, Since they must leave the best success; Death claims whate'er the hand has got. Erasing out the more and less; This life is mainly toil and care, A sadness to the great and small. An insult to the good man's prayer,
A tolling and a funeral!

Thus saith the soul, I cannot hold A creed of doubt, a word of fear, Life is not meant to gather gold, Or have its all in teleg here; 'Tis good to live the passing days. To breathe the air and see the sky, E'en toil itself has beauteous praise, As stars in depths of darkness lie; And to my hope a prospect beams, As clear as things the eye can see; Love has an answer for our dreams And saith in sooth that they shall be, For God abides in time and space, To guide his children where he wills,
He teaches them to seek his face,
And so his purpose true fulfils;
And all the trouble by the way Is but the heart's incessant call, To reach through darkness to the day— Where love has ne'er a funeral!

Thus saith the world, such words are wise And men have said them ages long, But others think them only lies, Mere fit for sermon or for song;
The dry, hard fact, the real thing,
Is what we sufer and endure;
The winter spoils the topk of spring,
And makes man's labor insecure;
Think you the selfishness of wealth,
Is made of any angl sinff? Is made of any angel stuff? It only cares for its own health, And never counts it has enough; Tis always thus a few to thrive, While many millions slave and fret; A queen-bee rules each busy hive, And other powers the honey get; O. 'tis a vanity to dream Of greatness from a thing so small; Life is a meteor's fading beam, 'Tis toll and then a funeral!

Thus saith the soul, I am ashamed To hear such words of dark despair. The thing is true that you have named And yet a greater thing is there; From smallest seed a tree may grow,
From drops of rain a river rise,
And May from April flowers will show-Because the sun is in the skies; And back of all the toll and strife, And all the selfishness and sin, Is promise of a higher life, *
That man by hope doth surely win; Love grows in power thro' ages long, It whitens like the lily pure. It makes our manners, trade, and song, And must forever so endure; And through the gates of death and sleep, Man hears the angels sweetly call; This is life's meaning grand and deep-A victory not a funeral! -William Brunton

The Light of Hope.

William Brunton.

It was after midnight, once upon a time, when I arrived in the country at a little de serted station. I had set out to see a friend unexpectedly, and therefore had no one to meet me-and there were five or six miles to walk over the hills. It was in fall, and a very dark night, but I bravely set out on my journey, as the best thing for me to do. It is very strange when you are away from dwellings under the shadow of night. Naturally you feel lonesome, not being accustomed to facing the world without the support of companionship, you feel how insignificant you are in one way. But I was filled with joy at the prospect of my visit, and trudged along till I had left the village and was out on the hills and winding my way through the black woods. Every once in a while I was startled by some creature that dashed over the road and sought hiding from me. After ng time I came where in the distance I could see the farmhouse perched on another hill and in the window was a light burning according to their custom. It was very welcome to me to see the end of my labors in sight, and when I came to it and had awakened the good people of the house, I knew what the light of Hope was and the greeting it receives.

Hope is the passion of longing in good directions. We are creatures of wants and we have to send out roots that demand supand this outreach of need we call Hope. The expectation of good from those we love, the thought a child has of the kindness of its parent, that is the light of Hope to make it glad and give it good cheet.) What rain and sunshine are to the seeds, so is Hope to the powers of man, they are quickened by it and brought to their beauty. The light may be no stronger than that of a glow-worm, or it

may burn only like a star over us but it is a beautiful and blessed light, and is dearly to be loved and prized.

Earnest-Heart was deeply interested in Hope. He must have been born with a large gift of it, it seemed so natural for him to enjoy it. He went along like a cork in the water. He might be tossed to and fro, but he was on the surface ever and was none the worse for the drenching he got. Trouble he shed as the duck water. He had little the matter with him, which was a source of marvel to many, especially so to Mr. Slow-faith, he wanted to know the practical side of everything and not carried away by any false Hope.

Certainly, be sure of your Hope, said Earnest-Heart to him on a time. Be sure that Hope grows out of your life deep and strong; be sure it has relation to your needs and then trust it, trust it as the light from God, for it cannot deceive you,

Slow-faith led an uncomfortable sort of a life, because he was out of tune with himself and the world. He had to live in a narrow circle because of the blindness of heart and the slowness of his hope. He was right in the midst of great things and lived as if he was on the outer edge of nothing and could not get back, I call that pitiable.

Well, he could not live in sight of Earnest-Heart for years without being persuaded that somehow or other he had not got the right idea of things and he had better go into the business of finding out what the other man had to make life more interesting and pleasing. And so this very thing came to pass. He determined to find Hope and enjoy it as much as another. There is no reason in the world why I should not, said he. Riches are limited, but the virtues are for the asking, and I mean to have my share.

It was a strange undertaking to look round in the world for Hope, but for the life of him he could not help himself. He was pushed into it by circumstances of need and inward longing that might not be gainsaid For he was in trouble all the time. He wa half afraid to enjoy himself fully lest son power was spying upon him and would suddenly snatch his joy away. He hardly liked to follow the bent of his own happy feelings to sing of a morning with the brightening of the day. He dared not follow the example of the sunlight lest it should bring misfortune. And then there was loss, the loss of friends that makes the tragedy of our exis tence. This comes as the shadow to the day and the heart demands to know something for its strength and sustainment. But where is the knowledge? that is the question. Who has found out anything about this? You hear high claims, but what do they amount to? Who ever came from the land of silence to tell us what lies beyond the seeing of our Nobody ever came-and the whole thing is a mystery.

That is what everybody said that he asked And therefore I say it was very strange that he set out in search of the hidden Hope-he was bound to find it, and he was not at all deterred by what he heard others said of the fruitlessness of the endeavor. They discouraged him in every way, and everything was as unfavorable for the pursuit as could well

I would not dare to mention the town he lived in, for there is no telling how near you may be to it, but I am sure that the proper name for it would have been Don't-Know, or Don't-Believe-Anybody-Knows. The latter name is rather long, but that is what was s constantly given as the reply to the question What is at the back of trouble? and, What is it that follows death? They said it laid beyond man's power to tell.

For a long time, I say, he accepted the common verdict, he did not feel the full force of the inadequate reply until he himself came to the door of death with a dear one, until he himself was right in the midst of suffering and sorrow: then the protest came from him of the absurdity of knowing nothing, it seemed ridiculous for the heart and mind to receive in any place such a stupid make-believe of an answer. A stock or a stone, a heathen idol could do as poorly as that.

So Slowfaith was awakened out of his sleep of ignorance, and hearing of a hidden Hope, he determined not to be satisfied until he found. Hope, he was told, had a light that shot its rays like a star in darkness, and it pointed out ways that were else invisible. It was the grand revealing power, and in former ages men had been guided by it, so that they had been led past the valley of grief and shame into a strange land filled with the beauty of summer; they had somehow passed the portal of death and had come to a world as new as the beauty of the day in June. This had all really been the reward of those who found Hope and followed it. If there was any help in life it lay in this priceless jewel of the heavens. It was worth venturing far to find, it was worth any time or toll or expenditure of means,

So in sadness one day he went out into the fields to meditate. Truly there were many pleasant things for his seeing. It was summer, and the earth looked as it might have done in the dream of creation on its last day, Behold, everything that his eye saw was

good. It was good in form and color and It formed picture after picture, and ipa way he could not but admire, and yet he did not; rather it seemed to give him pain, for why should there be such splendid power and order and he here only a few days or years to see it all?

He said I cannot find the hope hid as a star in the sky: I do not see it as a flower in the sol. Where can the hope of life be?

Then as it were in a flash there came to him that the hope must be within, and until he had recognized it there it could not cast any light upon the world without.

So he asked his own nature about life, and he paused to hear it reply. In the sunlight there of the summer it whispered that it was of the Power which thought out the starry splendors and the beauty of the fields and the forests. It was of that infinite fulness of life, and therefore, how could life fail? Who dreamed of the ocean being drained dry? Who thought of the sands of all the shores being blown into space and lost? And the Voice whispering this said,-I am Hope, the hidden hope that lies in the heart of man as a rose lies in the bud on the stem, and if you will hold me in the light of the sun of Love then I

open as a perfect flower. Then Faith spoke and said,—I am the friend of Hope and must needs be with her. um the instructive principle of love for things good and grand in hope. I am in a foreign speech at first, but you quickly learn my vocabulary and then you see that what I say is true. I tell of great principles-like progress-the slow and sure unfoldment of native powers and gifts and I am to be believed, for I strengthen Hope, and then there comes Love along with us and she crowns all with grace that makes reality of blessing in life and of immortality in the presence of death. Slowfaith talked for a long space, with these powers of consolation, and they became more convincing in their sentiment and assurance; they made him live constantly with them, so that there was quite a change in his bearing and thought. He had to move from that town of Don't-know and Don't-Believe-Anybody-Knows, and he went and had a home by the river of Peace in the land of I-Think-I-Can-See. He lived there in great

Life began to assume richness and reality that were ineffably sweet. And he studied his own heart and learned much from that in its sorrow of loss. It said plainly to him now he knew the language of faith that life was the reality, nevermore to lose itself, but to keep its own bright assurances and all the treasures that had been given to it.

blessedness, for the Hope of life was his.

Then Slowfaith received a book that had many pleasant words in it, and this fed his Hope as oil feeds a lamp. And he learned of one there who was all that he desired to be of trust and joy, and this gentle one became the companion of his life to guide him.

And then there was a breathing of grace from the heavens that stirred him as the South Wind stirs the vales of Spring. So by Hope he was led away from care to cast his burdens upon the All-Good, and he was taken through the Valley of Shade with a light above him that was more wonderful than the light of the stars. And Slowfaith paths of peace and by the still waters—where Hope is, and where it still shines like a star into the hearts of those who desire its hidden trensure!

Luck.

Ella Wheeler Wilcox.

What is luck? It is working with God's plan of progress To chord with God's great plan. That done, ah! know Your silent wishes to results shall grow,

And one by one shall miracles be wrought.

Some souls set forth in the world with wealth and position as their portion who prove far less "lucky" in life than many a waif and orphan. The optimistic and ambitions disposition is a lucky possession, but it can be cultivated it we do not chance to in-

The optimist swims with the current, the pessimist against it, and then declares he is Almost invariably the lucky man is the man

of a happy, hopeful temperament and a responsive nature. If your thought reaches out to shake hands with good luck, it increases the chance of

closer intimacy. Luck passes unseen by many a man who stands with his face dropped moodily upon his folded arms.

It is a comfortable belief to lay your failures upon "ill luck." But the man who beto create good luck is the really lucky one, just as he will prove to be the successful one. The editor of a delightful San Franci magazine called "Now" has written a treatise on financial success, telling people to assert "dollars want me" every day, and to live in

the thought that shining ore and rustling greenbacks are hurrying to find them. Any other desired object or aim may be treated in the same mental manner, while we also use all practical methods to obtain it.

All the opulence of God belongs to His children. All the happiness, peace, health and usefulness belong to us!

We are not meant to be sick, wretched or

God made no such thing as ill luck. Man has made it by false conditions, false ideals, false thoughts and deeds.

Push through the chaos and, in spite of all you see and hear and feel is wrong and unfortunate in your environment, assert your possession of whatever you want and work on toward obtaining it.

And luck will be yours .- N. Y. Journal.

MINISTERING WOMEN.

Heaven bless the hands that hourly tend the bed Wheron doth lie The old and feeble one with snow-white head Waiting to die;
Blessing and blest, a thrusand fold is she,

Who smoothes the aching, fevered brow and whispers

God lends the smiling glance, and cheering voice. That breathes a calm
Into the pleading eyes. Ah, sweet the choice
To throw the arm Of sheltering pity round the frightened breast.

saint is she who, praying, girds the dying hour with rest! From Heaven is sent such womanhood as this! Such noble, true Earth souls are wafted to the realms of bliss.

On royal blue
These words are traced in gold by Ore above:—
"The hands that soothe the dying, are the hands of

Ministering Love! Sydney, Australia. Devotion.

Reincarnation or Successive Embodiments.

Dr. Helen Densmore.

In the "Banner of Light" for August 22 are some "Pen Flashes" from Dr. Peebles, which amount to a quite savage onslaught upon the doctrine of reincarnation as taught by Alan Cardec and Oriental writers or the doctrine of successive embodiments as taught by Mrs. Richmond, Mr. Colville and others. In speaking of this doctrine, Dr. Peebles says:

(1) "It is opposed to science as studied and elucidated by all German and great Englishspeaking scientists."

(2) "It is opposed to the only legitimate inference derived from the accumulated facts of psychic phenomena."

"It is opposed to that philosophy which is the attainment of truth by way of reason." (4) "It is opposed to psychology, which is the analysis and classification of the functions and faculties of the mind as revealed to observation and induction, and sanctioned by deduction."

(5) "It is opposed to that rigid logic, the inferences of which are based upon solid premises and the fixed principles of nature."

I beg the readers of the "Banner" to bear in mind that assertion is not argument. Until the time of Luther, no argument was needed. All that was necessary was for the Pope to assert that such and such a doctrine was true, and to threaten excommunication if his followers did not accept it as true, and there was an end of it. But we have got beyond that. We should always remember that we have been given no infallible standard of belief. Each individual must finally determine for himself what is true. It is this that distinguishes the freethinker from the slave to authority. Mrs. Richmond, Mr. Colville and some other writers affirm the doctrine of successive embodiments. These affirmations do not demonstrate the correctness of the doctrine nor prove the contention. Dr. Peebles and many other earnest and valiant workers in Spiritualism affirm the contrary; but their affirmations, as beforesaid, are no proof. We must call on Dr. Peebles for some argument, some explanation, some reasoning, some proof of his assertions.

Dr. Peebles further says: "Finally, the doctrine of reincarnation being injected into American thought, is only a hypothesis, a baseless dream, a hazy speculation that as necessarily fades away before the ascending stars of science and philosophy, as do the moistening, quivering dews before June's golden sunshine." It might be said in pass mg that this affirmation is florid, rather than scientific and philosophic; but it will be seen that Dr. Peebles appeals to science and philosophy. I must earnestly beg of him to show us any facts of science or any tenets of philosophy that prove his assertion or disprove the doctrine of successive embodiments. Perhaps that which is nearest an argument on his part is given at the beginning of his essay. He quotes from Col. Ol-cott as saying» "The best friends of India, her most patriotic sons, have deplored to me the moral darkness and degradation of her people. Native judges...have lowered their white heads in shame when they said

that the vice of lying and the crime of per-jury prevailed to a fearful extent. And the worst part of it was that the moral sense was so far gone that people confessed their falsehoods without a blush, and without an idea that they were to be pitied." Upon which, Dr. l'eebles remarks: "What a comment upon the fruits of reincarnation! And how sad the thought that there are dreamy imaginative Englishmen, and a few of our own countrymen, trying to cram this theory into the minds of thinking, reasoning, widewake Americans!" We are led to infer by this that the masses of people in India centuries ago were intelligent, earnest-minded, elevated people, and that the doctrine of reincurrection has brought them to their present degradation. If we investigate this subject, we will find that, on the contrary, the guorant classes in India are less guorant and degraded now than hundreds and thousands of years ago, and, secondly, even if it were true that a deterioration has taken place during the time that the doctrine of reincarnation has been taught, it does not follow that it is simply the doctrine of successive embodiments that has caused the degradation. It is taught by modern political economists that the greatest hindrance to man's clevation is the erection of distinction and caste barriers between different members of society. There is probably no people on earth that are so caste-ridden as the people of Irdia. The doctrine of successive embodiments as taught by Mrs. Richmond is, on the contrary, a perfect representation of pure democracy. It is taught by her that every soul that has an existence-from the South Sea islander to the most advanced philosopher of Greece or Germany or England—eventually goes through every experience possible to the embodied human spirit. It will be seen that this is the absolute opposite of the conditions that inhere in the structure of India society. and, although I have no space to reinforce the assertions of the political economists, it is easily seen that the doctrine of caste leads to the degradation of the lowest orders and that the doctrine of democracy leads to the elevation of all classes. I can only repeat that no assertion is adequate to prove any doctrine; and if belief in reincarnation has brought about the degradation of the lower classes in India, which I deny, we have a right to ask Dr. Peebles to explain how this has been accomplished. Until I am favored with a response from

Dr. Peebles, I will only refer to the first

assertion which he makes, namely: "It (this doctrine) is opposed to science as studied and elucidated by all German and great English-speaking scientists." It is a favorite teaching of modern scientists, both English and German, that there is nothing lost in the universe, and that whatever exists now in the universe-of course, I am speaking exclusively of matter-always has had an existence in some form or another, and, in the nature of things, is indestructible and will always exist. We are taught in this conservation of forces that light, heat and motion are different expressions of the same energy. According to the teachings of Mrs. Richmond and Mr. Colville, no new souls are created. As science teaches us is the case with matcreation and no destruction. According to Mrs. Richmond's doctrine, there are just as many souls in the universe today as there ever have been, and that there never will be more and never can be less; that these souls are un-create, self-existent, and eternal in their nature. It can easily be shown that the doctrine espoused by Dr. Peebles, by Andrew Jackson Davis and by the average Christian is in direct conflict with this teaching of science. According to the current thought on the part of those who accept immortality, and who believe that the immortal spirit has arrived at consciousness by a gradual progression, and that each spirit is a creation, we have the unscientific teaching that something has been made out of nothing. I say something, because a conscious immortal spirit, heir of everlasting existence, is certainly entitled to that term; and yet, traced back through the evolutions that brought it into existence, as set forth in Davis's "Divine Revelations," there was a time when not the least vestige of this immortal soul had an existence; and if it had no existence, it was nothing; and if it is an cternal existence now, we have, as I said befor, the unscientific assertion of the creation of something out of nothing. On the other hand, if we accept the teaching of successive embodiments, we find that the doctrine is directly in accord with, and the exact counterpart of, the teaching of science as to matter and energy. These forces always have existed and are always subject to change; but the Mosaic doctrine of the creation of something out of nothing, according to the consensus of all scientists, is absurd So much for the first assertion. It will be seen that there are four others, to which I will be glad to address myself when I hear

The easiest and best way to expand the chest is to have a large heart in it.

FROM DARENESS TO LIGHT.

IN THE MIGHT.

Sitting in darkness, fearing the night, Groping in blindness, hopeless of light. Always a star-ray pierces the gloom, And an unseen angel opens the tomb.

THE WAY.

Follow the light the star reveals, Ask the bright angel to break the seals. Lo! 'tis the Savior anointing thine eyes; 'Tis love's sweet ministry making thee wise

Once I was blind, but now I can see; The City Celestial has opened for me. No more in darkness; always the light; No more in blindness; but glorious sight. Oriana in Fibre and Fabric.

Was It the Same Woman?

Mary R. Blanchard CHAPTER III.

SIMKON BROWN.

Eyerything was in readiness for the departure of the Bossoms from Berlin when, one morning at an early hour, Alfred opened his eyes and found himself in the clutch of his old enemy, sciatica. Physicians were summoned and the martry given over to their mercies; and it was not until the next day that his poor wife, as she called herself, and that she was in more senses than one, escaped from the torture chamber and went off by herself to look the situation in the face. "How opportune! It absolves me from my promise to go home; it is God's mercy," and she planged her plump body into water and donned sweet-smelling garments and thrust a knot of ribbon in her hair and went forth with a pleasant countenance. On an upper landing she found the one she sought. "Well?" she said.

"Well?" she said. Simeon shook his head, his face forlorn. "Have you tried the police yet?"

"What think you has become of him?"

"Dead—he took his pistol with him."

Angie turned pale under her rouge, then
she langhed a little. "Fiddlesticks! every
man, knowing what a brute he is himself, is afinid of every other, and so goes armed, ac

"Yes'm," said Spice, submissively.
"First, see the police: search everywhere; stop at nothing; and if by tomorrow night you can fetch me the slightest clue to the

you can fetch me the slightest clue to the whereabouts of your master, you may have this for your trouble."

She held a gold coin to the light.

The mulatto regarded it without interest.

Misunderstanding him, Angie drew forth her purse. "How many, then?" she ques-

Misunderstanding him, Angie drew forth her purse. "How many, then?" she questioned.

"None, madam."

The woman raised her eyes in keen disappointment. There was something childlike in their expression, and the valet, regarding them, watched for the coaxing look which he knew would come. He was certainly handsome and, at that moment, there was a determined look in his own bright, shrewd, amorous-lidded eyes, that struck her unpleasantly, as she waited to hear what more he might have to say, instinctively casting into her manner a certain hateur that became her well. She liked him and had made of him from the first, as one might make of a sleek, good natured dog, clever at tricks. Once she had placed a bouquet in his buttonhole and thought no more of it. What ailed him now, she wondered. "What may I do for you, in case you will grant this favor?" she asked, finally, seeing he did not speak.

She had the grand dame air, one of those people who can bestow an apple with all the urbanity with which a sovereign might grant knighthood to a favorite; and now as she stood before him, well-groomed, wide-awake, magnetic, smilling, like one who is sure of not being gainsaid, she looked every inch a lady.

"Promise me," said the man and stopped and caught his breath.

She looked at him inquiringly. A bangle on her wrist had become entangled with the trimmings of her skirt, she strove to disengage it. "Promise what?" she asked, listening absently to the sound of hammers that were being plied by workmen in a room further along, in which repairs were speeding. The carpenters had hauled out of their way and into the passage a large wardrobe, and left it stranded there, a goodish bit away from the main wall. It looked astray, like Cleopatra's Needle in 'America. It partly screened a window and Angie, still fretting with the bangle, made towards it, the better to get the light. Simeon followed, naturally enough, bat in hand and with the grave look on his face he had worn ever since Paul's departure, two weeks ago.

"Wint promise?"

departure, two weeks ago.
"What promise?" repeated Angie, showing some impatience with the bracelet. Simeon dropped his hat on the sill and, sinking to dropped his hat on the sill and, sinking to one knee, he essayed to clear the pendant from the lace, working with swift, deft fin-gers. She gazed down on the glisten of his hair, which was jet black and wavy and without that woolly look belonging to the African. Immaculate in person, graceful in all he did, fairly well educated and as proud as Lucifer, it seemed a pity that nature had enshrined his soul in ebony the was darker than most mulattoes) as though that mat-tered so long as the gem shone clear! Some-thing of this flitted through her mind. "Thank you," she said, sweetly, as he rose. She turned to the cabinet and mused over the carvings, which were elaborate and ele-gant, the work of some gifted hand in the years that were dead and gone, when men wrought with fervor and devotion, as did gant, the work of some gifted hand in the years that were dead and gone, when men wrought with fervor and devotion, as did Michael Angelo, as did Raphael, giving their lives to its service. Men whose pleasures came to them through striving, men who

one to them through striving, men who are humbly great.

Angie drew open the tall doors and took a cep inside; musk, the immortal, was hidden way somewhere in the wood, like echo in the rock, and sent forth a faint greeting for the rock, and sent forth a faint greeting for the rock. r nostrils, an patient is raint greeting for parted vanity. She thought of that fair ly who, on her bridal day, in gladsom mor, stepped into that fatal chest which ogers has immortalized in verse, hapless,

Rogers has immurtance sweet Genevra.

She wondered what such a cabinet would be worth in the Mecca of New England.

"Promise me that, in case I find your friend, you will permit me to kiss your hand twice over. I ask no other recompense,"

ried, you will permit the to a second person, wice over. I ask no other recompense," ald Simeon.

Mrs. Bossom swept the doors together with clap. "I will not trouble you further with he matter," she said, coldly; "when my husand recovers he will confer with the police, rho should have been consulted in the first lace. That is the way to find him, the only

"Your husband?" said Simeon, and there was a world of sarcasm in his voice.

Angie's face threw out three signal flags, first, scarlet, then white, then again, red, in quick succession. She stood behind the wardrobe, which was too near the main wall to admit of a dignified exit of a bucksome lady, clad in garments gay, with a gillter of gold chain on her rich bosom. Simeon barred

me pass, please," she said, quietly.

The mulatto stretched forth his hand and, placing his fingers against the diamond buckle of her belt, gently thrust her back against the window. His touch thrilled through her like the tang of wine. She turned her head aside and gazed through the glass onto the square below; there was a barrel there having broken staves; a flaxen-headed toddler was jerking strips of paper through the opening; in the embrasure of a door, with three wooden steps betwixt him and the paving, stood a small lean dog, watching the proceedings with that laughable interest, which dogs exhibit in whatever is being done by those they love.

Said Simeon, "Why are you so worried about Paul? What is he to you—and Mr. Bosson?"

Bossom?"

It would be difficult to define the sarcasm It would be difficult to define the sarcasm which the mulatto contrived to cast into the last two words, as he stood there, as relentless as Apollyan, his watchful eyes taking in every change of her comely countenance. She felt the gaze and was determined to ignore it but, despite her proud resolve, she felt impelled to glance in his direction, her gaze slipping past him to the space beyond, to where lay freedom; she wondered if by any ruse she could escape; and now, despite herself, her eyes, in obedience to his will, crawled up, up over him, with the agility of spiders, and rested on his own, in a strange gaze of appeal and wounded pride.

"Answer," he demanded.
"He is our friend; we are anxions to learn his whereabouts; he may be ill."

"Indeed! and is Bossom aware of his own auxiety, with regard to this handsome gentleman?"

Disconcerted. Angie looked at her watch.

leman?"
Disconcerted, Angle looked at her watch,

Disconcerted, Angie looked at her watch, a treasure set with diamonds, that had drifted out of France one pleasant Yuletide and was the last and most costly of the gifts bestowed upon her by the lost eccentric lover of her girlhood. On the outside of the case, enwreathed with gems, were these words, quaintly lettered, "Wait' and all things shall come round to thee." She had held it out to Sineon one morning that he might read the motto and be comforted, he looked so sad. Well, it was two o'clock and she must away and lay hands on the good old wheel of duty—for the doctors were now due and a wife -for the doctors were now due and a wife must not be missing from the sick room when

—for the doctors were now due and a wife must not be missing from the sick room when doctors call.

"Your husband should be informed, before he sends detectives after Paul, that his father has forbidden us to consult them."

"The authority of Mr. Malvern does pot extend to me," said Angie, with tranquillity.

"Unhappily! if you had a strong hand over you you would be a better woman than you are. You need a master."

This was insufferable. Angie, her face burning with indignation, advanced to leave the trap, gathering her skirts about her with that proud air an empress might have envied for its disdain. She would not remain another moment longer.

Simeon stepped in front of her, not gently this time, but with every line of his strong, straight shape drawn to its utmost tension of resistance. His face was as hard as flint. With a gesture of authority he ordered her to remain. Angie hesitated, glanced into his face—and went back to the window. Again she looked into the court below, as she leaned against the casement, and saw that the child had disappeared; the dog was in the yard, with a wad of wall paper in his mouth, shaking it as though it were a rat. The sound of hammers still rung from behind the wall; now and then there came a mouth, shaking it as though it were a rat. The sound of hammers still rung from behind the wall; now and then there came a crashing noise made by a falling tool or a fragment of timber shied across the room by the noisy workers, as they talked in friendly tones to one another.

A vague curiosity as to what Simeon would say next and how this would all end took possession of her as she kept her face averted, feeling his eyes the while boring her cranium like gimlets.

"You love Paul Malvern, do you not?"
There was a strained note in his voice, as though with all his night he was holding himself in check, lest he slay her outright. "Love!" she echoed, in a sharp recoil, as though he had struck her in the face. "How dare you even think of such a thing? Let me pass, sir, instantly."

An expression of unutterable rage flamed

An expression of unitterable rige named on the dark visage, as though some Medusian virus in his blood had suddenly bestirred itself. He ground his teeth together and, lifting his foot, brought it down on the marble of the floor with the stamp of a savage king. "Dare! I will strangle you where you stand unless you answer—the truth—the truth!"

Angie's face grew wan and was overcast with that look of tumult that is seen on the moon through the flying clouds of storm.
"Yes—hush!" she said. Her lips were dry

and trembling.

As her words, scarcely audible, fell on his listening ear, a change even more awful than that of unbridled wrath settled on the countethat of unbridled wrath settled on the counte-nance of the negro; it was as though a corpse, with all the livid hues of death upon it, had suddenly materialized before her; the sweat dropped from his forehead and he closed his eyes as though a lightning stroke had smitten them to blindness. For some moments he remained with bowed head, in utter silence, then, lifting himself erect, he allowed her to pass on. Angie flew straight to her own room, many emotions sweeping through her mind like a rush of winds. How had it all happened? It is not to be supposed that this woman.

rush of winds. How had it all happened?

It is not to be supposed that this woman, a free-born American, who, all her life, had done much as she chose, and who was not a fool, was actually afraid of this man's violence. Not so; what she, feared was scandal. To be catechised by a servant—a mulatto—in the hall of a hotel—and to have him wring from her such a secret, which she would not have entrusted with her dearest friend, and to have the ridiculous situation come to the knowledge of her infernal majesty, Mrs. Grundy,—forbid it, heaven! She had anto have the ridiculous situation come to the knowledge of her infernal majesty, Mrs. Grundy,—forbid it, heaven! She had answered him at once, hoping thereby to quiet him, and with utmost truth, believing that prevarication would be futile and lead to no good ultimately. She had acted from policy, calculating her chances in a twinkiling. To summon help must call for explanations—how fantastic! Not for the world would she have the Malverns know of this affront. Then, too, so strange is the human heart, she was conscious of some wonder-chord of sympathy within her which had rung like an "iron string" responsive to the tempest of was conscious of some wonder-chord of sympathy within her which had rung like an "iron string" responsive to the tempest of his passion. For let love come to woman in whatsoever guise he may choose to wear, she knows him at a glance; whether he be garlanded with flowers, a song on his lips, or clad in a coat of mail, wrought of heli-fire and wielding the sword of vengeance; to her love is always love, the king of her heart's kingdom. It was not his rage that had shaken her to the depths, but the might of love within him, which had sprung up with a bound over conditions, asserting itself with courage. In his eyes, blazing with rage, she had seen that divine fire intermingled; and it is this combination which the ancients have embodied in their fable of the beast that was part a god. "O!" she thought, "if Alfred was like that he would not be so tiresome!"

And again she was reminded that the Alkingdom. It was not his rage that had shaken her to the depths, but the might of love within him, which had sprung up with a bound over conditions, asserting itself with courage. In his eyes, blazing with rage, she had seen that divine fire intermingled; and it is this combination which the ancients have embodied in their fable of the beast that was part a god. "O!" she thought, "if Alfred was like that he would not be so tiresome!"

And again she was reminded that the Alfred aforesaid still had an existence. What time was it now?—\$2.0! She must away. The doctors were now on hand to consult further with regard to that graesome thing called complications. She must he to the sickroom, her wifely solicitude in evidence. She looked at herself in the little round mirror, set in a silver frame, she had brought with her from Boston. Rose water was in order, also, smelling salts: then, out from the deep of a Saratoga, odorous with sachet, she jerked a precious budget of worsted skeins,

a pair of rosewood needles inlaid with steel, she had picked up in her roamings, to go with it. Ready!

She made a pretty picture a while after as she sat by her husband's bedside, fashioning from the many colored threads one of those works of art, which at least serve the purpose of keeping my lady's hands from further mischief the while it is a-making.

Jeft to himself, Simeon stood staring at the floor with that look of supreme suffering intensified, scorn and anger swallowed up in desolating loss. With his own hands he had shut the door between them and their intercourse was ended for good and all, as though it had never been. It had been so kind on her part and so gay—the sweetest joy that had come into his life. And now they must be strangers to each other; even though she forgave him, the old relations could never be restored, there would be always between them the memory of this hour to spoil it all. He recalled her words and tones, the rustle of her skirts as she swept by, that brief look of appeal. Oh! why could he not dle and be at rest? She had urged on him the mission—and with what-gay insistence—of searching for Paul Malvern—whom she loved. And the keenest thought that stung him in that hour of bitter trial was the reflection that, land be been of her own color—perhaps—erhaps—who knows? But even though she were free and no one stood between them, she still could pot be his, never his. Would a prond, dainty lady like Angie Bossom demean herself by wedding with a negro? Surgly not. Nor would he have her do so. The barrier of her marriage which divided her from Faul was nothing, nothing compared to this wall of adamant reaching to the skies and having its foundation deep in carth—which nothing could ever shake or ever alter—which kept his own sad life from tonching hers. He was of a race accursed and though he prayed till the last drop of his blood elbed out in agony, appealing with humblest mien to the throne of God, nothing could ever change this is listless eyes ranged over some white object on th

A Challenge.

Annie Knowlton Hinman.

"There are more things in heaven and earth Horatio, Than are dreamt of in your philosophy."

My soul will make obeisance to truth in whatever form it may appear. The mind shadowed by an ignorance of facts, is unable to judge fairly of what an unfettered mind may appropriate as a divine truth and because of this fact I am prone to exonerate some critics. Possibly with their fingers upon the public pulse they have deemed it wise not to admit a truth, but they are not skilled physicians or they would have noted that in this age of progress some of our greatest minds are becoming earnest investigators of the occult sciences, and the time has come the occult sciences, and the time has come for independent thought and action and the man who is a slave to an ignorance of facts is frowned upon by the livelier minds who dare to enter the avenues of progressive thought which must ultimate in spiritual un-

foldment. Let us claim an interest in the great tide of love, of hope, of aspiration, of incentives to labor for higher, nobler spiritual condi-tions that are engendered by the study and

tions that are engendered by the study and acceptance of these hidden trüths.

Some who criticise adversely the profound truths of the spiritual philosophy may never have read the works of some of the boldest, grandest thinkers of the present century and accordingly may not be quite equal to weighing the quality or quantity of truths unrevealed to them. When we are reminded that the telephone, phonograph, photophone, and cinetograph were the impossibilities of yesterday but the realities of, today we may be led to recant past statements, and thus be placed in a condition wherein we may be enabled to more thoroughly appreciate divine prerogatives and privileges.

itives and privileges.

I trust my words will not be construed into dagger thrusts, aimed toward a personality, for I am simply assuming to deal with that portion of the unthinking public that has squared itself intentionally or unintentionally against truth. When we consider that Liebault, Bernheim, and Charcot of Paris, the critical observers, Paul Richer, P. David, Professor Luys, and Reginald of Paris, also many leading physicians and other scientific investigators of France and other Paris, also many leading physicians and other scientific investigators of France and other Continental nations have given the subject of Hypnotism their time and attention; when we know that the Belgian Parliament once passed a bill making Hypnotism a legal ofpassed a bill making Hypnotism a legal offence, we can but endorse the words of a
progressive thinker who once wrote, "If
this kind of sporadic legislation against
Hypnotism is attempted with a view to confound all exercise of mental power over
others with fraudulent and criminal design,
then a strugple is coming which it will be
worth while to live to witness and share in."
This is only one of many-tital and profound questions of the age, and to be syayed
hither and yon by the fitful breezes of superficial living, a condition transitory and unsatisfactory is in the ultimate a state of soul
crucifixion. Today, upon these very grounds,
are noble men giving us new presentations of
truths, beyond our narrow limitations. Because we are pinioned by old ruts we have
traveled in, and perhaps fallen heir to
through the law of heredity, shall we despise
or account as empty dreams these same advanced thoughts? Recause my wings are too
closely clipped for me to soar into the same
atmosphere does not prove there are no
higher conceptions of life than I have known.
Let us join Camille Flammarion's assertion when he saws. "Every gizantic step in passed a bill making hypnethem words of a fence, we can but endorse the words of a Let us join Camille Flammarion's assertion when he says, "Every gigantic step in modern science changes our perspective, and immediately enlarges the sphere of our knowledge."

also at Henry Wood who, in the "Solidarity of the Race," says, "Evil being negative and having no God-like basis in the real loses its vitality by the third or fourth generation, while good goes on even to the thousandth"? Let us broaden through each evolutionary step until, if we cannot behold truth in its varied forms, we can at least acknowledge the possibility of its existence even if we are forced to confess our inability to comprehend it.

All times should have allowed free speech, but man in the past has made it otherwise. In the present century there are no martyns except those who entertain a pessimistic view of life, no fagots except those hewn from the sin of introspection, and thank heaven no wherewithal to light even them, for the condemnatory word or thought of another may only prove a lamp unto our feet.

(The above essay was read at Onset, Mass.)

The Higher Aspects of Spiritualism.

An inspirational address delivered in Welcome Hall. Odd Fellows' Building, San Francisco (al., on Nunday evening. August 9 by J. J. Nors-, London.

After an absence extending to nearly seven years Mr. J. J. Morse the widely known English lecturer made his reappearance before a San Francisco audience in the above named hall. A very satisfactory audience was in attendance and the lecturers remarks were followed with the closest attention. Prior to the lecture Miss Florence Morse sang "The Better Land" with much taste, and was heartily applauded for her rendering of this ever acceptable composition. Conjugate the same statement of the same sevential composition. and was heartily applauded for her rendering of this ever acceptable composition. Congregational singing, a poem, read by the lecturer, and a truly spiritual aspiration, constituted the preliminaries. Mr. W. T. Jones, secretary of the State Association introduced Mr. Morse in a few hearty and well chosen sentences, after which the speaker proceeded to elucidate his theme.

Mr. Morse first called attention to the divisions into which Spiritualists might be resolved. He suggested three grades—the Phenomenalist, the Philosophical, and the Mystical.

iomenalist, the Philosophical, and the Mystical.

The first class did not fully realize that there was more in their experiences than mere communion with the unseen realms. Nor would they admit that such communion had any necessary relations to the great problems of religion, morality, mental culture, or social evolution. Such an attitude militated against establishing the movement on really useful ground, tended to eliminate spirituality from the question, and to subordinate the use of intercourse between the two worlds to merely naterial interests, and those of not too exalted a nature.

The lecturer urged that he would yield to none as an advocate for the necessity of all phases of the phenomenal evidences of spirit communion. While millions had been convinced of the truth of the communion, more millions remained unconvinced and, for their sakes, phenomena would remain neces-

more millions remained unconvinced and, for their sakes, phenomena would remain necessary for many years to come. Primarily, the result first arising from a certainty of the communication was consolation to the becaved. Not the consolation of faith, alone, but, that of knowledge, also. Neither religion nor science could accomplish such result for the intelligent thinkers of today. But, said Mr. Morse, it must be remembered that the accumulation of isolated facts is not the only end of scientific researches, their mutual relationships, and their relation to the laws of nature and human life, must be sought if any substantial purpose is to be served through the adding of facts to our knowledge. Truth unapplied is practically useless.

The phenomenalist who sees no other nim or end in his intercourse with spirits than his own advantage, or morbid pleasure, retards the growth of a true science and phil-

osophy of Spiritualism.

Had the value of the phenomena been more clearly grasped and had the necessity for rational rather than emotional methods of enquiry and presentation been acted upon in enquiry and presentation been acted upon in the past others, said the speaker, would not have set the example of how to do those things which Spiritualists should do, and are able to do, for themselves. A true psychic science founded on the laws of nature, the constitution of man, and the actual relations between the natural and spiritual universe was the foundational element in the evolution of the higher Spiritualism

vive must be a science that is spiritual, a morality that is rational, and a religion that finds God in man.

linds God in man.

It was wasting time, the speaker urged, to prepare man for the next life by teaching him to contemn the things of this world. Comhim to contemn the things of this world. Com-mence here, give man a fair start here, strive to establish on earth the order, honor, frater-nity, and beauty of the Summerland. Go out into the world and preach a spiritual gospel of social regeneration, personal uplifting, strive to remove ills and evils, such work is needed, education reformation, the living of the life daily before the world, are needs at this time.

the life daily before the world, are needs at this time.

Creeds and dogmas, hell and its devils, miracles and revelations these have been slain. No one-wastes time upon them for they have passed away. Spirit return is admitted: our facts established. A Spiritualist is one who is convinced of his intercourse with the other life otherwise he has no right to the title. If he be truly such then will he ask what does his experience point to? The higher aspects of Spiritualism show us the rights of man, of mutual duty and service, the creation of the brotherliness on which the brotherhood of man can alone be established.

the brotherhood of man can alone be established.

Mysticism had cast its baleful light upon
the Cause. Emotionalism had overridden
reason, the wildest absurdities had been
promulgated in the sacred name of Spiritualism. Mediumship had been misunderstood, its development made a mystery, its
phases exalted into semi-divining functions.
To eat or not to eat was not the question, to
cut one's self off from the world and in egotistical seclusion cogitate on mystic themes
without the corrective influence of practical
life was not the way real Spiritualists were
made. Mediumship was a normal possibility,
the spiritual life was a human life lived humanly. There need be no mystery over our
relations to the other world, for mystery and
superstition had ever stood in the way of a

rational understanding of such matters. He urged his hearers to put such follies from their minds.

In closing his remarks, of which the foregoing is a mere abstract, Mr. Morse urged that the higher aspects of Spiritualism were its utility as a demonstration of a future life, its power to assist in moral, religious and social reform,—to vindicate the goodness innate in man, and to aid in establishing universal brotherhood on earth when peace, justice and righteousness should prevail. Such a Spiritualism would be dignified and welcomed by every lover of our glorious gospel.

Onset News.

Monday, Aug. 10, conference. Mr. W. W. Sprague told of his experiences. Mr. Nickerson expressed his views on spirit and matter. Mrs. Fixen of Chicago said:

"I want truth. It is the most sacred thing. How much truth have you inside your soul? That is the question. I, say to you, one and all, follow the light within just as you see it, and you will come out all right. To me mediumship is the most sacred thing in the world next to fatherhood and motherhood, and I cannot conceive why it will not make a man or woman better."

Mrs. Mears told of experiences that came to her thirty years ago. Mrs. Myron Iling also related experien as as did Dr. Cormany of Illinois, who closed with a recitation, "The Darky's Prayer." Prof. Magoon spoke of the efficacy of prayer. Mr. Colville closed the meeting with a poem.

Tuesday, Aug. 11, the meeting was held in the Arcade. Mr. Barrett, speaker of the day, prefaced his lecture with a poem entifled, "My Creed," and greetings to Onset from five different camps. He said in part:

"I will not deal with the phenomena to-gday because they are too well established; one rap is enough to demonstrate the fact that the loved ones have survived the change called death; the real test comes after this

one rap is enough to demonstrate the fact that the loved ones have survived the chapge called death; the real test comes after this knowledge. We may have phenomena all our lives and set be no further advanced than when we first received this knowledge. than when we first received this knowledge. Suppose a scientist who is seeking and scarching after some fact finds it, is he satisfied with that knowledge? No, he analyzes the phenomena and proves them to the world and finds out the reason of the same. It should be the same with us. After receiving the demonstration, it behooves us to go on and analyze, as does the scientist. When we understand the phenomena we can use them as stepping stones to something higher. "The test of any religion is its effect upon the individual life and character of those who profess the religion. It our religion does not uplift us, make us more charitable to others' faults and teach us to look within, what better is it than any other religion? If Spiritualism means all we claim for it, then it is the thing we need now more than any

what better is it than any other religion? If Spiritualism means all we claim for it, then it is the thing we need now more than anything else at the present time.

"The problem of spirit communion is answered thus: We have got to face every mean thing we have ever done, and it behoves us to turn to and do as many good things as we can to off-set the mean ones. Spiritualism is the supreme religion and it will stand all tests. If we will live up to the teachings of Spiritualism, it will lift us up. We must not call the angels down, but aspire to rise to them. The Soul is the Real, the All."

Wednesday, Aug. 12, was conference day. Mr. Maxham sang "Speed Away," which inspired Mrs. Stiles to relate many experiences of the past. She then said: "We must come into touch with the spirit. We should have a Psychic Circle here for the development of mediumship."

Dr. Weeks spoke briefly on the subject "Truth." Mr. J. H. Foss continued: "I do not keep eloquence on tap, but I could not resist the persuasive voice of the president. It was a great surprise to me to be called upon to speak. Years ago, I registered a vow to heaven that I would never torture an audience again with preaching, because I had suffered so when in the Baptist church.

vow to heaven that I would never torture an audience again with preaching, because I had suffered so when in the Baptist church. Onset to me is sacred ground. It was here I was taken out of darkness into the light of Spiritualism. We need the old-fashioned phenomena to lead us to the philosophy."

Mrs. Himman of Worcester related an experience and closed her remarks with an original poem. Mr. W. Sprague told of happenings in a penal institute where he is employed. Dr. Fuller also told of his experiences in the mental phenomena.

science founded on the laws of nature, the constitution of man, and the actual relations between the natural and spiritual universe was the foundational element in the evolution of the higher Spiritualism.

Dealing with the second class, the speaker considered that it was not impracticable to build up a sound body of spiritual philosophy based upon a study of the facts in our possession. These must correlate with all other facts, otherwise the old bad divisions of natural and supernatural must be continued. Science had advanced with wonderful strides, culture had increased and the world needs a pkilosophy of life which shall include all of man's nature and the possibilities of the universe in one systematic and orderly arrangement.

Accepting the teachings of those in the higher life if appears that consequences is the key note of the happiness or otherwise of nan immediately after death. A positive morality was therefore possible. As medium-ship disclosed susceptibility to the psychic influence functioning on the spiritual plane, so, also, it evidenced the similar susceptibility upon the human plane and the philosophy of the influence of thought and the transmission of psychic heredity were elements in the true philosophy of Spiritualism.

The outcome of the mental phenomena.

Thursday, Aug. 13, a large mid-week audience was in attendance to listen to an ady dress delivered by Harrison D, Barrett. Mrs. Orbit ences in the mental phenomena.

Thursday, Aug. 13, a large mid-week audience was in attendance to listen to an ady dress delivered by Harrison D, Barrett. Mrs. Orbit ences in the mental phenomena.

Thursday, Aug. 13, a large mid-week audience was in attendance to listen to an ady dress delivered by Harrison D, Barrett. Mrs. Ally or or flact of discourse: "The Commented or the Democracy of Death."

The realities of today are the impossibilities of tomorrow. I am a thorough believer in this thought and I am glad the thought is being presented in such a beautiful manner from our platform." Mrs. Curtis rend a

when it is presented in simple language."
Mr. James Young followed with interesting experiences.

Friday evening, Aug. 14, a joint reception was given to Mr. and Mrs. C. Payson Longley of Washington, D. C., and the Hatch Brothers, who have just returned from an extended tour, at the home of Mr. and Mrs. Simon Butterfield. The host and hostess had their cottage prettily decorated with national colors and flowers. During the evening a musical program was given by Mr. and the Misses Holloway and the Hatch Brothers. Among those present were Mr. and Mrs. Holloway, Miss Ethel Holloway, Miss Leona Holloway, Mr. and Mrs. C. Payson Longley, Mr. and Mrs. C. Payson Longley, Mr. and Mrs. Sinon Butterfield. During the evening a bountiful spread was served. The evening was one of the many happy times that are spent at this cottage. It was among the late hours before the party broke up.

Sunday, Aug. 16. The beautiful weather

that are spent at this cottage. It was a mong the late hours before the party broke up.

Sunday, Aug. 16. The beautiful weather allowed the meetings to be held in the auditorium and one of the largest audiences was present. The Bridgewater Band gave three concerts during the day. At 10.30 Mr. Harrison D. Barrett was the speaker. The audience joined in silent prayer followed with a soulful invocation. Subject of lecture: "What Came Ye Out Here to Seek?" Mr. Barrett, as usual, gave an able and interesting discourse, permeated with high spiritual napiration. It was a pleasure to witness the reception which Mr. Barrett received at the close of his address. All were sorry that he was to leave for other fields. We would like to have him with us during the balance of the season, but others are waiting for him and-he must go on and do his good work in other parts of the country.

In the afternoon the Rev. Frank E. Mason was the speaker and he had the largest audience of the season. It looked like old times

at Onset when free meetings were held, notwithstanding the admission to this lecture
was ten cents, it being a special lecture.
When introduced Mr. Mason received a
grand reception. He gave an address that
should have been heard by thousands. Notwithstanding Mr. Mason had given this lecture, it was well received and will bear repeating many times.

At \$ o'clock Mr. Wiggin held a wonderfully convincing seance in the Arcade before
a large audience.

Among the many new arrivals are Mrs.
Nettle Holt Harding, Dr. Watkins, Geo. A.
Bacon, Dr. H. H. Prentis and Mr. and Mrs.
Frank E. Mason.

Hotel Empire, New York. Ladles without escort will find the Empire a desirable hotel at moderate rates.

Campmeetings for 1903.

Lily Dale, N. Y., City of Light Assembly—
July 8 to Sept. 2.
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.
Verona Park, Me.—Aug. 1 to 31.
Etna, Me.—Aug. 28 to Sept. 6.
Madison, Me.—Sept. 4 to 13.
Queen City Park, Vt.—July 25 to Sept. 6.
Sunapse, N. H.—Aug. 2 to 30.
Niantic, Conn.—June 21 to Sept. 6.
Briggs Park, Mich.—July 4 to Aug. 30.
Wonewoc, Wis.—Aug. 13 to 30.
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 1 to Sept. 1.
Maple Dell Park, Mantua, O.—July 25 to Sept 6.

For Over Sixty Years

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

Queen City Park, Burlington, Vt.

The Park has assumed its oldtime activity. The wet and cold weather at the opening, caused some of the usual regular visitors to be late. The regular speaker for the opening days was Rev. William T. Hutchins of Springfield, Mass. His lectures gave much satisfaction, and regrets, were expressed that he could not remain longer.

W. H. A. Simmons, of Haverhill, Mass., a new speaker here, has given valiant service as spéaker and helper at the conferences and entertainments and made many friends.

ences and entertainments and made many friends.

Several of the home speakers are here rendering good and willing service.

Mrs. Emma Resch of Brooklyn, N. Y., as test medium, was very successful, and made many friends.

Mrs. Katie M. Ham has arrived and was gladly welcomed by many friends. Large, anxious audiences are at all the lectures when followed by her tests.

Mrs. Helen P. Russegue and Rev. R. F. Austin are to arrive this week to remain to the close of the season.

Queen City Park, one of the oldest camps in the United States, still holds the Banner aloft and sends happy and fraternal greetings to all sister camps.

Newman Weeks, secy. pro tem.

For Loss of Appetite Take Horsford's Acid Phosphate.

Excels in treatment of women and children, for debility and loss of appetite. Supplies the needed nerve food and strengthening tonic.

Oniset Wigwam.

An open air meeting was held Aug. 12, 1903, by the Oniset Wigwam Co-Workers on the grounds near the wigwam as a memorial service in the interest of the G. A. R. veteran soldiers and sailors and the Woman's Relief Corps. There were goodly numbers of these organizations present representing many different posts from near-by towns and cities. The decorations were tasteful and in full keeping with the patriotic occasion.

The exercises opened with a salute to the "Star Spangled Banner" by the Lyceum children directed by Mrs. C. Fannie Allyn. Comrade C. D. Fuller made an invocation. Mrs. M. C. Weston, president of the Oniset Wigwam Co-Workers, delivered an address of welcome and after a selection by the Wigwam quartet, called upon Mrs. C. Fannie Allyn, who made one of her usual eloquent addresses which was well received and loudly applauded. Miss Mary E. Davis gave a reading entitled the "Dandy Fifth." Mr. A. J. Maxham sang, "Who Saved the Left?" "Yankee Doodle Dandy O, which put the audience in good humor. Mr. Harrison D. Tankee Doodle Dandy O, which put the audience in good humor. Mr. Harrison D. Barrett made an earnest and stirring address which was well received and much applauded.

dress which was well received and much appliaded.

The other speakers taking part in the exercises were Mr. Thompson of New Bedford, Mrs. S. D. Frances, Dr. Geo. W. Cary of San Francisco, Cal., Comrades J. H. Young, C. D. Fuller, Mr. Tribue. Mrs. F. A. Curtis, Mrs. S. A. Bryant read-poems. Mrs. M. C. Weston recited a poem. Selections of nusic were interspersed, The closing hymn, "America," was joined in by all present. The services were concluded with an inspirational poem by Mrs. Allyn from subjects given from the audience, and was pronounced a masterpiece.

E. A. Blackden, secretary.

An Inspirational Wonder.

A sepla 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. 1

Important Notice to N. S. A. Auxiliaries.

State Associations having individual members as well as subordinate societies are entitled to one delegate to the N. S. A. Convention on their charter, and to one delegate for every fifty individual members or major fraction thereof; also, to one additional delegate for each society in good standing with state association, provided the sum of two dollars has been contributed to the N. S. A. by said local society.

AMENDMENTS FOR CONVENTION OF 1903

Unfinished business—Cons. Article 10; change the word "thirty" on lifth line to "sixty."

Amend—That a quorum for the transaction of business shall consist of a majority vote of duly accredited delegates.

PRESIDENTIAL CANDIDATES.

As there will be several candidates for the otice of N. S. A. president societies are requested to refrain from pledging their delegates to vote for any special person, although a preference may be expressed to the delegates by their societies. The election hour may present matters that will demand the expressed to the destrict of the heat independent of the election. ercise of the best judgment of the delegates in casting their votes, that the business may not come to a standstill, or to worse confusion.

Mary T. Longley, N. S. A. Secretary.

A Birthday Celebration.

A very pleasing occasion to all interested

A very pleasing occasion to all interested was the celebration of the seventy-fifth birthday of Mr. Peter Black of New Bedford, when many of his friends from New Bedford, Boston and Onset made merry at Sunbeam Cottage, Highland Ave., Onset, the home of Mrs. V. R. Kiff.

Mr. Black is an old time Spiritualist and was well known in Boston circles many years ago. He is engaged in the rigging business at New Bedford working side by side with the youngest of his gang. Well preserved in years, he is the envy of many who at his age have ceased to perform most of the harder kinds of labor, leaving them for rising generations. For this reason he enjoyed to the fullest this gathering which extended into the small hours of the night. Refreshments and music mingled with the well wishes and jollifications of the hour and those who embraced the opportunity to congratuate and cheer their friend along life's pathway went away with lighter hearts, and fully appreciating the benefits of well living. Onset is "Home" to Mr. Black and no place was more homelike than Sunbeam cottage where indications point to the possibility of many more like gatherings as each year brings the month of August into line. All will join in wishing Mr. Black many happy returns of the day and many pleasant reunions like the one just passed, and his friends who were not permitted to gather at the ceremonies of the day, owing to the miles that separated them from our shores, will be pleased to know that he withstood the ordeal as he has withstood the knocks of time through the journey of seventy-five years.

Mr. A. E. Tatlow read an original poem, any corrected.

Mr. A. E. Tatlow read an original poem appropriate to the occasion.

Briefs.

Barrett made an earnest and stirring address which was well received and much applauded.

The other speakers taking part in the exercises were Mr. Thompson of New Bedford, Mrs. S. D. Frances, Dr. Geo. W. Cary of San Francisco, Cal., Comrades J. H. Young, C. D. Fuller, Mr. Thue. Mrs. F. A. Curtis, Mrs. S. A. Bryant read-poems. Mrs. M. C. Weston recited a poem. Selections of unsic were interspersed. The closing hymn, "America," was joined in by all present. The services were concluded with an inspirational poem by Mrs. Allyn from subjects given from the audience, and was pronounced a masterplece.

E. A. Blackden, secretary.

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

Unity Camp.

Sunday, August 16, Rev. W. T. Hutchins was the principal speaker. This was the first visit of Mr. Hutchins to Unity Camp, but we certainly hong it will not be the last. The subject of his discourse was "Psychic Pilonomena in Universal Religion."

The lecturer touched upon the radical revolution of thought through which the speaker had passed in the last three years. The outlook of the new and larger vision of truth was delineated. What Spiritualists are adoing to establish freedom of thought and bold welcome of evidence was appropriately told. The opportunity which now opens for those who have the courage to move out into the territory of reconstructed truth, was urged upon Spiritualists who are no longer trammeled by orthodor superstilion. The inevitable decline of the churches will soon turn loose a multitude of people who will look elsewhere for a new basis of faith, and if Spiritualism is to grow it must provide an address; his society is still on the upward march of progress. God and the angels are with use of control of the courage to move out into the territory of reconstructed truth, was urged upon Spiritualists who are no longer trammeled by orthodor superstilion. The inevitable decline of the churches will soon turn loose a multitude of people who will look e

and Mrs. Nellie Noyes with Dr. Alex Caird presiding.

The music was as usual in charge of H. C. Chase and formed a very important part of the exercises; the congregational singing being especially enjoyable.

Monday, August El, will be opening day of the Bazaar and Symposium. All friends are cordially invited to visit the camp during that week; the attractions being varied and many.

nomena Thursday afternoons at 2.30.—Reporter.

Blodgett's Landing, N. H.—Aug. 11, 2.15 p. m. lecture and tests by Edgar W. Emerson. Aug. 12, 2.15 p. m., conference; seance in hall, 7.45 p. m. by Mr. Emerson. Aug. 13, 2.15 p. m., lecture and tests by Mr. Emerson. Aug. 14, 2.16 p. m., conference; seance in hall at 7.45 p. m. by Mr. Emerson. Aug. 15, 2.15 p. m., lecture and reading by Mrs. Edith Lloyd Browne, Lynn, Mass. Aug. 16, 10.45, meeting was offled to order by Mr. John Gage, vice-president; the speaker, Mrs. Edith Lloyd Browne; 1 p. m. a seance in hall by Edgar W. Emerson; communications were recognized; 2.30 p. m., lecture by Edgar W. Emerson which was listened to by a large audience. Mrs. Fannie H. Spalding is doing good work.—Lorenzo Worthen, secretary.

When You Are All Bound Up

when You Are All Bound Up and are suffering from indigestion, lack of appetite, foul breath, headache, dyspepsin, catarrh of the stomach, kidney and liver complaints you need a tonic laxative, something that will move the bowels quickly, easily and without leaving hurtful effects behind. Never use a fourgative or cathartic. They weaken the bowels and system and make the disease worse. Use instead Vernal Saw Palmetto Berry Wine. It tones, builds up, gives new strength and vigor, not aloue to the bowels, but to the whole being. Only one small dose a day will cure any case, from the lightest to the worst. That means cure, not simply relief only. Most obstinate cases yield gently and easily and the cure is permanent. Vernal Saw Palmetto Berry Wine is not a patent medicine. A list of ingredients is in every package with explanation of their action. Write us for a free sample bottle. Vernal Remedy Co., 120 Seneca Building, Buffalo, N. Y.

All leading druggists sell it.

Lake Pleasant, Mass.

Wednesday, Aug. 12, 2 p. m. A large audience greeted Mrs. Webster. Susie Clark made the opening address. Mrs. Webster gave evidence of the continuity of life. The Schubert Quartet sang "There is a Dear Little Fount Sweetly Sleeping," and other selections. Mrs. Carrie Twing closed the meeting with a benediction. We were all very sorry to have Susie Clark take leave of us so soon: We hope to hear her before the camp closes.

sorry to have Susie Clark take leave of us so soon: We hope to hear her before the camp closes.

Thursday, Aug. 13, 10.30 a. m. Lecture by J. Clegg Wright. Mr. Wright said in part: "There is always something pleasing in nature. There is always something sublime in the fields of the heavens. How beautiful is life!" Mr. Wright's lessons are scholarly and instructive and one may be printed in a future issue.

Thursday, 2 p. m., Mrs. Tillie Reynolds, president of the Ladies' Improvement Association, gave the opening address. Mrs. Webster made remarks and gave spirit messages. Mrs. Webster's ministration here has brought cheer to many a sad heart.

Friday, Aug. 14, 10.30, Mr. J. Clegg Wright gave the second lecture in the series. It was a masterly discourse which should be reported in full to m any way do justice to the speaker.

in full to in any way or speaker.

Friday afternoon Mrs. Carrie Twing addressed a large audience. Mrs. Webster gave her closing scance. All her scances were very convincing and every communication she has given has been fully recognized. Singing by the Schubert Quartet closed the meeting. Mrs. Twing lectured and gave tests Saturday.

Saturday, morning, Aug. 15, lecture by J. Clegg Wright. Subject, "The Planetary System." His audiences are large and apprecia-

Clegg Wfight. Subject, "The Planetary System." His audiences are large and appreciative.

Saturday afternoon conference opened by song service led by Mrs. Tillie Reynolds. Mrs. Carrie Twing read the poem, "We Are Lovers Still," from Mrs. Leonard's book of poems. Mrs. Twing addressed the meeting in her happy way. Then "leabod" controlled her and gave many messages which were all recognized and the friends, receiving them were made happy. Mr. Courlis greeted Judge Daily. He said: "I am so pleased to be here at the camp. It was all right, my going home. I will help to carry on the work. My interest is here just as much as it was while in the form. I am with my loved ones. Don't feel sad, for I am and shall be with you to comfort and direct you."

Sunday morning, Aug. 16, the rostrum was beautifully decorated with flowers and ferns arranged by Mrs. A. S. Waterhouse. A large and appreciative audience greeted Mrs. C. E. S. Twing. She prefaced, her lecture by reading a fine poem composed by Mrs. Leonard entitled, "Sometime." "Inasmuch" was the rubject of her discourse. She said in part: "Inasmuch as you have done unto our little least of us, you have done unto ur little ones. When you are burdened, your soul

rubject of her discourse. She said in part:

"Inasmuch as you have done it unto the least of us, you have done unto our little ones. When you are burdened, your soul hungers for some kind of love and sympathy. The soul goes reaching out for food, for knowledge that we may know the future existence. We thirst for appreciation and the soul life thirsts for art. We see people clothed in beautiful raiment, but that is not what we desire; the material raiment will fade, while the clothing of the spiritual life is more satisfactory. Spirits in prison; we may be in prison when we are not looking through bars. We are unhappy because our souls are in prison. Inasmuch as our friends were kind and true to us in the past, we will be true to them. The soul force is stronger than the law. Jesus said, when he was arisen, Go tell my disciples and friends.' Groytholes not cease to exist in the spirit side of life. Inasmuch as you give, just so much will you receive. Let no opportunity pass to bestow a smile or a kind word." The Schubert Quartet sang in their usual impressive manner. Mrs. Tillie Reynolds closed the lecture with a benediction.

Sunday evening. Mediums' meeting in Association Hall. Those taking part were Mrs. Tillie Reynolds, Mrs. Hall, Mrs. Lincoln of Roston, Mrs. Withers, Miss Fanny Moody. Meeting conducted by G. M. Budington.

Monday, Ang. 17, the children of the Lyceum, accompanied by the officers, leaders, parents and friends, were given a trolley carride, visiting Montague, Turner's Falls, Montague City and Greenfield. Having arrived at Greenfield, Mr. George Cleavland prepared a nice spread for the children, being invited by Mr. Winn to use his grove for the repast. The children were delighted and were very thankful to Unele George for the fruit, confectionery and other goodles, as there was a very liberal supply. Our special car was decorated with flags presented by Mr. Churchill of Greenfield. Conductor Wood of Turner's Falls and Motornan Buzzell of Montague City were very kind to the children love Uncle

ways.

Mr. Cleavland loves the children and the children love Uncle George. We shall give the children another car ride before the camp closes. When we arrived at Lake Pleasant, the children gave Mr. Cleavland, Conductor Wood and Motorman Buzzell three hearty cheers. They made the woods ring with their sweet volces as they did all along the way. They saug, laughed, chatted and said: "We did have such a good time, Uncle George."

Some of the leaders were Mrs. Waterhouse, Miss Laura Sloan, Mrs. Beicher, Miss Grace Sutherland, Mrs. Jordan, who looks after the finances, and Mrs. Boyden. We also had with ms Mrs. Sarah H. Ross, S. Isabel Ross and Mrs. Thomas Rose, guardian, and Mrs. Kimball, surrounded with her group of nine little children, was a pleasing picture.

The Schubert Quartet gave their annual concert Thursday evening, Aug. 20, at the Temple. Stratton's Operatic Orchestra gave their annual concert and cake walk (by the children) Tuesday, the 18th, at the pavilion. The young people and children are very much in evidence here and are enjoying themselves heartily.

Mrs. Sawyer's materializing seances are well attended; she is giving general satisfaction as to the truth of materialism. All that have attended her seances and have seen and talked with their friends say they did see them and clasp their hands. Mrs. Sawyer is put under test conditions by being stoutly tied so that it is utterly impossible for her to free herself. I do hope that all skeptics will attend her seances and be convinced.

Recent arrivals: S. A. Bradbury, Winsted,

Necent arrivals: S. A. Bradbury, Winsted, Conn.: Mrs. Effle I. Webster, Lynn, Mass.; Mrs. Jacob Nichols, Lowell. Mass.; Mrs. C. W. Cunningham, Boston; Mrs. F. A. Smith, Camden, N. J.; A. B. Williams, Camden, N. J.; Dr. and Mrs. C. E. Watkins, Boston; M. Jore, New York; K. O. Killer, Jr., Winsor, Lock, Conn.: Forest Chamberlain and wife, Springfield, Conn.; Mrs. C. Johnson, Brooklyn, N. Y.; L. J. Bennett, New Jersey; Mrs. Fletcher, Lowell; Mrs. Oliye Reynolds, Mr. Edward Gilbert, Mr. William Evans, Mr. Fay, Mrs. Carrier Twing, Susic Clark, Mr. Fowler, Mrs. Tillie Reynolds, L. C. Flagg, William R. Culver and wife, Miss Newhouse, J. F. Taylor, Miss A. N. Almond, John E. Willis, H. T. Strout, Mrs. W. J. Johnson, T. S. Remesbic, Mr. and Mrs. B. S. Tompson, Providence: A. Phillips, Killingly, Conn.; Mrs. P. Judge, Mrs. P. Mack, G. E. Arnold, Springfield; Mrs. Rose Kane, Mrs. J. E. Browne, Holyoke; Mrs. B. D. Lomis, Holyoke; H. H. Loveland, Orianta, N. Y.; Mrs. Washburn, Miss Jones, Mr. and Mrs. Whitten, Hartford, Conn.; Mrs. C. P. Pratt, Pawtucket; Mrs. J. Soper, Cambridge, Mass.; Mr. Herlen, Gonn.; Mrs. C. P. Pratt, Pawtucket; Mrs. J. Soper, Cambridge, Mass.; Mr. Herlen, Gonn.; Mrs. C. P. Pratt, Pawtucket; Mrs. J. Soper, Cambridge, Mass.; Mr. Henry G. Amerion and wife. Torrington, Conn.; Mrs. George B. Amerdon, Manchester, N. H.
Putnam House: A. M. Howard, South Athol; F. J. Miller, Boston, Mass.; E. M. Ripley, E. Ellton Ripley and wife, Collinsville, Conn.; B. H. Hagwin, Holyoke; Mrs. and Miss Eastern, Hayden, Conn.; A. C. Retts and wife, Troy, N. Y.; C. E. Noble and family, Chicopee; Sarah Talman, Athol; Mabel Davis, So. Athol; F. Ivison Helm and wife, Oneenta, N. Y.; S. C. Ulcher and wife, Troy, N. Y.; C. E. Noble and family, Chicopee; Sarah Talman, Athol; Mass.; K. J. B. Watter, London-derry, Vt.; Charles Catbeel, Mechanicsville, N. Y.; L. W. Margaret Bryant, Williamstown, Mass.; F. H. Snocket, Hartford, Conn.; James Rickey, Petersham, Mass.; A. E. Woodward, Worcester, Mass.; T. P. Edgarton, Albany, N. Y.; P. A.

A Unique Book.

The book that the best judges recommend is the one to buy, as you will read it many times and refer to it all your life for entertainment and instruction. "Racy," "Rollicking," "Humorous," "Blues-dispelling," "Inspiring," such are a few of the many approving adjectives applied to that popular new book whose suggestive title is "The Gentleman from Everywhere."

where."

More than one thousand of our leading authors and editors advise you in their capers to read this unique, beautiful volume, and many of their interesting letters are printed in the publisher's handsome brochure which we will be pleased to give you at our office.

Ex-Governors John D. Long, J. L. Chamberlain, Lieut-Gov. Curtis Guild, Ambassador Draper, Hezekiah Butterworth and Sam Walter Boss commend this book in high terms of praise. Here are quotations from a few sample comments.

Rev. Edward A. Horton, D. D., Boston: "James Henry Foss gives us, in his new book, a very entertaining story in which humor and earnestness, trial and joy, peace and struggle, pathos and jollity, pass before us with panoramic attraction."

The Brown University Alumni Monthly: "We have enjoyed this narrative very much. It is devoid of dull pages, and the picturesque adventures, pathos and bubbling humor fascinate us from start to finish." More than one thousand of our leading au-

adventures, pathos and bubbling humor fascinate us from start to finish."

The Cleveland, Ohio, Daily World: "The author's power of description, both of nature and of human nature is great, and the heroe's experiences as school-boy, emigrant, farmer, book-agent, school-master, preacher, club-founder, town-builder, stump-speaker, and soldier are unique and highly entertaining."

The Editors of the Banner of Light enjoyed the reading of "The Gentleman from Everywhere" so much that we have secured several copies which may be obtained at our office. We will supply canvassers and dealers at a liveral discount from the retail price—\$1.56.

Living to the End.

One living rightly finds no dregs at the bottom of the cup. Indeed, we may have faith to believe that this one finds no bottom to the cup. There is no death; it is life, all life, that we are given to taste. There is a sweet flavor of immortality which is not wanting to the warm currents of youth, but which is more clearly present to the quanting of old age. With a very different meaning in it from his own, we can use the words of old Greek Anacredo, and say;

"This I need not to be told,
"Tis time to live, if I grow old."

Life ought ever to be getting a better time to live. So prepare for death,—the best time to live of all.—Ex.

Don't pitch your tent in the graveyard of the past.—Benj. Harrison.

HE NEWEST OF NEW WO TO AND WALKERS OF LIGHT PUBLISHING

SPIRITUALISM.

By JUDGE JOHN W. EDMONDS. - -- - and DR. GEORGE T. DEXTER

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

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

A RABE OFFORTUNITY to sindy these eminent writers at

FIRST HAND.

The spirit teachings of these volumes are of a high order and purport to come from such wise spirits as Emannal Swedenborg and Lord Bacon. It is not too much to say that these communications reflect credit upon the spirits who gave them, without regard to their names and social. The automatic writings through Ds. Durrus and many of Judow Edmorph's can'ed visions, as well as those of his danghter, are described in full. No thoughtul Spiritualist should be without both volumes.
Sold either is settler a singly. The first volume contains \$51 octave pages, with a fine pertural of Judges Williams of the second volume contains \$52 octave pages, with a fine pertural of Judges with a fine shetch of a second in the spirit-world. From the by RANNER OF LIGHT PUBLISHING CO.

A BOOK OF THE DAY.

Cubes and Spheres Human Life.

BY F. A. WIGGIN.

Mr. Wiggin is earnest and strong and his words must stimulate to higher thinking and nobler lving."— K. J. Sorage, D. D.

"There is not too much of it; it is all gold. It hall most heartily recommend it to my friends."— William Brussien.

"The reading of CUBES AND SPHERES adds another of the valued privileges for which I am indebted to Mr. Wig-gin."-Lilias Whiting.

"There is in his line and quality of thought a strong gestion of Emerson."—Progressive TARRER—"This Admirable collection of stringer—"This Admirable collection of strongly appealed to me as just the thing needed."—N. J. Colville. "The whole book is rich in stimulating thought."-The

Coming Age.
Price 75 cents.
For sale by EANNER OF LIGHT PUBLISHING CO

NEW EDITION. TRANSCENDENTAL PHYSICS.

An Account of Experimental Investigations from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZOLLNER.

Professor of Physical Astronomy at the University of Leipsic, Members of the Boyal Baxon Society of Sciences; the Boyal Baxon Society of Sciences; of London; of the Imperial Academy of Natural Philosophers at Mescow; Honorary Member of the Physical Association at Prankfort-on-he-Main; of the "Scientific Society of Psychological Studies." Paris; and of the "British National Association of Spiritualists" at London. Translated from the German, with a Preface and Appendices, by Charles Carleton Massoy, of Lincoln's Inn, Lendon, England, Barrister-at-Law. The book contains illustrations of various experiments described therein, including extraordinary slate writing. Experiments with an endies string, leather bands, wo-den rings, etc. Cloth, Il mo., 20 pages. Price 73 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

A NEW EDITION.

PROOF PALPABLE

IMMORTALITY

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

BY THE LATE

EPES SARGENT. This work contains chapters on Materializations of the Past, Phenomenal Proofs of Immortality, Materializations at Moravia, N. Y. and Eisewhere. Materializations in England, Scientific Investigations, Porioritic of Spirit, American Phenomena, Materializations Through the Eddy Family, The Spirit Booy, Power of Spirit Over Matter, Unity of Forces and Phenomena, Belations of Spiritualism to Bellef in God, The Divine Nature Triune, Relations of Spiritualism to Morality, The Message of Spiritualism Further Proofs Palpable. 12 mo, paper. 228 pages. Price 25 cents. For sale by BANAER OF LIGHT PUBLISHING CO.

WAY OF LIFE,

BEING AN EXPOSITION OF ONTOLOGY, PHYSIOLOGY AND THERAPPUTICS. A Religious Science and a Scientific Religion.

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

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

W. J. Celville says in reference to the book:

"Etios athy Physiology, Ontology Therspeutics — The
above four titles have been applied by Dr. Geo. Dutton of
Chiesge to his valuable new work on The Way of Life,
the a otto of which is 'Know for Thyself.' All persons
desirous of obtaining in the shortest space of time and in
the most practical manner the outlines of a thorough liberal medical education, cannot do better than invest five
eral medical education, cannot do better than invest five
eral medical education in the outlines of a thorough libcidentific discoveries in the closely related realms of meatal and physical therapeutics. Dr. Dutton is a lacid, conscientific discoveries in the closely related realms of meatal and physical therapeutics. Dr. Dutton is a lacid, conscientifics and comprehensive tracher, a writer of greatability and a man of singular freedom from prejudice and
filled with ardent love of truth."

548 pages, bound in cloth and gold. Contains a privrait
of the author. Price \$3.56. th and gold. Contains a pertrait e author. Price 88.50.

PALMISTRY

BY HATHAWAY AND DUNBAR.

BANKES OF LIGHT PURLISHING CO.

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE

No attention is paid to anonymous communications and address of writer is indispenable as a guaranty d faith. We cannot undertake to preserve or return Newspapers sent to this office containing matter for aspection, should be marked by a line drawn around the ritiele or articles in quartic.

Banner of Bight.

BOSTON, SATURDAY, AUGUST 29, 1903.

ISSUED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Roston, Mass., us Second-Class Matter.

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

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

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

TERMS OF SUBSCRIPTION IN ADVANCE

BANNER OF LIGHT PUBLISHING COMPANY.

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

ADVERTISING RATES.

25 cents per Agate Line.

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

30 per cent. extra for special position.

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

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

No extra charge for cuts or double columns. Width of column 37-16 inches.

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

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made hanns that dishonest or improper persons are using our advertising columns, they are at once interdictee. We request pairons to notify us promptly in case they discover in our columns advertisement of parties whom they have proved to be dishonorable or unworthy of confidence.

Volume XCIV.

With this issue, the Banner of Light enters upon its ninety-fourth volume. Wondering if the long years of work had weakened its forces or lessened its courage, we sought the Spirit of Progress that unfurled its pages to a heartsick world. As we approached this guardian of Advancement, our doubts disappeared in the pure spiritual light, and we realized that greater things are in store for us-that new light, new life, larger wisdom will be given the Banner family with each succeeding issue. Therefore, to our readers one and all, we send, by the angel messengers, love and gratitude for their co-operation and good will and assure them that our message to the world will be continued many years.

Is It War?

The news from the Balkan States indicates that war with all of its horrors, is opening in Eastern Europe. Bulgaria has called seventy thousand men into the field ready for action, while Macedonia is said to be in a complete state of revolution. Russia is making pressing demands upon the "Sublime "Porte" for redress for the assassination of a Russian officer of high rank in civil affairs, and is mobilizing troops at convenient points to enforce what would seem to be her just cause. Prince Ferdinand left Bulgaria some weeks ago, perhaps fearing the revolution seems to be in full blast in his country. Turkish soldiers, said to be acting under orders from the Sultan, have been practicing the worst of barbarities upon helpless men, women and children in Armenia and other provinces. Against these, the socalled Christian natives of the world are vigorously protesting, and those who read may well ask themselves, "Do these things mean war?"

If war it is, then all Europe may become involved in it ere peace is again established. This means enormous sacrifice in life and treasure for the purpose of settling disputes of very little moment in themselves that could have been adjusted perfectly in a court of arbitration as outlined by the international "Peace Conference" at the Hague. It was hoped by all humanitarians that The Hague conclave meant what it appeared to mean on the surface. The writer believes that the Czar was sincere when he re-quested that such a conference be held, and that he was honest in his-purpose to secure the disarmament of nations. That he did speceed is not so much his fault, perhaps,

nor that of his nation, as it was the fault of England and America, meaning now the United States. Their representatives cer-tainly favored the most barbarous of imple-ments for active service in the field of action, and it is a matter of record that these two nations were the first to violate the spirit of The Hague tribunal by engaging in the bloody and wholly needless contests with Spain and the Boers.

The Occident, especially the English speaking nations cannot accuse Russia of bad faith in view of these fearful object lessons. The present struggle in Eastern Europe is another move upon the checker-board of nations for greater power in the kingdom of political influence. Peace is a secondary matter when dollars are involved between men or nations. It is even relegated to the third place when the question of saving of life, or the sanctity of life, arises. Money ambition and lust for power are more to political leaders on both hemispheres than are the health, happiness and prosperity of the people. But it may be asked, do the people really want peace? Ask that question of the overtaxed citizen of England, France, Germany and the United States, who now sees the money he should have for bread for his children disappearing in the capacious pockets of the war lords of the world, and his cry will be "Peace! Peace! Peace!" in tones that cannot be misunderstood.

Peace, however, rests upon a very uncertain basis when self interest in the matter of money induces men to favor it for their own communities. They want peace at home in order to avoid higher taxes, yet favor war abroad that they may sell their products at exorbitant rates in the markets of the world. So long as this spirit obtains there never will be realized the gospel of the Christ, whose advent was heralded by the song of the angels "On earth peace, good will toward men." Today the peace argument is largely a makeshift, used by designing men for their own advantage. Peace as a vital principle is advocated by very few, as an abstract proposition involving a play, upon words, or the "playing to the galleries," it is used to gain place and power. War is whole-sale murder, and there is absolutely no excuse for it in the present day civilization. Peace is the living force in the affairs of men, that means advancement in morals spirituality and civilization.

We shall have peace among the nations of the earth, when men are peaceful within their own souls. Men will be peaceful within their souls when they are born in peace, from conceptions that were loving and peaceful on the part of their parents. Parents will be loving and peaceful, when as children they are taught love and peace at the home altar. So long as boys are taught peace at home, and fired with a love for war by gaudy uniforms and shining rifles at the public schools, even at the tender age of eight years, real peace will never prevail on earth Even Sunday schools are in some sections urging young boys to don military uniforms and carry guns in martial parades. Such conduct means war, contest, bloodshed and outrage. Let children be born with peaceful natures; let them be taught the religion of peace, the absolute righteousness of peace and war is doomed to destruction. Remove instruction in the manual of arms from all of our schools and a step toward universal peace has been taken in the United States; let it remain and this nation will become as militant as Europe, and as tyrannical as an cient Persia.

Today our President occupies much of his time inspecting warships, sham sea fights, military parades, and fortifications. He can even advise the cadets at West Point to love fighting for its own sake, as well as to love the life and profession of military men. If this spirit obtains in and is sustained by the people of the United States, what hope is there for peace on earth, good will toward men? It is time for all humanitarians to ask themselves the meaning of all these things. If war and bloodshed are right, let us cease advocating peace, for it must be wrong. But if peace be right in principle and in action let us cease upholding war and bloodshed. The man who loves fighting for the sake of killing should be rebuked and relegated to the spheres of oblivion. Let us have peace from within the soul, and realize in private and in public the gospel of the angels, the brotherhood of the race, and the unity of thought, purpose and destiny of all of the people of the earth.

Kindness.

Much is being said in the press and from the pulpit in respect to kindness from mortal to mortal, toward all of the brute creation. Men and women frequently shed tears over the cruelties dealt out to the dumb brutes that serve us, and ask for summary laws to protect them. They sigh deeply over the woes of the Jews in Russia, and deplore, with pious faces, the lynching of negroes in the South. Brought to the test to do something for a sick neighbor, or stranger, or homeless child, and they will declare they haven't the time to attend to it. Both men and women have been known to carry a pet dog up a long flight of stairs, and let a threeyear-old baby walk up the best she could We have heard women scold tiny children, even known them to strike them, yet kiss, fondle, and extravagantly pet a dirty pug dog or poodle, or some cat or kitten of doubtfu cleanliness. One woman spent thousands upon thousands of dollars upon a dinner for pet dogs at Newport, while there were thouands of children without food or shelter at her very door. We believe in kindness to all animals, not excepting the human. There is more honor, however, more real godliness, more real spirituality, in caring for a helpless child, in ministering to its simple needs, than there is in dining all of the pet poodles in the world, or in kissing ten thousand ugly pugs. would invoke its aid in protecting chil-dren from neglect by summarily disposing of these abordinations that If sumptuery legislation is ever justifiable of these abominations that have permeated the soul-natures of men and women.

The Race Question.

The recent riots in Evansville, Ind., Wilmington, Delaware and Danville, Ill., have proved conclusively that the lynching of negroes is no longer confined to the Southern States, and that the color issue is now a national rather than a sectional one. Lynching has multiplied many fold during the past few years, and is now resorted to for crimes other than those of rape and murder. It is like a contagious disease that has once been confined to one small community, but through carelessness become epidemic throughout the nation. No rational being favors lynching, nor is he in favor of shielding the rapist or murderer whose atrocious crimes have aroused the spirit of the mob to vengeance. There is more in the problem of the negro than the average northern citizen is willing to admit. The future stability of our government and the protection of innocent women and children are alike involved in The North, out of prejudice or ignorance,

or both, only sees the injustice meted out to the victim of the mob, the lynched negro or white man. The cause of the lynching is lost to sight in the indignation felt at the summary fate of the criminal. The North however, has of late had sufficient object lessons in several States to silence even the apologists for negro lust, now that they have been brought face to face with cases of outraged childhood, pure, sweet, and innocent, and the violation of the persons of virtuous womanhood. They now see that the victims of brutal negroes are of as much concern, at least, as are the brutes themselves. This has put the subject in a new light before them, and led them to see that the South had some excuse for the swift and sure punishment meted out to rapists and murderers. The failure of the law to deal justly with these conscienceless brutes aroused a wild sense of justice in the minds of even law respecting people and caused them to demand speedy vengeance.

The law, through numerous technicalities, delays, wilful miscarriage and criminal connivance on the part of pettifogging lawyers, frequently protects the rapists, and condemns their victims. In view of such cases; it is not strange that men who love their wives and daughters take the law into their own hands and obtain a semblance of justice that is denied them in the courts. The negro learns little from books, and even forgets the severe hurts given him by experience. He is not capable of grasping moral questions, and is wholly without conscience in respect to women of both races. What is to be done with such a being now that he is at large among men? Shall he have full liberty to do as he pleases, with the lives, persons, and honors of white men and women? Can we expect him to live in a community whose civilization he has outraged by rape or murder, even though he has been freed by some technicality in the law? Are people to be blamed for ridding themselves of such an incubus even by violence?

Trial by jury in some States has become the merest farce. The negro and white rapist as well are looked upon as more sinned against than similing by many juries, and the result is the acquittal of even the guiltiest of them. A juror in a Massachusetts court, before whom a case of attempted assault upon a white woman by a negro was tried, when asked why he voted to acquit the negro in face of the overwhelming evidence against him, said, "I would sit on the jury until hades had frozen over before I would ever commit any man for assaulting a woman, much more so when the man was a negro!" This is a sample of the spirit, North and South, that produces mobs, and causes lynchings. When white men in the North respect women's honor and the purity of childhood enough to protect them, they will find no time to spend in fiery denunciations of their fellowmen for lynching negroes. Lynching is ever to be deplored, but no more so than the erime or crimes that lead to it. There must be evolved a more wholesome respect for life. ere men can justify themselves for condemning those who want to protect the weak, the helpless and the innocent from lust, white or black.

Another phase of the negro question came to light in the attempt to mob Prof. Booker
T. Washington in Boston a few days ago. him, offering him a salary of three thousand, five hundred dollars per year as its cashier, Prof. Washington is the noblest type of his race in America today. He is as much above the average negro of today as Pike's Peak is above the level of the sea. He is the star of hope for his people, yet the negroes of Boston tried to mob him when he addressed them upon the subject of industrial education. He exalted honest labor, and told the negroes that their salvation depended upon their own honest toil. For telling them this, the negroes mobbed him! The negro has so long been the pet of the nation, especially of the politician, that he now has an idea that he can get a living without work. He has cause -good cause-for this decision, from the treatment he has been accorded by sentimentalists and equality advocates among the whites. His actions, North and South, indicate his indifference to progess, especially when it lays any moral or civil obligation upon himself. Boston is not the only place where negroes would insult Prof. Washington; they would do it wherever his words told

them to work out their own destiny. The negro is not only the chief criminal in the South, but he is rapidly becoming the same in the North. One of the great northern dailies recently made a daily record of all crimes committed in one of the largest States in the North for an extended period and found that eighty-five per cent. of all crimes recorded were committed by negroes. In view of the fact that the total population was three millions, of which not more than one hundred thousand were negroes, this per-centage is simply appalling. It shows the need of dealing with the race question outside of politics. Our nation in the future is to be either white or mulatto, and the white people are to determine which it shall be. If the millions of blacks are of more concern than seventy-five millions of whites, then there is little hope for America. We desire that the negro shall have justice done him; we want

lynching abolished everywhere, and honor everywhere upheld. But we ask in all sin-cerity, if these things can obtain under present conditions? The two races, for the best good of both, should be segregated. We favor deportation, or colonization, where they can govern themselves and work out their own destiny under nature's law of evolution.

Honesty.

The recent defalcation of Willard S. Allen, reasurer of the fund from which superanuated Methodist ministers were pensioned, has given rise to no little discussion in the secular press of the subject of "Honesty." Some writers are sneering at religion because Allen was a church member, and stood high in the councils of his church. They allege that he used religion as a cloak to hide his villainy. and, therefore, that religion was to blame for Allen's misconduct. This argument is simply ridiculous. Allen's theft was not due to religion, but to a lack of it. Perhaps it might be said that he stole in spite of his religious convictions. He failed to live up to his professions, and yielded to the temptation that appealed most to his weakest point. It is not religion that led him into this temptation, but rather his ignorance of what constitutes religion. Had he known the law of consequences, and realized that he must pay the penalty for his every error, his every sin, the tempter could not have gained a hearing. The idea that he could steal, conceal his theft, make good his pilferings, and then go straight to Heaven was the one that led him nto wrong doing.

We are not condoning Allen's fault, nor seeking to explain it away. He has fallen, and so have dozens of others whose pretensions were even greater than his, but their fall was not due to religion, but their failure to comprehend religion. Allen's sin, however, is being apologized for by writers who should know how to draw the line between the man and his error. The former should be saved, the latter condemned and cast out. He is a fugitive from justice, and may not be taken. If he is, it is doubtful if he is ever brought to judgment. The influence of his church will be exerted in his behalf under the mistaken idea that if he is made to suffer for his sin it will cast opprobrium upon the church! If the church is in fault for any portion of Allen's misdemeanor, it should share his odium with him. But the fact is the error in itself is the only thing that should be condemned, while the wrongdoer should be made to work out the consequences of his sin.

The reverse of this is likely to prove true. If taken, Allen may never be tried. A movement is already on foot to raise the full amount of his stealings among the faithful, and replace the fund for the benefit of the This may be true philanthropy, but the chances are it carries with it immunity for Allen and an apology for his crime. If the amount is replaced, his "friends" will so inform him, and he will undoubtedly be allowed to return home without fear of molestation. If this is done, then it will appear that the church approves of stealing, when that stealing is done by one of its trusted officials. It will be interesting to note the outcome of this case because of the curious trend of public sentiment with regard to it. Some societies are full of sympathy for Allen's family, and are deeply regretting the unfortunate' publicity of the case! This indicates justice in reverse order, and shows that the man is far more likely to be made into a hero than into a felon.

Is honesty in business, politics and the church really desired? A bank cashier, who was a church deacon, Sunday School Superintendent, and President of the State Conference of his church, defaulted for sixty thousand dollars. He was arrested, confessed his guilt, and was sentenced to a term of ten years in prison. He spent much of his time in Bible reading and prayer, and was considered an exemplary prisoner. When a Universalist minister came to preach to the prisoners, this model (?) rascal asked to be xcused from divine services on the ground that his morals would be corrupted by listening to the awful heresy of universal salvation! After he had been in prison five years, one of the leading banks of the nation wrote as soon as he could secure a pardon. He used this offer with the Governor of the State, secured a full pardon, and stepped from a felon's cell into the choice position of a bank cashier at a large salary! Men of nown honesty were passed by for this church scoundrel, and dishonesty thereby given the premium.

It is well known that there is very little ionesty in present day politics, and that the church is used by men as a means to further heir fluancial and social nims. Elections are carried almost solely by the purchasing power of money, and both of the great political parties are equally reprehensible in this respect. Honesty in politics perished with Abraham Lincoln. Honesty in churchianic circles is and long has been only a means to desired end in selfishness. 'The old adage, 'Honesty is the best policy," is largely reponsible for this deplorable state of things. No one should be honest from mere policy: every one should be honest because honesty s right, and right only should be the aim of pian. Allen's crime may result in putting dishonesty at a premium, but let us hope there is sufficient morality among the members (and non-members) of all churches to repudiate this error. Let Allen be captured ind set to work through which channel he can obtain the means to repay every stolen penny, and yet care for his family at the same time. It is reformation rather than punishment that should be meted out to all criminals, and it is to be hoped that this thought will be put into practice in all sections of the world.

"In men whom men prenounce as ill,
I find so much of goodness still;
In men whom men pronounce divine,
I find so much of sin and blot,
I cannot, dare not, draw the line
Between the two, for God hath not!"

Remember these words of the poet of the Sierras when studying the text, "Judge not that ye be not judged," and thou wilt live to a much truer and nobler purpose whilst thou are in control of thy mortal form than thou canst or wilst otherwise. Be true to the truth, and just to the highest convictions, and thou wilst then be true to all of thy fellow-

Make thine every thought an aspiration toward God, thine every inspiration an impress to do good, and thou shalt live in Heaven even here on earth. Heaven is harmony in action, and harmony belongeth to those who live from within, ever seeking the good of others through their unselfish love of and for that which is pure and true.

Pen Flashes.

The Pligrim-Peebles.

NO. 12

Is Re-Birth the only Method of Progression? Let us see.

The prime reason offered for re-embodiment is based upon the materialistic theory that only in this fleshly body and narrow time-sphere can mortal man get experiences, properly unfold and round out a really regal character. This is a proofless assertion, an irrational statement, and nothing more! The sage returning to nursery life through this reincarnating gate of conception, into uterine continement, would, in fact, be going backwards, crab-like, minus memory, to be reborn and re-trained in a kind of childish kindergarten, somewhat comparable to a man equipped again in boy's boots! This earth, it should be remembered, is but a floating speck in the oceanic realm of the mighty immensities, with other worlds more advanced, possibly, than ours, and spheres more refined, and zones more etheric and vastly better adapted to the educating, unfolding and spiritually rounding up of character, than this ever-changing fog-land region of floods and cyclones, competitions, cruelties, and shocking barbarities, we temporarily now inhabit. Bad associations engender bad conduct. Then why return? Why come back to be encased-re-encoffined in human flesh? Is it to finish up undone work? This I could better do, infinitely better do, it seems to me, as a freed spirit, by impressing, entrancing and inspiring sensitives from my higher plane of life, than by returning through uterine existence, a period of placenta imprisonment, with the later accompanying teeth-cutting aches, whooping cough, and other ills of childhood, and temptations of youth struggling up towards man-hood. If not a uterine confinement for the Ego, then how, and when, and why? Demonstrations and reasons are demanded. Speculations do not count. They are out of

BEINCARNATION NO PART OF SPIRITUALISM OR ORIGINAL THEOSOPHY.

It must be admitted by all up-to-date readers and journalists that reincarnation constituted no part of modern Spiritualism, nor of modern Theosophy, founded in the residence of a prominent New York Spiritualist. This was an after-attached tag imported from the Orient. Of "Isis Unveiled," written after the foundation of the society, Col. Olcott wrote as follows: "H. P. Blavatsky says most positively, 'We will now present a few fragments of this mysterious doctrine of reincarnation-as distinct from transmigrationwhich we have from authority. Reincarnation, i. e., the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant.' cause of it, when it does occur, she says, is, that the design of nature to produce a perfect human being has been interfered with, and therefore, she (Nature) must make another attempt. Such exceptional interferences, H. P. B. explains, are the cases of abortions, of infants dying before a certain age, and of congenital and incurable idiocy. If reason has so far been developed as to become active and discriminative, there is no reincarnation on this earth."

In commenting upon the above words of "Theosophist." Vol. III. No. 1:

"I believe that she wrote then (six years after the founding of the Theosophical Society) as she did later, exactly according to her lights, and that she was just as sincere in denying reincarnation in 1876-78, as she was in aftirming it after 1882. Why she and I were permitted to put the misstatement into 'Isis,' and, especially, why it was made to me by the Mahatma, I cannot explain, unless I was the victim of glamor in believing I talked with a Master on the evening in question. So let it pass."

Apropos to the above, Alexander Fullerton, New York, secretary of the American Branch of Theosophists, wrote in the July "Theosophist." 1902, as follows:

"H. P. Blavatsky must always remain the insoluble problem for Theosophists. Her marvelous powers and her equally marvelous weaknesses, her inconsistencies, her incompatibilities, the palpable facts which contradict the necessary facts, all make up a compound which can only be partially described or imperfectly grasped, and which cannot in the least be understood." On the contrary, her "inconsistencies," her "marvelous weaknesses," her contradictions, can be understood, when it is understood as a fact that she was a spirit medium (not a spiritual medium, but a spirit medium of the physical type, functioning on the earthly plane). We are further informed by Mr. F "Theosophist," July, 1902, Madras) Mmc. Blavatsky first appeared as a " magician," the educated class of Hindus say, "black magician." So differs the East from the West,

Mr. Fullerton, writing further in the "Theosophist," of a certain non-reconciliation says: "Col. Olcott has demonstrated that she knew nothing of reincarnation dur-ing her years in America, and that neither (Continued on page 8.)

Extraordinary

A Great Opportunity!

EVERY READER INTERESTED

In What?

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

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

"THE CHRIST QUESTION SETTLED,

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

THE BUILT

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

ONE NEW NAME!

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

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

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

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

This is our Offer Extraordinary and Banner Subscribers, it is now YOUR time to speak! Will you accept it? Send in your subscriptions AT ONCE

Special Notice.

As it seems desirable to know where my home is, I will say that I expect to vote (when I can) at Thornton, Delaware Co., Pa., where Mrs. Kates has developed a home for her father and mother. We hope to make that our home some time. But our P. O. address is where we serve the public. As N. S. A. missionaries, our address is its office. When our services close with the N. S. A. we will use the address of Mrs. Kates' people, at Thornton, Pa. When elected trustees of the N. S. A., my last legal address was Rochester, N. Y., where we served the local church for three years, hence we registered there. Now my home is the world, and my P. O. address anywhere we may be scrying the people. I hope to yet see the day when we can have a home and stay there.

George W. Kates.

Hotel Empire, New York. Write for our booklet and rate card.

Vicksburg, Mich.

We closed our camp work at Vicksburg, Mich., August 18 to 23. This is a nice camp, well conducted. Miss Jeannette Fraser has developed yearly campmeetings that are a credit to the cause of Spiritualism. Harmony and goodwill abide here. We are glad to record that this ideal camp gives promise of much improvement in the appurtenances; hence, the future seems to promise greater usefulness. This rejoices the souls of earnest people.

usefulness. This rejoices the souls of the people.

We hope that all camps will be run upon a spiritual and mental basis, without such additions as merry-go-rounds, public dances and sensuous conditions. Then they may expect success. Financial results will come to all societies that will develop a plan of work avoiding the crude and sensuous.

We take up hall work at Warsaw, Ind., Massillor, Ohio, Rochester, N. Y., and thence to Philadelphia, Pa., for October.

G. W. Kates and wife.

Announcements.

Unity Camp, Saugus Centre, Alex Caird, M. D., president. Services at 11, 2 and 4. Sunday, August 30, Mrs. Mary T. Longley, the talented secretary of the N. S. A., will deliver a lecture, and Mr. Longley will sing some of his own compositions. This will be a rare treat, as it has been a long time since Mr. and Mrs. Longley have been heard here and we bespeak for them a cordial welcome. Other good speakers and mediums will be present and assist in the exercises.—Sec'y. W. J. Colville lectured to a very large audience at Mt. Pleasant Park, Clinton, Iowa, Sunday, Aug. 16 and every day at that popular camp, which is very flourishing this season, till Sunday, Aug. 23 inclusive. On Monday, Aug. 24, he began a short course of lectures in Chicago. On Monday, Aug. 31, and three following days, he is to be the lecturer at the Chantauqua, Madison, Ill. On Friday, Sept. 4, his many friends have arranged a birthday party at the office of Educator Publishing Co., 4918 Calumet Ave., Chicago. Exercises to commence at 8 p. m. Arrangements are in the hands of Dr. R. Conger.

Frank T. Ripley, speaker and test medium,

Conger.

Frank T. Ripley, speaker and test medium, is now making up his fall and winter engagements and can be addressed at Chesterfield, Indiana, Campmeeting, until Sept. 1. He has several months open and will accept engagements in any part of the United States.

Mt. Pleasant Park, Clinton, Iowa.

W. J. Colville, who lectured at that charming resort for nine consecutive days—Aug. 16 to 24 inclusive—reports much substantial progress and says that the workers and visitors are very well organized and harmonized. Audiences are invariably large and attentive and at Class Meetings questions are not only numerous, but display deep thinking on the part of questioners.

A good day was Thursday, Aug. 20, when five excellent meetings were held. Lectures by W. J. Colville, 9 n. m. and 2 p. m.; conference, 10.30 a. m.; public seance, 4 p. m.; entertainment, 8 p. m.

entertainment, 8 p. in.
Prof. Peck (of St. Louis) presides with
much ability and geniality. He is an excellent organizer and a thoroughly useful all-

lent organizer and a thoroughly useful allround worker.

Many excellent mediums are in camp and
all scances are well attended. Business
meeting on Friday, Aug. 21, passed off successfully. So did the Woman's Day Exercises of Aug. 19.

Many intelligent young people are seen at
the various meetings and the whole town of
Clinton and vicinity is awake to the importance of the annual camp which makes it
good for local trade as well as for spiritual
and intellectual advancement.

On Friday evening, Aug. 21, Mrs. Severance and W. J. Colville spoke before the
Socialist Club in Clinton on "A True Co-opcrative Commonwealth."

There is a good Lyceum at Mt. Pleasant

There is a good Lyceum at Mt. Pleasant Park and the children greatly enjoy the exer-

Many of the Sunday newspapers have recently published an account of a wonderful expose of mediumship. There is a display of "scare" headlines and several illustrations. The unknown writer gives the reader to undetstand, with the assurance of a penny-aliner, that the whole thing is explained and that by arrant trickery.

Really what does this sapient writer prove? His complete ignorance of the subject. He gives an account of seances of a "deserter from the ranks of Spiritualism," who is "giving away the secrets of his former profession of medium." There are really two of these self-devoted and consclence-stricken deserters," said to be "Homes and his wife, Mme. Fay." If they were spiritual mediums, they were unknown to Spiritualists. Is this the original and only Eva Fay? or some one taking her name? Is "Homes" taken to gain prestige from that of Home? Spiritualists have believed Eva Fay to be a clever trickster and have been indifferent to her claims as medium or exposer as paid her best. In the days of her publicity, she made no claim in her circusbill advertisements to mediumship. Be that as it may, what trust can be reposed, what integrity, or honesty expected of those who confess to having gone through a career of deception, imposing on the most sacred feelings and sentiments, for a few paltry dollars?

It is a wise choice of time and place the writer makes or awaits for. These precious deceivers dare not make such claims at home. They are at Vienna (Austria), and hence have no fear of contradiction of any pretensions they may make.

What are the tricks? Only two are described. One is the tying of Mme. Fay behind a screen and the playing of musical instruments, the committee finding her apparently just as she was secured at first. It is said, "In this respect Mme. Fay is a disticus medium, being remarkably speedy and nimble in the necessary manipulations." The other trick is materializing a ghost before the audience. "Under the black dress is concealed the white robe always worn by ghosts as well as a wig a

behind the screen, she slips off the black dress and appears before the awe-struck circle, retires and "it is but a question of a few momants for the brief of the country of of the cou

That new and gifted mediums are coming forward, to follow the older workers in spiritualistic lecture field, is manifest. We have this season at Lake Pleasant been favored by presenting to the public the young speaker whose name heads this communication. I had heard him once only, and at that time—at the Mass Meeting in Brooklyn, N. Y.—I was so much impressed by him that I recommended, and secured his engagement, for two lectures at this campmeeting. Owing to the death of Rev. Ira Moore Courlis, he has been engaged to give an additional lecture next Sabbath morning.

Mr. Thompson has now spoken upon two occasions here, surprising his hearers, not only as to the quality of, his discourses, but also as to their forcible, impressive and eloquent delivery. He is barely twenty-one years of age, not having yet reached his full stature of manhood, and is boyish in appearance. His countenance is changed in conditions of entrancement, his voice becomes

Mr. Roy S. Thompson.

FIVE PICTURES FREE!

A Personal Bequest to our Readers

By complying with this request, you will be joining hands with us in bringing a great amount of sunshine and happiness to your friends and acquaintances.

As publishers of The Magazine of Mysteries we are doing our best to issue a Magazine that will bring healthy, happy and properous vibrations to every soul. Our circle of friends has grown to be quite a fair alzed circle, but we feel it our duty to bend every effort to constantly enlarge trat circle, and we sak you as a personal favor to send us the names and addresses of at least twenty five of your friends who would read "OUR MAGAZINE" with interest, and who require its cheering and helpful teachings, and wo require its cheering and helpful teachings, and we will savel to the description of THE MAGAZINE.

we will send them a free sample copy of THE MAGAZINE OF MYSTRHIES

If you will do this, we will send you as a token of our appreciation, five beautiful pictures by the world's most famous artists. These pictures are exquisitely finished, and their artistic reproduction entitlets them to a place in the homes of the mest refined and cultured people. We know that you will gladly send us the names and addresses of twenty-five people to help us along in the work we are striving to do, and we desire to present toour friends who will make this special effort for THE MAGAZINE OF MYSTERLIES, there five pictures as a souvenir of one of the mile stones which we have passed in spreading health, happiness and prosperity to all mankind.

GEORGE A. PORTER, BUSINESS AND TEST MEDIUM AND MAGNETIC HEALER.

Sittings daily for test, business, and medical diagnosis, gl.60. Taesday, Thurs'av, Saturday, 11 Edgewood St., Roxbury. 'Phone 1973-8 Rox Monlays, Wednesday and Pridays from 10 A. M. to 4 P. M., BANNER OF LIGHT BLD6., 201 Dartmonth St., 'Phone 1113 Back Bay, Sunday eve, meetings, BANNER OF LIGHT BLD6., 745 P.M., A14

FOR SALE CHEAP.

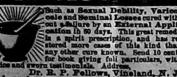
A fine health and business stand. Mineral water, bees, fruit, etc. Near the Whitney Electric Power Co. Write soon to DR WIGHT, Switt Is and, North Carolina.



EYE BOOK FREE!



DISEASES OF MEN



An old lady who kept pace with the times purchased a typewriter and became expert with it. Her young granddaughter was greatly impressed by this energy, and entertained a keen sympathy when she heard the tales of olden time with its lack of advantages and the narrowness of former years. One day she read a typewritten letter which the old lady had written, and looking up thoughtfully, she said:

"Grandma, I think you ought to be born again, and given another chance."

Three Epoch-Making Books,

BY HENRY HARRISON BROWN. How to Control Fate Through Suggestion. Not Hypnotism, but Suggestion. Man's Greatest Discovery.

"Mr. Brown has written three books this year, and all cod."-Nautilus.

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

LONGLEY'S CHOICE COLLECTION OF BEAUTIFUL SONGS

Five volumes in one substantial cover. A grand book of songs with music for the home, or meetings of any kind. This new edition of Longley's beautiful songs contains the contents of his four volumes hitherto published in a series, with the addition of another—Vol. V.—of choice compositions; nearly all the songs of this later part have never been published; only two or three of the old established favorites of the author's productions are added to them, to satisfy the popular demand for these songs in a form that is convenient for congregation, as well as for home use. This entire book contains seventy-six beautiful songs, with music. Every one is a gem. They are bound in boards, also in cloth, and are neat and substantial. All who know Longley's songs will wish a copy of this sightly and convenient work. All who have yet to become acquainted with them, will find their money well invested in purchasing a copy, and in singing or listening to these rare melodies with their sweet and uplifting words.

Longley's beautiful songs were publicly indorsed by the N. S. A. Convention of 1902, and delegates from different sections stated that these compositions were entirely used in the meetings of their respective societies. The Convention in Cleveland of 1900 had no other songs than Mr. Longley's compositions on its program for evening meetings. For sale retail, and to the trade, at this office. Price, boards, 40 cents per copy. 60 cents in cloth covers. Special prices made to societies or agents for large orders.

For Sale by Banner of Light Pablishing Company.

For Sale by Banner of Light Pablishing



E. A. BRACKETT

THE WORLD WE LIVE IN.

PRICE OF BOOK, \$2.00 (Postpaid.)
For sale by BANNER OF LIGHT PUBLISHING CO.

In the World Celestial

He says: "Into canting book will give us courage to pass through the shadow of death to the sunfit clime of the state of the says: "It is intensity interesting, and gives a picture of the future life that one cannot help wishing may be true."

The Medical Gleaner says: "It lifts the reader into enchanting realms, and leaves a sweet taste in his consciousness."

enchanting reaims, and neaves a sweet taste in an obsciousness.

Hon. C. A. Windle, says: 'It is inexpressibly delightful.'
President Bowles, of the National Liberal League, says:
"It is one of the choicest pleets of literature of this marvelous age of books."
Everybody will be charmed with it, for it is not only as great spiritual book, but a most beautiful love romance of two worlds. It is printed in elegant style, bound in cloth and gold. Price, \$1,00.

For sale by BANNAR OF LIGHT PUBLISHING CO.

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

live, we shall live also beyond the event termed death."—
Banner of Light, Botton.
...." We hope the work will have a large gale. It is splen
idly got up, is illustrated, and forms a very valuable ad
dition to the literature of the movement devoted to phe
nomena and mediumistic experiences."—The Two Worlds
Manchetter, Eng.
...." This book is an admirable supplement to the one of
the same name written by M. A. ()xon), and published some
years since—the supplement belief the weightiest part—and
the two combined give proof positive of the reality of di
rect spiritwriting."—The Harbinger of Light, Melbourne
Australia.

DEAR MR. EVANS—I thank you very much for sending me your extraordinary book of "Psychography." I look at it with great interest, and will be glad to mention it in the W. T. Brand, Morebray House, London.

Morebray House, London.

This volume is superroyal octave in size, beautifully bound in cloth and gold, and profusely illustrated. Price 88.00 postage 80 cents.
For sale by BANNER OF LIGHT PUBLISHING OO,

WORKS OF KERSEY GRAVES.

THE BIOGRAPHY OF SATAN; or, A HIS-

THE WORLD'S SIXTEEN CRUCIFIED SA-VIORS, or Christianity Before Christ. Containing New, Starting, and Extraordinary Revelations in Religious Historium, and Extraordinary Revelations in Religious Historium, and Christian Rev. Test ament, and turnish a Key for Unlocking many of its Sacree Mysteries, besides the History of Sixteen Oriental Crucified Gods. By KERSEY GRAVES.

Printed on fine white paper, large 12mo, pp. 389, with portrait of author, \$1.50, postage 10 cents. (Former price \$2.00.)

THE BIBLE OF BIBLES; or, Twenty-Seven

"Divine Revelations": Containing a Description of
twenty-Seven Bibles, and an Exposition of Two Thousand
Biblical Errors in Science, History, Morals, Religion, and
deneral Events; also a Delineation of the Characters of the
Principal Personares of the Christian Bible, and an Examination of their Doctrines. By KERSEY GRAVES, author
"The World's Bixteen Crucified Saviors," and "The Biography of Satan." Imo., pp. 440. Price \$1.75, postage 10 cents.
(Former price \$2.00.)

THE MELODIES OF LIFE.

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

Ready to go, Shall we know each oth there? Sweet hour of prayer. Sweet meeting there. Sweet reflections. Sow in the morn thy seed. Star of truth. Silent help.

Angel Care.
A little while longer.
Angel Visitants.
Angel Friends.
Almost Home.
And He will make it plain.
A Fragment.
A day's march nearer home.
Ascended. Beyond the mortal. By love we arise. Come up thither. Come, gentle spirits. Consolation. Consolation. Come, go with me. Day by day. Don't ask me to tarry. Don't ask me to tarry Evergreen shore. Evergreen side. Fold us in your arms. Fraternity. Flowers in beaven. Gathered Home. Gentle words. Gratitude. Golden shore. Gathered home beyones.

Galhered home beyond these.
Home of rest.
He's gone.
Here and there.
I shall know his angel name.
I'm called to the better land
I ong to be there.
Looking over.
Looking over.
Looking for home.
Lenging for home.
Let men love one another.

ot yet for me. ever lost. nly waiting. ver there. ne wee is past.

She has crossed the river. She has crossed the river. Summer days are coming. They'il welcome us home. They're calling us over the sea. Tenting nearer home. Trust in God. The land of rest. The Sabbath morn. The cryot the spirit. The appearance of time. The angels are coming. The triver of time. The angels are coming. The Lyceum. They are coming. They are coming. The happy time to come.

A WOBLD OF BEAUTY.

Stephen Barnsdale.

There is beauty in the sunlight, Shimmering o'er the river's waves; There is beauty in the forest, On the banks the water laves.

There is beauty in the flower Growing in its quiet bed, Kissed by sunshine, air and shower, While toward Heaven it lifts its head.

There is beauty in the glossy
Leaves of rich, refreshing green;
There is beauty in the insect,
Fluttering o'er this wild-wood scene.

There is beauty in the soft clouds, Gently sailing to and fro; There is beauty in the song-bird, And its liquid music's flow.

God is good; His wonders capture All our hearts, while they expand With admiration, joy and rapture, In this crowned-with-beauty land.

The Heart of Old Hickory.

William Dromgoole.

Noiselessly, dreamily, with that suggestion of charity which always lingers about a snowstorm, fell the white flakes down, in the arms of the gray twilight. There was an air of desolation about the grim old State House, as, one by one, the great doors creaked the departure of the various occupants of the homorable old pile that overlooks the city and the sluggish sweep of the Cumberland beyond. The last loitering feet came down the damp corridors; the rustle of a woman's skirts sent a kind of ghostly rattle through the shadowy alcoves.

The Governor heard the steps and the rustle of the stiff bombazine skirts, and wondered, in a vague way, why it was that women would work beyond the time they bargained for. The librarian was always the last to leave, except the Governor himself. He had heard her pass that door at dusk, day in, day out, for two years, and always after the others were gone.

day in, day out, for two years, and always after the others were gone. He never felt quite alone in the empty State House until those steps had passed by. This evening, however, they stopped, and he looked up inquiringly as the knob was carefully turned, and the librarian entered the executive office.

and the librarian entered the executive office.

"I only stopped to say a word for the little
hunchback's mother," said she. "She is not
a bad woman, and her provocation was great.
Moreover, she is a woman."

He remembered the words long after the
librarian had gone.

"She is a woman."

That was a strange
pler to advance for a greature sentenced to

"She is a woman." That was a strange plea to advance for a creature sentenced to the gallows. He sighed, and again took up the long roll of paper lying upon his desk. "Inasmuch as she was sorely wronged beaten, tortured by seeing her afflicted child ill-treated, we, the undersigned, do beg of your excellency all charity and all leniency compatible with the laws of the State, and the loftier law of mercy."

Oh, that was an old story; yet it read well, too, that old, old petition with that old, old

Oh, that was an old story; yet it read well, too, that old, old petition with that old, old plea—charity. Five hundred names were signed to it; and yet, thrice five hundred tongues would lash him if he set his own ame there. It was a hard thing,—to hold life in his hand and refuse it. Those old, threadbare stories, old as pain itself, had well nigh wrought his ruin; his political ruin. At least the papers said as much; they had sneeringly nicknamed him "Tenderheart," and compared him, with a sneer, too, to that old sneeringly nicknamed him "Tenderheart," and compared him, with a sneer, too, to that old sterling hero—the Governor's eyes sought the east window, where the statue of Andrew Jackson loomed like a bronze giant amid the snowflakes and the gathering twilight. They had compared them, the old hero who lived in bronze, and the young human-heart who had no "backbone," and was moved by a rogges gry

Yet he had loved that majestic old statue Yet he had loved that majestic old statue since the day he entered the executive office as chief ruler of the State, and had fancied for a moment the old hero was welcoming him into her trust and highest honor, as he sat astride his great steed with his cocked hat lifted from the head that had-indeed worn "large honors." But he had been so many times thrust into his teeth; he could almost wish—

"Papers! Papers! Wanter paper, mister?"

A thin little face peered in at the door, a

A thin little face peered in at the door, a face so old, so strangely unchildlike, he won-dered for an instant what trick of paius had fastened that knowing face of a man upon the misshapen body of a child.

"Yes," said the Executive, "I want a Ban-

The boy had bounded forward, as well as a dwarfed foot would allow, at the welcome "Yes," but stopped midway the apartment, and slowly shook his head at the remainder

of the sentence, while an expression part jubilance, part regret, and altogether disgust crossed his little old-young face.

"Don't sell that sort, mister," said he, "none o' our club don't. It's—low lived."

The Governor smiled, despite his hard day with the critics and the petition folk.

"What? You don't sell the Evening Banner, the only independent journal in the city?"

The newsboy was a stranger to sarcasm.

The newsboy was a stranger to sarcasm.
"That's about the size on't," he said as he edged himself, a veritable bundle of tatters, a trifle nearer the red coals glowing in the

a trille nearer the red coals glowing in the open grate.
Suddenly the Executive remembered that it was cold. There were ridges of snow on the bronze statue at the window. He noticed, too, the movement of the tatters toward the fire, and with his hand, a very white, gentle-reeming hand it was, motioned the little vag-abond toward the grate. No sooner did he see the thin, numb fingers stretched toward the blaze than he remembered the sneers of the "Only independent journal." It was not far from right, surely, when it called him "soft-hearted," was this boycotted Banner which the newsboy refused to handle. The Executive smilled; the boycott, at all events, was comical.

comical.

"And so," said he, "you refuse to sell the Banner. Why is that?"

"Shucks!" was the reply. "Taint no good. None o' us likes it. Yer see, cully—" The Executive started; but a glance at the earnest, unconscious face convinced him the familiarity was not intentional disrespect. "You see," the boy went on, "it sez mean things, tells lies, yer know, about a friend o' mine."

One foot, the shorter, withered member, was thrust dangerously near to the glowing coalbed; the little gossip was making bimself thoroughly at home. The Executive observed it and smiled. He also noted the weary droop of the shoulders, and impulsively pointed to a seat. He only meant something upon which to rest himself, and did not notice, until the tatters dropped wearily into the purple luxuriance, that he had invited the little Arab to a seat in a great, deep armichair of polished cherry, richly upholstered with royal purple plush, finished with a tringe of tawny gold.

Instinctively he glanced toward the east window. The brown face wore a solemn, sturdy frown, but on the tip of the great general's cocked hat a tiny sparrow had perched and stood conettishly picking at the white snowflakes that fell upon the bronze brim.

"And so the Banner abuses your friend?" One foot, the shorter, withered member,

The Executive turned again to the tatters, coxily enseonced in the soft depths of the State's purple. The old-young head nodded.

"And what does it say of him?"

"And what does it say of him?"

"It wondered if it could abuse any one quite so soundly and so mercilessly as it had dealt with him.

"Aw, sher!" the tatters, in state, was growing contemptuous. "It called him a magyump."

The Governor colored; it had said the same of him.

The Governor colored; it had said the same of him.

"An'," the boy went on, "it said ez ther' wa'n't no backlone to him, an' ez he wuz only fitten to set pris'ners loose, an' to play the fiddle. An' it said a lot about a feller named Ole Poplar—"

"What!"

The said upon the Governor's line gave

The smile upon the Governor's lips gave place to a hearty laugh, as the odd little visitor ransacked the everglades of memory for the desired timber from which heroes are

hewn.
"Poplar? Ben't it poplar? Naw, cedar,—
ash, wonnut, hick'ry—that's it! Hick'ry.
Ole Hick'ry. It said a lot about him; an' it
made the boys orful mad, an' they won't sell

nade the boys orful mad, an' they won't sell the nasty paper."

The tatters began to quiver with the excitement of the recital. The little old-young face lost something of its patient, premature age, while the owner rehearsed the misdoings of the city's independent afternoon journal. The Executive listened with a smile of amused perplexity Evidently he was the "friend" referred to, else the journal had said the same of two parties.

"Who is your friend?" he asked, vaguely wondering as to what further developments he might expect.

ne might expect.
"Aw," said the boy, "he ain't my friend perzactly. He's Skinny's though, an' all the boys stan's up for Skinny." e might expect.

(To be continueed.)

Labor and Capital.

QUESTIONS AND ANSWERS.

Alonzo Danforth.

This question is one above all others that engages the thoughts of American citizens of today.

Why is it fortunate that this is so?

Recause whenever any subject receives the serious thought of the American people the result never fails to be seen in progress and

result never fails to be seen in progress and development.

What do we frequently hear said?

That labor and capital are enemies; that they are opposing forces between which there must always be a bitter struggle, that the tendency in our day is for the rich to grow richer and the poor poorer.

What is said about labor-saving machinary?

chinery?

That it benefits only the capitalist, leaving
the working man worse off than it found
him; that the progress of which we boast is

ot real progress. Why? Because poverty keeps pace with it and all have evils call for a radical remedy.
What must we do?
The subject is too great for the human mind

to grasp, therefore we as individuals must assist the whole people to work out its salvation from the evils which must accompany a social system founded by frail human minds. What is a sight we often see?

An honest, sober, able-bodied man anxious to give a fair day's work in avecture for

to give a fair day's work in exchange for a fair day's wages and yet unable to find a market for his labor.

Why do honest men with their families suf-

fer?

Because the only thing they can sell is labor, and they can find no one who is ready to buy that.

Why is this state of affairs?

The man, being a victim of circumstances, does not receive that which every sober and industrious man deserves—an opportunity to make a living.

industrious man deserves—an opportunity to make a living.

Why does he accuse the world of injustice? Because he sees on every side the evidences of wealth in which he has no share, and those who are prosperous turn upon him the cold shoulder and the deaf ear; vainly seeking to find some one who will give him employment, he returns to view the distress of his family. What should be our duty?

To find the cause of what we call injustice, and sometimes the people who accuse the world of injustice are those who do not desire to work, but, as long as there are good workmen who cannot find employment, so long it must be said there is something which ought to be remedied.

long it must be said there is something which ought to be remedied.

Why are we led to think that labor-saving machines are of no benefit to mankind?

We only consider the temporary effect of machines upon ourselves as individuals and do not consider the permanent effect of machines upon the whole community.

What aid is legislation to us?

It may aid us in mitigating the evils of the unequal distribution of wealth, but it can never extirpate poverty and wretchedness, because it cannot destroy the selfishness of

because it cannot destroy the selfishness of the human heart, which is the chief cause of

the numan heart, which is the chief cause of wretchedness.

What should every worker have?

His proper share of the total amount produced: perhaps there will never come a time when there will not be some men who will deserve, and who will receive more than others, but a just distribution of wealth is that wherein every man receives his full share of what he himself produces.

What is prosperity to the working man?

It is not to be measured by the dollars and cents he earns in a year, but by the amount of necessary goods he can purchase with his year's wages.

what does machinery do for us in the simple matter of our daily bread?

What does machinery do for us in the simple matter of our daily bread?

It plants, reaps, gathers, threshes, winnows and grinds the wheat of which our loaf of bread is made, and it transports the flour so cheaply that today the labor of seven men in a year on western wheat fields in the millisand on the railroads running east is sufficient to produce, mill and transport as much wheat and flour as is consumed by a thousand people in the same time.

What is also true?

That flour has not been much reduced in price, and we must consider the seventy-five million mouths which must be fed in our country, and think what a fabulous price one barrel of flour would cost if the work of producing it had been done in the old way.

What other necessaries of life are put within our grasp by the aid of machinery?

The clothing which we wear, furniture we use in our houses, and thousands of other things which go to make the sum of earthly happiness.

What has been the result of competition?

use in our houses, and thousands of other things which go to make the sum of earthly happiness.

What has been the result of competition?
When labor was high they bought it as cheaply as they could.
What was the result of this?
Many of the competitors were found who were selling goods in the market just a little lower than others could afford to sell them.
What was the reason of this?
There had been a cutting down of the price of labor and thus by reducing the cost of goods they were able to get the trade.
What could fair minded employers do?
One course was to close up their places of business and let their trade go away from them. The other course was to cut down their pay rolls to correspond with those who were grinding their men.
What clogs the wheels of industry?
The avarice of competitors when wages are scaled down, so that willing workers are de-

prived of their opportunities to earn a fair

loes the remedy for all this lie in the hands of the employers or those who are employed?

The remedy must come from the organization of labor in trade unious; for labor must be its own changion and right its own wrongs and labor must combine to meet its

How shall we view the labor reform move

How shall we view the labor reform movement?
That it cannot be crushed out; it will grow; it will increase its power either for good or evil it those who ought to help it, try to crush; it will increase its power for good if honest men try to guide it aright.
What is Labor?
The poor man's commodity. It is the only thing he has to sell. He must get the highest price for it that he can by legitimate means. If the public assumes an attitude of antagonism toward trade unions as a whole, the sense of injustice felt by the working people will bring them at last to seek redress by extreme measures.

ple will bring them at last to seek recreases, extreme measures.

What is organized Labor?

An enormous power, but it must proceed in an orderly manner and offer violence to no one and then it will have the sympathy and support of the best classes of working people and it will grow in power and its best supporters should be honest, industrious working men who respect Individual Liberty.

A VISION. William Phillips

Once upon an autumn day,
That was in the long ago.
Beneath my feet ripe fruits lay,
And gently the South winds blew.

My thoughts were only budding then Gently wandering here and there, Like Noah's dove in olden time Nor once forsake their sheltering lair.

Odors arose from Autumn blooms, And the Summer birds' sad "good by," As they came from near by groves, Served as a soothing lullaby.

Nature seemed in sweet attire, Crimson leaves were on the trees, And dewdrops hung from the lowly brier Yet untouched by the passing breeze.

A voice called from eastern skies.

I heard that voice in days gone by:

'I'll take you, brother, by surprise,
Nor think it strange that I should die.

"When you left fair Wabash lands, And sought to chase the setting sun, And wound your way o'er desert sands, To reach the fah-famed Oregon,

"It seemed my night had quickly come, No resting place was found for me. They laid my form within the tomb, I've found your home near the sea.

'Beneath these western skies so blue, Fair nature is dressed in living green. And darkened shades of greenish hue, Commingle Summer with Autumn's sheeu. It seems to me lovely land.

Fountains flow from 'neath the hills, Minerva has thrown fair Beauty's wand, O'er vales and running rills." Not far away in fleecy cloud, It seemed to me to be the same. Nor yet was robed in silken shroud, Stood my loving sister Jane.

Yet garments fair robed her form. Such on earth she used to wear. And yet a rose of early morn, Was placed within her auburn hair.

And yet within her tender hand, Were lilles sweet and violets blue, Verdure of sweet Summer land, And dripping still with morning's dew.

Years had passed since last we met. Nor yet had mails begun to run Between our home of tender youth And the land of setting sun.

Still other years of sad suspense, Slowly passed ere a letter came. It seemed to come as a recompense, Confirming all in my vision seen.

'Tis joy now to view again
This wondrous scene so fair.
Through which the kindly spirit came
Life's sweet message to me to bear.

Clackamus, Oregon. The above poem is an outline history of a vision which came to me in 1856. I was investigating Spiritualism then, but could not have the truth of the vision verified at once for lack of mail facilities, and it was two years before I could get a letter from Illinois confirming or denying the spirit's claim.—Wm. Phillips.]

Report of Seance held June 3, 1903.

NO. 4.

Mrs. B., the medium, and her friends, assembled as usual. The first presence to announce itself was Tecumseh, her guide, as was always the case when she presided. He advised her that a friend of hers, long since

advised her that a friend of hers, long since passed away, was present.

The table thereupon violently leaped from side to side, making the roughest movement that we had so far encountered.

We resorted to the alphabet and found that Will Davenport, of the famous Davenport Brothers, was with us.

In her youth, Mrs. B. had been very well acquainted with both the brothers, and in fact with their families. She was much surprised and asked him to give us some proof

fact with their families. She was much surprised and asked him to give us some proof of his power. He said he would by lifting the table and suspending it in the air.

The table oscillated several times and finally with a sudden bound it leaped into the air, but fell immediately to the floor with a crash, only to again leap into the air and fall a second time. Three times it did this and, on the fourth leap, it, for the space of almost half a minute, remained suspended in the air, rocking gently, our finger tips only being upon it, and a strong light from the chandelier in the hall directly upon it from the one side and the powerful glare from the arc light without the open window of the other. The rocking motion continued and it slowly and without noise settled to the floor, when three loud raps resounded directly from the centre.

the centre.

As the table came to a standstill, it suddenly

As the table came to a standstill, it suddenly became animated with a trembling motion, at first very faint. Lastly it became so violent that it creaked and groaned in all its parts.

We asked, "Who is here?" and in answer received the initials W. W.

This spirit has often presented itself at our seances, and outside of informing us that W. W. stands for wretched woman, she gives no name. At times she has indulged in reprehensible talk and seems spitefully inclined toward one of our number, an inoffensive lady who declares she knows her not.

Even our spirit guides have so far failed to solve her name for us. She always follows after Davenport, who only says that she is crazy. We would be pleased to be advised upon this subject, as in our minds it seems that this spirit wishes to convey to some one

outside our circle some information and knows not how to do if.

Tecumsel: then announced that a certain lady had it in her mind to ask the presence of a spirit, and that that spirit would be present some time during the evening, and would warn the company with first giving three and then two raps.

At this juncture, Mr. B., a gentleman who sometimes sits with us and is a clairvoyant, declared he saw present a man with a cowl over his head, a monk. On our asking his name the table spelled out "Clement." "Twas our ancient monk who had correctly warned me of the demise of my friend.

Just then three loud raps, followed by two fainter ones, sounded upon the table.

The lady who had been addressed by Tecumseh said: "Is this the spirit I was wishing for?"

"Yes," answered the table.

"Then suell out your name."

cumsch said: "Is this the spirit I was wishing for?"

"Yes," answered the table.

"Then spell out your name."

"Robert (3. Ingersoll."

Mrs. S. gave a smothered ejaculation of astonishment, for she was our doubter, for not only had Tecumsch brought the spirit, but had also read her innermost thoughts.

This spirit advised us that his earthly logic had-been all in error, but as he had honestly arrived at it from his readings, it was not held in the spirit world to his discredit. He also said that what the great multitude lacked was faith, and that in the matter-offact-dollars-and-cents kind of a world we all live, in, faith was a sentiment indulged in but by few; that the cold reasoning of science had almost destroyed faith, but if only we would stop to think how small was the knowledge possessed by science, and how little it could prove, faith would once more become part of our being and lead our minds in more pleasant ways.

This with "group night" to our spirit friends.

in more pleasant ways.

This with "good night" to our spirit friends closed the seance.

Questions and Answers.

W. J. Colville.

Which is the best way to develop clairvoy-

Do you think music much help at seances or spiritual meetings generally?
Fraser Mountford, Liverpool, England.

Answer. The very best way to develop clairvoyance is simply to encourage the faculty to naturally unfold and to do this it is well to sit apart some quiet time, when you have no duties pressing upon you and simply permit yourself to see what will appear to you in the quiet astral envelop, which will then encircle you.

Clairvoyance is developed by night better than by day for they distinct reasons. First

then encircle you.

Clairvoyance is developed by night better than by day for two distinct reasons. First, because during the night season the active positive influence of the sun which quickens all material existence into full expression is not exerted; and second, because during the late evening rather than at any other time we can feel free from the pressure of the eccupations of the day.

A very good aid to clairvoyant development is to secure a very large rock crystal and either suspend it from a ceiling or place it on a stand at the centre of a table around which you and your friends are assembling with the desire to unfold your clairvoyant faculty. A large, clear glass globe will often answer quite well and that is easily procured and inexpensive.

On moonlit evenings it is well to have windows absolutely unshaded and no artificial light in the room, but if you have inside light at all the best is electric light shaded with violet glass or even gas or oil lamps can be used when burning softly behind a violet glass.

Two persons when particularly harmonious constitute a complete private circle but when any larger number congregate it is only es-

can be used when burning softly behind a violet glass.

Two persons when particularly harmonious constitute a complete private circle but when any larger number congregate it is only essential that they should all have but one object in view and hold themselves at perfect case in each other's company.

At first you may only see outlines of objects dimly, but take note of all you see and describe it immediately you behold it. When alone one often sees very distinctly into the psychic realm and it is well to keep memoranda of what you see so that there will be opportunity for verifying what, by subsequent events, is proved accurate. There must be no sense of haste or hurry and it is often the case that you get the best results when you are quite alone and have given yourself up entirely to penceful recreation.

Answer 2. Music is always helpful in so far as it soothes and harmonizes and also to the extent that it focuses attention unon itself and thereby calls it off from all distractions. There is in instrumental music of the modern mechanical variety much to be preferred above discordant singing, but when voices are well attuned, vocal music has always a value beyond instrumental because it necessitates an active co-operation on the part of singers to produce it. A vocal solo, when rendered in a clear and sympathetic voice, is always of benefit when concerted melodies are unattrainable and a good lymn or song sung in unison is also of much value.

Music affects the atmosphere and by changing the rate of vibration of the air currents both in and out of the human body it renders a distinct service. Music should be followed by silence and when all are quite quiet expecting revelation, but not eagerly straining after it, the best conditions are attained. Music as a healing force is of immense value and it is devoutly to be hoped that more attention will soon be given to developing musical healers who must be intelligent sympathizers, not with suffering, but with noble aspiration toward ideals.

Items and Ideas.

Life is expression. That is not an original remark, I know, but the thought I get from it seems new and quite my own. I understand, now, why we are here. Earth-life is but soul expression. We life, we breathe, we suffer, we die to gain experience.

What we live for is the effort to express ourselves—and we need sympathy to do so—hence, our yearning loves, our entwining lives, our restless incompleteness.

Greatly to be admired and deeply revered are our ministars, the poets sent by the All-

Greatly to be admired and deeply revered are our ministers, the poets sent by the All-Good to help us express ourselves. These blessed saints shine upon our world, here, like stars in the gloom of night. And I feel that I find a "buried treasure" every time I read for the first time a splendid poem, expressing my thought just as I would express it if I had the ability. And then comes the desire for sympathy in our cherished find. We want some one else to share the joy with us. In the poems by Alice and Phoche Cary, written by the former, I find this:

'THE GREAT QUESTION."

"'How are the dead raised up, and with what body do they come?"

"The waves, they are wildly heaving,
And bearing me out from the shore,
And I know of the things I am leaving,
But not of the things before.
O, Lord of love, whom the shape of a dove
Came down and hovered o'er,
Descend tonight with heavenly light
And show me the farther shore.

"There is midnight darkness o'er me, And 'tis light, more light I crave; The billows behind and before me Are gaping, each with a grave; Descend tonight, oh, Lord of might,

Who died our souls to save; descend tonight, my Lord, my light, And walk with me on the wave!

'My heart is heavy to breaking Because of the mourners' sighs,
For they cannot see the awaking
Nor the body with which we arise.
Thou, who for sake of men did break
The awful seal of the tomb—
Show them the way into life I pray,
And the body with which we come.

"Comfort their pain and pining
For the nearly wasted sands,
With the many mansions shining
In the house not made with hands;
And help them by faith to see through death
To that brighter and better shore,
Where they never shall weep who have
fallen asleep
And never be sick any more."

I should like to recommend to all readers of the Banner the matchless poem, entitled, "My Friend," by Phoebe Cary. All of her poems are splendid, but this one discourses so sweetly on the change we call death—the hopeful assurance, the calm, loving faith:

Though you wore something earthly about

Though you were something earthly hood you
That once we called you,
A robe all transparent and brightened
With the soul shining through;
Yet when you dropped it in going,
'Twas but yours for a day,
Safe in the bosom of nature
Ve laid it away,
Strewing over it odorous blossoms
Their perfume to shed,
But you never were baried beneath them
And never were dead.

Yes, our great need is sympathy. The lightest touch in social intercourse responds to it. No one so deprayed, no one so indifferent but some sensitive cord vibrates to

Down in the human heart crushed by the

tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart, wakened by
kindness.
Cords that are broken will vibrate once

And the secret of the poet's art and the successful recognition accorded him, are because of his ability to express his sympathy. It is not the learned pedant whose fame reaches humble dwellings and becomes a household word—but the writer of simple rhythmic verse who can express for the human heart its own emotions, in clear, familiar words. The soething art leaves undisturbed laurel leaves on the brows of Homer or Goethe—but it uplifts the world—spiritualizes the gross materialism, ennobles, encourages and strengthens the emotions. It lies upon our hearts with the gentle seductive sweetness of our mother's lullaby, as we drop into childish slumber. It brings to our hearts the thought of one absent yet with us in spirit. The ether about us vibrates with the sound of the loved name—a thousand voices whisper it and we cannot grieve, but are glad for the whisper is so richt in promise. And the emotion that stirred the body which now we know no more, are brought to us again in the poet's words. We think of the sympathy, so large, so generous so noble, so lately our hope and help, and we swear we will share the royal gift and be faithful. O hope in Immortality! If we had no other life it would be necessary to create one.

Ida Ballou.

The Power of Thought.

If we all realized the power of thought and

If we all realized the power of thought and therefore the importance of right thinking, what a beautiful, happy world this would be, and how much sin and sorrow would be destroyed. An incident which came to my notice not long since took me back nearly fifteen years when a wrong thought started a chain of action which will go on for ages unless someone realizes its power and destroys it with good, which is the only weapon that can destroy evil.

An old lady over eighty years of age, who knew that her earthly journey must soon end, was visited one day by her daughter and daughter-in-law; and during the visit she turned to the latter, saying: "There is a pair of goose feather pillows upon the 'spare bed' which I wish you to have when I am gone."

The first thought which suggested itself to this daughter-in-law was one of distrust and suspicion, not wholly ungrounded, perhaps, but wrong, nevertheless, and she said to herself: "Mary, (the daughter) will never give me those pillows when grandma is gone; I am going to mark them."

Accordingly she took needle and thread and worked a cross upon each pillow, but suspicion whispered: "Stitches are easily ripped out." Then the pillows were marked with ink.

Time passed on and the dear old lady passed away, but the evil thought had done

Time passed on and the dear Time passed on and the dear oid lady passed away, but the evil thought had done its work, and when the time came for distributing her belongings, just as had been suggested so long ago, the daughter brought out, not the good pillows from the "spare bed," but an old pair of hens' feather ones in their stead.

in their stead.

Nearly thirteen years passed by and still the evil thought was awaiting an opportunity to manifest itself. A niece of this daughter before passing away requested that a very handsome fur should be given to her aunt, but her husband in distributing her effects decided that he preferred his sister to have the fur instead of the aunt. Accordingly, he substituted her old one in its place, sending it to the aunt, who felt very badly about it; but she truly reaped what she had sown long years ago.

And still that evil thought must continue doing its work until some one destroys it by refusing to give it a place in his mind and crushing it with good and generous ones. How much evil there is working throughout the universe in this silent manner, causing sin and sorrow! Let us all strive to crush every evil thought as it enters our mind, never allowing it to manifest itself in our deeds, and thus bring truth and happiness and all that is good to the light, destroying evil and darkness.

Mrs. M. H. G. And still that evil thought must continue

Mrs. M. H. G. Hartford, Conn.

Why We Grow Old.

If at thirty or thirty-five you expect to be an old man or woman at fifty-five, you will be one, because the mind makes the inaterial correspondence of whatever it sets itself permanently upon. Any person continually in fear of something will bear the marks of such fear graven in his or her face. If you so look forward to such decay of the body as a thing that must come, it will come. People who keep young in their minds show it in the condition of their bodies. Three-fourths of our people look the old man or old woman at sixty because they have always received it as an inevitable necessity, from which there was no possible escape—that they must be on the downlill side of life at that age. It is to them a "law of nature." It is for them only the law of ignorance. There are still a great many "laws of nature" of which we know little or nothing. To say "impossible" to the idea that people cannot live longer than the present average of life, and at the same time

be strong and healthy at a "great age," is to put ourselves in the long catalogue of past dunces who said it was impossible for steam to propel cars and ships, or for electricity to carry news. Every generation finds out some new power in Nature, and not all of nature's unrecognized powers are confined to the propelling of machinery.

It is a great aid to the preservation of youth and vigor to be able to sit still and keep still in mind as well as in body when there is really nothing to do, because in such condition mind and body are recuperating and filling up with new force. The body is not fed with material food alone. There are other elements, now little recognized, which act upon it and give it strength, and the grand source and means of receiving these lie partly in that mental and physical quietude of, mind which acts only when it has full power to act. If, then, wisdom guides action either by brain or hand, a great deal more is accomplished, and a balance of life's forces is kept in reserve.

In this age of rush, hurry, and tumbling over each other, thousands imagine it is necessary to be doing something all one's waking (or, we will say, business) hours to attain success. Lelsure is almost a sin. This is a great mistake. Thousands on thousands are so "doing" all the time. What does their "doing" amount to? A pittance, a bare subsistence; and why? Because there is no discretion as to what the person's force is put upon. One woman wears the body out at forty in polishing stoves, scrubbing inware, and in hundreds of other little jobs. Her mind is all absorbed in these details. Another one sits quietly and an idea comes to her whereby all this work may be accomplished without any physical effort on her part, and by those who can do nothing else. She is the more likely to preserve her health and vigor. Health and vigor are the belongings of a relatively perfect maturity, that is even more attractive than what is generally called youth.

It is this habit of mind which keeps people perjetually swinging their

even more attractive than what is generally called youth.

It is this habit of mind which keeps people perpetually swinging their legs and feet or beating tattoos with their finger-nails. All this is useless outlay of force, as much as sawing wood. To sit still and centre yourself on what is going on, or, if you can, when there is nothing to do, think as nearly nothing as possible, and, if you can, doze or go into a waking dream, is to store up strength for future effort, be that effort mental or physical.—I'rentice Mulford.

N. S. A. Day at Onset Camp.

Saturday, August 15, having been generously granted by the Onset Bay Camp Association, to the N. S. A., as its day for the presentation of the claims, objects and work of that organization, to the people assembling at that beautiful spot, Nature seemed to combine with luman souls of both sides of life in making the occasion a glorious one for the cause of Spiritualism and for the blessing of the N. S. A. A beautiful summer day, a goodly array of talent, and an audience of sympathetic, harmonious individuals made up the ensemble and environments of the auspicious event.

goodly array of talent, and an audience of sympathetic, harmonious individuals made up the ensemble and environments of the auspicious event.

The meeting was held in the leafy grove of the camp, whose spacious auditorium invited all to enjoy its shaded seats and balmy breeze. The vocal selections of the camp singer Mr. Maxham, added greatly to the enjoyment and harmony of the occasion and the foral decorations of the platform and speakers' stand, bountifully provided by the ladies of Onset, were charming in detail, affording a symphony in color and a harmony of perfume, greatly adding to the inspiration of the hour.

Promptly at the opening hour, Dr. Geo. A. Fuller, called the meeting to order and in eloquent words, feelingly spoke of the great advance that Spiritualism has made in the public sentiment of the age in its favor especially during the last ten years, years of effective work and noble achievements of the National Spiritual Association. Dr. Fuller paid a feeling tribute to the grand labors of it. D. Barrett, through the entire decade of N. S. A. work, concluding his remarks with the presentation of President Barrett as the chairman of the afternoon.

Mr. Barrett in taking charge of the meeting, made a stirring address, one of practical statement concerning the work of the N. S. A.—the need of it now more than ever, giving details of its achievements in matters of legislation and of Court decisions—relating to the settlement of will cases; the action of States towards mediums, healers and liberal workers in reformatory work; showing that unless we unite in organized effort to suppress the growing tendency of States and combines to hedge in or suppress our mediums and magnetic healers, Spiritualism and its instruments would be crowded to the wall.

Mr. Barrett also gave cheering reports of the courtesy that the N. S. A. has received from railroad commissioners, showing that unless we unite in organized effort to suppress the growing tendency of States and combines to hedge in or suppress our mediums a

by the introduction in glowing terms of the next speaker, Mary T. Longley, Secretary of the N. S. A.

The remarks of Mrs. Longley followed in the same strain as those of President Barrett, and were of appeal to Spiritualists to help sustain the N. S. A., by their co-operation in sympathy and financial aid. She cited cases in which grand works had been accomplished for the Cause by our National Association—gave details of the Mediums' Relief branch from which aged and helpless mediums receive a monthly pension, spoke strongly of the N. S. A. missionary work, of the free literature sent out broadcast, of the N. S. A. free library and other branches of its humanitarian work, paid tribute to each member of the Board as faithful workers in the Cause—speaking of Treasurer Maxer as the unfailing watch-dog over the treasury, and concluded with a tender tribute to—and of—President Barrett, which drew tears of sympathy to the eyes of all. At this juncture Dr. Chas. Watkins was invited to the platform amid prolonged applause. Mr. J. M. Young, a veteran Spiritualist of Onset made a few remarks on organization, and with his venerable wife rendered a vocal selection.

Mrs. Nettie Holt Harding, a beloved and

lection.

Mrs. Nettie Holt Harding, a beloved and honored medium and speaker, who has been laboring in British Columbia, for the cause of Truth, received an ovation and proceeded to make a soul thrilling speech in commendation of Society work and need, and in behalf of the N. S. A. Mrs. Harding gave interesting instances of her labors in British Columbia, and the results, to follow, which should afford encouragement to all who advocate and work for organization among Spiritualists.

Dr. Geo. A. Fuller, President of Massa-

vocate and work for organization among Spiritualists.

Dr. Geo. A. Fuller, President of Massachusetts State Association, and Chairman at Onset, followed with one of his solid, convincing, flad eloquent speeches. His theme was that of organization, its needs, labors and benefits as applied to Spiritualism, urging the support of the N. S. A. and announcing his conviction that, as Mr. Barrett cannot accept the renomination for President, the West should have it, and that Dr. Geo B. Warne of Chicago is the coming man. Dr. Fuller paid loving tribute to the work of Mr. Barrett, and then proceeded to state that two important points of N. S. A. work have been, first, the mass meetings held in various parts of the country which have done incalculable good for the Cause, and, second, the appointment of a committee for the ar-

rangement of a form of service in ordination and other rites, such as can be adopted in our ranks, and be recognized by the entire world. The report of that committee, will be made at Washington, in October.

Following Dr. Fuller, Mr. J. B. Hatch, vice-president of Massachusetts State Association, also of Onset—made a rousing enthusiastic speech on the financial line, practical and eloquent, and with President Barrett, succeeded in arousing a spirited response to their call for contributions, the result of which proved to be the receipt of almost \$250 for the N. S. A. treasury. Dr. Watkins enhanced the interest by offering to give \$50 if the second fifty could be produced in tendollar contributious. His offer was at once responded to, Mr. J. Q. A. Whittemore, president of Onset Association, sent in his check for \$50. The net results of the meeting proving as stated, about \$250. The N. S. A. and all connected therewith hereby return sincere thanks and expression of appreciation to the Onset Bay Association, the several speakers and singers, and to all contributors for their aid on this occasion.

Mary T. Longley, Sec'y.

The Great Psychological Crime.

The author of "The Great Psychological Crime" confesses that he is not a medium; that he never has been a medium, etc. If true, then he is not fitted to judge them not the duty that devolves upon them. His lack of knowledge makes it impossible for him to substantiate the truth of his assertions.

Any overwork, let it be mediumship or any other work, in fact all excesses are dangerous to health.

I have been a Spiritual Medium for etherealization, healing, writing, music, pulpit and oratory for thirty years. It has given me wisdom, health, wealth and power. It has enabled me to do things I defy anybody to imitate.

enabled me to do things I defy anybody to imitate.

A medium has the power to attract any flesh-disrobed persons or reject their approach. He need not be under anybody's control. Spirits cannot control unless with the permission of the medium. Although a medium is at liberty to allow any spirit's approach that is to make it free and easy for them, a medium is under no obligations to spirits but spirits are under obligations to the medium and they understand and appreciate the same.

to spirits but spirits are under obligations to the medium and they understand and appreciate the same.

The power to refuse spirits' approach should be understood by each medium. Mediums should know how spirits are affected by a premature death in life beyond the grave caused by disease or otherwise, as death due to disease is no remedy for diseases. Spirits are found after death afficted with the same disease as before.

Mediums should know that upon them devolves the duty to restore those helpless flesh-disrobed persons to health and happiness after medical science has failed.

Such constitutes a small part of mediums' work and he who denounces them for their performed labor adds nothing to the cause of science nor does he benefit poor suffering humanity in the slightest degree.

August Buering.

August Buering.
153 and 155 Riverside Ave., Jacksonville, Fla.

Equally Hot.

A colored woman of Washington went to her pastor recently to complain of the conduct of her husband, who, she said, was a "low down, worthless, trifling nigger."

After listening to a long recital of the delinquencies of her neglectful spouse and her efforts to correct them the minister said:

"Have you ever tried heaping coals of fire upon his head?"

"No," was the reply, "but I done tried hot water more'n once."

water more'n once.'

Of the 33,280 white children in the cotton mill districts of South Carolina, two-fifths never entered a school and only one-fourth are in daily attendance.—Ex.

PATHS TO POWER

By FLOXD B. WILSON.

CONTENTS. CONTENTS.

One's Atmosphere. Growth. A Psychic Law in Student Work. Unfoldment. Power; How to Attain It. Harmony. The Assertion of the 1 The Tree of Knowledge—Of Good and Evil. Conditions. Faith. Back of Vibrations. Wasted Energy. Something about Genius. Shakespeare: How he told his secret in the "Dream" and the "Tempest," Cloth, 229 pp. Price. \$1.00 For Sale by BANNER OF LIGHT PUBLISHING COMPANY.

SPIRITS' BOOK:

Containing the Principles of Spiritist Doctrine on the Immortality of the Soul: the Nature of Spirits and their Relations with Men; the Moral Law; the Fresent Life, the Future Life, and the Destiny of the Human Bace, according to the Teachings of Spirits of high degree, transmitted through various Mediums, collected and set in order by Allan Kardec.

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

The translator's reface, giving, as it does, a fine and readable sketch of Hivali's (or "Kardec's") experiences. readable atech of Rivali's (or "Kardec's") experiences, and the arquisitely finished steel-plate portrait of this celebrated gentleman are of themselves worth almost the entire price of the book.

Printed from duplicate English plates, on white paper large limo, pp. 43; cloth, price 75 cents.

For cale by BANNER OF LIGHT PUBLISHING OO.

LECTURES BY GERALD MASSEY.

We have received from Mr. Massey's supply of his interesting Lectures in pamphlet form. The following is a list of the same: THE HISTORICAL (JEWISH) JESUS AND THE HISTORICAL (JEWISH) JESUS AND the Mythical (Egyptian) Christ.

PAUL AS A GNOSTIC OPPONENT, NOT the Apostle of Historic Christianity.

THE LOGIA OF THE LORD; OR THE PRECORTS OF THE PRECORDS OF THE LORD; OR THE PRECORDS OF THE ADDRESS OF THE CHRISTIANITY.

THE HEBREW AND OTHER OREATIONS Fundamentally Explained.

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

MAN IN SEARCH OF HIS SOUL, DURING Fitty Thomasad vear, and how he found.

Price of each of the above, is cents, postage free.

For sale by BANNER OF LIGHT FUELLEHING CO.

ANTIQUITY UNVEILED.

The Great Receiption of the Mineteenth Century.

Most Important Disclosures Concerning the

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

offspring of more ancient religions.

EXTRACES FROM IND GONEMENTS.

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

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

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

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

Gat pages. cloth and gilt. Illustrated.

625 pages, cloth and gilt, illustrated.

Price, 81.50, postage 12 cents. Abridged edition, 224 pages, board cover, 50 cents, postage 4 cents.

For Bule by BANNER OF LIGHT PUBLISHING OQ.



National Spiritualists' Association
TACORFORATED 1884. Readquarters 600 Femnylvanis
LAvenus South Best, Washington, D.O. All Spiritualists
risking washington coordistly invited to cail.
A few copies of the Esporis of Conventions of '81, '81, '84,
'81 and '71, '81ill on hand. Copies up 10 '17' 25 cents each;
'77 and '80 may be procured, the two for 15 cents; singly, the cents.

JULIUS LYONS.

Practices in all courts. Special attention given to business of absentees, office 215 Hellman Building, Second and Broadway, Les Angases, Cal.

MRS. SEVERANCE'S GOOD HEALTH TABLETS.

One of the greatest schlevements of spirit power. You cannot long have poor health when you take these mildly larative tablets, and follow the free instructions she will give you, when you have stated one or two leading symptoms, and enclosed 61.00 for the Tablets. bhe size gives PRYOHOMETRICO and PROPHETRIC readings from hair or writing to promote health, happiness success and spiritosi unfoldment. Full reading, \$1.00 and 1 feets tampe. Address, Mrs. A. B. Severance, White Water, Walworth Co., Wis.

An Astonishing Offer.

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

MRS. DR. DOBSON BARKER,

230 No. Sixth St., San Jose, Cal.

A11-B7

KEY-NOTES FOR DAILY HARMONIES By Miss SUBIR C. CLARE. A perpetual Calendar, short pithy selections for every day in the year, on the plane of practical, healthful living. Just the thing for a holiday

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

BODY AND SOUL.

Lectures Delivered in the Trance State

J. CLEGG WRIGHT.

With an introduction by
Dr. J. M. Peebles.
These lectures were delivered to a class of Psychological students, and deal with the problems of life and mind Brain, intelligence, consciousness. The trance state explained. The physiology of trance mediumship.
It is a book for thinkers and students. A weful compendium for the medium and speaker. Price 31.00.
For sale by THE BANNEH OF LIGHT FUB. CO.

THE SPIRITUAL WREATH.

A new collection of Words and Music for the Choir, Congregation and Social Circle. By S. W. TUCKER.

Words and Music for the Choir, Oci Circle. By S. W. TUCKER.

CONTENTS.

Ball We Know Each Othe There?

The Happy By-and-Bye. The Boul's Destiny.
The Angel of His Presence There Is No Death.
They Still Live.
The Better Land.
The Music of Our Hearts.
The Freeman's Hymn.
The Yanished.
They will Meet Us on the Shore.
Better The Eden Above.
The Eden Above.
There's Meet Me Oves
Who Will Guide My Spirit Home?

White Willing 'Mide My Spirit Home?

White Walting On This Shore.
Waiting 'Mid the Shadows.
Welcome Home.
Biv r Welcome Home. Angels, Come to Me.
Angels Presence.
Beautiful Isle.
Come Angels,
Compensation.
Day by Day,
Going Home.
Guardian Angels.
Home of Rest.
hope for the Borrowing.
Humility. Humility.
Happy Thoughts.
He's Gone.
I'm Called to the Bett I'm Called to the Bette Land. I Thank Thee, ch, Father. Jubilate. My Spirit Home Nearer Home Over Thore. Passed On.

Repose. She Has Crossed the Riv r Strike Your Harps. Some Day of Days. NEW PIECES.

A NEW EDITION.

"Poems of the Life Beyond and Within."

Persia and Arabia, from Greece, Home and Arabian Re-rope, from Catholic and Protestant hymns, and the great poets of Europe and our own land, and close with inspired voices from the spirit land. Whatever seemed best to illus-trate and express the vision of the spirit catching glimpses of the fature, the wealth of the spirit catching glimpses of the fature, the wealth of the spirit catching timpses mortality in words full of sweetness and glory—full, too, of a divine philosophy.

No better collection illustrating the idea of immortality has ever been made.—Rev. T. J. Sunderland, Ann Arbor 14.1.

McA.

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

James G. Clark, is Asburg Advertiser.

This volume can only bring hope and comfort and peace into the household.—Detroit News.

A most precious book.—Mr. M. E. Root, Bay City, Mich.

A golden volume.—Indees Tuttle.

Pp. 784, Imo. Price 31.00.

For sale by BANNER OF LIGHT PUBLISHING OO.

"Longley's Choice Collection Of Beautiful Songs."

A new book c' rare spiritual songs by C. PAYSON LONG.

LEY the well known composer, is now on sale at this office it is entitled "Longiey" choice Collection of Beautifu Songs," and is taxued in convenient From for c reles, camp meetings, social assemblies, and for societies, as well as for home use. All lovers of choice music, wedded to beautiful words and sentiments, should possess a copy of this work, which is placed at the lowest possible price. Every e. In the book would sail at thry cents if issued in sheet form. The songs in this book are all sweet, simple, and all but two or three of these songs are entirely new, and have never before been published. The two or three republished ones are such general favorites that three is a demand for them to appear in this work. The anthor intends abortly to issue a second volume of such songs that will reach the hearts and sonis of the music-loving world words and music complete in this valuable work. The such and the lower words and music complete in this valuable work. The constitution of the music-loving world words and music complete. The such as the such a

Boston Advertisements.

OLIVER AMES GOOLD **ASTROLOGIAN**

Is still at work the same, and with price the same as Mysers say as No. 1 Builings Street. P. C. address. Soy 186, Bostos, Jeas. A fee of SLE for all ordinary work such as counsed in law and all affairs in life, asswering all manner of questions—writing blographical and predictive jetters. Higher fees for more detailed work.

Mrs. Maggie J. Butler, Evan's House, 175 Tremont St. Hooms 43, 44, 48. Tel. con nections Take elevator. Office hours is to 4 daily, ex

Marshall O. Wilcox. MAGNETIC and Mental Healer, 264 Dartmouth street
M. Room 2, (two doors from Copley sq.), Boston. Hours
9A. M. to 6 P. M. Telephone Ills Back Hay. D 19

Elia Z. Dalton, Astrologer, TEAURER of Astrology and Occult science, 116 Tremon DI street, Studio Building, Boom 24.

Osgood F. Stiles,
DEVELOPMENT of Mediumship and Treatment of Ob
session a specialty. 625 Columbus Avenue. A19 22

MRS. L. J. DOUGLAS, AGNETIC AND PSYCHIC HEALER Medical Massage. Obsession cured. Hours, 18 A. M. to 8 P. M. 750 Shawmut Ave., Boston, Mass. Tel. Con. A25

MRS. A. FORESTER GRAVES, Trance and Business Medium, 17Union Parkst., Boston. 10 to 6

MRS. CURTIS 23 Norway Street, Boston.

Magnetic healing. Business Medium. Rheumatism
D7-8

MY TRANSCENDENTAL EXPERIENCES ADDRESS OF THE MOSTLY THOUGH MY OWN CHAIRTON ADDRESS OF THE MOSTLY THOUGH MY OWN CHAIRTON AND THE MY OWN WILL BE FOUND ADDRESS OF THE MY OWN OWN AND THE MY OWN THE MY O shich are startling and instructive.
Price 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO

A FTER HER DEATH. The Story of a SumAmer. By Lillan Whitting, author of "The World
Beautiful," From the seminated Story
It is an open secret has the friend referred to in the
little book ("After Her Death" the Story of a Summer")
by the author of "The World Beautiful," is Miss Kate Fried
whose pertrait appears as the frontispiece. Miss Field had
whose pertrait appears as the frontispiece. Miss Field and
inspired on the part of the writer one of those rare friend
aniple of absolute devotion, whose trust and truth and ten
derness made a kind of consecration of life. Even now this
inspiration (the outcome of the fifteen years of friendahij
and interest) is felt by the author in all she does.

Cloth, ismo. Price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

The Golden Echoes. A new colliction of original words and music, for the use if Meetings, Lyceums, and the Home Circle. By 8. W. TUCKER, author of various Musical Publications. Contents: Angel Dwelling; Angel Visitian it; Ascension; Beautiful isle; Beyond the Weeping; Bliss; Drifting Oi; Harriset Home; Heavenly Portals; Journeyl; glime; Missing; Harrise Home; Over There; Passed On; Pleasure; The Beautiful Hills; The Flower Land The Heavenly Land; The Homeward Voyage; There II be no more Sea; There's No Night There; The Rilver of Life; The Unseen City; We are Waiting; We'll Meet Again. Price 15 cents, one dozen copies, \$1.50; Wenty-fiv copies, \$2.75.

For sale he BANNER OF LIGHT PUBLISHING O

STARNOS:

QUOTATIONS FROM THE INSPIRED WRITINGS ANDREW JACKSON DAVIS,

Seer of the Harmonial Philosophy.

Seer of the Harmonial Philosophy.

SHLEDTED AND RUITED BY

DELLA E. DAVIS, M.D.

A Compend of the remarkable teachings contained in thirty volumes written by the "Poughkeepsie Seer" under the introduced in the property of the property of the introduced in the property of the propert

Starnos.
Price, in tine cloth, 50 cents; extra fine, gilt edge, 75 cents

Or. The Phenomena and Philosophy of Modern Spiritulism Reviewed and Explained.

BY C. G. OYSTON.

Voices from Many Lands and Centuries, Saying

"Man Thon Shalt Never Die."

Edited and compiled by

GILES B. STEBBINS.

These Poems are gathered from ancient Hindostan, from Perila and Arabla, from Greece, Rome and Northern En or the Print and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Perila and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Perila and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Perila and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Perila and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Perila and Arabla, from Perila and Arabla, from Greece, Rome and Northern En or the Perila and Arabla, from Perila and P

Mr. Oyston classes to have derived a great portion of use matter for his book through the mediumship of Simon De Main, an English workingman, who had never been blessed or hampered with academic training, ought to add considerably to the interest and value of the work; for though spirit communications are not necessarily authorizative, and should never be blindly or unreasoningly accepted, it is correlately but fair to consider thoughtfully whatever purpresent age.

"Without venturing to pass judgment upon the actual merits of so eminently transcendental a work as the present collection of cessays, I do feel justified in asying that, having read the MS, and corrected the proofs, I have risen again and again from a perusal of these truly impiring pages, imbaed with a deep sense of gratitude to the gifted paintaking author, coupled with a firm conviction that the proofs of the conviction that the conviction that the paintaking author, coupled with a firm conviction that the paintaking author, coupled with a firm conviction that it is not only pass through many editions, but the form as if he could be a supplied to the course of the proofs. The proof of the proofs are not converted to the course of the c sed country of the world."

11mo, 147 pp.; extra heavy paper covers. Price, 85
For sale by BANNER OF LIGHT PUBLISHING CO.

'LISBETH A STORY OF TWO WORLDS.

BY CARRIE E. S. TWING, Amanuents for "Boute Experience in Spirit Life," "
traits," "Interviews," "Later Papers," "Out of the
Depth nio the Light," "Golden Gleams from
Heavenly Lights," and "Haven's
Glimpses of Heaven."

The story of "Lisbeth" is true to life in essentials, and is so simply and beautifully told as to hold the reader's deepest interest from the initial chapter unto the close. Wil, humor, pathos, bursts of eloquence, homely philosophy and spiritual instruction can all be found in fals book. Err. Twing has spoken with a power not her even, and was certainly in close touch with those whose sentiments she endeavored to captess in words. The style is similar to that the contract of the contract beautiful story of ""Alsbeth." This book be appreciated, and should be placed at on every Spiritualist, Liberalist and Progre-this country.

Annt Betry's "Duty"; Daniel Declitrie; The Revival Recting; Pumpkin Pie for Luncheon; The Conversion and Engagement; Proparations for the Wedding; The Wedding; Leaving the Old Home; Tabelh's New Home; Tabeth Pierr I Table Conversion of the Wedding; The Wedding; Leaving the Old Home; Tabelh's New Home; Tabeth Pierr I Table Crayer; Nancy Rewn Gives the Minier's Piece of Her Mind; A Letter from Aunt Betry; The Ethodite Prayer Many Letter from Aunt Betry; The Ethodite Prayer Many Press Revision of the Prayer Page 1988. bein's first, runnic frayer, nancy sixem sives has almater a Picco of Her Mind) A Letter from Aum Bebry; The Eachodist, Prayer Meeting, A Strange Force; The Eachodist, Prayer Meeting, A Strange Force; The Eachodist, Prayer Meeting, "The Trince of Strill," An Answerded Frayer', A Brand of Control of Control

the first and second volumes are takes at one time, grice for the two together will be il cents, or two copies they come 25 cents.

Or male by BANNER OF LIGHT PUBLISHINGOO.

or Sale by BANNER OF LIGHT PUBLISHINGOO.

New York Advertisements.

Mrs. M. E. Williams

MRS. STODDARD-GRAY and Sou, DE MUTTO, HOUGH Materializing and Two Medican, hold Seance spades and Wednesday venning. 3 of one Saturiays, 3 of lock at their residence, Mail W. Syth St. Mey Tork. Stitlings for communications daily, 3 to a 10 Mey Tork.

MRS. C. SCOTT, Trance and Business Medium. Bittings to 4. 215 W. 22d St., New York.

THE SUNFLOWER

s an 8-page paper, printed on the Cassadara Camp round, and is devoted to Progressive, Baligious and clentific Thought, Spiritualism, Hypnotism, Astro-gy, Falmistry, Theosophy, Psychic Science, Higher Titleism. Has a Spirit Message Department. Pub-shed on the first and fifteenth of each month at 50 mits nor year.

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

READ "THE TWO WORLDS," edited by WILL PHILLIPS. "The people's popular spiritual paper." Sent pout five to trial subsertiers for M weats for S rous. Annual subsertiers, fig. 6. Order of the Enniger Company of the Enniger Company of the Sentence of the Work of Spiritualism in Great Britain, and it is consumed to the work of Spiritualism in Great Britain, and it thought of the movement. Specimen copies on so e as BAFFER office.

PSYCHIC POWER

through Practical Psychology, a quarterly magazine devo-ted to Personal Magnetiam, Hypnotiam, and Psycho-Phy-sical Culture. Bend lic. for sample copy. WM. A-BARNES, 171 Hower Ave., Cleveland, O.

PSYCHIC WORLD. DR. GEORGE W. PAYNE, Editor.

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

CULTIVATION

Personal Magnetism.

A Treatise on Human Culture. BY LEROY BERRIER.

SUBJECTS TREATED.

Personal Magnetism; Pleasure and Pain; Magnetic Control; Oultivation; Life-Sustaining Systems; Temperaments; Anatemical Temperament; Chemical Temperament; Water of Personal Magnetism; Exercises; Etiquette and Ethics; Man, a Magnet deires the attracting Power; Magnetic Influence through Suggestion and Hypnotism.

Pamphlet, 109 pas s; price 50-cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Death Defeated;

The Psychic Secret How to Keep Young.

EY J. M. PEEBLES, M. D.

In this splendid work Dr. J M. Prebles, the venerable youthful "Spiritual Pilerun," deals with this interesting subject. It is rich in historical references, and gives no end of valuable information - this regard to all questions pertaining to the welfare of the race in all ages since man has been man. The vene able author tells his readers how to keep young through the revelation of a psychic secret which he has long had in his possession. The book is written in the author's usually clear style, and attracts the reader from the very fir through its simple logic and convincing arguments. We pred of for it greater popular than the very strend of any of the literary work of the property of the literary work of world, and be has given 1 in the happiest possible manner in his latest book. He has added another star to his literary sky, and has placed a helpful, hopeful, soulful book before the world.

O oth, 312 large pages. Price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

The Great Poughkeepsie Seer Still Lives!

COMPLETE WORKS

Andrew Jackson Davis,

Comprising Twenty-Nine Volumes, all neatly bound in cloth. ANSWERS TO EVER-RECURRING QUESTIONS FROM THE PEOPLE (A Sequel to "Penetralia.") Cloth. 81.00

ANSWERS TO EVER RECURRING QUESTIONS FROM
THE PEOPLE (A Sequel to "Penetralia.") Cloth, \$1.00
postage 10 cta.
APPROAGHING CRISIS; or, Truth vs. Theology. Cloth
15 cta., postage 10 cts.
ARABULA; or, The Divine Guest. Cloth, \$1.00, postage 10 cts.
BEYOND THE VALLEY: A Sequel to the Magic Staff, an
Autobiography of Andrew Jackson Davia. Cloth, 489 pages,
containing six attractive and original illustrations, \$1.00,
Full gill, \$1.30.
CHILDREN'S PROGRESSIVE LYCEUM. A Manual, with
Directions for the Organization and Management of Sun
deep, 35 cta., 1907 peoples, \$2.50; fifty copies, \$18.00; con
bundred copies, \$18.00, postage dedition. Single
plantare deeples, \$18.00, postage dedition. Single
DEATH AND THE AFTER LIFE. The "Stellar Key" is
the philosophical introduction to the revelations contained
in this book. Paper, 35 cts.; cloth, \$0 cts.; postage 5 cts.
DIAKKA AND THEIR EARTHLY VIOTHES. Being auexplanation of much that is false and repulsive in Spiritualism. Cloth, \$0 cts.; paper, \$2 cts.
OUNTAIN; WITH JETB OF NEW MEANINGS. Hustracted with 16t Engraving. Cloth, 50 cts.; postage 5 cts.
OUNTAIN; WITH JETB OF NEW MEANINGS.
ENEXES AND ETHICS OF CONJUGAL LOYE. This
book is of peculiar interest to all men and women. Paper,
is cts.; cloth, \$0 cts.; full gilt, morrocco, \$1.28.
REAT HARMONIA; Being a Philosophical Revelation of book is of peculiar and the period of the pe

tions for the Human Body and Since 16 cts.

HARMONIAL MAN; or, Thoughts for the Age. Paper, cts.; cloth, 50 cts. postage 5 cts.

HISTORY AND PHILOSOPHY OF EVIL.

With Suggestions for More Emnohing Institutions, and Philosophical Systems of Education. Paper, 55 cts.; cloth, 56 cts., post-HISTORY AND Emobiling Institutions of the Botta, possible of Education. Faper, 53 cta.; cloth, 55 cta., possible of Education. Faper, 55 cta.; cloth, 55 cta., possible of Education. Faper, 55 cta.; cloth, 51 cta.; cloth, 5 MEMORANDA OF PERSONS, PLAUSE AND A VALUE OF THE PROPERTY AND ASSESSED AS A VALUE OF THE PROPERTY AND ASSESSED AS A VALUE OF THE ASSESSED AS A VALUE OF THE PROPERTY AND ASSESSED AS A VALUE OF THE PROPERTY AND ASSESSED AS A VALUE OF THE PROPERTY AND ASSESSED AS A VALUE OF THE PROPERTY OF

tion, with a liteness of the author, and containing record for marriages, births and deaths. This is and most comprehensive volume of lift, Davier's gloss, postupe is death, religiously and line edition, full more vant, rill, flass.

NEXTAR KEY TO THE SUMMER LAND. III with Diagrams and Engravings of Opinitial Security is death of the control of the control of the control of the partial of the control of the

Pen Flashes.

(Continued from page 4.)

of them ever heard of it until they learned it in India, and yet it is the vital doctrine of the Theosophic philosophy, which she must have studied when in India before, also during her pupilship in Thibet. She was an advanced, practical occulitist, when she first landed in the States."

The above statements constitute a trinity of remarkable confessions:

1. Madame Blavatsky wrote both for and against the dogma of reincarnation.

2. Neither Olcott nor Blavatsky ever heard of reincarnation till they learned it in India, that Siva-land of fancy and florid imagination. This being true, reincarnation should be branded "borrowed from India!"

3. Reincarnation is "the vital doctrine" of the Theosophic philosophy, Be this remembered.

MY PERSONAL REINCARNATIONAL CAREERS

MY PERSONAL REINCARNATIONAL CAREERS

As gravely as graciously have I been told at different times and in different countries by two or three spiritistic mediums, and several chairvoyant Theosophists, that several thousand years ago I was an Aryan adept, summering on Ganges' floral banks; on a second incarnating "round" I was a sacerdotal priest officiating in one of the temples of Osiris in ancient Egypt; on my third reembodiment I was Habakkuk, the old Hebrew prophet; on my fourth "round" I was Herodotus, the Grecian historian and traveler; on my fifth reincarnation I was Origen, the early Christian father; on my sixth reincarnation, I was Peter the Hermit, priest-vestured, cross in one hand, sword in the other, storming through and arousing all Europe in fleriest eloquence to rush in maddened war-legions to the Holy Land and rescue the tomb of Jesus from the unclean hands of unholy "infidels," those brownskinned Islamic paynims.

All this may be true, but I've not a scintilla of proof of it. Aye, more, I am rigidly skeptical about it. Think of it, after all this prolonged series of incarnations, posing as Aryan adept, Egyptian priest, Hebrew prophet, Grecian historian, early church father, and Peter the Hermit, here I am, plain, hardworking Peebles, plodding physician, writer and author! Where now is evolution? Where the progression? Surely, there has been mone in my case. Where all those past Oriental experiences of mine? Where those bygone memories? Where the cranial records of these achievements? And what the benefit of those vanished lessons? This, if I understand anything about it, is a universe of uses.

I have been informed that Socrates was rejectived in Alfred the Great David in

I have been informed that Socrates was reincarnated in Alfred the Great, David in Jesus, Elijah in John the Baptist, Mary Queen of Scots in the late Countess of Caithness, a Hyksos King in Col. Olcott, Solon, the Athenian legislator, in two different California boys (so claimed by fond mothers), all of which, while exciting and feeding a childish vanity, is to scientists and illustrious thinkers, little more than snobbery-prattle, innocent of reason and void of a particle of substantial proof.

CULTURED HINDU AUTHOBITY UPON BEIN-CARNATION.

CARNATION.

Consciousness, science, reason and a cultured judgment, rather than, marvel, mystery, and Brahminical fables of reincarnating gods, must constitute the umpire concerning reincarnation. Neither the inductive nor the deductive methods of reasoning sustain it. Often have I been told, confessedly by its devotees, "We cannot prove it, but we can feel it." The feeling, the emotions, are yery unreliable guides.

"But I can remember some occurrences in one of my past incarnations."

"Are you certain of it? Is it not rather hallucination, dreamy imagination, or a morbid neurasthenia?"
"But I can be places, and scenery, and monuments, looking perfectly familiar to me; and yet I was never in that part of the country before."

yet I was never in that part of the country before."

Quite likely; this is a common experience of sensitives. My own case is a telling example. Often in far-off countries I see mountains, rivers, temples, shrines, perfectly familiar to me. "Had you not been there before?" Never in the body. "How do you necount for it?" Upon the rational principle that accompanying invisible intelligences who had lived in those lands, telepathically or psychically impressed the perspective upon my mind, impressed it so clearly, firmly, that I seemed to have once lived there bodily. The philosophy of these pre-phenomena has been confirmed to me over and over again by the trance utterances of higher intelligences.

Listen for a moment to the testimonies of enlightened Hindus.

Lankal R. Bhose, a law-pleader and learned Hindu author, thus writes: "Reincarnation, the legitimate child of transmigration (the latter is still the common belief in southern India), held so tenaciously and almost universally by old India, is on the declining plane. Psychology, as taught by both the British and the French, is rapidly displacing the belief by showing its irrationality and depressing influences upon the superstitious in relation to animal, serpent and insect life."

innanty and depressing innuences upon the superstitious in relation to animal, serpent and insect life."

"That eminent Hindu scholar and author, Protab Chunder Mozoomdar, said in his great Lowell lecture: "Transmigration notoriously existed as an indispensable article of faith among the sects of old Hinduism. In modern times however, it is called as incorpration and

among the sects of old Hinduism. In modern times, however, it is called reincarnation, and held by the more superstitious. Educated, free-thinking Hindus reject it as a fading, unreasonable relic of the past."

The Rev. Dr. Savage of New York, the distinguished Unitarian and Spiritualist, writes: "Reincarnation seems to me a hopeless kind of doctrine any way you take it. It puzzles me beyond expression; in so much as all Hindus, all the Buddhists, are engaged with all their powers to get rid of being reincarnated, while here we are picking it up as though it were a new flud, and something very delightful. Before we take this novelty up, would it not be worth while to find out why they are working so hard to get rid of it?"

Among the general reasons for rejecting reincarnation by scholars and savants, are the following:

1. It is not based upon one sound, solid,

following:

1. It is not based upon one sound, solid, demonstrated fact

2. It denies, or sets at defiance, the great uplifting law of evolution.

3. Its boasted "\$00,000,000 believers" are made up of Brahmins, Buddhists, Chinese, Thibetans, who, as a whole, are among the most ignorant, imaginative and superstitions people on earth.

4. It degrades the spirit by bringing it rotatingly back into the paralyzing meshes of earthly matter, instead of emphasizing its ascension from the human spirit to the spiritual, the angelic, the celestial, the arsaphic, and onward still from glory to glory.

5. It annihilates, or effectually stupefies memory during long periods of Ego-rotation, which memory constitutes the corner-stone of individuality and self-cognition.



eat Eruptions Disordered Stomachs
Aching Heads

promptly relieved by this grand old remedy. At Draggists or by moll.



Splendid dining car service helps to make the trip to mountain and lake resorts on the

Chicago, Milwaukee & St. Paul Railway

a genuine pleasure. To the Rockies, to the lakes of Wisconsin, Minnesota and Iowa, to Yellowstone Park and to the Pacific coast, many inexpensive trips are offered. A postal will bring further facts.

W, W. HALL, N. E. P. A., 369 Washington St., Boston, Mass.



Hotel Empire.

Hotel Empire, Broadway and 63d St., N. Y.
City, has long been the favorite hotel for tourists visiting the metropolis. It has a fine library of choice literature for the exclusive use of guests. The restaurant is noted for Quinn, proprietor.



The Regent, Washington, D. C.

Headquarters during convention will be The Regent, corner Pennsylvania Ave. and 15th St., near Treasury Building. The rates at this hotel for delegates and hill yislights to convention will be special—\$2.00 per day, large room, two persons in a room. Single room, for one person, \$2.50 per day. These rates include first-class board. Those taking advantage of the same are expected to remain during full



Mountain House, Mt. Wachusett, Mass.

Change of scene is the first requisite to complete rest. The Mountain House furnishes a panorama of the most splendid scenery to be found in the State, if not in all New England. On a clear day, the visitor, seated on the veranda of the Mountain House, has a view of the hills and valleys all the way to Roston, and with a good field glass, he can extend his range of vision even to Maine.

Then if this grand view palls, a walk of Then if this grand view palls, a walk of half an hour, or a ride of ten minutes, gives a sweep to Monadnock in one direction and to Twin Mountain in Goffstown, in another, both across New Hampshire's solid granite hills and valleys. What better can be asked? The Mountain House is four miles by stage from Frinceton, Mass. For further information write to Charles B. Turner, Manager.

tween the speculations of the East and the West, mingling Hindu magic with medieval alchemy, it shadows the mind with the relentless, hopeless eclipse of matter through vast "rounds" of Ego-rotation.

Disposition.

6. It violates every analogy of nature, such as the upward march from mineral to vegetable, from vegetable to animal, from birth to childhood, to manhood, to spirit untrammeled, and thus onward to celestial realms and spheres beatific and innumerable.

7. It is unjust and retallative enough to discipline, or painfully cause suffering to souls in this life for wrongs done in previous incarnations, of which they have now neither consciousness nor the least possible memory of committing.

8. It stilles the "sweet reasonableness" of human nature by hlasting its tenderest affections; for karma, or karmic law, allied to reincarnation, knows nothing of home, of mercy, of forgiveness or sympathy. Its heartless voice to the sorrowing sufferer is, "You sinned in a past incarnation. Now take your stripes, buffetings, and soul-crushing agonies, neither complaining, nor rightfully demanding relief therefrom. Take another reporting into human fiesh. Try again in another human body, under another name, in the slough of mortality."

9. For mathematical exactness, inductive reasonings and demonstrations, it substitutes souls in this life for wrongs done in previous incarnations, of which they have now neither consciousness nor the least possible memory of committing.

8. It stiffes the "sweet reasonableness" of human nature by blasting its tenderest affections; for karma, or karmle law, allied to reincarnation, knows nothing of home, of mercy, of forgiveness or sympathy. Its heartless voice to the sorrowing sufferer is, "You sinned in a past incarnation. Now take your stripes, buffetings, and soul-crushing agonies, neither complaining, nor rightfully demanding relief therefrom. Take another reporting into human fiesh. Try again in another human body, under another name, in the slough of mortality."

9. For mathematical exactness, inductive reasonings and demonstrations, it substitutes Cagliostro occulitism, speculations and wild hypothesses which are as undemonstrable, and miraculously unreasonable as they are unphilosophy based upon discovered and scientific admitted facts; but wobbling about be
10. It has no fundamental premises, no philosophy based upon discovered and scientific admitted facts; but wobbling about be-

Children's Hook.

LULLABY.

Sleep, my baby, sleep-Mother watch will keep

The sun has gone to rest, The bird is in her nest.

The chicken seeks its mother's wing-She loves the little yellow thing.

The stars begin to shine-Sleep, my babe; 'tis time.

Thy heart is full of love; Thou art gentle like the dove.

The Christ spirit's in my little one; Sleep in peace—the day is done.

God ever watch will keep-Sleep, my baby, sleep.

Sleep, my baby, sleep— God ever watch will keep.

Mary P. Spinney, in Ex

The Children's Friend.

Jean Paul Dresser.

Once upon a time there was a great and glorious man who loved children with all his heart. All his life long he worked for children, thought about them and played with them. Now, some years before your father find mother were born, this good man had a school, across the ocean, in far-away Germany—the happiest school that ever was. Friedrich Froebel—for that was his name—was the kindliest man, and so good-natured; he was just as loving as ke was queer-looking, and that is very loving, indeed, because he had a long, crooked nose and his hair came down to his shoulders. Friedrich Froebel used to play with the children of his school, and he made every minute as happy for them as he could. It was his first great plan that the school should ever be a happy place—a place which his little ones would always think of longingly, so that when they were in their downy beds at night they would have pleasant dreams and laugh in their sleep.

I will tell you a funny story about the school; it is a true one, too. Once, when they were in the midst of a frolic (you mustn't think that they frolicked all the time), a few visitors appeared on the scene, and asked if they might inspect the school. Mr. Froebel was having such fun (I suppose he was covered with children), that he neither saw nor heard the people, but kept on playing the game, just as though the visitors had never been born. The visitors meanwhile looked on with wonder and deep surprise. You know the Germans expect you to be very proper, and do as other persons have always done; but a teacher, especially—a teacher, of all men—ought to be dignified, thought they. "Who ever heard of a teacher's capering about in such a fashion? A teacher should wear a sober face and be severe. We are shocked at this. We think it is very silly, indeed." And with that the strangers took themselves away, disgusted.

There was such joy at all times in that school that the boys and girls hardly knew they were being led into noble manhood and womanhood. You see, the good man loved his little on

"All things bright and beautiful, All things great and small, All things wise and wonderful, The Lord God made them all, 100k

"Each little flower that opens, Each little bird that sings, He made their glowing colors, He made their tiny wings.

"The purple-headed mountain, The river running by, The morning and the sunset That lighteth up the sky;

"The tall trees in the greenwood The pleasant summer sun, The ripe fruits in the garden-He made them, every one.

"He gave us eyes to see them, And lips that we might tell How great is God Almighty, Who hath made all things y

What a friend Friedrich Froebel would be to you and me if we-could have him with us now! You know what finde him such a great and noble man—it was his love for humanity. He loved children, and felt that they were fresh from God. Do you sometimes wonder what love is? Well, love is God speaking and acting. All the beauty and sweetness in the world, all the beauty and sweetness in your dear little self, are a part of God; and when you are good-matured and sweet, as now, that is love. The nature of love is to go out to do kindness, to render service to others. When you love, little one, it means that God speaks in you; and he is always ready to speak. How much, and how often, God spoke in Friedrich Froebel! Love holds each child, each pubble, every river, What a friend Friedrich Froebel would be holds each child, each public, every river, every butterfly and bird, every star, the earth even, and the sun—in a word, love holds all things in their places.—Ex.

Queer Little Nantucket.

Mary E, Starbuck describes "The Vanes of Nantucket" in the July St. Nicholas. The author says:

author says:

In no other spot I know are found weathervanes so interesting as in-Nantucket; and there is at least one on the premises of overy householder, for the weather has a great deal to do with Nantucket life. There is more of it than anything else at the island, and the true Nantucketer has almost all he can do, or, perhaps, cares to attend to, in predicting and watching its changes. Afterward, if there is time, he arranges his business affairs accordingly; if not, he is likely to postpone them until "settled weather."

But perhaps you don't know about Nantucket. It is a little island lying off the coast of Massachusetts, but so far out on the edge of the world that the boys of Christopher Columbus's time would have wondered why it didn't fall off. However, it "stayed put," and there it is still—a little, low-lying, sandy, wind-swept island, but to those who have once fallen under its spell no other place is ever quite so dear.

After leaving the mainland it seems just a lucky change that we ever hit Nantucket; but we never-fail to find it, for, as a ship-wrecked afflor once asid, "it lies right in the way of navigation." In no other spot I know are found weather

DR. J. M. PEEBLES' Most Important Books

REDUCED PRICES.

WHAT IS SPIRITUALISM.

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

DID JESUS CHRIST EXIST? Is Christ the Corner Stone of Spiritualism? What Do the Spirits Say About it? Wr. Emmetic Coleman vs. Hudson Tuttle on Moham st and Jesus, To which is appended a controversy. Arthur J. Owen vs. J. M. Peebles, on the origin of the Lord's Prayer and Sermon on the Mount, and an exhaustive paper by Wm. Emmette Coleman on the Historical Origin of Christianity. Paper, 15 cts.

THREE JOURNEYS AROUND THE

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

IMMORTALITY.

And the employments of spirits good and evil in the spirit world. What a hundred spirits say about their dwelling places, their locomotion, their social relations, injunts, idiots, suicides, etc. Price re-duced from \$2.50 to \$1. Postage 12 cts. Paper, 50 cts.

SEERS OF THE AGES.

This large volume of 400 pages (9th edition), treats exhaustively of the seers, sages, prophets and inspired men of the past, with records of their visions, trances and intercourse with the split world. This is considered a standard work, treating of God, beaven, hell, faith, repentance, prayer, beptism, adament, demoniac splits, etc. Price reduced rom \$2 to \$1.25. Postage 15 cts.

SPIRITUAL HARP.

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

DR. PEEBLES' THREE JUBILEE LECTURES.

A most elegantly bound pamphlet of 1221 pages, giving Dr. Peobles' lectures delivered in Bydesville, March 31, 1898, in Rochester, and later in London at the International Congress of Spiritualistr. These lectures, illustrated, are racy, meaty and icholarly.

THE CHRIST QUESTION SETTLED.

"MA symposium by Hudson Tuttle, W. E. Coleman, Rabbi wise, Col. Ingersoll, J. S. Loveland, B. B. Hill, J. R. Buchanan and Dr. Peebles. This is a handsome volume of nearly 400 pages, and treats of Jesus, Mahomet and the agnostics. What the Taimud says about Jesus. Antiquity unveiled. Child marriage in India. Col. Ingersoll's agnosticism what the spirits through W. J. Colville, J. J. Mosse, Mrs. Longiey, Mrs. Everlit, Mrr. Hagan-Jackson and other mediums any about Jesus, etc. Price, \$1.25.

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

This book goes to the foundation of things—health, the laws of health, the foods to eat, the subject of marriage, who should marry and who should not marry, the causes of diverce, the proper time for conception, gestation, the determining of sex, animal flesh-eating, what Herodotus, Heslod, Homer, Pythagoras, Shelley, Graham and others ate, the foods that produce long life and how to live "immortal" on earth, etc. This book is written in Dr. Peebles' usually clear, crisp style, and attracts the reader from the very first though its facts, logic and convincing arguments. Yery fandsomely bound involute. Price \$1.

VACCINATION A CURSE AND A MENACE TO PERSONAL

LIBERTY. This finely illustrated volume of between three hundred and four hundred pages, by Dr. Peebles, treats exhaustively of incculation, cow-pox and calf-lymph vaccination from Jenner's time to the present. It tells how the cow-pox pns poison is obtained—how the vaccibe viuer, while causing many deaths, sows the seed of eczema, pimpled faces, cancers, tumors, ulcers and leprosy. It gives a history of the several years' battle against vaccination in England. Parliament making it "optional" instead or compulsery. This book should be in every school library and family. Price \$2.25.

SPIRITUALISM VERSUS MATER IALISM.

A series of seven essays published in the "Free Thought Magazine," Chicago, Ill. This book, printed on cream-colored paper and elegantly bourd, is pronounced one of the ablest and most scientific of the Doctor's works. These essays were written by Dr. Peebles at the request of H. L. Green, editor of the "Free Thought Magazine," and appeared in that able monthly during the year 1901, Price 73c.

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

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

SPIRITUALISM COMMANDED OF GOD. This pamphlet deals especially with Spiritualism as opposed to orthodox courchiavity, and especially the Seventh-day Adventists. The arguments are sharp, biblical, and to the point, and are such as to completely silenes the absurd chunchianic objections to Spiritualism. Price 15 etc.

THE ORTHODOX HELL AND INFANT DAMNATION.

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

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

This is Dr. Peebles' latest pamphlet, just published, being a scorching reply to the many atacks of the Seventh-day Adventitus upon the teaching and doctrines of Spiritualism. It is argumentative and to the point in share, clear-cut style, and literally "spiked their guna" Price 5 cts.

The above named books and pamphlets are supplied both at wholesale and retail by MARNER OF LIGHT PUBLISHING CONFAST.