VOL. 94.

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

BOSTON, SATURDAY, SEPTEMBER 5, 1903.

\$2.00 Per Annum, Postage Free.

NO. 2

MOZART.

Great soul that lured the seraph choir To play full loud: And listening, caught the angelic strain, And played it new for mortal man; Thy theme is clear as trumpet note Of Herald angel;
And thy grand chords the atmosphere That makes more clear The master tone.

Who can hear thy music Or who can hear thy chords' perfected Harmony And not strive To harmonize all nature? Nor lose the master theme

And finding God in perfect nature So keep ourselves attuned, That not one note be wanting When the Creator asks Full perfect music from the Creatures of his hands.

Sidney Lanier.

Suste C. Clark.

In the melodious matinees of early summer that begin soon after 3 a. m. with the first half-sleepy chirp of some robin to his mate, who speedily arouses with animated response which stirs every other bird in all the adjacent trees to vie with each other in trills and warblings and elaborate roulades, until every possibility in the whole gamut of melody is touched and the entire world seems youll with this song of praise to the god of day whose advent approaches; in this sunrise oratorio (which often includes the strident tone of the crow, the unmusical cat-bird, the faint, plaintive cails for "Phe-be," followed later by that excited babel of sparrow gossip), the rich, mellow carol of the oriole is som times, though infrequently, heard, and with his clear notes, the listener must ever recall that exquisite little poem of Sidney Lanier's, itself a bit of tuneful melody:

"How fall'st it, Oriole, thou hast come to fly In tropic splendor through our northern sky?

"In some blithe moment was it Nature's To dower a scrap of sunbeam with a voice?

"Or did some yellow tulip, flaked with black, In some forgotten garden, ages back,

"Yearning toward heaven until its wish was heard, Desire unspeakably, to be a bird?"

This cold, sordid world is rarely hospitable to genius. There is never any room for it in the inn. When God lets loose a thinker or a poet on the earth, it would seem that even selfish considerations alone, where such rich harvest is to be gained, would induce mankind to foster such gifted life, as were once sacredly guarded the revered oracles of Delphi, that at least, it should not be left to starve and die in poverty while striving valiantly to bless the world with its inspired message. But struggles, hardships, and unappreciative indifference are the almost universal portion of the genius, the author, or artist. Perhaps this rare creative flower can only unfold under the shadow of the cloud, the scourge of the storm, but its oming season might be prolonged were it not for the blighting frost of human neglect.

A life of constant struggle was Sidney Lanier's, though its every hour was borne with utmost sweetness and patience. He was born in Macon, Ga., Feb. 3, 1842. His physical ancestry were of French Huguenot stock, some of these gaining distinction at the court of Queen Elizabeth, in music and art. This musical family trait naturally attracted his soul, as he sought the guteway of mortal expression, through a congenial atmosphere. For he came to earth with his talent for harmonious expression already ripely unfolded, and music always had a wonderful power over him. It was his ruling passion, his native air. When a child, he could play almost any instrument without instruction, the piano, organ, violin, guitar, banjo, especially devoting himself, however, to the flute, and was regarded, in his later years, as one of the most incomparable flute performers the world has ever known. The violin used to so enrapture him that during his college days would often be thrown, by his own performance, into a deep trance

He graduated from Ogelthorne seminary ighest honors, in 1860, and the next year enlisted in the first regiment of Georgia volunteers, to battle for a cause already lost. Taken prisoner in '64, he was confined at Point Lookout, till exchanged in '65, and, penniless, traveled on foot to Macon, Ga., his precipitating the constant battle he fought henceforth with that dread foe, con-

Entering his father's law office, he began experiences. In '67 he married Mary Day, again, and partook of the unwho proved an ideal companion to foster and teries of flowers and tones."

encourage his every latent gift. In 1873, he removed to Baltimore, where he gained a position as first flute in Peabody's Orchestra, which salary helped to keep the wolf from the door, with the addition of boys' stories from his pen, as "pot-boilers." At this time, he wrote to a friend:

"If I could have a salary of \$120 a month, which with five flute scholars would grow to \$200, we might dwell in this beautiful city among the great libraries, and in the midst of the music, the religion, and the art that love, and I could write my books, and be the man I wish to be. I do thank God even for this dream."

He had the rare talent of waiting patiently for recognition, which was slow in coming. His first long poem, "Corn," was published in Lippincott's Magazine, followed by "The Symphony" in which each instrument in the orchestra is personified to discuss various deep questions of the hour. His first public appointment was to write the Cantata for the Centennial Exhibition at Philadelphia, his name being suggested by his friend Bayard Taylor, and for this poem of sixty-three lines, Dudley Buck wrote the music, of which Theodore Thomas was the conductor.

There was an attempt made by his friends to secure him a Chair in Poetry and Music in the Johns Hopkins University, which would have secured him from want and allowed leisure for composition, but, as usual, disagreeing directors postponed their decision for three years, when, from repeated hemorrhages, his life had so nearly ebbed, that while he finally gave two-courses of lectures upon English Literature, on Shakespeare, and The Science of English Verse, the last of these had to be dictated in a whisper to his wife, and although he perse vered in their delivery, it was often feared he would not survive through the hour. But this university honored him with a memorial tablet after his death, and thus connects itself with his fame. His transition occurred in August, '81, when but 39 years old.

How pitiful, in view of this short harves season, is it to read in a letter to his wife: "I'm taken with a poem, nearly every day

and have to content myself with making a note of its train of thought on the back of whatever letter is in my coat pocket. I am trying with all my might to put off composition of all sorts until some approach to the certainty of next week's dinner shall leave me the repose which ought to fill the artist's firmament, while he is creating. My whole soul is bursting with chaotic peems, the fury of creation is on me today, but I'm making desperate efforts to get steady work of any kind, for I find I cannot at all maintain our supplies of daily bread on poetry alone."

And yet half the fortune lavished on steam yacht for a millionaire's brief summe holiday could have secured such creative wealth to the world. Again he says:

"I sit down to the paper with the poem already done. I'm like one of those insects that are fertilized on the wing. As I ride, every leaf I brush against breeds a poem The whole air seems full of fecundity. God help the world when this now-hatching-brood of my Ephenerae shall take flight and darken the air. When 1,000 songs are singing in my heart, they will certainly kill me if I do not utter them soon."

Yet while conceiving the mission of poet to transcend all others, he affirms it to be with him a species of "side issue," as Music was the supreme passion, and, to quote his own words, "grows ever stronger within my heart." Of this-highest ideal, he

once wrote: "Music is the only reality left in the world. It will revolutionize the world, and that not long hence. Study it intensely, enter the very innermost temple and sanctuary of it. The altar steps are wide enough for all the world. . . . I have so many fair dreams and hopes about Music. It is a gospel whereof the people are in great need. As Christ gathered up the ten commandments and redistilled them into the clear liquid of the wondrous eleventh-Love God utterly, and thy neighbor as thyself-so I think the time will come when Music, rightly developed to its now-little-foreseen grandeur, will be found to be a later revelation of all gospels in one. Music is Love in search of a word."

As an example of the overwhelming effect orchestral harmonies produced upon his artistic soul, one extract from a private letter might be cited. "In one interlude we had a violin solo, Adagio, with soft accompaniment y orchestra. As the fair, tender notes came, they opened like flower-buds expanding into flowers, under the sweet rain of the accompaniment. Kind Heaven! on the seat in front. I was utterly weighted down, my soul bent and prostrate with great loves, and great ideas, with divine in-flow ings and devout out-flowings, and as each note grew and budded and opened and became a bud again, and died into a fresh birth sending to northern periodicals sketches in the next bud note, I also lived these prose and poetry, including a story, "Tiger flower-tone lives, and grew and expanded Lilies," into which is inwoven his hard war and folded back and died, and was born again, and partook of the unfathomable mys-

Perhaps no poet ever possessed the two gifts of music and poesy in such "supreme conjunction," coupled with such rare imagination and acute sensibility to art. It was his musical nature that gave the touch of exquisite rhythm to his verse, and his purity of thought and life kept his standard high. He loved the words, "the beauty of holiness," and it often pleased him to speak in reverse order of "the holiness of Beauty." With what beauty he might have blessed the world, if this same blind, stupid, cruel world could have appreciated this rare flower and nourished it into perfect unfoldment! He worked bravely on, into the very gates of death, and his memory will remain a tender bentitude to that humanity whom he loved.

Of one of his little sons, he once wrote: "I have a boy whose eyes are blue as your Althea's. Every day when my work is done, I take him in my strong arms and lift him up and pore in his face. The intense repose, penetrated somehow with a thrilling mystery of potential activity, which dwells in his large, open eyes, teaches me new things. I say to myself, 'Where are the strong arms in which I, too, might lay me and repose, and vet be full of the fire of life?' And always through the twilight come answers from the other world, 'There is One, one Master; in His arms we rest."

THE LOVELINESS OF LIFE.

How lovely is our life, the simple sense Of sweetness of the days from day to day, As though the beauty of the rose did stray Into our hearts and push aside pretense, And breathe into our souls the confidence Of love, and we could live in its own way And just the spirit as of God obey, Assured in time the joys of heaven commence. In this or other world, such is love's power, We needs must strive perfection to attain; But now is man's unfolding summer hour,

With all allurement of the light and rain: And splendid as the white-heart opening flower, We may simplicity of goodness gain!

William Brunton.

The Happy Man. William Brunton.

A real happy man is a sight worth seeing any day, and we are very fortunate when we can look in the mirror and see him without having to call in one of the neighbors. You have got a feast and a fortune all the time then. You are without envy, regret, or any particular trouble whatsoever. That is the morning at its brightness; that is the apple tree in bloom and many a bird singing in the orchard.

We have put a good deal of our unhappiness on the past, and said-what miserable sinners we are to bear such penalty of gloom. We make a pack-horse of yesterday to carry the waste-material of dead fires.

But we have got to treat ourselves and the world better. It is not a square deal to load the cards, to spoil them with the thumbmarks of complaint, and then say they are not worth playing with. Begin right where you are and acknowledge that the gloom is inside, and what you want is to open the shutters and let in the sunlight. That is what you are to do, and then you discover you are a happy man.

Of course you have to co-operate with na-She insists on it, but it is a pleasure to be working with a power that cheerfully aids you to accomplish such wonderful results of cheer.

If I were a woman, the prime requisite I would ask for in a man would be sunshine, none of this grumpy, growling, worried look and behavior. Riches do not count with such a disposition. But poverty is no hardship with a man who is trying to make the best of everything. He turns the occasions of harassment into an opportunity of showing how the true man can smile at trouble. Why we should lose much happiness if there wasn't a bit of care and perplexity once in a while just to prove us.

A man likes the same quality in a woman and generally she has it. She has put herself out more to show cheerfulness. She has had to do this for the lord of the household, who has lots of means of escape from care but prefers to bring it to the brave little wife that she may carry it for him. And he does not always do it up in brown paper and put a string around. He leaves that also for the dainty, delicate fingers of his wife. But she is equal to it and generally comes off more than conqueror. God bless her.

Now happiness is our right and we should refuse to let any one or anything cheat us of it. Assert strongly and truly in the soul that you will be happy. It is the normal expression of joy in life, the sense that we have such wonderful powers. They are great, every sense is like a harp to vibrate with music .- We have life, the certain, sure, pleasurable existence of the days. It is our duty to rise every morning with this affirma-tion in our souls. We are to keep to it whatever disappointments or trials may come to

Trouble is only trouble when we back down to it, when we throw up the sponge and take a licking from it. When we cannot be cowed, bullied, or intimidated, it is surprising how this same braggart slinks away muttering his threats and slaughters, but harmless as the idle wind. We need to dispossess the mind of the fear of fear. We need to assure ourselves that it is right to be happy and joyous all the day long, and all the year

It does us good to have a sermon on this once in a while, but nature preaches by her buds and flowers in the sweetest of all speech how lovely it is to be filled with love, and how fine it is to be a happy man!

Pen Flashes.

The Pllgrim-Peebles.

NO. 14.

Quit, you lecturers and writers-quit using the word "astral" when speaking of the etheric spirit-body. Astral means starry How unphilosophical, then, to talk about a starry body, or a human lunar body. I have heard of "luny" minds. These often get up in imagination among the stars, to comdown with a mental "thud." Astral was used by the old alchemists in the dark medieval centuries, and by the superstitious, groping after the occult. Why seek to inject their stupor into our Western vigor!

Speaking of the "astral," the hypothetical "astral body," and the "astral plane," figured out in this way by the Theosophical Mr. Leadbeater, the physical, the astral, the mental (with the annexes, the rupa and arupa) the Buddhic, the Nirvanic, the Paranirvanic, and the Mahaparanirvanic plane, reminds me of the great number of our assumed bodies, the astral body, the mental body, the causal body, the desire body, the atomic body, the vibratory astral body, used by him and other Theosophists, each of which bodies, according to the late J. Q. Judge, has seven sheathings, making forty-nine. What a load this seven-times seven enveloped Ego has to lug about! Seven-tenths of the above is only Hinduized, spectacular speculation!

Say not that I make light of Theosophy,nothing of the kind! I am a Theosophist of the genuine, sterling Noo-Platonic school, but now exactly of the Blavatsky kind in the Orient, or the Tingley kind at Point Loma here in the Occident.

With becoming modesty, I would suggest that Theosophists and a few Jofty-soaring spiritists give more study to hygiene, the make-up of bread, the carbon and nitrogen in wheat, in the vegetables and fruits, the bacteria in the air, the lime, the silica, the phosphorus and other elements that constitute the body, together with the damaging influences of liquors, tobacco and other excesses upon the physical organism,-study these more and give less study to the astraletheric-nirvanic body, that hypothetically functions on the Mahaparanirvanic plane,whatever and wherever that may be!

Here is a rich joke, and more,-a genuine fact. A Theosophical lecturer traveling in Michigan with a mediumistic, or clairvoyant youth, to peer into the astral, when over-sleeping one morning, said by way of excuse when coming down to his breakfast at 10 c'clock, that he "had been functioning upon the astral plane a little too long." This, or omething of the kind, is both common and comforting with the lazy, who luxuriate late in bed. They function on "the astral." . . .

The Banner of Light, August 18, mentions from the pen of its able editor, H. D. Barrett, that Dr. Peebles, "the venerable spiritual pilgrim, had been suggested as a presidential candidate for the N. S. A." True,all true! Several noted writers and workers have written me asking if I would permit my name to be used. My prompt reply to each one was, No! Not under any consideration would I be a candidate. That was and is final. I have burdens enough to bear, as an octogenarian, without assuming more.

Evolution of the Darwinian type has received a weighty blow in the face from the scientists, zoologists and discoverers, Messrs. Lortet and Gaillard, of Paris, aided by the illustrious M. Maspero. These zoologists and Egyptologists have been investigating the changed condition of animals, sheep, goats, cats, eagles, bulls, etc., mummified or carved on the pyramidal blocks since the historic period. They have discovered no new types down through the many thousand years. These are among their final words:

"In the Egyptian environment, very uniform, very constant, very stable, animals have not varied for five, six and perhaps for seven thousand years." This time is but a small segment of the arc of the past agesand I remain an evolutionist all the same.

. ... Riding down by Hyde Park, London, on

the top of an omnibus, one sees a dog cemetery and some handsome white tombstones with names, dates of death, with inscriptions praising the watchfulness and other virtues of the buried dog. Seeing this dog graveyard, I asked myself, are animals immortal? The following relating to a woman is reported to be an inscription upon a tombstone in Ireland. I have my doubts, but believing in the laughing cure, I present the lines to provoke a smile:

Beneath are the ashes of Susan Lowder, Who died while taking a Seidlitz powder. She was hurried quick to her heavenly rest, Because the stuff had effervesced."

. . .

Many of the soul's sweetest songs were never sung; many of its grandest ideas were never uttered. Every masterly teacher has his great key-word. This with Jehoka, the Egyptian priest, was sacrifice. With Moses it was justice, with Buddha, loving kindness, with Socrates, reasoning, with Plato, philosophy, with Lao-Tze, intuition, with Epictetus, equality, with Jesus, brotherly love, and with the living, overshadowing Christ, the heaven-inspired words are brotherhood, sympathy, mercy, peace on earth and good will

Does one decaying apple ruin an orchard? A woman may be benevolent, honest, kindhearted, obliging, industrious, economical, studious, sympathetic, refined, cultured, amiable, judicious in speech,-and yet, with all these inviting, winning graces of character, if she takes one "false step," conventional male bloodhounds, and female prudes, all criminals in heart, will kick her out of society and damn her to the lowest depths of perdition. This is society justice! Listen to the voice of the Christ,-"Neither do I condemn her; go and sin no more-no more."

Churchmen, and the parsons of several churches have been taking a religious census of boroughs in different parts of London to ascertain the number of church-going people, and report that out of a population of 4,000,000, only 800,000-one in five-attend Sunday worship. Why-why is this? Costly edifices, richest silks and satins, pearly white robes, cushioned seats, gold-clasped Bibles, and solemn, sepulchral-voiced sermons about the Jews and wicked Amorites, no longer attract-neither does hell any longer frighten. What is London to do?

Greatly do I fancy this plain, pithy definition of Spiritualism by Dr. Dean Clarke, one of our solid and most substantial pioneers. This modern epiphanous manifestation tells

"1. That man is essentially a spirit.

"2. That death is the resurrection of man from his outward body.

"3. That he is governed in both worlds by Nature's Laws, which are never suspended. "4. That all 'special providences' are the acts of finite spirits: God always manifests through universal Law.

"5. That all special Inspiration is the psychologic action of individual spirit quickening the mind of the mortal said to be 'inspired.' "6. That all spirit manifestations are natural, not 'supernatural.'

"7. That all Bibles are the word of man-Nature is the only 'Word of God.' "8. That it is both the nature and destiny

of man to progress eternally.

"9. That compensation for good acts and retribution for evil deeds are the natural results of the deeds themselves, and are no special rewards or punishments. Happiness is the fruit of obedience, misery of disobedience to Law."

To the above I would like to add the word -the great word, brotherhood-that brotherhood which means socialism, and that socialism which means the golden rule exemplified in daily practice. This good time-this riper cultivation is coming. The bugle echoes of its pioneers are being heard all along the line of march. There should be no belated laggards among Spiritualists.

"No man is really a hero to his valet" is an old, old saying,-and yet absolutely untrue. Ask A. Herbert Green, who has been with me most of the time since he was twelve years old (now twenty-one), a High School graduate, a Business College graduate, a stenographer and writer for the public press. Ask J. J. Morse, one of our ablest speak-

ers and most scholarly writers, soon to be here on his voyage around the world, and who calls me his "spiritual father." Ask Miss Emily Hinge, Melbourne, Aus-

tralia, sensitive, writer for the press and book-merchant, who terms me her "dear father," and hundreds of others in this and foreign lands. I am prolific, having an ex-ceedingly large family of children after the spirit, of which I am very proud. The spirit is the real.

(Continued on page 4)

BAYS OF LIGHT.

In a deep and rocky grot, in a wild, secinded spot, Dwells a hernit gray with age, Having wisdom of a sage. On a bed of leaves and hay, In a trance, he quiet lay, Reading visions in the sky. With a clear clairvoyant eye.

Lo, he speaks. I hear him say—
"Man is growing day by day,
Rising upward from the slime,
To attain to heights sublime.
Thro' the ages I behold
Spirit struggling to unfold,
Rising thro' the kingdoms three
To evolve humanity.

"Crude conditions still exist, Soon to fade away like mist. Lo, behold, I see the dawn, Brotherhood on earth is born; Truth and justice here will reign; Ignorance cannot remain; Human rights are human needs, Not belief in bareless creeds.

"Reason is the bright sunshine, Flowing from the fount divine, By its light the spirit grows, Ignorance it overthrows; Superstition fades away In the light of reason's ray; As the germ of love expands, Then obey its just commands."

Henry M. Edmiston.

Was It the Same Woman?

Mary E. Blanchard.

CHAPTER IV.

LINDA AT HOME.

In the rooms of Linda Rosamond one night there assembled in brave array a gay party, to speed the hours along with speech and laughter—such laughter as comes at bidding to the lips long after the heart has taken leave of gladness, such speech as conceals thought from sight away, so that no man knoweth friend from foe in the whole width of the world. A party judiciously selected and well landled representing not only the realm of art, where genius is, but that larger world ruled over by wealth and fashion and sacred to mediocrity.

There, in ill-fitting clothes, were artists with long fingers and arched eyebrows, men who

long fingers and arched eyebrows, men who could paint the seraphim, and who themselves looked like gypsy vagabonds; authors whose dull exterior gave no hint of the shining things within, which had to be taken for granted, like the diamond-strewn valley of Aladdin; actors who, in moving across a room, gave the unconfortable impression that they granted, like the diamond-strewn valley of Aladdin; actors who, in moving across a room, gave the uncomfortable impression that they were suspicious of trap doors! Women yet young who had outlived experience, beautifully garbed, their hands covered with rings and their eyes bright and observant. Fast men, with melancholy faces, who uttered witty cynicisms and looked a feigned passion into the bright eyes, which reciprocated a love equally false and foolish, since nobody was deceived in either case.

And over this company, presiding with tact and dignity, was Linda, one of the loveliest women of her time; a woman who, taking a man's heart under her sway, could draw from it a passion such as none other could awaken; as a great musician wins from an old organ a sweeter harmony than any it has rendered before. One of those women who, in all ages, have invaded the realm of man to restore to him the old lost grace of romance, the love that was of Eden.

And now, at a late hour, a handful of men were gathered around a card table, talking in low voices and sluffling and dealing with unabated interest. These had lingered on with the license of old friends, sure of a welcome, though the company had dispersed an hour ago.

At length a tall, grave man rose to his feet, a man of noble bearing, to whom the others

our ago. At length a tall, grave man rose to his feet a man of noble bearing, to whom the others evidently deferred; thereupon his comrades went their way, passing unobtrusively down the dimly-lighted hall, past the darkened rooms, that all the evening had been througed with guests in a light as broad as sunshine, and so on to the street.

nd so on to the street. He who had remained, stood motionless

and so on to the street.

He who had remained, stood motionless for some moments, like one vexed with uncertainty; then, slipping aside the folds of some heavy drapery, he entered another room and, letting the curtain fall, found himself in darkness; fronting him there stood a door alar, with a rim of lamplight round it that looked like molten gold.

"Admittance?" he said softly.

A laughing voice made answer, "Enter," He drew the door open. And now he was in a long and narrow room, with low wainscoted walls, made gorgeous with rich hangings of Oriental pattern. At the far end of the room, about two feet from the ceiling, suspended from a rod, was a curtain formed of some thin red fabric that glistened like the petals of a peony; shining through this screen was the glow of strong lamplight, and this threw over the main room a beautiful rosy that, so that every object in it looked as though dipped in sunset. Added to this was the soft wavering light that came from an though dipped in sunset. Added to this was the soft wavering light that came from an open fireplace, whose scented burning wood cast forth on the air a pleasant odor, sug-

On the low couch, her upraised head rest ing against the crimson of a cushion, lay Linda, her full clear eyes, which were o

Linda, her full clear eyes, which were of limpid gray, bent dreamily on the fire, as it played around and slowly ate the wood, as strong passions eat the hearts of men till their lives go out in darkness.

"Will your lordship pray be seated?" she said, indolently, not looking up. She was garbed in a black gown-of-sliky net-like texture, figured with leaves of oak, that looked as though they were fashioned from gold foil.

as though they were fashioned from gold foil.

Lord Rumford bowed, but remained standing. "The night is far spent," he said in his grave, cultivated tones, his gaze resting on her beauty, with a strange blending of humility and longing: "a guest should not tax too heavily the indulgence of hospitality, lest he be dubbed a bege and fall into disfavor."

Linda turned ber head and looked him in the eyes and smiled mischievously. Eldon, meeting that regard, brightened suddenly like a chidden dog that finds himself forgiven unexpectedly. He made a pace forward and sank onto the plush of a wide chair. "My God! Linda," he said, under his breath, "love me or I perish."

A mandolin stood within easy reach and the songstress reached forth her beautiful jeweled hand and drew it to her lap and tossed the ribbon over her broad white throat. Then, softly, fingering the strings, she sang in improviso a little song: "Love me. O my lover."

"Love me, O my lover,
For fast the moments fly,
Lifte is so dark, the way so long,
With no star in the sky,
Then, love me, O love me, yea, love me
tenderly.

"Love me, O my lover,
Till life's brief day be past,
And in the grave our hearts are mute,
And peace is o'er them cast;
Dear, love me, O love me, yea, love me till
the last."

How beautiful she looked in that strange,

barbaric room, clad in that strange costume, with the firelight smoldering on its leaves of gold and her face wrapped and happy! A vain man might have fancied that the song held a significance; but Rumford was not vain; he knew her too well to assume that it was other than a thoughtless rhyme, composed on the spur of the moment to silence his wooling words.

"Life js indeed dark," he said, sadly, and remained for some time silent.

Linda thrummed softly the tuneful strings, her eyes bent on the flames. "Dear," he said. "you trife with me always, you break my heart; speak but one word of hope—say that you love me."

"My lord," she said, "a guest should not impose on hospitality to the extent of exacting—lies." She laughed her tensing, caressing, delightful little laugh and, rising, swept carelessly aside the screen of rose, revealing, a small contory all in white; it held a tall

a small orntory, all in white; it held a tall ivory cross. "Look," she uttered, her object being to divert the talk, "do you think the effect pretty?"

He raised his eyes and glanced into the niche. "All you do is perfect," he said, tenderly.

He raised his eyes and glanced into the niche. "All you do is perfect," he said, tenderly.

"If that be so, it may not be considered a breach of good manners if I anticipate my guest in leave-taking. Good-night, my lord."

He sighed and roused himself. "You do not love me, Linda?"

"Love a man when dogs are more faithful and less tiresome? How lacking in philosophy! Good-night, my lord."

And she went forth singing softly to herself, "Love me, O my lover."

CHAPTER V. BOON COMPANIONS.

In the bright light of the early afternoon, in the city of Berlin, there sat in a clubroom window, squandering attic salt and exchanging wisdom, with all the geniality of good cigars and satisfying comradeship, three men. They were widely different in character, and each bore a different nationality, but they managed somehow to interest each other, because of their very difference, perhaps.

One was of short limb, rotund and bald and in manner ill at ease. He was garbed in a brown checked sult and wore spectucles and was withal unobtrusive, amiable and homely. He was a studious man, a leader in an orchestra, a judge of men and measures; and now, as he sipped at a glass of beer, he was leisurely digging out from a brochure that lay on a small table at his side, some nuggets from Herbert Spencer. Neither of his companions would have read Herbert Spencer on pain of death; this he knew, with the happy result that he made no allusion to the author—being content to pass for less than his true value.

value.

He was no more proud of his attainments than the beaver is proud of his knowledge in building dams. He went to books for nourishment with the faith of Ruskin, but without the sadness which hung like a cloud over that clear-thoughted student of the excellent. He was of hopeful temper and saw good in the worst. He pardoned the malignity of Heine, because of that sweet genius that went with it; and he knew by his own experience how genuine is the sorrow of the pine for the palm in the Southern land it can never reach; for in his youth—but of that he never spoke to mortal man, for when a dream is dead—. It was this discretion in him that made him clubable. Of self he never talked, nade him clubable. Of self he never talked,

nade him clubable. Of self he never talked, this wise convivialist.

One was a cosmopolitan, a rolling stone dislodged from sunny France, a man of slight build, dapper and gay, malicious of tongue, a touch-and-go cynic altogether.

One was a Viking bold in modern garb, with a laugh that was not meant for indoor use, the laugh of one who had lived in the open air and found plenty of room to laugh in. Dumped into a great chair, his leg-swinging over an arm of it, he represented the interrogation point, as much as anything, for he was of America, that blessed land where men sit in their chairs doubled up like jackknives.

where men sit in their chairs doubled up like jackknives.

For the space of half an hour the cynic had sat facing the window, his feet on the ledge of it, calling off as they chanced to pass along, the names of such people as he knew, giving to each a title by way of ridicule; a proceeding which had sent the Germhshrowsing through his book and cansed the Viking to take another loop in his tall person, so that now he resembled the figure eight. He was under the sandman's hypnotism, his cheroot capped with a long gray ash, like a top thimble.

Suddenly, the cynic sprung to his feet and watched with lively interest a handsome vehicle, containing a young man and a beautiful young woman, dash by the window and mix with the confusion of the street, until finally

young woman, dash by the window and mix with the confusion of the street, until finally it was swallowed up by the overarching pile of a trucknan's bales going the same direction. "St. Paul and Lady Linda," announced the critic. Jack Saunders sat up in his chair like a human being, pitched his cigar to limbo and yawned with the abandon of a mastiff.

"Luff, lad, lest we name thee remorseless bore. St. Paul in Berlin! What are you driving at?"

(To be continued.)

Errors of Spiritualists.

In her recent lecture at Onset, Miss Clark from the standpoint of an earnset Spiritualst, endeavored to point out a few existing characterize since growth is often attained by the discov-ery of past mistakes.

While it has been the mission of Spiritual-

or the it has been the mission of Spiritualism to be iconoclastic, to overthrow, existing forms of creed and dogma, this feature of its work has been too prolonged. Constructive work should now supplant its destructive cra. The recoil of the Spiritualist from the abuseh and its arealist and the spiritualist from the work has been too prolonged. Constructive work should now supplant its destructive cra. The recoil of the Spiritualist from the church and its work is too violent and unreasonable. The churches are not his foes, but able allies and assistants in the same humanitarian work which he has so warmly at heart, that of uplifting the world, encouraging spiritual unfoldment, the expression of all that is divine in man. There must be primary schools, there must be milk for babes. And it should not be forgotten that Spiritualists are likewise babes. For while they have grown beyond the Orthodox minister and his message, they have not yet outgrown the old-time doctor with his benighted dogmas of drugs and potions. They no longer see the lurid fires of a possible hell, but still accept the necessity of burning up in this life with fevers, eruptions and pain.

The Spiritualist, to be truly such, worthy of the name he bears, should know something by experience of spirituality, should exhibit in his daily life a spiritual dominance, a grasp of spiritual forces, he should know the blessedness of the silent hour, of a prayer that is voiceless, a silence that is absorption of Divine Energy, Potency and spiritual realization. In his religious meetings, all sacred books, the Bibles of every age and nation, should not be excluded, or the Spiritualist is iconoclastic again to his own loss, to thus cut off such valuable repositories of golden truth, such incentive to spiritual growth and true wisdom.

He should more faithfully practicalize his own basic principles. The reality and potency of spirit should become such a vital realization as to connect him consciously with an inexhaustible reservoir of health and

impossibility. A Spiritualist can be most progressive in his grasp of all new thought whatever its label, can be unlimited in his advance and still remain a stanch Spiritualist. He should live for the Truth supremely, not for individual recognition or advancement, outgrowing thus all self-seeking, all desires for personal prominence, in the supremacy of the truths of the spirit, which alone maketh free from all bondage. H.

Glints from the City of Light. LILY DALE, N. Y.

The lectures and lessons of the past week have been particularly interesting and instructive, embracing a wide range of topics, not reaching wholly from "Mah to Mahi" but running around the borderlands of earth and heaven, and excursioning from Canada to any point you please in Uncle Sam's dominions.

Canada to any point you please in Uncle Sam's dominions.

Chas. Brodie Patterson, a man of full physique and strong personality, appealed to his audience rather from the standpoint of practical sense and reason in his argument than emotional sentiment, or oratorical flourish. He employed neither gesture nor prestissimo to point the moral of his conviction. A few points in his lecture on "Dominion and Power" are as follows:

"I express 'new thought,' yet am not a Spiritualist, but all religions are one. One God and Father of all in all and universal brotherhood for all. We are in the morning of a new day. The pendulum of thought is swinging back from materialism so fast that great spiritual truth predominates and quickens in all thinking minds of the day. Spiritualism has had much to do with this. It is fitty-five years old, while the new thought is but twenty-five. Spiritualism came to show man's relationship with God, while the new thought teaches him how to understand and apply that relationship.

"Forty years ago 'Evolution' was thought

man's relationship with God, while the new thought teaches him how to understand and apply that relationship.

"Forty years ago 'Evolution' was thought to solve everything, but it has solved nothing, for it deals only with the outward side of life and tells nothing of the soul that animates that life. From the protoplasm up, everything bears the impress of all that has happened to it. Man, the same as lower forms of life, exists first as spirit, then as form; and that which is supposed to be first, is in reality last on the phenomenal plane, and vice versa. Man works as God, and God works as man. These two propositions we find in the first and second chapters of Genesis.

The two worlds are connected by thought. Our thought pletures take form in accordance with outer environments. Man's religion is first of a physical or sense nature: then of the intellect formulating creeds and dogmas; these not satisfying he begins to look within and finds he is a spiritual being that wills to be and do. He learns that life is not all a question of material wants. He finds himself related to a world of cause from which he draws consciously or unconsciously. When consciously he enters the world of power and comes in touch with the universe. We enter this world of cause through meditation and prayer."

In his address on "The Need of a New Religion" he said: "The religion of past ages though serving in accordance with the needs of its age, cannot meet the requirements of the present age, which has, through the many centuries intervening, evolved to a higher plane of mental and spiritual perception.

though serving in accordance with the needs of its age, cannot meet the requirements of the present age, which has, through the many centuries intervening, evolved to a higher plane of mental and spiritual perception. People are falling away from, the churches because they do not meet the soul aspirations of the present era of unfoldment. There is too much of pagan thought and belief in religion as still taught:

"Christianity has been tried and found wanting because it has never been taught as Jesus taught and lived it. He never referred to himself as being of 'immaculate conception,' nor as 'the only begotten son of God.' He always gave to all mankind the same qualities and attributes which he claimed for himself. Those who hall his teachings a failure do not understand tham, nor do they conceive the true depths of his religion.

"A Lewish rabbi said to me: 'Jesus taught one thing not in the Talmud, i. e., non-resistance, or how to overcome evil with good.' All religions in their ultimate are one. We must learn to accept truth regardless of its source, whether Christian or pagan, whether coming from Catholic, Mohammedan or Buddhist. What we need is a union of souls, but the church with its creeds and dogmas stands in the way of such union, because it will not let man think for himself, which he is rapidly learning to do, and this is taking him out of the churches."

Prof. Lockwood's first lecture was an effort to place the phenomena of Spiritualism on a scientific basis that will meet the approval of the scholarship of the age. He said: "There should be no distinction between the secular and sacred, and such distinctions arise from retaining pagan ideas of supernatural phenomena. Nature makes no such claims, nor recognition."

He referred to her invisible forces as manifest in the magnet's attraction, the thermometer's registration of heat and cold, the tining of flowers, and said: "It is but one step from these to the plane of psychic phenomena, as psychometry, clairvoyance, etc. All are indications of natur

He applied this idea to government and nations, saying: "Spiritualism does not beong to any particular nation, but to the whole world."

His second address was a warning agains His second address was a warning against the danger of combining church and state, or allowing church tribunals to act in the administration of justice instead of the legal judiciary of state or nation. He referred to the terrors of the religious wars of the past and maintained that the future is liable to repeat those horrors unless reason and spiritual discernment are brought to bear upon questions of right and wrong instead of the selfish spirit of greed and dominance so characteristic of all the so-called religious denominations of the present day. He protested against the non-taxation of church property and said:

inations of the present day. He protested against the non-taxation of church property and said:

"A man or corporation that would refuse to support the government by wilfully avoiding taxation in its behalf, would put a mortgage on men's souls if opportunity offered."

His third lecture on "The Impending Conflict Between Capital and Its Pagan Ideal" was a protest against the tendency of the age to degrade human genius and intellect in the worship of money. He said:
"Money is a menace to liberty and happiness. As Eve was the first to eat the apple"—significant of knowledge—"so we shall look to her daughters for aid to a higher degree of civilization than we have ever known. We must be so fraternal that we cannot be 'Its.' Genius makes the civilization of any age, money does not. I want to see the day when the artisan will be recognized for his intellect, and not his servillity to money power. Thirty men today control the entire finances of our nation, yet some claim we have the finest monetary system of the world. It is a case of human genius and honest industry on one side, and pagan capital on the other. We call ourselves a republic, but we are not. A republic is ruled by its people at large, not by a few moneyed autocrats. The republics of Greece and Rome went down when they came under the dominance of a small per cont. of, their people; and so shall we go down as a republic unless we set aside this yoke of money bondage. We must recognize freedom and genius as the real powers of civilization."

Chairman Brooks' two addresses on spirit-

nalistic topics given by the audience were full of good advice and marked, as is all he says, by his usual forcible expressions of energy and personal conviction. He is holding satisfactory meetings for psychometric character readings, and is thereby gaining an enviable record for possessing fine psychic ability.

Canadian day, though not attended by as many of "his minjesty's subjects" as expected, was ably represented by those who were present. Miss H. S. Albarus, B. A., a young Canadian teacher of note, was the presiding genius of the day, performing her part very creditably. She spoke at some length upon the "Holy Grail" and its application to life, as a symbol of the awakened soul. The stuge was decorated with a profusion of Canadian flags and shields, and everybody wore the "Union Jack" in honor of our dear cousins "just across the big lakes." All the honors and exercises of the day were of Canadian representation, from the morning symposium of seven speakers, and a sweet-voiced singer, Mrs. Hicks, who gave several pleasing solos, to the evening meeting at Forest Temple with Mrs. Oliver of Toronto as chairman. The subject matter of consideration at the symposium was the probability of Canada's annexation to the U. S., and the rapid spread of Spiritualism in its territory. The afternoon lecture by Dr. Austin on "Internationalism" was a witty continuous and the symposium was a witty continuous continuous and cont

probability of Canada's annexation to the U. S., and the rapid spread of Spiritualism in its territory. The afternoon lecture by Dr. Austin on "Internationalism" was a witty continuance of the subject of annexation, full of brilliant metaphors that kept the audience convulsed with laughter. He said:

"We are neither Canadians nor Americans, but are one brotherhood in the great search for truth. This association, in instituting this day, has performed an act of wider import that it knew, bearing upon the interests of humanity at large, for I believe it is a promise and prophecy of the unity of all nations, who will work heart to heart for universal freedom and human rights. Now, concerning cousin Jonathan as a suitor for Miss Canada; as I am in her confidence, I can speak with authority and frankly, I think that at present she is heart whole and faucy free, but if, at any time in the future she becomes smitten with the many charms of cousin Jonathan she will be at perfect liberty to form a union. But she is in great doubt, and is wondering if her charming cousin really admires her for herself, or for her new gold mines, for she has noted that his ardor is intensified with each new discovery; or, she fears it may be her great Manitoban grain-fields, or her pineries, or fisheries that are attracting his attention, and she exclaims in much perplexity, 'Oh! if I only knew if he loves me for my real self.' Manitoban grain-fields, or her pineries, or fisheries that are attracting his attention, and she exclaims in much perplexity, 'Oh! if I only knew if he loves me for my real self.' Then, too, she questions the propriety of a youthful maiden of thirty-six years accepting a suitor of over two hundred years,—one too, who is an own cousin. She is also in doubt about that forty foot fence, and wonders why he is so loath to trade 'garden-sass' with her across it; and she is very much afraid that if once united, and the union should prove to be not in accord with divine law, that a divorce might not be as readily forthcoming, as it is now in some of the western courts of her dear cousin. Then, too, we Canadians think we are the freest people on earth, for we can turn an unsatisfactory government out of office any hour we choose. But we believe in the union of, all nations of Anglo-Saxon tongue, we believe they are destined to be the leaders of the world in commerce, art, science and all that refines and uplifts humanity. So we shall hope for this alliance of Miss Canada and Cousin Jonathan some time.

"Our clergy are looking for this union of nations in the hope that thus we may force on eastern nations our Orthodox belief, but we hope and pray the yoke of Orthodox bondage may never be placed on the neck of our Oriental brothers, through fear they would become as warlike and bloodthirsty as are the so-called Christians. Our nations are the most wealthy, most drunken and most selfish on earth."

Dr. Austin's address on "Education as Re-

on earth."

Dr. Austin's address on "Education as Related to Spiritualism" contained the presentation of an ideal college, such as he informed us is being projected by a wealthy gentleman of Geneva, full particulars of which will be given in my next.

All are regretting the near close of the session, whose happy weeks are gliding by like a vision of the early morning.

Julia E. Hyde.

Footprints at Lake Pleasant.

As I write these uneven lines I am traveling on the express to Boston as rapidly as the iron horse an conveniently cover the distance. I have been making a brief cisit to this well-remembered camp, renewing old-time associations, calling upon valued and time-proven friends, rehearsing events of the payer-to-performents. never-to-be-forgotten past; recalling the de-parted, cherished for their many public and personal virtues, and generally gathering to myself forces for physical and future utiliza-

Lake Pleasant looks much as it has for many a year. Except for the new auditorium and the bridge to the "Highlands," both erected several years ago, the general aspec of the camp remains the same. The old soldier Time, however, has removed an army of the old guard—speakers, workers, mediums, campers—who formerly were such favorites here. The Banner has often been called upon to pay a well-merited tribute to the outgoing of the grand old pioneers, not a few of whom bore honorable scars of vic-tory in the conflict of truth with error. Time has also left its finger mark upon

some of the buildings here, several having been closed during recent years, while the sign "For Sale," on others, indicates the changes that are taking place.

changes that are taking place.

There are those who would write "Ichabod" (its glory hath departed) over the entrance to Lake Pleasant, declaring that it can never again equal its glorious past. On the other hand, there are those who look upon the future of the camp more optimistically, among whom, in public speech, through Clegg Wright, are spirit Dr. Beals and spirit Dr. Gardner. Preliminary to his last lecture here only last week, these well-known worthies proclaimed through Mr. Wright that a spiritual reawakening was to come to Lake thies proclaimed through Mr. Wright that a spiritual reawakening was to come to Lake Pleasant; that those who had once contributed to its success as a Spiritualist camp, would again unite their forces for a special outpouring of the spirit; that the altar fires were to be rekindled, and the power once so perceptibly felt would again be evoked to the upbuilding of the children of men.

Among the older ones who greeted us in characteristic manner as of yore were Mrs. M. D. Ligcoln, a continuous camper lere for

characteristic manner as of yore were Mrs. M. D. Lincoln, a continuous camper liere for thirty years, a record not easily to be duplicated. Of those who spoke to us through her unconscious lips, was one who in the long ago was known as spirit "Sunlight," a name eminently characteristic of her sunsy nature. It was she, in fact, who of her own accord requested us to make this bit of "scratchtalk" for the Banner, and suggested the heading under which these reminiscent lines appears.

heading under which these remains appear.

Another of the early birds, now almost an octogenarian, who gave us the customary cordial greeting, was Mrs. Col. Pope of Boston. She is the only female member now living of the original circle under whose brooding influence and through the inspired lips of Sister Fannie A. Conant, that the Banner of Light was unfurled.

There were others here of a later generation with whom we exchanged fraternal greetings, dearly prized friends and gifted psychics, chosen instruments of angel helpers,

August 24.

The William Smith College.

COLLEGE FOR YOUNG WOMEN ON A BA-TIONAL BASIS.

Mr. William Smith of Geneva, N. Y., contemplates the founding of a College for Young Women at that place. He is eighty-five years old and unmarried. He is smply able to carry his project into effect, having become a millionaire by long employment as a nurseryman. The new institution will bear the name of the "William Smith College." Mr. Smith is a Spiritualist and has engaged Dr. Benjamin F. Austin of Toronto, also a Spiritualist, to be the head of the establishment. The college, however, is to be non-sectarian, and will have a broad curriculum. Ground will be broken for the new building the coming autumn, and it will be placed in the park on Castle Heights, Mr. Smith's own property.

sectarian, and will have a broad curriculum. Ground will be broken for the new building the coming autumn, and it will be placed in the park on Castle Heights, Mr. Smith's own property.

Mr. Smith has alrendy erected the Smith Observatory at Geneva, with a nouse for Professor Brooks the astronomer, to whom he pays a salary.

His views are well-defined, somewhat unique, but far in advance of those catertained by professional moralists and educators. It was once protested to him that there are colleges enough already, and that he ought to leave his money to his relatives. He replied, "They are well to do. Besides, I do not believe that the father owes the son anything; much less does the uncle owe the nephew. The debt is rather the other way round; the son owes the father."

Doubtless, however, if he does not hasten his project, his many heirs will draw up some charge of incompetency to manage his affairs, and lawyers who would like to have a Jarndyce lawsuit out of it are "thick as blackberries." Many of the profession are "very hungry and very thirsty." and seem to think a dead man's estate their property.

"I have founded this college," says Mr. Smith, "that the people might have life and have it more abundantly. I trust that the spirit of love and self-sacrifice which animated Jesus and the other great religious teachers of the ages may be exemplified and perpetuated in this College."

"I am going to start a college for women," he said to an interviewer. "I have had the thing in mind for twenty years, but did nothing until five years ago, when I began to layout this park. No one suspected me till a few days ago when I was ready to let contracts."

"Our women know less about themselves than the men," he continued; "that is why I found a college for women. Too many colleges for women. They have to be the mothers of the race. Life in its highest condition cannot be given. It must be learned, and every thought and act builds up or tears down. Higher education does build up, and so I want to build up American woma

tion of the women who come to William Snith College."

In his plan he details his purpose. "My object is to provide for all worthy women such thorough training and scholastic advantages as shall qualify them for the actual duties of life; and especially such knowledge and culture as shall fit them for the responsibilities and privileges of home-life and to prepare all who desire it to win their own livelihood. The college work shall be directed to making its students independent in thought and action, clevating the moral character and developing the graces of true womanhood and a noble spirituality. While not discarding the wisdom of the past, the College shall aim to free the minds of the students from a blind reliance upon others, and to direct them to the ever-widening fields of new research opening before the human mind in this marvelous age. The College shall favor, as fur as possible, original research and shall aim to make its students clear and logical thinkers."

It is understood that although the founder

to make its students clear and logical thinkers."

It is understood that although the founder is a Spiritualist, the curriculum of the Colege will not include the teachings o. Spiritualism. But research in the spiritual department of all nature will be encouraged, along the lines which advanced scholars approve. Mr. Smith, who is himself an Englishman, defines his wishes:

"I desire that opportunities for psychical research shall be afforded along the lines of the Psychical Research Society of England, namely: Experiments for the illustration of psychic phenomena and the collection of facts and experiences in regard to the powers and

possibilities of man's spiritual nature, with a view to finding a rational explanation thereof and of demonstrating, if possible, the continuity of life after death, and of the communion between the mortal realm and the spirit realm. Such research, however, must not be compulsory. He further asks the trustees that attention

shall be given to particular matters, including all branches of instruction and training which have special attention to woman's physical development and health. He also recommends a course of lectures open to all students, 'preferably by competent women lecturers, upon the laws relating to maternity and pre-natal culture the care and training

students, preferring by competent would state the lecturers, upon the laws relating to maternity and pre-antal culture, the care and training of childhood, and upon the practical arts of home-making and home-keeping.

He also asks the trustees to keep constantly in view "The bringing of all students into direct study of the volume of Nature, into sympathy with all forms and expressions of life, and to lead them to kindness and mercy in all deallings with dumb creatures, and to charity in all their thoughts and conduct toward their fellow-man."

It is evident that in our American Geneva, human beings are not to be burned alive with green fuel for their opinions, and that the new college will have no laboratory of the modern barbarism, the vivisection of animals.

Mr. Smith adds this summary of views, which have led him to this bestowing of his munificence:—

which have led him to this bestowing of his munificence:—
"I believe that the development, culture and training of womanhood is the most important educational work of the age. The ideal home and society of the future must be built upon an enlarged, strengthened and enabled womanhood. The most efficient power and influence in elevating humanity to a higher plane of that life and enjoyment is a pure and wisely educated woman; and that woman, awakened to the consciousness of her wonderful nature and divine mission, and adorned with knowledge, wisdom and spirituality, is the mightlest force at work for overcoming human ills and promoting human weal."

Such are the plans, and aims which the

weal."

Such are the plans, and aims which the founder of the new College for young women entertains. Entering into a field diverse from that of Matthew Vassar, Sophia Smith, Emma Willard or Miss Lyon, he proposes to

aid in practical instruction for home-life and to invite and afford assistance to effort to learn of that life which transcends the sphere of morial and mundane existence. There is the broadest philosophy in this endeavor, the project is entitled to a realising of the most abundant success. This would make the twentleth greater than the nineteenth century in attainment: the one was "wonderful," the other will become sublime.

For Over Sixty Years

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

Notice.

Several Banner readers have asked me to explain through your columns the kind of stamps I want. Will say—all adhesives made prior to 1871 and all high values up to present time, Foreign match, medicine and revenues of all-dates, very old envelope stamps. I can exchange for medicine and clothing etc., most all sorts used and unused. Truly, Mrs. N. J. Robinett, Hodel, Va.

Prevents Heat Prostration.

Take Horsford's Acid Phosphate during hot weather. A delightful Acid Tonic that quiets and strengthens the nervous system and induces refreshing sleep.

Campmeetings for 1903.

Saugus Cehtre, Mass.—June 7 to Sept. 27.
Mowerland Park, Mass.—June 7 to Sept. 27.
Etna, Me.—Aug. 28 to Sept. 6.
Madison, Me.—Sept. 4 to 14.
Queen City Park, Vt.—July 26 to Sept. 6.
Marshalltown, Iowa—Aug. 23 to Sept. 13.
Maple Dell Park, Mantua, O.—July 25 to
Sept. 6. Sept. 6.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kid-ney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the

Unity Camp.

The attendance at Unity Camp on Sunday, Aug. 23, was large and the several meetings interesting. At the 11 o'clock service, with Samuel Merchant presiding, and Merton Jordan, organist, there was an invocation by Mrs. Albert Lewis, remarks by Rev. James Smith and Arthur Shedd and communications by Mrs. Smith. At the 2 o'clock meeting, which was conducted by President Caird, the following assisted: Mrs. Lewis, invocation; J. O. Allan, short address, and communications by Madame Helyett. 'The music was especially fine, selections being rendered by Chase's Orchestra, the Aeolian Trio and Unity Quartet. The trio, composed of the Johnson family, fairly captured the audience, At 4, after a half-hour's song service, Mrs. Sarah Byrnes delivered an able lecture. The platform was most profusely decorated with choice flowers which were sent to the Lynn Hospital at the close.

A Wonderful Revelation.

You "litch your wagon to a star" when your mind secures that inspiration which comes only from close contact with a master spirit which for more than a half century has lived near to nature's heart, which has sounded all the depths of human vicissitudes, has experienced indubitable proofs of the continuity of life, of spirit return, and has walked hand in hand with angels. Such a life is vividly, humorously and thrillingly revealed to you in that popular new book entitled "The Gentleman from Everywhere." Letters have been received by the author from thousands of readers expressing heartfelt thanks for lifting them out of the slough of despond to sublime heights where life seems glorious and where hope blossoms into assuredness, banishing all clouds of doubt.

Many of these interesting letters from our most gifted writers are printed in the publisher's handsome brochure which we will be pleased to give you at our office. This is the only book of which we have ever heard that has been praised by the leading men and women of all denominations, and thousands who would not read a volume written by a well known Spiritualist are now receiving

women of all denominations, and thousands who would not read a volume written by a well known Spiritualist are now receiving their first knowledge of our sublime philosophy through this racy, entertaining story by James Henry Foss of Boston. The editor of The Banner of Light enjoyed the reading of this book so much that we have secured copies, which we will mail postpaid on receipt of price, \$1.50. We supply canvassers and dealers at a liberal discount.

Briefs.

Briefs.

Waverley Home, Aug. 23. Protest as we may, and scold as we will, over the selfishness of men, in forming trusts, and combines, for the purpose of extorting more money from the "Bread Winner." for the common necessaries of life, there are far greater influences than our own that are disintegrating these monstrous impositions. The better, the higher, the humanitarian thought is progressing. Thousands upon thousands of true and earnest advocates for right and justice are this day, in every country, on every hand, at every gathering, working with voice and pen and helpful acts to bring upon earth a fraternal, helpful brotherhood of mankind. Let us join hands with those who are striving to make the world brighter and sweeter for us to live in. Don't spoil your temper and injure your health by fretting, because every one you know is not a Solomon or a saint. Don't bother about the mistakes of others. No one will hold you responsible for them. Cultivate a happy, cheerful disposition. Diffuse sunshine and happy thoughts among those around you, and Heaven then will not be very far away. The above was the consensus of thought expressed at our meeting by the following earnest workers: Mrs. S. E. Hall presided; Mr. Graves, an address; Mrs. Wells, Mrs. McKenna, Mrs. Chapman and Mrs. S. E. Hall, tests and messages; Mr. Marston, remarks; Mrs. Bennis, Mrs. Jackson of Waltham, and Mr. Lamson rendered beautiful spiritual songs. Don't forget the pienic on Labor day, Bring the children and a basket filled with goodles. Coffee and ten can be obtained at the Home.—J. H. Lewis.

Commercial Hall, 694 Washington St., Spiritualist meetings, Mrs. Mr. Adeline Wilkinson, conductor: Clifford Billings, assistant. Sunday, Aug. 16, the conference was well attended, subject, "The Power of Thought." Speakers were Dr. Frank Brown, Mr. R. A. Greives, Mr. L. Baxter, Mr. Marston, Rev. Geo. Brewer, Mr. Prevoe, Mrs. & Wilkinson, Mrs. Grover. Mediums assisting at 3

and 7.30 were Miss Anna Strong, Mrs. Brown, Mrs. Whittemore, Mrs. Branch, Mrs. Annie Morgan, Mrs. Fox, Mrs. Hughes, Mrs. Wilkinson. Readers, Mrs. Josephine Carr, Miss Harriet Bally of Buffalo, N. Y. Music, Mrs. Nelly Grover. - Tuesday healing circle, many remarkable cures are being made—Dr. Geo. Clark, Dr. Johnson, Dr. Brown and other healers always present. Meeting every Thursday at 2.30. Sunday, Sept. 8, a farewell reception to Mrs. Nelly Noyes will be given, as she soon leaves for the far west.—Reporter.

Bazaar at Unity Camp.

The hazaar now being held at Unity Camp under the auspices of the Lynn Spiritualists' Association is attracting much attention. There is a fine display of fancy and useful articles which are finding a ready sale.

Several special features have been introduced. One being an Indian table which is filled with baskets, fans, cushions and many kinds of articles of Indian manufacture. There is a concert by the orchestra every afternoon followed by a lecture by some popular speaker.

arternoon followed by a lecture by some popular speaker.

Thursday, Sept. 3.—M. Woodbury Sawyer of Boston will speak on "Mental Healing." Friday the meeting will be in charge of the Lynn Equal Rights 'Club. Saturday, Dr. Gibbs of Worcester will lecture on "Socialism," and Monday, Labor Day, Rev. W. T. Hutchins of Springfield will occupy the rostrum.

Private readings will be given by many local and visiting mediums. The grove will be lighted and a concert held on Saturday evening. Refreshments can be secured at any time. This bazaar is held in the interests of the building fund of the society and all neighboring societies and all friends are cordially invited to visit the camp during the remainder of the week and Labor Day. Plenic parties made welcome. Admission to the grove is free, as usual. the grove is free, as usual.

Lake Sunapee Camp.

August 18 and 19 at 2.15 p. m.—Readings by Edith Lloyd Brown. At 7.45 p. m. a scance by Sadie Hand of Boston, Mass., which was well received. Aug. 20, at 2.30 p. m., the Ladies' Fair opened. It was well attended. The Mystic Table had one hundred bundles on it and all were sold in less than one hour. Everything was sold or drawn by tickets. One quilt was drawn by Edgar W. Emerson of Manchester, N. H., the other was drawn by Mrs. A. Butler. Ice cream and cake were served and the Fair was a success, thanks to everybody.

Aug. 21 and 22, lecture and tests were given by Mrs. Sadie Hand.

At the annual business meeting the follow-

Aug. 21 and 22, lecture and tests were given by Mrs. Sadie Hand.

At the annual business meeting the following officers were elected: Mrs. Addie M. Stevens, Claremont, N. H., president; Mrs. C. E. Gove, Riverdale, N. H., first vice-president; Mrs. Hattie Bumper, Sutton, N. H., second vice-president; Mrs. Hattie Newman, Washington, N. H., secretary; Mrs. Harriet Comstock, Newport, N. H., treasurer.

Aug. 23, at 10.45 a. m., a lecture by Mrs. Sadie L. Hand. At 1 p. m. a sennce by Mrs. Hand, who gave convincing tests. At 2.15 p. m., lecture and tests by Mrs. Ida P. Whitlock; subject of discourse, "Spiritualism and Its Work." The audience was well pleased.

Lorenzo Worthen, sec'y

Items from West Michigan.

About twenty-five years ago, with my family, I was residing in Jamestown, N. Y., and while there I became intimately acquainted with Mr. D. A. Herrick, and his mother, then in the prime of her life and known as a very remarkable healing medium, her powers being kept constantly in use by the best people in that part of the country. Now she is an old lady, but with mind clear and steadfast. She used her powers as a healer for many years freely, raising many from disease to a new lease of life. Her son, Mr. D. A. Herrick, was known then as an honest, unassuming good young man, spiritually gifted as an artist and physical medium.

We did not see these good people for over twenty-one years, though we noticed from

then as an honest, unassuming good young man, spiritually gifted as an artist and physical medium.

We did not see these good people for over twenty-one years, though we noticed from time to time that in different localities they were recognized as exceptionally efficient workers in building up a strong influence favorable to Spiritualism, and realizing that Mr. Herrick had grown into the realm of philosophy, my wife and I visited the Spiritualists' Camp Meeting at Reed's Lake, near Grand Rapids, Mich., of which he is the chief executive of er, for an outing from which we have just returned.

We were particularly desirous to learn the legal status of the West Michigan Spiritualist Association. It was our privilege to be present at the annual meeting of its stockholders, and to hear a full report of the work done, the receipts and disbursements made up to the date of that meeting, held Aug. 15 last, to establish this camp for recreation and educational purpose in line with the higher teachings of Spiritualism. For the establishment of this institution, much credit is due to the broad and liberal views and large-hearted generosity of Mr. W. S. Gunn, a wealthy manufacturer, residing in Grand Rapids, Mich., who is a thorough Spiritualist, humanitarian, and philanthrophist, and his circle of friends, combined with the practical ideas and business ability, to influence others with them for the building up of Spiritualism, possessed by Mr. Herrick. We certainly think from what we saw and learned that they have linaugurated association work that is sure to be a success.

A more beautiful spot of land, well shaded with white oaks, hickory, maple, willow and other trees cannot be found than that which has been secured to this association. Reed's Lake is a body of clear water, with sandy bottom, and nice bathing places all around it; it is about two miles long and from half to three-fourths of a mile wide. To meet the wants of pleasurable exercise of rowing to their satisfaction,

During our two weeks at this camp very in

with Mr. and Mrs. Brown we attended a seance given by Mr. Herrick for voices and

physical manifestations, in which the phenomena were very wonderful; every person present received convincing tests of the presence of "Our Loved Ones Gone Before," as well as spirit power, that afforded us such satisfaction and pleasure that we shall not forget it very soon.

Our prayer is that Mr. Gunn and his friends, with Mr. Herrick and his good energetic wife, who were respectively elected as president and secretary of the association for the next year, by unanimous vote of the stockholders and the nine directors, combined with the wise council of Mr. Herrick's dear old mother, and other friends, may long prevail, and make an enduring success of the W. M. A. Camp Meeting from year to year at Reed's Lake.

Dr. J. H. Randall,

Dr. J. H. Randall. 1142 Washington Blvd., Chicago, Ill.

A CURE FOR ASTRMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable renealy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 percent, permanently cured), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 847 Powers Block, Rochester, N. Y.

Freeville, N. Y.

The Central New York Spiritualist Association concluded a very successful session Sunday, August 16. The attendance throughout has been larger than usual, visitors being present from Philadelphia, New York, Brooklyn, Syracuse, Binghamton, Elmira, Troy, Rome, Buffalo, Waverly, Ithaca, Cortland and adioining towns.

lyn, Syracuse, Binghamton, Elmira, Troy, Rome, Buffalo, Waverly, Ithaca, Cortland and adjoining towns.

The society has been served by some of the most prominent and well known speakers in the work. Miss Elizabeth Harlow, of Haydenville, Mass., is a speaker of unusual force and eloquence, rarely surpassed in oratorical power. Mr. Edgar W. Emerson, of Manchester, N. H., delighted his listeners with the accuracy with which his delineations and messages were given. It was sincerely regretted that on account of other labors we were privileged to have Mr. Emerson with us but a short time. Mrs. Tillie U. Reynolds, of Troy, N. Y., is a woman of great humanitarian principles, and a sincere, earnest worker in her chosen field. Her lectures and messages were instructive and pleasing to all. In the necessitated absence (on account of illness) of our state president, H. W. Kichardson, Mrs. Reynolds took charge of state day, She secured new memberships, renewals, and the camp meeting association made application to become chartered under the state association.

Mr. J. Frank Baxter, of Chelsen, Mass.

association made application to become chartered under the state association.

Mr. J. Frank Baxter, of Chelsea, Mass., held the undivided attention of his audience at all times. His forceful, logical lectures, his concise, correct messages with full descriptions of events, personalities, names and dates, gave entire satisfaction. Mr. Baxter also delighted his audiences with his songs. Rev. Victor Wyldes, of Toronto, Canada, gave unbounded satisfaction in his scholarly addresses and his remarkable demonstrations of psychological power.

Mr. W. R. George, of the George Junior Republic, addressed the audience at one session. He held his hearers in rapt attention as he told in a most interesting manner of

Republic, addressed the audience at one session. He held his hearers in rapt attention as he told in a most interesting manner of the origin and growth of this mighty movement toward the betterment of humanity. Mr. George's inimitable mimicry, his wonderful breadth of experience, and his great hearted earnestness made the lecture a rare treat-for his listeners. He extended an invitation to the camp to visit the Republic, which was accepted.

Mr. Willis D. Crittenden, of Ithaca, directed the musical program, and was assisted by his son Daniel, of Ithaca, and Miss Mabel Stone, of Freeville, with Mrs. Louise E. Zimmerman, of Elmira, as pianist. Miss Victoria C. Moore, of Dryden, presided.

The concerts were well attended and enthusiastically received. The citizens of the Republic were present in a body, accompanied by "Daddy" George.

A most humanitarian project is one originated by Mrs. Reynolds' Indian control "Winona,"—a fund for the erection of horse sheds—

sheds—
The officers for the ensuing year are as follows; W. W. Kelsey, Cortland, N. Y., president; B. F. Rhodes, Elmira, N. Y., first vice-president; Mrs. Jennie McNiel, Tully, N. Y., second vice-president; Miss Victoria C. Moore, Dryden, N. Y., secretary; Mrs. B. C. Myers, Hartford Mills, N. Y., treasurer.

Onset Items.

Aug. 17, conference. Music by Mr. A. J. Maxham; speakers and mediums participating: Mr. Sampson, Mrs. Ring. Dr. Huot, Mrs. Hawes, Mrs. Delia Smith and Mrs. Cate of Haverhill.

Tuesday, the 18th, the meeting was opened with singing by Mr. A. J. Maxham's "Shall I Be Satisfied?" Hev. F. A. Wiggin read a poen, "The New Therapeutics," following with an invocation. Mr. Wiggin answered briefly several questions that had been handed to him. First,—"What is the best method to get rid of fraudulent mediumship? He said: "There is no such thing as fraudulent mediumship. It is either genuine or it does not exist. There are pretenders and we hate to have to admit it. The most lamentable thing about this fact is that these pretenders are supported by our honest Spiritualists. They can only be made a thing of the past by people refusing to patronize them."

the past by people refusing to patronize them."

Second.—"Is not phenomenal mediumship on the decline, and if so, why?"

Answer. "I will say it is not. It is upon the car of progress that is going higher. Certain phases of mediumship are not so prominent as formerly. Certain phases were needed by the people, and the people get just what they demand. The people now are demanding something higher and they are getting it. "Mediumship is constantly changing. Materialization is declining. It is a dead issue at the present time. It has had its day. There is no demand for it now. Materialization has been a fact in the world for years and years, but only for short periods of time. It has been of no practical benefit to mankind, only to stimulate and strengthen faith in a future life. Spiritualism is on the increase everywhere."

Third.—"What is to become of Spiritualism as regards its phenomena, its religion and its science?"

thing and therefore has to have different forms of presentation. It is a religion as well as a science. I believe it is to be the religion of the future. I think the time has come when we should ask all speakers and mediums to present Spiritualism as a religion wherever they may be. My friends, we are going to have regular ordained ministers; we are not going to have our speakers tramps going around the country, sleeping in attics on granite-top beds. The time is ripe now for this change and we are going to make it."

Mr. Wiggin then talked upon "Optimism and Pessimism." He said: "There are too many pessimists in the world. The optimist is the same as the sunlight and sunshine; we would be stronger and healthier and better if we allowed this sunlight to shine through us."

Wednesday, Aug. 19, conference. Dr. Cormany of Illinois related some of his exert.

better if we allowed this sunlight to shine through us."

Wednesday, Aug. 19, conference. Dr. Cormany of Illinois related some of his experiences. He was brought into the knowledge of Spiritualism through a cure performed upon a friend, which led him to investigate it. He closed with a poem, "It Takes Great Strength."

Mrs. Dr. Wright spoke interestingly and was controlled by her Indian Queen, who gave a practical talk. Dr. Huot told of the different methods of healing and closed with communications. Mr. Sampson spoke in his genial manner, and told of his experiences in Sweden and in this country. Dr. Fuller called our attention to the arrangement of camp. Onset is situated differently from other camps, because it is a watering place as well as a spiritual camp, therefore, we have to adopt different methods from other camps, but we welcome all to our auditorium, no matter what their religion, hoping that we may scatter a few seeds which may germinate and in the end lead them into the light of Spiritualism.

Mrs. Cate of Haverhill said: "Speakers." light of Spiritualism.

Mrs. Cate of Haverhill said: "Speakers should be advised to take care of their physical and not work beyond their strength, no matter how urgent the spirits are to have them go on with the work. Speakers owe it to themselves to look out for their health first; we must have health to have harmony, therefore, it behooves us all to study this law."

it to themselves to look out for Lifeir health first; we must have health to have harmony, therefore, it behoves us all to study this law."

Thursday, Aug. 20, Mrs. F. E. Mason, speaker of the day, gave a talk upon the way to live correctly. Mrs. Mason said: "Life is the demonstration of 'all there is of Divine Intelligence. I believe we are wholly spiritual now. If God is spirit and he made han in his own image I don't see how I can be anything else but spirit, body and mind. We must all find God within ourselves and that will give us power. The best_way to commence the day is to first enter into the silence and commune with yourselves. Lay out the problems for the day and so begin harmoniously. In this we may take God into our confidence and the day is bright and good because of it."

In reference to the servant question Mrs. Mason said: "We should call them helpers instead of servants." She also spoke of the harm that is occasioned by gossiping and urged all to do what they could to stop this most terrible monster. She touched upon the topic of age and said: "Years do not make one grow old. As one feels so he is. People should try to be young; wear bright colors and participate in gaieties—this is the secret of keeping young."

Friday, Aug. 21, conference. Dr. Carey said: "It is well to say all is spirit, but I want to know how it is spirit. If I ask for water and you give me ice, it does not satisfy me. If all is spirit, I don't care about it unless I know how to use it to supply my wants. We must know how to tothe the material as long as we are on the material plane." He read a selection from "A Man from Mars." Mr. Wm, Reed of Boston spoke on "Energy is the Soul of Life." Mrs. Dr. Wright of Connecticut added her testimony. Mrs. Ring of Providence followed. She is an earnest worker and is a cheerful seeker after truth. She closed her remarks with a patriotic poem. Mrs. Exa Cassell gave descriptive delineations. Dr. Cormany told of the spirits taking possession of his hand and writing an article in regard to

was in attendance in the Auditorium to listen to a lecture given by the Rey, Frank E.

ten to a lecture given by the Rev. Frank E. Mason of Brooklyn, N. Y., who took for his subject "The Parable of Jesus," and gave an address that was enjoyed by all. Mr. Mason is one of the brightest speakers that have come into Spiritualism of late. Everybody should hear him.

Mr. Wiggin gave a seance before a very large audience in the Arcade at 8 o'clock. Mr. Wiggin's success at Onset is phenomenal. Mr. Maxham and Miss Holbrook rendered beautiful music during the three meetings. At the afternoon meeting they sang "Beyond" by special request. The Bridgewater Band gave three concerts during the day.

day.

If you have not had all the issues of this paper during the camp meeting season you should subscribe now, dating back from July 10, and get all the reports to read, and then hand them to your friends. This will be doing good missionary work.

Fully five thousand were on the grounds tellar.

Aug. 22 was Lyceum Day. Mrs. C. Fan-nick Allyn had charge of the day. The Ly-ceum marched from the Arcade to the Audi-torium, with flags and banners waving. Dr. Answer. "I will say it is not. It is upon the car of progress that is going higher. Certain phases of mediumship are not so prominent as formerly. Certain phases were needed by the people, and the people get just what they demand. The people now are demanding something higher and they are getting it. Mediumship is constantly changing. Materialization is declining. It is a dead issue at the present time. It has had its day. There is no demand for it now. Materialization has been a fact in the world for years and years, but only for short periods of time. It has been of no practical benefit to mankind, only to stimulate and strengthen faith in a future life. Spiritualism as regards its phenomena, its religion and its science?"

Third.—"What is to become of Spiritualism as regards its phenomena, its religion and its science?"

Answer. "It is either a truth or it is not. If it is false it has deceived some of the brightest souls op-two centuries. Now we know man has not been deceived. He has always believed in immortality and the return of spirit. Spiritualism is then eternal. It will underso a great change. The outer expression is changing every day. Many of our friends are afraid good old fashioned Spiritualism is going out of date, but this is not so, for Spiritualism is permeating every—

The Lyceum sang selections written by Mrs. Allyn and Miss Adeline Valin; Miss Uylie, recitations; patriotic readings by twelve children written and arranged by Mrs. Allyn; and then Mrs. Allyn and Miss Adeline Valin; Miss Uylie, recitations; patriotic readings by twelve children written and arranged by Mrs. Allyn; and Miss Adeline Valin; Miss Uylie, recitations; patriotic readings by twelve children written and arranged by Mrs. Allyn; and Miss Adeline Valin; Miss Uylie, recitations; patriotic readings by twelve children written and arranged by Mrs. Allyn; and Miss Adeline Valin; Miss Uylie, recitations; patriotic readings by twelve children written and arranged by Mrs. Allyn; and Miss Adeline Valin; Miss Uylie, recitations; pat

to deal the matter store the ground the statement of the and and distance the common of agiritables, was alone your answers with that possignifing force which are annually are the possignifing force of the control and the common of the control and the common of the control and t

SCIENTIFIC BASIS OF SPIRITUALI

Death Defeated;

The Psychic Secret How to Keep Young.

EY J. M. PREBLES, M. D. .

In this splendid work Dr. J. M. Peebles, the venerable yearly-1" Spiritual Fill r.m." deals with this interesting subject. It is rich in historical references, and gives no end. I valuable information i the 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 residers how to keep young through the revealation of a psychic secret which he has long had in his possession. The book is written in the author's ut ally clear style, and attracts the re-deer from the very rethrough its simple logic and carrity than he ever attended any of the lit greater popularity had he ever attended any of the lit greater popularity had he ever attended any of the lit greater popularity had he sever attended any of the lit greater popularity had he sever attended and of the lit greater popularity had he sever attended and of the lit greater popularity had he sever attended and of the lit greater popularity had he store the deal message to give to the world, and be has given i in the happiest possible manner in his intert book. He has added another star to his literary sky, and has placed a helpful, hopeful, soulful book before the world.

Oth, ill large pages. Price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

SPIRITS' BOOK:

SPINITS BUUK;

Containing the Principles of Spiritist Doctrine on the Immortality of the Soul: the Nature of Spiritis and their Helations with Men; the Moral Law; the Present Life, the Future Life, and the Destiny of the Human Bace, according to the Teachings of Spirits of high degree, transmit ted through various Mediums, collected and set in order by Alian Hardec.

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 Rivail's (or "Rardece") experiences, and the exquisitely finished steel-plate portrait of this celebrated gentleman, are of themselves worth almost the entire price of the book.

Frinted from deplicate English plates, on white paper large line, pp. 485, cloth; price 3 cents.

For sale by BANNER OF LIGHT FUBLISHING CO.

LECTURES BY GERALD MASSEY.

We have received from Mr. Massey a supply of his interesting Lectures in pamphlet form. The following is a list to the same:
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 PREChristian Sayings Ascribed to Jesus the Christ.
GNOSTIC AND HISTORIC CHRISTIANITY.
THE HEBREW AND OTHER CREATIONS Fundamentally Epipained.
THE DEVIL OF DARKNESS; OR, EVIL IN the Light of Evolution.
MAN IN SEARCH OF HIS SOUL, DURING Fifty Thousand Years, and how he found it.
Price of each of the above, 15 cents, postage free, For sale by BANNER OF LIGHT FUBLISHING CO. We have received from Mr. Massey a supply of his inter-sting Lectures in pamphlet form. The following is a list o

THE PROOFS LIFE AFTER DEATH

A Twentieth Century Symposium.

A Compilation of Letters and Expressions from Distinguished Livins Scientists and Philosophers Throughout the World in Answer to the Question: 'Had is the Strongest and Best Resson Known to Man (Aside from Religious Doctrins) for Believing that Man's Soul Lives on After the Death of the Body!

COMPILED AND EDITED BY

ROBERT J. THOMPSON.

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

Extracts from some early reviews of "The Proofs of Li

"The execution seems to me admirable."—Rev. Minot J. Sarage.

An excellent book—of rare comfort for those recently betrayed."—I he Globe, Boston.

"A book of thought and of reemt exps lence as fascinative of the control of the cont "The execution seems to me admirable."- Rev. Minet

The A B C of **PALMISTRY**

BY HATHAWAY AND DUNBAR.

The Authors in their preface say:
"Our aim in presenting this little book to the public is to
supply the demand for an Elementary text book on Palmistry which shall be simple, practical, truthful and inexpen-*We have, therefore, arranged the book in a series of least which can be easily understood and which contain actical suggestions that have been tested by the authors

PARTIAL LIST OF CONTENTS. n L-The Types of Hands.

II.—The Thumb; The Nails; The Mounts

III.—Lines of the Hand.

IV.—The Marks.

V.—Love Affairs; Children; Journeys, etc.

VI.—Method of Reading a Hand.

Well illustrated and printed on heavy paper, in clear ype nd substantially bound in heavy paper covers Price 35 cents. Security Bound in cloth, 5c cents. Security Provade by BANNER OF LIGHT PUBLISHING CO.

LIFE OF Jesus of Nazareth.

By DEAN DUDLEY.

Having made an exhaustive study of the first (Ecumenical Council of Nices, it was but natural, Mr. Dudley says, that he should supplement that work with the life of the man concerning whom the Church Fathers dogmatized so much at their first great conclave. This work of Mr. Dudley is written in a hopeful spirit, from the standpoint of a pronounced free thinker, is free from many of the objectionable features that usually obtain with works of this kind. It is brief and to the point, and best of all, will compel the people who has combined in a few pages that which one much thall to find in the numerous volumes written upon the same subject. It is a variable static of every Spiritualist.

FERCE 25 CHETS.

PRIOR S5 CENTS.
For sale by BANNER OF LIGHT PUB. CO.

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE

n is paid to anonymous communications, of writer is indispenable as a guaranty

Banner of Wight.

BOSTON, SATURDAY, SEPTEMBER 5, 1903.

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

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

PUBLICATION OFFICE AND BOOKSTORE No. 204 Dartmouth Street, next door to Pierce Bullding, Copley Sq. WHOLESALE AND RETAIL AGENTS.

THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston, Mass.

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

TERMS OF SUBSCRIPTION IN ADVANCE
 Por Year
 \$2.00

 Six Months
 1.00

 Three Months
 50

 stage paid by publishers.

> Issued by BANNER OF LIGHT PUBLISHING COMPANY.

Mutter 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.
DISCOUNTS.

200 lines to be used in one year, 10 per cent:

500 lines to be used in one year, 25 per cent. 1000 lines to be used in one year, 40 per cent. 30 per cent. extra for special position. Special Notices forty cents per line, Minion,

Special sources forty coals you would not incording.

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

No extra charge for outs or double columns.

Width of column 27-16 inches.

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

The BANNER OF LIGHT cannot well undertake to wouch for the honesty of its many advertisers. Advertisements which appear fair and honerable upon their face are accepted, and honerable in the dishonest or improper persons on a single of the person of the p

Editorial Notes

THE CAMPS.

The camp season for 1903 is drawing rapidly to a close, and a review of the work accomplished at the several centres at which the Spiritualists of America have gathered is now in order. As a rule, the leading camps have been more, largely attended than in previous years. This is likewise true of many of the minor camps having only a local influence or reputation. A feeling of good will and brotherly kindness has been general at all camps, and the spirit of bitterness, rancor and enmity that has prevailed at some places in the past, has been conspicuous by its absence this year. Spiritualism has touched people's lives as well as influenced their intellects during the present season and the outcome has been progression along all lines of religious and reformatory effort. This era of good feeling is, we hope, an augury of a new day for Spiritualism, when its influence will be shown in concrete work on the part of its followers. This season people have sought instruction, as well as amusement at our several centres of spiritual work, and have thereby proved their devotion to the real principles of their religion. They realize that Spiritualism means more than the frequent re-telling of the story of Hydesville and listening to one rap or a thousand of them.

SIGNS OF PROMISE.

Practical work has been engaged in at nearly every camp, which shows a growing interest in humanitarian efforts of all kinds. At one point, it has taken the form of providing for the opening of the camp to th children of the large cities, sent out by the managers of the "Fresh Aid Fund" in search of health and pleasure for a brief period of two or three weeks. The workers at this camp (Clinton, Iowa) purpose having a goodly number of the tenement-house children sent to them for two months prior to the opening of the camp work, where, under the care of competent nurses and matrons, they can achealth, strength, and-let us hopeslight knowledge of Spiritualism. It is a good work, and it will redound to the credit of the camp that carries it forward. Another sign of promise is the interest everywhere manifested in the subject of co-operation as repented by the N. S. A. All camps that have stened the National Association a special place on their programs have suffered no loss by so doing, while the attendance on these days has been as large as the average at minding his own business that could well be other gatherings. The people have responded emulated by his Christian neighbors, when

nobly to the needs of the N. S. A., and have his private affairs are not interfered with. been most generous in their contributions to The atrocities in Bulgaria and Macedonia are This increase of interest in the cause of peration is especially pleasing, as it inco-operation is especially pleasing, as it in-dicates permanency for our N. S. A. and its work. It proves that our people now realize their strength, and purpose making a good use of it through union of thought, effort and

ANOTHER SIGN

of great promise is found in the increase in the demand for the works of Andrew Jackson Davis on the part of the reading public. It proves that they are seeking to find their way to the first principles of Spiritualism by go ing to the fountain head, rather than to any branch rivulet that may flow into the paren stream. With such reading as Dr. Davis books provides, people can acquaint themselves with the laws governing the production of the phenomena and be led to understand them when they do appear. Of course, these books have but little to do with the camps in themselves, yet when Davis is thoroughly read and understood, people can fully appre ciate the higher spiritual instruction given them at the camp, and make it a part of their daily lives. Were the works of Davis better known to our own people, there would be fewer wrecks on the shores of mediumship, and little or no trouble experienced fraud and charlatanry. Spiritualism would be sought for its pure spirituality and for its uplifting influence upon the hudian Our phenomena could be correctly interpreted and a proper place provided for their production. Very little would have been known of spirit communion, or the teachings of Spiritualism, had it not been for Andrew Jackson Davis. His explanatory philosophy preceded the presentation of the phenomena hence they could be rationally explained when they did appear. The bed rock of Spiritualism is its philosophy, while its phenomena are illustrations of fact, given in proof of the claims of the philosophy.

HOW TO PRESENT

our philosophy and phenomena aright is a serious problem to the thoughtful Spiritualist. The camps are centres of power and afford excellent opportunities for dignified, scholarly and inspiring work, when they are not too near together, and are made places of instruction, as the majority of them have been the present year. There is now a great danger of having too many camps in certain localities. One well sustained, influential, progressive camp is preferable in a state or community, than are a half dozen weak and unpopular little camps. The present tendency of separating the phenomenal and religious services at the camps is meeting with general favor on the part of the public. It certainly makes a distinction that is essential to a proper understanding of the principles of Spiritualism. Most camps this year larve had an intermis sion of thirty minutes or an hour between the sermon or lecture, and the phenomenal work of the mediums employed. Good results have obtained in every instance. It would be the same with local societies, were they to adopt the same rule. When they make their Sunday services religious in character, along scientific and practical lines, and present their phenomena at special or week evening meetings, our local societies will be much better sustained and our Cause as a whole much more highly respected than it is today camps have placed a most excellent object lesson before the Spiritualists of America in this respect, and it is to be hoped that they will profit by it.

A LITTLE SCABE

swept over our nation last week over the reported assassination of one of President Roosevelt's Consuls in Turkey. Prompt upon his instincts for warfare, President Roose velt ordered several warships to Beirut to de mand satisfaction for the supposed murder. It now transpires that the Consul who was reported assassinated is alive and well, that the report rested upon a shot fired by a fana tic that went unpleasantly near the American official. Of course the national honor should be upheld, and our President is sworn to protect and defend the Constitution of the United States, which document is supposed to guarantee life and liberty to all American citizens at home or abroad. But he love war rather than peace, and acting upon only a rumor, he sends warships into a foreign harhor in the time of peace. To many peace loving citizens, this action smacks of a desire on the part of the President to have a hand in the melee now going on in Macedonia. We believe in protecting American citizens where ever they may be, whenever their rights have been invaded through no fault of their own It is to be hoped that Turkey will promptly disayow this attempt upon the life of our Consul, and give our strenuous President no opportunity to glut his love for war. The United States should be so far advanced in the arts of civilization as to render it impossible for the dogs of war to be unleashed American soil. In fact, our nation's position as a "world power" is such an important one as to make it possible for our government to force all other nations to submit their differences to an International Court of Arbitration. War is a relic of a barbaric age, and has no place in the ethics of today.

THE TURK.

One of America's leading dailies is demanding the expulsion of the Turk from Europe He has been there since the fifteenth century, and he will not be displaced without a mighty struggle at arms. He may not be progressive in spirit, but he is certainly devoted to his re ligion, and will even defend it with his life, if need so require. Any attempt to remove him from Europe will be considered an attack upon his religion and will be resented accord ingly. It will rally every Mohammedan to his support, and the war for the removal of the Turk will be the bloodlest and cruelest ever known in the history of the world. We doubt much if Christian Europe can remove the Turk, if it tries ever so hard. We grant that the Turk is cruel and pitiless when aroused

The atrocities in Bulgaria and Macedonia are indeed horrible to contemplate, but the cause that led to their enactment is lost to sight to all who do not go to the root of things. It is now known that the missionaries from the Occident were responsible for the outbreak in Bulgaria, and it will be found that they are the ones whose conduct caused the outbreak against the Christians in Macedonia. It may not seem so now, but such will be found to be the case when the facts are duly analyzed and recorded.

THE MISSIONARIES

As a matter of fact all outbreaks against law and order, as related to Christians in the Orient, have been traced to the doors of the missionaries of the Occident, sent out by different sects to save (?) the souls of the socalled heathen. These missionaries have frequently been guilty of theft, extortion, and tyranny, to say nothing of misrepresentation, downright mendacity and impertinence They have repeatedly insulted the Orientals by their impudent references to their religion, and disgusted them by their pefarious schemes to gain money without working for it. They have goaded the natives into rebellion and armed resistance by their sneering references to the Oriental religions, especially to that of the followers of Mohammed. Looting, falsehood, villification and injustice are characteristic of nearly all of the missionaries to the Orient, sent out by the Christian Occident. It is no wonder that insurrection, assassination and murder result from such characteristics. If the missionaries were kept at home, and told to mind their own business there would be little or no trouble in the Orient. If the government of the United States were to tell the missionaries of the Christians to foreign lands, that they went abroad at their own risks, and could expect no aid from Washington in case of trouble, very few of them would take the trip. They go for the sake of cash, not for the love of God, nor for the conversion of the heathen. Keep the impertinent, mercenary, thieving missionaries away from the Orient, and the massaeres there will cease. Peace and good order will become everywhere apparent, and no one will have occasion to find fault.

THE NEGROES and their worshipers in the North will have no end of worry over the triumph of Col. Vardaman in his contest for the Governorship of Mississippi. The eloquent Colonel is one of the radicals of the South on the race question, and has the manly courage to state his convictions with the utmost frankness. As the Governor of the State, he promises faithfully to execute the laws, and to protect life and property of all citizens, regardless of color. More than this cannot be reasonably expected of him, and his critics have certainly gone out of their way to attack him. Northern people, white or black, have very little to say in criticism of the people of Mississippi in view of the recent mobbing of Booker T. Washington in Boston. That episode reveals the true character of the average negro. Washington is the foremost colored man in the point of ability on earth today and deserves the respect of all honorable people. The colored race has so long been babica by the whites who wanted its votes that it has come to feel that it is superior to honest labor, hence the assault upon Prof. Washington, whose offense seems to have been his advice to his people to engage in honest lawor. and stick to their tasks until they had proved their manhood. When the colored people of Mississippi live up to Prof. Washington's standard, they will never have a particle of trouble with their white neighbors.

DOES SPIRITUALISM SPIRITUALIZE

its followers? This is an ever recurring question, and the evidence is certainly quite evenly balanced when all the facts are impartially analyzed. It has made many men kinder in thought, word and deed to all with whom they come into contact, while others have not altered their lives in the slightest degree under the influence of their new religion. They continue to use liquors and tobacco habitually, and feel mortally grieved if reminded of their frailties in these directions. Others indulge in the free use of profanity even with greater gusto than ever before, seeming to feel that spirit communion gave them a free rein in blasphemy. Many Spiritualists feed their bodies upon the corpses of swine, and then wonder why their brains feel so dull, and their inspirations are so infrequent. Pork profaulty, whisky and tobacco may be spiritual agents, designed by an Infinite God to lead His children heavenward, but we venture to doubt it. They have so little spiritnality in them that it becomes a very difficult matter to find any of that desirable article in the people who habitually use them, even though they call themselves Spiritualists True Spiritualism induces its followers to purify their physical forms by means of a wholesome diet, plenty of clean water, and cleanliness of speech. No man can honestly claim to be spiritualized until his life shows the effect of his religion both in body and in mind. A pork fed, tobacco pickled, whisky soaked, and blasphemous body is the reflex of the mind controlling it, hence the mind is the place where the work of reform, should begin. When the mind is cleansed and properly controlled. Spiritualism can be said to have spiritualized the one whom it represents, but not until then.

LABOR DAY.

This is the week of so-called "Labor Day" exercises, and in hundreds of places in all sections of the land elaborate parades, numerous bands and fervid oratory will be given due attention by applauding thousands. Labor Day is a legal holiday in a majority of the States of the Union, and its observation has become quite general throughout the nation. Just what is gained by its annual observance is not made clear even to the laboring men themselves. Many of their speakers seek to can give them comfort in this sad hour, and 400,000 tons. In 1902 it inflame them against their employers, and fill through Spiritualism Alfred will heal their vessels. The largest their minds with discontent with regard for wounds and give them courage to go on, conditions that neither the laborer nor the bravely fighting life's battles for his sake and smallest in the Spanish.

capitalist can change, even though they work together. A complete change of the industrial system is their only remedy, but this fact is either ignored or purposely concealed by the labor orators. The "rights of labor" are harped upon and the value of the "Union," with its walking delegates, is loudly emphasized, until the question of justice suffers complete obfuscation in the minds of the tollers The tyranny of capital is no worse than the tyranny of labor, and it is no excuse for the latter to argue that it was inspired by the former. Two wrongs never yet made one right, and they never will. Let the laboring men organize for mutual aid, protection, culture and progression and they will win their just cause every time. Let them organize to bully, overawe, condemn and injure other bodies of men, be they capitalists or nonunionists, they deserve to fail as they have failed. We have no objection to Labor Day and its parades, speeches and fanfaronade, so long as no resort is made to falsehood and deception to lead the people into trouble. The whole labor question can and will be speedily settled when the people, acting for each other's good, retake to themselves their birthrights which their brethren, the Jacobs of the earth, purchased of them for the poor pottage of a dollar or two per day.

THE COMING CONVENTION

in Washington, D. C., is now attracting the attention of the Spiritualists of America. The importance of sustaining the National Association was never so manifest in all sections of the land as it is today. Through its aid the followers of Spiritualism have been accorded several signal victories, and are now in a position to make themselves felt as a people in the future as they never have before. The defence and maintenance of worthy mediums, missionary work, educational matters, the distribution of literature, the establishment of societies, the aiding of those already established, the work of the Lyceum are a few of the issues to be considered at the Convention in addition to the question of the election of officers. The Spiritualists of New England have long been loyal friends to the N. S. A., and this is the one year in which they can demonstrate their loyalty to their brethren in all sections of the Nation. by taking the largest excursion party to Washington that ever went there under the banner of Spiritualism. The West is also loyal to the N. S. A., and our brethren there should organize an excursion of equal numbers to meet their eastern friends in a united support of our great national organization. The New England party will be under the leadership of that veteran excursionist, J. B. Hatch, of Boston. Not less than one thousand persons should make up his party. We have the members here to make that figure the minimum one, and our people can afford the trip, if they only have the will to take it. Duty requires it of them because of their love for the cause of Spiritualism. Spiritualists of the East, write J. B. Hatch, 74 Sydney St., Boston, Mass., and engage passage with him to the Washington Couvention.

ALFRED WALLACE BOYCE. News has reached us from the pen of the stricken mother of the transition of this

bright boy to the higher life from his happy earth home in Malone, N. Y., some weeks Alfred was only nine years old, as ago. we measure time on earth, but was in possession of spiritual wisdom rarely attained by many who spend ten times as many years in control of their physical forms. Ever since the transition of his baby sister, Edna, a year or two since, Alfred had seemed to feel it to be incumbent upon him to fill her place and his own as well, in the minds of his parents. He sought to make them realize her spiritual nearness every day, and gently led them to invite her closer and closer into their lives. He knew intuitively his parents' grief, and became an angel of comfort to them in their hours of agony. Under this added stimulus, his own nature rapidly unfolded, and soon ripened for the harvest at the hands of the Great Reaper of life. He knew he was going to the spirit world, and it was as much a reality to him even in his days of health as was the objective world. He spoke of it calmly, and with a smile of content that was the wonder of all who knew him. Mature beings are said to be ripe for the change, but little Alfred crowded more into his nine years, than is experienced by the vast majority of mortals through long years on earth. He was an advanced soul, and only needed a brief experience on earth to perfect his higher selfhood. No words can mitigate the agony felt by his loving parents in their deep grief. We extend to them our heartfelt sympathy, knowing in part what they must feel. There is a continual questioning in the mind of every parent who is forced to give up a dearly loved child, as to why it should be. Resignation comes slowly, and is often deferred until the sufferers enter the spiritual kingdom. Tender babies in good health, having loving parents to guard them, are always happy beings, and mortals cannot help wondering why they should be taken away. Often they teach thousands of people deep heart lessons by their going, and not infrequently become the saints of the communities where they once lived. To some It is given to become helpers in the wide, wide world, through melting human hearts into a deep and lasting sympathy, presaging the coming of the religion of the brotherhood of the race, and its recognition on the part of humanity. Little Alfred Boyce had lived a noble life, and taught the principles of Spiritualism to all who came under the radiant infinence of his smile. From his home in the realm of the invisible, his loving soul is now sending forth a sweet and tender influence to bless the world with its gracious light. He made the world better by his pure and whole some life, and his parents may well feel honored by his having selected them to become his earthly guardians. Only Spiritualism through Spiritualism Alfred will heal their vessels. The largest increase was in

theirs. May God and the angels deal gently, lovingly and tenderly with all of the inmates of this stricken home, and give them the comfort they cannot find from sources mortal. Earth is all the richer for his having lived, and heaven is all the brighter for his having entered there."

"The soul that knows can safely rest, When doubt and fear are dispossessed."

"Only a step and Heaven we see— —The boundless realm of Eternity!" . . .

When the seeds were ready,
One by one through the earth they broke;
When the bud was ready,
I.o! the sun touched it and it awoke;
When the heart was ready,
Half a breath rent the veil it wore;
When the Seath was ready,

When the Soul was ready, Loving death opened a wider door."

Pen Flashes.

(Continued from Page 1.) "Human Nature," a phrenological journal

of Chicago, says:

"The most conclusive proof that there is a God to worship, is the fact that we have a faculty of Veneration.

"The most conclusive proof that the universe is planned on a principle of advancement is that we have a faculty of Hope.

"The most conclusive proof that there is a pereafter is the fact that we have a faculty of-Spirituality." .
Only two classes in any community deny

the science-the general principles of phrenology. These are those that are ignorant of it, or that themselves have badly shaped heads.

Alice Carey wrote the following lines. They, indicate not only womanliness, but moral bravery and a rich coloring of the monistic philosophy:

"I would not make the path I have trod More pleasant, or even more straight or wide;

Nor change my course the breadth of a hair This way or that to either side. My past is mine, and Ltake it all,-

Its weakness, its Iolly if you please; Nay, even my sins if you come to that, May have been my helps,—not drances."

Truth-what is it? is an old inquiry. It is the right adjustment of things-the inner light that guides aright,-the torch that half dazzling with brightness, leads the way to

Unselfish friendship is divine; but our best friends, remember, are not our flatterers. I have been often reproved for my optimism, upon looking too sunnily upon the world and all therein. Possibly life-the stream of life, with some whirling eddies, from my standpoint is too roseate; possibly I have too much faith in God, too much faith in my brother man, too much faith in the upward tendency of all things, all summed up in the phrase, "the larger hope." This puts my optimistic friends with myself in such good company as Tennyson-

"I falter when I firmly trod:
And, falling with my weight of cares
Upon the great world's altar-stairs,
That slope through darkness up to God.

"I stretch lame hands of faith, and grope, And gather dust and chaff, and call, To what I feel is Lord of all, And faintly trust the larger hope."

Beautiful thoughts, beautifully expressed! • • • ofi'

Church fairs where poor articles are sold at extravagant prices, where the people pay ten cents to get in, twenty-five cents to have their fortunes told, and ten cents to get out of the gambling enclosure, are among the ecclesiastical schemes to raise money to win souls to Christ, and the method of some Spiritualists who charge a ten-cent fee at the door to hear the good tidings of immortality, is a brush from the same 'tar-dip.' No more ten cent bars at doors where spirits impress and angels inspire!

'Xeusis traveled through all Greece exhib iting his magnificent paintings free. Upon being asked why, he replied, "My paintings are above all price." A gospel demonstrating a future existence and all afire with reform, is certainly worth more than ten cents.

"This is my birthday," exclaims the boy while watching the rising of his new kite. The spirit-the inmost soul has no birthdays. It was never born. The divine Ego, the absolute, conscious myself eternally was, is and eternally will be. Does some captious critic ask what I was about before my expression in mortal flesh? I don't know; neither do I know what I was about when two years old, but I was. Of this I am sure. Just at present I am tarrying in this weatherworn tenement, a sort of a half-way house between two eternities, but on the way back and upward to my "Father's house eternal in the heavens."

Prof. Edward Hull, secretary of that earned body, the Victoria Institute, London, writes me under date of July 25:-

"I have just returned from Ireland where saw the good King and his Queen helping to bring about peace and harmony among his subjects of all classes, with the happiest results. I was present at the meeting of the Senate of Dublin University, where an address was presented to their majesties, and very gracious reply returned. of King Edward's thought, like that of Russia's Czar, is for peace." Blessed is the ring of these words-"Peace!"-arbitration, peace, universal brotherhood!

The world's mercantile fleet includes at present 26,628 vessels, with a tonnage of 32,-400,000 tons. In 1902 it was increased by 537 wounds and give them courage to go on. French, Swedish and Japanese fleets, the

Children's Rook.

Leona and Gaylon Coy.

Here is one of our Banner bables, and one of our boys, little Leona Coy and Gaylon F. Coy. You never saw Gaylon's picture before, but you know him very well, for he often writes to you. He is seven years old now and can write first-rate. See how he holds little sister's hand. Doesn't he look as if he would protect her the very best he could?

Leona's picture was in the Banner when she was one year old, now she is three years and four/months old, and is a bright, happy liftle



Leona and Gaylon Coy.

girl. She can talk as well as any of you and very likely she will soon be writing you a letter. She and Gaylon, and the other Coy and Jenne children are now at Etna, Maine, Campmeeting. Perhaps we shall hear from them and all the children who are attending the meetings and Lyceum.

Do you remember the Hollister boy from South Deerfield, Mass., whose picture was in the paper over a year ago, and who wrote us such a good letter about King Phillip's chair? A few months ago he lost his mamm and we know his heart must ache, for it is very lonely to live here without those we love, even though we know the real part of them is living in what we call spirit life, and that they see us and care for us. We all send our love to Frank Hollister, and some of us may be able to write to him.

Frank Hollister, and some of us may be able to write to him.

We are all anxious to hear from Mrs. Soule again, but we shall have to be patient and just hope for her sake she will soon be strong. She is not yet able to write, and cannot even talk with her friends because it tires her so much. They tell us that she is getting better all the time, however, and we hope in a very little while she will be so well, she will forget how ill she has been.

Take down your atlas, children, and look at the map of New Hampshire. In about the middle of it is Lake Winnipesaukee; unless you have seen it you have no idea what a

you have seen it you have no idea what a beautiful body of water it is. It is dotted with little islands, and the coast all around it is made up of hills and valleys and small

it is made up of hills and valleys and small forests. Tiny summer cottages are nestled, some of them, right in the woods, and in the cleared spaces are farms with cows feeding on the hillsides.

A pretty bit of water empties into this lake, and it is called Alton Bay. On its coast the water curves into the land making a cozy corner that goes by the name of Little Loon Cove, and on the shores of this cove two families from Boston are spending their summer. One is in a cottage not five feet from

Cove, and on the shores of this cove two families from Boston are spending their summer. One is in a cottage not five feet from the water, and in that family are two boys (David and Merrill) eight and twelve years of age. The other has two tents pitched on the brow of the hill, and in the woods. In that family is a boy (Harold) of eleven.

Caneyou imagine living in tents? It would make you feel like a soldier or perhaps a very little like Robinson Crusse if you tried it. This boy of eleven could tell you a great deal about it, for he watched his father put up and furnish the tents.

The one in which they cooked and ate was the most interesting, for it was not one of the fancy store kind, with carpenter made cross beams, floors, etc., but there was just the canvas to start with. For poles, cross beams and stakes, Harold's father cut down small trees. For-rope he used twine and pieces of clothes line, and in no time he had a fine, large tent, with nice, clean ground for a floo?

To-make the tables, he cut four small trees and drove them about a foot and a half into the ground saved the tons off even each

and drove them about a foot and a half into the glound, sawed the tops off even each with the other and nailed boards around the ends and sides, and over the top. Cup-boards were made with more trees and dry goods boxes, and the most ingenious, though simple ward-robes you could imagine, all made from little trees, branches and a few nails.

mails.

The sleeping tent was like a comfortable bed-room with its solid floor, cot-beds and dresser. But it is ever so much nicer to sleep in, for you can hear the rustling of the leaves just over your head, and the wind whispering among the pines. Every once in a while a cone drops from a pine tree, and in the stillness of the night makes considerable noise rattling down. The water washes up on the shore, and you find yourself listening to it breathlessly and fancying that it is trying to bring you a message. Perhaps the to it breathlessly and fancying that it is trying to bring you a message? Perhaps the
rain comes, a few drops at first, then faster
and faster it patters down, striking the canvas not two feet from your face. It seems to
be trying so hard to get in to you that you
laugh aloud at its furious efforts. Then you
rendember the pretty old song, "Rain on the
Roof," and you try to make it fit your tent
roof:

"Every tinkle on the canvas has an echo in

my heart.
And a thousand dreamy fancies into busy being start:
And a thousand recollections weave their

bright hues into woof,

As I listen to the patter of the rain upon the roof."

Very early in the morning the blids begin to give sleepy little peeps, the loon sounds his peculiar call, the dog responds with a bark and dashes away from the tent door, frightening a little chip-munk that scrambles up a tree and scolds loudly in his funny chat-tering voice.

them in a circle several feet apart at the bottom and shoving them together at the top. Around these they fastened pieces of buriap in place of skins, and they had a "savagey" looking wigwam, with the poles sticking out at the top.

Each boy sharpened a hatchet for a tomahawk, asked for a blanket, and bidding good night to the "pale faces" they rolled themselves up and retired into the wigwam. The pale-faces expected the little braves would creep back into their own warm beds before morning, but they were mistaken.

They took turns watching for the enemy or or wild animais, and were not disappointed, for in the early evening a skunk tried to take possession of the wigwam in his desire to escape from the dog. Indeed, he was very successful, as the savages beat a hasty retreat. They formed an alliance with the pale-faces, who agreed with them that a battle-field occupied by a skunk was not worth fighting for.

The dog was called off, and the intruder hurried away to his own home, having wrought no real damage. So the three Indians slept very quietly in their wigwam all night, and did not arouse the camp until half-past five in the morning, when they raced over the grounds with the loudest whoops they could muster.

Attention is called to the announcement in another column of Mr. W. A. Noyes to Asthma sufferers.
We believe that it will be for the advantage of all persons so afflicted to write Mr.

The Gospel of Spirit Return Society.

The usual Sunday services of our society will not be resumed until October this season, when we trust our beloved pastor, Mrs. Minnie M. Soule, will be sufficiently recovered to again assume the leadership.

Irving F. Symonds, pres.

Special Notice.

If you intend to go to Washington to attend the N. S. A. Convention, join the personally conducted party leaving Boston. Write J. B. Hatch, 74 Sydney St., Boston, for particulars and cost covering all expense.

Miss Florence Morse.

Miss Florence Morse, the talented daughter of J. J. Morse, so long and well known to American Spiritualists, will shortly arrive in American Spiritualists, will shortly arrive in Boston, where she is open to receive calls for lectures in the city and surrounding towns, and also at points in Connecticut, New Hampshire, Vermont, Maine and Massachusetts. She is a fine inspirational speaker, and at the close of her lectures she gives excellent clairvoyant descriptions. She is willing to give specially reasonable terms to societies desiring her-services, and letters can be addressed to her care of this office.

Announcements.

Unity Camp, Saugus Centre, Alex Caird, M. D., pres. Services 11, 2 and 4. Sunday, Sept. 6, Mrs. Ida P. A. Whitlock and other good speakers. Test seance every Wednes-

good speakers. Test seance every Wednesday atternoon.

Dr. Geo. W. Carey of San Francisco will speak for the Providence Spiritual Society on Sandays Sept. 6th and 13th. After the 13th his address will be 337 Summer St., West Somerville, until Oct. 5th, when he intends to go to St. Louis to remain until the close of the Exposition next October.

The Sunshine Club, Mrs. Clara E. Strong, president, holds its public circles on Tuesday and I'riday evenings at 30 Huntington Ave., room 20?. A. M. Strong, sec.

The College of Fine Forces.

Dr. Rabbitt informs us that Mr. William Smith, a philanthrophist of Geneva, New York, is about to build a large institution of Higher Education on the beautiful banks of the Seneca Lake in Geneva, to consist of several buildings. One of these Dr. Babbitt expects to use as a Temple of Higher Science, for which he has waited so long, and from which he expects to send his important principles over the world much more effectively than he has been able to do heretofore. The buildings are in process of erection at this time. Hereafter Dr. Babbitt's address is to be Geneva, N. Y. For the present the beautiful California Diploma will be bestowed on graduates.

Mr. J. J. Morse.

Mr. J. J. Morse, the well known English author and lecturer, now on his way home across this country, on his missionary tour round the world, is arranging to lecture in Buffalo, N. Y., the last three Sundays in September. He has been engaged by the First Association of Washington, D. C., for the month of October, and will lecture for the First Association of Philadelphia, Pa., during March of next year. He will probably visit Columbus, O., Chicago, Toronto, Can., St. Louis, Mo., Boston, New York and Brooklyn. Mr. Morse has with him a splendid illustrated lecture on the "Rise and Progress of Modern Spiritualism in Great Britain," which should be seen and heard by every one of our societies in the United States. Our visitor wishes correspondence regarding engagements in the Eastern states for any months in which he may be disengaged, and is open to a limited number of Camp calls for 1904. All letters for Mr. Morse, care of this office, will reach him in due course of mail. Mr. J. J. Morse, the well known English .

Mediumship.

There is a class of persons, who rank them selves among Spiritualists, who make a constant practise of casting reproach and contumely on mediums and mediumship. They revile mediums personally or ridicule the communications. They assume to be too profound in science to listen to the incoherencies of mediumship. Lecturers on the subject supported by Spiritualists, use "medium" as

a term of reproach.

Now as a culmination, it is heralded in a pretentious book, as "The Great Psychological Orime!"

his peculiar call, the dog responds with a bark and dashes away from the tent door, frightening a little chip-munk that scrambles up a tree and scolds loudly in his funny chattering voice.

But the boys are almost forgotten. Merrill, Pavid and Harold scorned both cottage and tent; for they read in a book that "three and tent; for they read in a book that "three boys or more make an Indian band," and that gave fall directions for making an Indian tene.

They shouldered axes and hatchets and disappeared into the woods. Soon crashing sounds were heard, as the little trees fell, and the branches were chopped off, and the wood-he Indi/as returned each dragging a pole. They used six of these poles, setting

philosophy, was in mediumship. Without the facts furnished thereby, that philosophy would be a dream.

To thus ignore and degrade mediumship is to destroy the movement, which draws all its supporting facts therefrom.

Mediums should hold to this endowment as a priceless treasure, and seek to enter the highest sphere of thought and become en rapport with the noblest and best, and to transmit the thoughts so received, with force and purity.

and purity.

The Cause demands that they should do so; they owe it to tliemselves and Spiritualists should emphasize this necessity by a careful discrimination between the false and the true.

Hudson Tuttle, Editor-at-Large, N. S. A.

The Banner of Light.

What is the Banner of Light?

The Pioneer in the promulgation of the truth contained in Spiritualism.

What has it proclaimed?

A new revelation to humanity, whose farreaching purpose was fully known only to those of the world of spirits.

What has it been?

The mouthpiece of the spirit-world, affording a channel of communication with mortals and those who have entered the continued life.

What has it seen?

What has it seen?
Forty-five years of steadfast devotion to this truthful Cause and has witnessed an advance in knowledge and an increased illumination on the subject that has now put it in a position from which opposing influences cannot shake it.

What has Spiritualism finally become?
One of the world's accepted agencies for its salvation from error, and its progress toward the yet distant goal of perfection.
What will its editor still continue to do?
Pursue his chosen course without swerving or faltering, illuminated by spiritual light, upheld by the ministry of advanced minds, and aiming to serve the deepest needs of humanity.

Alonzo Danforth.

New York City Excursion. \$5.00 Round Trip.

THROUGH THE DEERFIELD VALLEY DOWN THE HUDSON RIVER OCT. 1ST. VIA THE BOSTON & MAINE RAILROAD.

Of all the beautiful trips which are yearly offered, the annual excursion via the Boston & Maine Railroad to New York City is fore

This trip is via the famous Hoosac Tunnel

This trip is via the famous Hoosac Tunnel Route through the Hoosac Mountains along the Deerfield Valley and the Berkshire Hills, through a grand portion of Eastern New York State to Albany, N. Y.

A royal welcome will be extended at Albany and special preparations have been made to entertain the visitors. From Albany, N. Y., the trip is via the steamer down the Hudson River. No painter can portray, neither can any description do justice to the scene which meets one's gaze, a succession of interesting places, historical landmarks, scenic landscapes, mountains, valleys, caves of interesting places, historical landmarks, scenic landscapes, mountains, valleys, caves and cliffs, palisades and forts, all are passed and then when one enters the sound, what a sight, strange and interesting, meets the gaze! The view of New York Harbor in the early morning is a scene impressive and interesting. Hundreds of craft, sailing yachts, row boats, tugs, fishing smacks and ocean liners are all playing their-lugsy part. The beautiful steamer docks at Desbrosses Street Fier and sight seeing in the City of New York commences. Go where you please, there are a hundred, yes, a thousand, points of interest in the metropolis,

of interest in the metropolis, Leaving New York the return trip to Bos-ton's via the Fall River Line and to Provi-dence and Worcester via the Providence Line

The rate is \$5.00 for the round trip from The rate is \$5.00 for the round trip from Boston, Worcester and Providence. The train leaves Boston at 8.55 a.m., October 1st, arriving in Albany, N. Y., at 3.40 p. m. You can take the night boat for New York City, which leaves at 8 p. m. down the Hudson and arrive in New York at 6 a. m., October 2, or you can stop one night in Albany, visit the interesting places in this city and take the day line boat to New York City, leaving Albany at 8 a. m., October 2, arriving in New York at 6 p. m. that night. You can leave New York October 2 or 3 via the Fall River

FIVE PICTURES FREE!

A Personal Request to our Readers

By complying with this request, you will be joining bands 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 sized circle, but we feel it our duty to bend every effort to constantly enlarge that circle, and we ask you as a personal fayor 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 heipful teachings, and we will send them a free sample copy of THE MAGAZINE

and who require its cheering and heipful teaching, and we will send them a free sample copy of THE MAGAZINE OF MYSTERIES. 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 entitles them to a place in the homes of the most 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 destre to present to our friends who will make this special effort for THE MAGAZINE OF MYSTERIES, these five pictures as a sourenir of one of the mile stones which we have narsed in spreading health, happipess and presperty to all makind.

Address. The Magazite of Mysiceles, 23 N. William St., New York, N. Y.

COULSON TURNBULL.

Author of Divine Language of Celestial Correspondences Semakanda: Threshold will carefully compute a dwile out nativities. Special advice on Children's Horscores. Satisfiction guaranteed in every case. Terms \$200 and up. Questions and brief torecast \$1.00. Filteen years experi are: the very best references.

O. TURNBULL Bex 961, Spekane. Wash. N.B. Send is cit. for "The Nativity" a valuable treatise with instruction on the horoscope; its mystic mesning, etc.

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

BLACKETAL DEFINES, and medical diagnosis, \$1.00. Tuesday, Thursday, Baurday, Il Edgewood St., Rozbury. 'Phone 1015-8 Rox Mondays, Wednesdays and Fridays from 10 A. M. to 4 P. M., BANNER OF LIGHT BLDG., 745 Dartmouth St., 'Phone Illi Back Bay. Sunday eve. meetings, BANNER OF LIGHT BLDG., 745 P.M., Ali

FOR SALE CHEAP. A fine health and business stand. Mineral water, bees truit, etc. Near the Whitney Electric Power Co. Write soon to DB. WIGHT, Swift Island, North Carolina.



Line for Boston, or if you desire to stop longer in New York, upon depositing your ticket with \$2.00 at the dock office of the Fall River Line, the limit will be extended

Fall River Line, the limit will be extended ten days.

'Consider this trip for \$5.00! A ride through the "Hoosac Mountains," the "Berkshire Hills" and the prettiest portion of "Eastern New York State," a sail down the "Hudson River" and an ocean trip back to Boston in a palatial steamer.

Round trip tickets will be on sale at 222 Washington St., Boston, and at Union Station Ticket Office.

Tickets will be on sale on and after September 23.

tember 23.

Madison Camp.

The annual Madison Campmeeting will begin its sessions at Lakewood, Hayden Lake, Madison, Malne, on Friday, September 4, and conclude its meetings on Sunday, September 13. It is fully expected that this session will be the largest in the history of this campmeeting; good speakers and music will be provided for all who attend, and a most interesting meeting is assured by virtue of the fact that the audiences will be instructed by Mr. Harrison D. Barrett, editor of the "Banner of Light," and president of the National Spiritualists' Association; Mrs. May S. Pepper, the celebrated test medium, of Providence, Rhode Island; Mrs. Carrie E. S. Twing, the well known speaker and delineator of Westfield, New York, and the Rev. Frederick A. Wiggin, pastor of the Boston Spiritual Temple. The music will be under the direction of the celebrated vocalist, well-known to all Spiritualist campmeeting partons, Mr. A. J. Maxham of Ludlow, Vermont. Excursion tickets will be sold from all points in Maine, for the Maine Central Italiroad, connecting with the Somerset Traction Company's electric line at Skowhegan. Boston parties will find this a most beautiful resort, both for a symposium of spiritual ideas as well as a place to enjoy a week's vacation. week's vacation.

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

Socialism has not come to tinker with the world, but to revolutionize the world; not to mend the old world, but to end the old world. —George D. Herron.

Three Epoch-Making Books,

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

Price, 25 cents each. "Mr. Brown has written three books this year, and all 700d."-Nauvilus. They will help you to self-mastery.
For sale by BANNER OF LIGHT PUBLISHING CO.

LONGLEY'S CHOICE COLLECTION OF BEAUTIFUL

Five volumes in one substantial cover. A grand hook 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 near 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 melodics 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. In cloth covers per doz. \$5.00, and in Five volumes in one substantial cover. A boards, 40 cents per copy. 60 cents in cloth covers. In cloth covers per doz. \$5.00, and in hoard covers \$5.50. Special prices made to societies or agents for large orders.

For Sale by Banner of Light Publishing Company.



E. A. BRACKETT Author o.

THE WORLD WE LIVE IN.

The well known author, E. A. Brackett, who some few years ago issued an attractive work entitled "Materialized Appartitions," has recently brought out through Banner of Light Publishing, Co. another volume with the above named title. The value of a book is often enhanced if we know something of the writer, and as a good-photograph read physiogramy, the frontispiece portrait phrenology read physiogramy, the frontispiece portrait represents the read of the author? Bit by rar, and that many of his experiments were made in company with Wm. H. Channing, inventor of the fire alarm. From the intensity of his nature, and the daring character of his thought. Mr. Brackett was led to carry experiments unuselly far in many remarkable directions. During these experiments, Kr. Brackett discovered the intimate relation between profound macroscoroming spirit life. This swiher chains practice over the profound that the contraction of mystic lone, and combines therewish a consideration of mystic lone, which lays measurable position position proving recent antiquity.

By Jier the meet remarkable portion of the volume is Type antiquity.

If the first room transpirable portion of the very little for the room transpirate without the room transpirate without the room transpirate with the room tr

DYSPEPSIA, INDIGESTION

We Can Positively Cure Any Case of Stomac Trouble Not Canad by Cancer, Do Not Take Our Word, TEST IT YOURSELF.



Do you suffer from indigestion, dyspepsis, or
stomach (rouble in any
form? If you do why
not let us cure you? We
do not mean help you
Dompout Table; or
come of the other paient "Dyspepsis Cures."
We will Positively
med Permanently
med

monials by the thousands of those we have cured of stomach trouble in all its forms and starts; but they would not be facts or proof to you-only words of thanks and praise. The only absolute proof is in the treatment itself. And believing that a practical test would be more convincing to sufferer than all the testimonials we could print and absolutely prove its great merita, we will send anyone dealving it a full two weeks' trial treatment absolutely free.

If you have stomach trouble and have failed to set relief, write us at once and learn by practical test what we can do for you. Address Dr. Peobles Institute of Health, Ltd 23 Main-Street, Battle Oreek, Mich.

OLD AND NEW PSYCHOLOGY.

BY W. J. COLVILLE,

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

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

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

As the author has received numberless inquiries from a laparts of the world as to where and how these lectures upparts of the world as to where and how these lectures upparts of the world as to where and how these lectures upparts of the world as to where and how these lectures upparts of the world as to where and how these lectures upparts of the world as to where and how these lectures upparts of the world as to where and how these lectures upparts of the world as the world as the decided and authoritative answer to all these kind and earnest questioners.

decided and authoritative answer to all these kind and earnest questioners.

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

CONTENTS.

CONTENTS.

What is Psychology? The True Basis of the Science.

Bational Psychology as presented by Aristotle and Sweda
bors, with Beflections thereon.

Relation of Psychology to Practical Education.

A Study of the Human Will.

Imagination: Has Practical Value.

Memory: Have We Two Memories
Instinct, Reason and Intuition.

Psychology and Psychnrgy,
Mental and Moral Healing in the Light of Certain New A
pects of Psychology.

The Power of Thought: How to Develop and Increase It
Concentration of Thought, and What it Can Accomplish.

And the Concentration of Thought, and what it Can Accomplish.

And New Psychology as Applied to Education and Moral

Evolution.

Telepathy and Transference of Thought, or Mental Telegraphy.

Mediumship, its Nature and Uses.

Habits, how Acquired and how Mastered; with some Or ments on Obsession and its Bennedy.

Beership and Prophecy.

Dreams and Visions.

The Bedienting Ghost and the Problem of the Hun an Double.

The Human Aura.

The Scientific Ghost and the Problem of the Hursus Double.
The Hursus Aura.
Heredity and Environment,
Astrology, Palmistry and Periodicity; their Bearing on Psychology.
Individuality vs. Eccentricity,
Price 51.60.
For sale by BANNER OF LIGHT PUBLISHING CO.

Wisdom of the Ages.

Automatically transcribed by

GEO. A. FULLER, M. D.

PRESS NOTICES.

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

As a purely literary production it is faultiess, while the

This volume will be read by students of the occult and Spiritualists generally with great interest. Philosophical Journal.

It is a mine of valuable reflections and suggestions The

A great book on great subjects. Wellmer's Magazine. Its transpirent truth in poe'ic setting, beauty of thought and loftluess of conception, rich imagery and pure Spiritual ty render it a book unique, faw insting and ma velous. There is no loftler work among the inspired treasures of the age. The Strumn, Toronto, Caneda.

The inspired Author of the book is held to be one Zertoulem, the Prophet of Tiaska ata, whose words and maxims are gathered into 50 essays of eleva ed and inspiring entortation. The book is bound most attractively and the letter press is admirable. Journal of Magneticm.

It is well worth perusal for its novel features, if a per does not accept any of the Spiritualistic doctrines cluded in its production and teachings. The ausforce. The style is apothegmatic; its teachings are beautiful; its philosophy grand. None can read this volume without sensing the sweetness and richness of its spirit. The Temple of Realth.

The styl- is crisp and trong, the spirit vigorous and uplifting. In it is expressed the laws by which the sou grows out of the un cal late the real. Tolede (Ohio) Blade

It will easily take its place among modern classics while its spiritual impress ranks it as a work of transcendental power. HARRISON D. BARRETT, Editor Banner of Light.

It is a work of hish order, and will be appreciated by all lovers of good literature. Ggo. DUTTON, A. B., M. D. author of E.lopathy, also works on Anatomy, Hygiene, etc.

I am immersed in the Wisdom of the Agea." It is a volume of assuring interest, of fascinating revelation, and revisiting rhythm. PAULAVENEL, author of many Essays and Poems of an Occult and Scientific nature.

Your book is rightly named. I have herein expressed money opinion, I read earfully every word and shall ind frequent occasion for going to it for what it centains— wisdom. Ray: A. Wisdom, lecturer and author of Cabes and Sphetes in Human Life."

I believe your book will have a large circulation. My copy I shall read from at my Sunday meetings. PROF. W F. PROF. anthor and lecturer.

A masterplece. I wish every one could read it. A. J. Your book is certainly a beautiful and crowning inspira-tion. Dr. F. S. Bienlow, one of Maine's well known Clairvoyants and Healers.

PRICE \$1.00.

BANNER OF LIGHT PUB. CO.

ECROES FROM MEMORY.

I turn from my garden of flowers, Of roses and violets rare, To welcome anew the dear ones I knew That dwell "just over there."

To dream of the days that are mine no more Of friendships of the long ago, No matter how fair the sunshine and air, I see them wherever I go.

My thoughts are borne on the wings of love To the scenes of other days, Where my heart and will with a joyous thrill, Roam through sunny ways,

In this beautiful land of sunshine and flowers, Where the earth is dewy and green, And the ocean's deep blue from my cottage

Is alight with a rippling sheen-

Where far down the vales a silvery stream, Winds like a thread of light, Towards the setting sun where gold and dun Mingle with colors bright.

My fancy can read from Memory's scroll, Fond scenes of love and cheer: Thro' the mist of years of hopes and fears Come the loved ones I revere.

From this sunny clime away from strife, In my flower-wreathed cottage bower, Are the forms of light that meet my sight In the spell of a dreamy hour.

There are hands and hearts outstretched to

Down the luminous path of Time Vith music sweet where two workls meet As the bells of Memory chime.

Bishop A. Beals. Occanside House, Summerland, Cal.

The Heart of Old Hickory.

William Dromgoole.

(Continued.)

"And who is Skinny?"
A flash of contempt shot from the small,

deep-set eyes,
"Say, cully," his words were slow and emphatic, "wher' wuz you raised? Don't you
know Skinny?" The Executive shook his head. "Is he

newsboy?" "He wuz—" the tatters were still a moment, only a twitch of the lips and a slight, choking movement of the throat told the boy was struggling with his emotions. Then the rough, frayed sleeve was drawn across the bundle of papers strapped across his breast, where a tear glistened upon the front page of the Evening Herald. "He wuz a newsboy—till yistiddy. We buried uv him yistiddy."

The momentary silence was broken only by the soft click of the clock telling the run of time. It was the Governor who spoke then.

The momentary silence was broken only by the soft click of the clock telling the run of time. It was the Governor who spoke then. "And this man whom the Banner abuses was Skinny's friend?"

"Yes. This here wuz Skinny's ronte. I took it yistiddy. Yer see Skinny didn't have no mammy an' no folks, an' no ment onter his bones,—that's why 'we all named him Skinny. He wuz jest b-o-n-e-s. An' ther' wuz nobody ter keep keer uv him when he wuz sick, an' he jest up an' died."

Without the window the snow fell softly, softly. The little brown bird hopped down from the great general's hat and sought shelter in the bronze bosom of his fluted vesture. Poor little snowbird!—the human waif which the newsboys had buried—for him the bronze bosom of Charity had offered no shelter from the storm. The tatters in velvet had forgotten the cold, and the presence before him, as he gazed into the dreamful warmth of the fire. He did not see the motion of the Governor's hand across his eyes, nor did he know how the great man was rehearsing the Banner's criticisms.

"He cannot hear a beggar's tale without

"He cannot hear a beggar's tale without growing chicken hearted and opening the prison doors to every red-handed murderer confined there who can put up a pretty

was soft-hearted: he knew it, and regretted it many times to the bronze general at the window. But this evening there was a kind of definnce about him; he was deter-mined to dare the old warrior-statesman, and Banner-and his

said he, "about this friend of

"Tell me,
Skinny's."

"The Gov'ner?"

"Was it the Governor?"

"Was it the Governor?"

"Say!" Oh, the scorn of those eyes! "Is ther' anybody else can pardon out convicts? In course 'twuz the Gov'ner. Skinny had a picture nv him, too. A great big un, and golly! but 'twuz pritty. Kep' it hanging over his cot what Nickerson, the p'liceman ez ain't wot no folks neither, like Skinny, let him set wot no folks neither, like soom down ter Black up in a corner o' his room down ter Black Bottori. Say, cully, does you know the

Yes; but go on with your story. Tell me "Yes; but go on with your sort;" and all about Skinny and—his friend!"
The tatters settled back into the purple cushions. The firelight played upon the little old face, and the heat drew the dampness from the worn clothes, enveloping the thin tle old face, and the heat drew the dampness from the worn clothes, enveloping the thin figure in a vapor that might have been a poetic dream-mist but for the ragged reality slowly thawing in the good warmth. The hundle of papers had been lifted from the sunken chest and placed carefully by on the crinson and olive rug, while the human bundle settled itself to tell the story of Skinny.

skinny.

"Me an' him wuz on the pris'n route," said he, "till yistiddy. Lenst I wuz there till yistiddy. Skinny tuk this route last year. He begged it fur me when he—come ter quit, because I ben't ez strong ez—Solermun, you know. Wa'n't he the strong un? Solermun or Merthuslem, I git mixed in them Bible fellers. But 'twiz when we wuz ter the pris'n route I larnt about Skinny's friend, the Gov'ner, you know. First ther' was ole Jack Nasby up an' got parelized, an' wa'n't no 'count ter nobody, let 'lone ter the State, 'A dead expense,' the ward'n said. He suffered orful, too, an' so'd his wife. An' one day Skinny said he wuz goin' ter write a pertition an' git all the 'fishuls ter sign it, an' git the Gov'ner ter pard'n ole Nasby out. They all signed it—one o' the convic's writ it, but they all told Skinny ez 'twuz no use, 'cause he wouldn't do it. An' one day, don't yer think when ole Nasby wuz layin' on the hospituh bunk with his dead side kivered over with a pris'n blankit, an' his wife a-cryin' becase the ward'n war 'bleeged ter lock her out, the Gov'ner hissel' walked in. An' what yer reckin he done? Cried! What yer think o' that, cully? Cried; an' lowed ez how few folks wuz so bad et somebody didn't keer fur 'em, an' then he called the man's wife hack, an' p'inted ter the half dead ole convic', an' told her ter fetch him home. Did! An' the nex' day if the Banner didn't tan him! Yer jest bet it did.

"An' ther' wux a feller ther been in twenty year, an' had seventy-nine more ahead uv him, An' one night when ther wa'n't nobody thinkin' uv it, he up an' got erligion. An' he an't no more en got it, en he wants ter gir away fum ther'. Prayed fur it constant; Lord, let me out! That's what be nd say, ex ha set on the spoke pilestin't spokes fur the Tennessee wagins; an' act, in a little time out! That's what be nd say, ex ha set on the spoke pilestin't spokes fur the Tennessee wagins; an' act, in a little time. "Me an' him wuz on the pris'n route," said

ter ery an' pray 'thout cheat'n' o' the State, yer know, so he jest cried an' prayed while he worked. The other pris'ners poked fun at him; an' tol' him if he got out they ud try erligion in theirn. Yorter seen him; he wus a good un. Spec' yer have heerd about him. Did yer heear 'bout the big fire that bruk out the pris'n las' November, did yer?"

The Governor nodded and the boy talked on.

The Governor nodded and the boy talked on.

"Well, that ther' convic' worked orful hard at that fire. He fetched thirteen men out on his back. They wux sufferted, yer know. He fetched the warden out, too, in his arms, An' one uv his arms wuz burnt that bad it had ter be cut off. An' the pris'n doctor said he breathed fire into his lungs or somethin'. An' the next day the Gov'ner pard'ned uv him out. I wuz ther' when the pard'n come. The warden's voice trint'led when he read it ter the feller laying bundled up on his iron bunk. An' when he heeard it he riz up in bed an' sez he, 'My prayers is answered tell the boys.' The warden bent over 'Im ez he dropped back an' shet his eyes, an' tried ter shake him up. 'What must I tell the Gov'ner?' sez he. 'Tell him, God bless him.' An' that wuz the las' word he ever did say topside o' this earth. Whatcher think o' that, cully? 'bout ez big ez the Banner's growl, wa'n't it?"

The Executive nodded again, while the lit-

cully? 'bout ex big ez the Banner's growi, wa'n't it?"

The Executive nodded again, while the little gossip of the slums talked on in his quaint, old way, of deeds the very angels must have wept to witness, so full were they of glorious humanity.

"But the best uv all wuz about ole Bemis," said he, rearranging his tatters so that the undried portion might be turned to the fire. "Did you ever heear about ole Bemis?"

Did he? Would he ever cease to hear about him, he wondered. Was there, could there be any excuse for him there? The evening Independent thought not. Yet he felt some curiosity to know how his "chickenhearted foolishness" had been received in the slums, so he motioned the boy to go on. Verily the tattered gossip had never had so rapt a listener.

"Ver see" suid he "Bemis waz a hanker:

slums, so he motioned the boy to go on. Verily the tattered gossip had never had so rapt a listener.

"Yer see," said he, "Bemis wuz a banker; a reg'lar rich man. He kilt a man,—kilt him dend, too,—an' yer see, cully, 'twas his own son-in-law. An' one cote went dead against him, an' they fetched it ter t'other, 'spreme or sperm, or somethin'. An' the Banner said he orter be hung, an' would be if the Gov'ner'd let him. But if he'd cry a little the Guv-ner'd set him on his feet again, when the cotes wuz done with him. But that cote said he naus' hang, too, an' they put him in jail; an' befo' they had the trial, the jailer looked fur a mob ter come an' take him out at night an' hang him. He set up late lookin' fur it. But stid uv a mob, the jailer heerd a little pitapat on the steps, an' a little rattle uv the door, an' when he opened uv it ther' wuz a little lame cripple girl standin' ther' leanin' on her crutches a-cryin', an' a-beggin' ter see her pappy. Truth, cully; cross my heart'' (and two small fingers drew the sign of the cross upon the little gossip's breast). "Atter that, folks begin ter feel sorry fur the ole banker, when the jailer'd tell about the little crutch ez sounded up'n down them jail halls all day. The pris'ners got ter know it, an' ter wait fur it, an' they named uv her 'crippled angul,' she wuz that white and pritty, with her blue eyes, an' hair like tumbled-up sanshine all round her face. When the pris'ners heerd the restle uv her little silk dress breshin' the banisters ez slie clomb upstairs, they ud say, 'ther's the little angul's wings.' An' they said the jail got more bled-up sänshine all round her face. When the pris'ners heerd the restle uv her little silk dress breshin' the banisters ez slie clomb upstairs, they ud say, 'ther's the little angul's wings.' An' they said the jail got more darker after the wings went by. An' when they had that ther' las' trial uv ole Bemis, lots o' meaness legked out ez had been done him, an' it showed tez the pris'ner wa'n't so mightily ter blame atter all. An' lots of folks wuz hopin' the ole man ud be plumb cleared. But the cote said he mus' hang, hang. Did; an' when it said so the angul fell over in her pappy's arms, an' her crutch rolled down an' lay aginst the judge's foot, an' he picked it up an' helt it in his han' all the time he wuz saying o' the death sentence.

'An' the Banner said that wuz enough fur chicken-heat!,—an' said ever'body' might look fur a pard'n nex' day. An' then whatcher reckin? What do yer reckin, cully? The nex' day down come a little yaller-hended gal ter the jail a-kerryin' uv a pard'n. Whatcherthink o' that? Was that chicken-heart? New, cully, that wuz grit. Skinny said so, An' Skinny said,—he wuz allus hangin' roun' the cap'tul.—an' he heerd the men talkin' bout it. An' they said the little gal come up ter see the Gov'ner, an' he wouldn't see her at first. But she got in at last, an' begged an' begged fur the old man bout ter hang.

"But the Gov'ner wouldn't lis'n, till all't once she turned ter him an' sez she, 'Have you got a chile?' An' his eyes filt up in a minute, an' sez he, 'One, at Mount Olivet.' That's the graveyard, yer know. Then he called his sec'ty man, an' whispered ter him. An' the man sez, 'Is it wise?' An' the Gov'ner stood up gran' like, an' sez he, 'Hit's right; an' that's enough.' Wa'n't that bully, though? Wa'n't it? Say, cully, whatcher think o' that? An' whatcher lookin' at out the winder?"

The shadows held the tall warrior in a dasky mantle. Was it fancy, or did old

the winder?"
The shadows held the tall warrior in a dusky mantle. Was it fancy, or did old Hickory indeed lift his cocked hat a trifle higher. Hickory indeed lift his cocked hat a trifle higher? Old bronze hero, did he, too, hear that click of a child's crutch echoing down the dismal corridors of the grim old State House, as the little misshapen feet sped upon their last hope? And in his dreams did he, too, hear, the Executive wondered, the cry of a little child begging life of him who alone held it? Did he hear the wind, those long December nights, monning over Olivet with the sob of a dead babe in its breath? Did he understand the human, as well as the heroic, old warrior-statesman whose immortality was writ in bronze?

(To be concluded.)

(To be concluded.)

Questions and Answers.

W. J Colville.

Question by Judge Budd, Clearwater, Wis. Question.—Is the apparent antagonism of the platform workers in our ranks, with the physical and test mediums, either or both justifiable, from a point of view looking to the most ample dissemination of the knowledge of the basic truths of Spiritualism, i. e., the knowledge by demonstration of the survival by the spirit of the shock of physical dissolution, otherwise called death, and the possibility of spirit decarnate coming with spirit incarnate, to the complete satisfaction of the physical senses?

Judge Budd.

wherever discord is to be found, because selfish persons are so contracted in outlook that they never think of the needs of others

than themselves.

A flourishing society must be broad enough to endeavor to meet the needs of all classes in a community and to that end a federation of workers is necessary. A Sunday morning service which should include an ethical discourse does not preclude an afternoon session in the same hall for another sort of meeting, nor is there any reason why there should not be evenings in every week devoted to practical psychical research. practical psychical research.
Unity but not uniformity is the need of the

Unity but not uniformity is the need of the hour. A building can be continually utilized for various important instructive and interesting purposes and to meet all sorts of legitimate requirements a capable corps of harmonious workers will be needed. Wherever there is system, good management and freedom from jealousy, things will go well, but wherever envy is suggested work is sure to languish.

Speaking broadly, there are no higher and no lower aspects of ministration, because the law of adaptation is seen to work in the employment of divers means toward securing a common end. One phase of Spiritualism is no more valuable than another because what reaches one fails to convince another. There is a line of demarkation to be drawn between what is genuine and what is fraudulent, but the cry of fraud is often too loudly raised. Much phenomena are ambiguous and difficult to define but not necessarily fraudulent because obsence in some of their aspects. The strictly dispassionate scientific attitude of inquiry should always be steadfastly maintained, but the first principle of equity is violated when prejudice prejudges a situation. Certain it is that every phase of ployment of divers means toward securing

ation. Certain it is that every phase of mental and spiritual phenomena challenges close scrutiny with the end in view of discovering from what source a phenomenon emanates and what is the purport thereof, but patient observation and diligent research but patient observation and diligent research never include unkind suspicions of anyone. Often the best possible phenomena are forthcoming in private places and often spontaneous mediumship is the most convincing of all; at other times a test or evidence given in a public assembly is equally convincing. All methods have some value and none should be estractized. be ostracized.

Lake Pleasant, Mass.

Tuesday, August 18 the morning meeting opened with a song service. Mrs. Guilford, pianist, Mr. J. Clegg Wright gave another of his educational lessons, listened to by a large and attentive audience. Tuesday, 2 p. m., Mrs. Carrie E. S. Twing gave her second lecture—subject, "I will not leave you confortless." Her portrayal of mother-love was beautiful. Her picture of Heaven was comforting. She paid a glowing tribute to Lake Pleasant and urged everyone to aid financially that the very best talent that can be found may be obtained. "There is a spirit of harmony here. You have the best management to carry on the work that can be had." She quoted the last words that Mr. Courlis said to her when she met him leave york,—"I shall surely see you at Lake Pleasant."

We were sorry that Mrs. Twing could not We were sorry that Mrs. Iwing cound not remain with us longer. She leaves many friends here and has had many calls since she went away. "Ichabod" is quite correct in his communications and every test given

in his communications and every test given was satisfactory and pleasing.

Wednesday afternoon, August 19, lecture and invocation by J. Clegg Wright. The Schubert Quartet sang "O to be over Yonder," "Angels of Light" and other selections to the gratification of a large nudience. Mr. Wright's lectures or lessons are scholarly and instructive. and instructive.

and instructive.

Wednesday evening a conference meeting was held in Association Hall—subject "Why I am a Believer in Spiritualism," discussed by Mrs. Fletcher and Dr. Adeline Wildes, Mrs. Wilkinson and Dr. Thrall of Hartford, Conn., Mrs. Cumpton, Mrs. Lincoln, Mrs. Allen, Mrs. Hall and Mrs. Guilford and Miss Pfeming. Allen, Mrs. Hall and Mrs. Guilford and Miss Pfeming. Wednesday morning the Children's Lyceum

of Lake Pleasant met at the Temple at 9:30 of Lake Pleasant met at the Temple at 9:30. There was a good attendance and much interest manifested by the audience. The subject for the school was "Spirit," and it was well defined by the scholars and leaders. There were seventy-two in the banner march. well defined by the scholars and leaders. There were seventy-two in the banner march. Forty of the number were scholars, and Conductor Kimball introduced two beautiful babies as the youngest members, and little darlings they were. After the march the following children assisted in the entertainment: Mrs. Guilford of Waltham, pianist; Mabel Phinney, Elbert Damon, cornet solos; recitations Ray Boyden, Viola Phinney, Sybil Coop, Ruth Lyons, Merriam Rising, Arthur Witherel, Mabel Murphy, Ada Risnig; Elsie Witherel, plano solo. Mr. and Mrs. Wheeler brought greetings from the Onset Lyceum. Mrs. Tillie Reynolds brought greetings from the Lily Dale Lyceum. The Lake Pleasant Lyceum sends greetings to every Lyceum assembled. Mr. George Cleavland sang "Never Forget the Dear Ones." Mrs. Willis, Mrs. Struly, Mrs. Belcher, Mrs. Wheeler, remarks.

edge of the basic truths of Spiritalism, i. e., the knowledge by demonstration of the survival by the spirit of the shock of physical dissolution, otherwise called death, and the possibility of spirit decarnate coming with spirit incarnate, to the complete satisfaction of the physical senses?

Judge Budd.

Clearwater, Wis.

Answer.—There can never be profit in antagonism of any sort, and such is only manifested by people who are ignorant of the true principles of spiritual co-operation. There can be no just cause for antagonism among workers in a common cause who are called to occupy different stations in a wide domain of active effort. Various manifestations of spirit power are necessary to reach divers types of mind and minister to differing necessifies.

A successful society could be built up anywhere if arrangements were made for a proper presentation of varying phases of useful ministry. Sometimes, though not always, it is desirable to present more than one kind of work at a single meeting and when such is the case, intelligent workers can goodnaturedly share a platform. Often, however, private messages and communication of other than general interest can be given most satisfaction of the physical decardate coming with spirit incarnate, to the complete satisfaction of the physical senses?

Judge Budd.

Clearwater, Wis.

Answer.—There can never be profit in antagonism of any sort, and such is only read that our spirit power are necessary to reach divers types of mind and minister to differing a proper presentation of varying phases of useful ministry. Sometimes, though not always, it is desirable to present more than one kind of work at a single meeting and when such is the case, intelligent workers can goodnaturedly share a platform. Often, however, private messages and communication of other than general interest can be given most satisfaction of the proper give you assurance of the proper give you assurance

cal phenomena can often occur only in a select circle where such conditions are provided as are usually unobtainable in the presence of large, miscellaneous audiences.

Because there is need for discrimination as to the when and where of introducing certain phenomena does not imply that one class of workers should ever be other than on terms of perfect friendship with all other classes.

It is impossible to decide offhand what conditions are best for certain developments of psychic power nor can it be abruptly determined what measures are lavariably best to adopt for presenting the central claims of Spiritualism to popular attention.

Apparent antagonisms are to be regretted in so far as they militate against the progress of a movement, the main object of which is to enlighten the public concerning immortality, but dissensions creep in wherever there is undue self-conceit or aggressive narrowmindedness.

Selfishness is the ancient cause of disunion wherever discord is to be found, because for the proposed of the present are so contracted in outlook.

Apulation and Mrs. Budington. Mr. Wright is a school, a training ground for thought. During the time we have been talking to you we have taken you over the ground of Psychology and other sciences. You are living in a beautiful time. There is more study for man now than there has been in the last forty years that have passed."

Friday afternoon Mr. J. Clegg Wright gave his last lecture at the Temple. Every lecture has been well attended and listened to with marked attention. He has given us much inspire the next convocation we shall be so fortunate as to listen to him again. Mr. Wright had with him this afternoon Prot. October 10 of the protection of the protection

Friday evening the Masquerade Ball at the Auditorium was well attended. The young people are much in evidence here and are enjoying themselves immensely. The fol-lowing names represented different charac-ters at the ball, and the representation was

perfect:
George Washington, George Cleavland;
Lady Washington, Edith Kelcey; Spanish
girl, Gertrude Stockwell; colored fady, Mrs.
Atwood; colored gent, Mr. Charles Kellogg;
colored manmy, Mr. Haskell Baxter; Japancolored manmy, Mr. Haskell Baxter; Japangse girl, Gladys Atwood; goddess of liberty, Hulda Anderson; national flower,
India Barnard; Colonial dame, Florence
Nichols; Colonial dame, Miss Holcombe;
golden rod, Rachel Cook; gipsy queen, Margaret Irene Bresnan; night, Mamie Sullivan;
morning, Julia Bresnan; Swiss maiden,
Lizzie Murdock; Japanese girl, Lillian
Cleveland; Jockey, Emma Lobernz; Grecian costume, Bessie Dyson; white and diamonds, Mrs. Lyons; purity, Miss Lyons;
apple woman, Mrs. Boydon; flower girl,
Edith Bennett; Indian chief, Mr. Peffele;
tiger lily, Effie Newcomb; domino, Ethel
Freelander; clown, Frank Donovan; student, Eva Allen; jolly tar, Bessie Stenard;
paper doll, Elanor Cook.
Stratton's Operatic Orchestra furnished the

paper doll, Elanor Cook. Stratton's Operatic Orchestra furnished the

music. Refreshments and ice cream furnished by James McMannus.

The Southern Jubilee Singers have been giving concerts at the Auditorium in the grove. They are fine singers.

grove. They are fine singers.

Saturday afternoon, August 22, was conference. Mrs. Waterhouse presided. Mrs. Wheeler of Waltham made appropriate remarks. Mr. Dickson recited a beautiful poem by Charles Clark. He spoke highly of the Shakers and the grand work they are doing. He pictured a future of harmony for the time that is to come. Mrs. May Pepper said: "I believe if we Spiritualists were half as true to our ism as the church members are to their religion, we should have the banner of Spiritualism floating over the whole world." Mrs. Belcher followed: "If we tried to build instead of tearing down we should see a much better condition of things." Test seance followed. All communications were recognized. nunications were recognized.

things." Test seance followed. All communications were recognized.

Sunday morning, August 23 a large audicace gathered at the Temple. Mrs. May 8. Pepper lectured and gave many remarkable tests. Judge Dailey presided over the meeting. He urged the friends to join the New England Spiritualists' Association, to become members, to help financially in this work, that they may meet all expenses, also have a reserve fund. Mrs. Pepper opened the service by reading a poem entitled "I Can See Things Better Now." She said: "You can travel the world over and you will find every religion has been touched by angels." She paid a fine tribute to John Wesley.

At 2 p. m. a very large audience gathered in the Temple to listen to the lecture by Mrs. Pepper, who gave a grand lecture on "The Resurrection of the Soul." "You have not been resurrected enough yet to treat the red man as he should be treated. The mighty West has only a fragment of those men whom you have driven out. The great gift of the soul is the gift of knowledge." Mrs. Pepper is doing fine work here.

Sunday evening conference at Association Hall and mediums' meeting. Mediums pres-

Sunday evening conference at Association Hall and mediums' meeting. Mediums pres-ent were: Mrs. May Pepper, Mrs. Hattie ent were: Mrs. May Pepper, Mrs. Hattle Mason and Mrs. Tillie Reynolds, She said: "Speak kindly, look for good deeds, love one another." Tests followed her remarks. one another." Tests followed her remarks. Mr. Leltoy Thompson addressed the audience. He recited a poem entitled, "Send the Sun-shine." Mrs. Alice Waterhouse, Mrs. Lincoln and others addressed the meeting. Budington presided; Mrs. Guilford

H. A. Budington presided; Mrs. Guilford, organist.

Monday afternoon, August 24, lecture in the Temple by LeRoy Thompson. Mr. Thompson is a young man of great merit, and a large audience greeted him with enthusiasm. Mr. Thompson gaye tests at the conclusion of the lecture.

Monday evening was conference at the Temple. Meeting opened with a song service led by Mr. H. A. Budington. Miss Jennie Rhind, the well-known medium, first addressed the meeting. Mrs. Mason took for

vice led by Mr. H. A. Budington. Miss Jennie Rhind, the well-known medium, first addressed the meeting. Mrs. Mason took for her subject "Except Ye Become as Little Children." Mrs. Barnard spoke on the Morris Pratt Institute. Mrs. Stuley directed the thought to the "inner haven of peace." Mrs. Wheeler Brown, the musical medium, played classical music. As she knows nothing of music in her natural state, it proves to us the harmony of the upper sphere. Mrs. Tillie Reynolds made remarks and gave tests. Mr. Waite said "Why do the churches condemn us when they preach the immortality of the soul? That is just what Spiritualism teaches." Mr. Staples said he believed in the religion of humanity. Mrs. May Pepper related a little story regarding spirit control. She said to the mothers, "If your little darling has gone home, don't mourn. Go seek some other little ones that have not the comforts of life and care for them and make them warm and happy." Mrs. E. Lincoln's "Pat McCarty" was, as usual, full of wit and humor.

Tuesday afternoon, at the Temple, lecture by Mrs. Cillie Reynolds. Wrs. Reynolds. Pref.

happy." Mrs. F. Lincoln's "Pat McCarty" was, as usual, full of wit and humor.
Tuesday afternoon, at the Temple, lecture by Mrs. Tillie Reynolds. Mrs. Reynolds prefaced her lecture by reading the poem entitled "Thus Saith the Lord," followed by a soulful invocation. Judge Dailey welcomed Mrs. Reynolds. She said: "A long time ago a man said 'Go into the world and preach the gospel to all people." The work is being done to lead us out of darkness into the light. Sending spirits out of this world by capital punishment does more harm that good, as those who have gone that way are vindictive and will influence others to do the same thing they were sent out of the world for doing." She spoke very interestingly of her missionary work in the West and of mediums as healers and said that it is nothing new, "as Christ healed all manner of disease by laying on of hands and only by the touch of the garment. If we could all follow the Christ principle we should pake the world brighter and we should be truer to our angel friends and to our Spiritualism. We make our own heaven or the opposite. Live so that when the Angel of Death calls it will be said, 'Well done, thou good and faithful servant.'"

Tuesday evening the Schubert Quartet gave a fine concert at the Temple for the benefit of the Association. The first number on the program was a selection by the quartet. Mr. Bert Blinn recited "The Dandy Fifth." Solo, by Mrs. Lyons, Miss Jennie Harvey, pianist; setch by Miss Dudley. The quartet sang "Hlawatha" by

request. Recitation by Miss Mensing. Every plece was heartly encored. All the ladies were prettily costumed.

Mr. and Mrs. E. W. Sprague.

To the Editor of the Banner of Light;
A long neglected duty that we owe those noble and capable workers, Mr. and Mrs. E.
W. Sprague, at last protests against the delay caused by the press of many and oner-

ous duties.

In February last, on the visit of the missionaries named, such effective work was done that we would like right here to insert a comment of the press, in a clipping from The Jackson Morning Patriot:

done that we would like right here to insert a comment of the press, in a clipping from The Jackson Morning Patriot:

On Sunday morning at Odd Fellows' Hall, the speaker, Rev. E. W. Sprague, discussed organization, in the past decade, the work the National Spiritual Association had accomplished and its efforts to get at the truth in every field of thought. "Theosophy," he said, among other statements, "was originally organized, in the United States, for the purpose of studying Oriental Spiritualism.

"Its original application for a charter was drawn up and signed in the home of Henry Newton and I have a copy of it. The intention of Mrs. Newton was to have placed the original document in the keeping of the National Spiritual Association."

Comparing the teachings of the society as promulgated, he said: "It differs from the teaching of Spiritualism in that W. L. Judge has asserted that "there is absolutely nothing in heredity." What do you think of that, you mothers, before me who have seen the birth marks upon your children! The stature they have inherited, the criminal tendencies traceable to conditions of mind, prior to their advent into this physical environment? Theosophy has said also that Spiritualism was brought to the world by wisdom spirits, who came in the guise of North American Indians, using their astral shells' (whatever they may be) to introduce the phenomena here, but the world was not ready for it.

"Is it not ready for it, dear friends, with the silver crown of many years upon your heads?" He said, addressing two ladies, octerenarians, who sat near each other, and turning to one of them, "Are you not ready for the knowledge that your husband who has gone before you to the higher life will be recognized by you in the life beyond? That you will not have to wait many cycles, and through successive reincarnations, ere you shall see and know them and enjoy their presence, but only until the fleeting sands of life, so nearly exhausted now, have run out? And you," turning to the other one, "you, who k that she could stay with you so brief a time, are you not ready to know that her life has blossomed into a fair and radiant womanhood, and that she smoothes your brow, and whispers, 'Mother, I am waiting to receive you. I am even now able to see and love and confort you?" The quivering, but assenting lips of both of these ladies who were strangers to the speaker attested the fact that his revelation was true, in every detail. Sunday evening a large audience gave Sunday evening a large audience gave throughout the lengthy discourse the closest

Stinday evening a large audience gave throughout the lengthy discourse the closest attention.

"I am going to talk about the spiritual faculty. Every faculty that you possess is a spiritual faculty. What objection have you, my Catholic, my Protestant friend, to investigating Spiritualism and learning about these spiritual faculties? Prejudice! Prejudice! Only prejudice. The Bible relates many instances of materialization. Do you believe they are true? If you believe them we say that you are Spiritualists—Christian Spiritualists. Do you disbelieve them? Then you are infidels. Take whichever horn of the dilemma you choose. The Bible is full from lid to lid of accounts of dark scances; all nature holds dark scances, in all the preparatory stages of life. My farmer friend, you plant the medium, the kernel of corn in darkness ere you can produce a corncorn in darkness ere you can produce a cornstalk. You cannot hold objections to dark seances always then, and be scientific and philosophical.

"Spiritualism says that man has developed

these spiritual faculties from a lower plane of development to a higher, through evolu-tion. Christianity has taught man through its theological avenues that man has fallen

from a higher estate to a lower plane.
"Evolution is the story of science, and Spiritualism has always emphasized and taught it.

The speaker then called for a "skeptic" to arise and he would read for him. After a long delay a gentleman arose. The audience would naturally conclude that skeptics were scarce in that congregation of several hundred souls, or else were reluctant to receive proofs. They were certainly much interested for profound silence filled the house while the messages were given, which were all acknowledged.

J. M. W.

About two weeks after this meeting a lady called upon the writer of this article and

called upon the writer of this article and related an affecting story connected with a description and message given at that time by Mr. Sprague. The lady was not a Spiritualist and she said in effect:

"My sister was at the meeting two weeks ago and the gentleman (Mr. Spragse) told her that a young lady, giving her description and first name, who was not a relative of hers, but that she often saw her (the spirit's) mother and she wanted my sister to convey the message to her mother: 'I died a long way from home and mother, buttell my mother that I was as pure when I died as I was the day I left her side; and I want you to be sure and tell her that they were mistaken about the cause of my death.'

"My sister understood, for she and all of ms had entertained some suspicions, as the

as had entertained some suspicions, as the lady where the girl was stopping at the time of her death—we had received the information from a good and reliable source—was a woman of lax morals and conduct.

of her death—we had received the information from a good and reliable source—was a woman of lax morals and conduct.

"It is smillcient to tell you, Mrs. W., that we no longer harbor any suspicions concerning that poor girl. She must have given the message herself to Mr. Sprague, for we had never said anything—never! It was wonderful—wonderful!" she concluded.

During the meetings held in our city (Jackson) by the Spragues, the audience was good, and the work was exceptionally fine, especially the last creaing when the theme was "Light." Robt. Ingersoll, never in his best efforts, made a more powerful and effective appeal to the reason; never shattered the gods of fetichism and bigotry with more powerful blows. Wit, logic, all the weapons that the fertile and richly endowed brain and intellect wields to overthrow error and place truth upon the throne, where the false gods have erstwhile reigned, were never used more ingeniously by the greatest of all orators in that field than they were by the worthy N. S. A. missionary that evening. Many were heard to exclaim:

"I could have listened another hour without becoming wearied in the least."

The tests given by Mrs. Sprague were prompty and fully recognized and her modest and engaging presence, added not a little to her success with the audience.

Mr. and Mrs. Sprague will ever hold a warm place in the hearts and memories of the Spiritualist society and the people of Jackson and their presence will ever be heralded by a warm welcome.

Julia M. Walton.

Transitions.

During the past winter and spring many of the old campers of Lake Pleasant have passed to the higher life, and again in the summer months we have been visited by the "Strange Presence" and two of our most helpful friends have joined those "gone before." The first was Ira Moore Courlis, vice president, lecturer, medium, the second was Fred Haslam, manufacturer, ex-treasurer, councillor and friend; both of Brooklyn, N. Y.

For years Mr. Haslam has been closely identified with the interests of New England

urer, councillor and friend; both of Brooklyn, N. Y.

For years Mr. Haslam has been closely
identified with the interests of New England
Spiritualists' Campmeeting Association. In
1887, when the grounds were purchased of
the Fitchburg Railroad Company, Mr. Haslam was one of the first to volunteer to raise
the money, and again in 1895 when bonds
were issued by the Association, Mr. Haslam's subscription was at the head of the
list. On severing his connection, as treasurer, his last act while in office was to donate
to the Association the bonds, amounting to
\$200.00, which he had purchased.

When the news came that he had passed
to the higher life at ten o'clock Thursday
night, Aug. 20, a general expression of sorrow was manifest everywhere, sorrow not for
him, but for ourselves, for we have lost a
good camper, a genial friend, an earnest
supporter, a true man; sorrow for his wife
and children, for they will miss the loving
presence of an excellent husband and affectionate father.

The funeral was held in the Temple Saturday. Aug. 22. The services opened with a

The funeral was held in the Temple Satur-The funeral was held in the Temple Saturday, Aug. 22. The services opened with a duet by Mrs. Adele Williams and Miss Mabel Kelsey, followed with prayer and address by Judge Dailey. After a solo by George Cleavland, Mr. J. Clegg Wright spoke and was followed by a duet by Mrs. Williams and Miss Kelsey and an address by the writer.

All three speakers paid high tribute to Mr. An three speakers paid might thought to Mr.
Haslam and expressed the feeling of the
camp in tendering their sympathy to the relatives. The body was interred at Montague.
Mr. Haslam leaves a wife and son, who
are now at the lake, and a daughter in
Brooklyn.

Albert P. Blinn.

Destiny.

"This world was once a fluid haze of light,
Till toward the centre set the starry tides,
'And eddled into suns, that wheeling cast
The planets; then the monster, then the
man."

man."

—Princess.

Time is our greatest mystery. Like the two-headed Janus he looks forward and back, but ever presses onward bearing us through unknown fields of pleasure and dreaded deserts of pain. Every revolving season, every rising sun, indeed, every chime of the clock bears us onward toward our destiny. All things have a use and an end in the great scheme of Nature. All things have a destiny. It is the destiny of the acorn to enrich the squirrel's store. It is the destiny of the pink to adorn the bridal gown. Our neighbor's son is destined to become a banker, a clergyman, or a thief. The destiny of whole nations and races often hangs on a single event. Had the battle of Marathon been won by the Persians the entire history of Europe would have been changed. Had Christ been born five centuries earlier, before Paganism began to decline, Christianity would never have been established, and the religion of Europe and America would have been entirely different. So it is with individuals. How often a chance meeting, a new acquaintance, a look, or a word determines our whole career.

Among all nations from the earliest times events both natural and human were believed to be brought about by an external, intellectual divinity. Even in cultivated Rome Aurora brushed aside the curtains of the dawn for Apollo to draw the sun across the sky; Ceres cared for the grains; Aesculapius guarded the health of mortals; Mars presided over battles; and Venus assisted lovers. Only a few centuries ago Christendom universally believed in an external God, which presided over events and determined our destiny. But in this age of thought and discussion everything in heaven above, or earth beneath, is required to show its credentials before we accept—it as final. What, then, is the foundation of the old belief in destiny?

What is the real nature of so-called Destiny? In giving our answer to this question, let us yiew it in the light of modern thought and

what is the real nature of so-caned Destiny?

In giving our answer to this question, let us view it in the light of modern thought and selentific research, and in doing so we shall find the answer so short and simple that it will be thought that I have been building a pillared portico to a cottage.

When we contemplate the mighty machingry of this universe, from the blazing suns and revolving worlds to the tiny atomic thythm, we behold an unseen power, a something, which we hardly know whether to spell with a capital or not. Is it personal in any sense? Does it plan and consciously determine our destinies?

As we watch the development of a seed

As we watch the development of a seed into a tree, or a tribe into a nation, or as we note the movements of the heavenly bodies, we can discover no interference from without. There is no external government. We can discover no unimpeachable evidence of Supernatural interference in the entire natural, or human, history of our planet. This universe, trom atom to sun, from diatom to man, is one stupendous, living, self-adjusting machine. The Unknowable, the God, the Jehovah, the Zeus, or Whatnot, is immanent in every throb of this great pulsating organism. It stands to the material universe as life stands to the human system. It is the vital, living force of all. But is it intellectual?

Our answer must depend upon our conception of intelligence. If we say that the perfect adjustment of the parts of a pink, however brought about, demonstrates a passive, quiescent kind of intelligence, then the Unseen Force is intelligent. If perfect adjustment to certain ends demonstrates intelligence, the entire universe is such a demonstration. But are we sure that seeming adjustment is in any sense planned, or fore-ordainel? Did Fortuna have in mind modern European culture when she decided the battle of Marathon? We must remember that we are looking back upon events, and to read a beneficent purpose into things is only too casy from such a point of view.

Whatever happens has a cause, and that cause has a cause, also, and so on. There is an infinite series of causes, extending over an eternity in the past, and looking toward an infinite future. Whatever happens is included in this series. Therefore every event is the growth of a preceding condition, in a perfectly natural manner, as the rose develops from the lud, entirely without the interference of anything we should term intellectual. That there is a pseud-intelligence of some kind or other we cannot say, but we are quite sure that in this we should hardly recognize any of the attributes of intelligence as we know it.

All the events of this world, including our destiny and As we watch the development of a seed

as we know it.

All the events of this world, including our destiny and the destinies of all things, are linked together in one mighty chain, without a vestige of a beginning, without a prospect of an end.

Elmworth Farm, Bangor, Me.

If there be one man who does not work, then there is another who is crying for hunges—Chinese Proverb.

Harwichport, Mass.

Ocean Grove, Thursday, July 20, afternoon, Mrs. May 8. Pepper lectured.

Notes:—"We are coming closer together as human beings, regardless of isms. We have advanced beyond the church. We have outgrown the old Spiritualism. Developments are pointing to one church. In the past we have all been bigoted. We have talked of the beautiful Summerland, but have lost sight of the Now. We have neglected to make heaven here. Today Spiritualism speaks louder than ever. How have we used the serrows that have come to us during the past years? Spiritualism came to us when other religious had grown narrow. We have wandered too far from the lowly Nazarene. Selfishness has had too much to do in the management of our affairs. Christian and Mental Scientists have taken great things from Spiritualism. The New Thought movement has given us something worthy of consideration."

Mrs. Pepper supplemented her lecture with tests, and every one, we believe was recog-

Mrs. Pepper supplemented her lecture with

Mrs. Pepper supplemented her lecture with tests, and every one, we believe, was recognized.

July 31, afternoon, Thomas Cross, speaker—subject "The Emotional in Religion."

"Perhaps we as Spiritualists have risen above the emotional. We have been permitted to impart that knowledge which has served to convince the most stubborn and the most obtuse. If the emotional is all we possess, as Spiritualists we have but very little. Many people believe in a mechanical religion. The millionaire is the product of our system, and the same system produces many poor. The Christian religion says blessed are the war makers for they shall have honor.

have honor.
"The Catholic religion supplies a want; the "The Catholic religion supplies a want; the confessional helps. Some men claim to have no emotion; an agnostic is a man who claims to know nothing, but is very much offended if you believe him. Ingersoll pulled up some rank dark weeds; he prepared fields to be occupied by Spiritualists. Love bends over the grave, and hope points to a coming dawn.

"Do not think you can go through the world without trouble. We must expect opposition. Spiritualism will make better men and women of us—that is, it will if we will let it."

and women of us—that is, it will if we will let it."

Saturday afternoon, Aug. 1.—Speaker, Thomas Cross. Subject, "What has Spiritualism Done for the Churches?" The lecture was interesting and scholarly.

Sunday, Aug. 2.—A beautiful Sabbath and our last day in camp. Good audiences greeted us both forenoon and afternoon. Mrs. Pepper occupied the platform in the earlier part of the day with a short address, followed with a test seance by Bright Eyes, who as usual did wonderful work.

In the afternoon the good company was once more bountifully fed by Bro. Cross, whose subject was. "Spiritualism and its Relation to Life." He spoke of knowing, and doing, and hoping for better things. Of Inowing things from God and the angels. We were encouraged to look up and push forward, and to live for our religion; a healthful and helpful discourse. Bright Eyes followed with a seance and it is astonishing how closely she can scrutinize and how sure she is to convince."

In the evening we held an interesting conference, and thus closed the season 1903 of

she is to convince."

In the evening we held an interesting conference, and thus closed the season 1903 of the oldest Spiritualist Camp-meeting we believe in the United States, if not in the

Ocean Grove Camp .- S. L. Beal.

SHAKESPEARE AND ASTROLOGY

From a Student's point of view. By WILLIAM WILSON.

Pamphlet. Price 15 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

PRACTICAL ASTROLOGY. Being a Sim pie Method of Instruction in the Science of Astrology Pie Method of Instruction in the Live Astrology, can by ALAY LEO.
This reliable work, dealing with the true Astrology, can this recommended to all students of this truly won serful science.

If contains the most simple method of instruction even published, and makes clear and practical an otherwise difficult study. It also contains the latest Glossary of Astro logical Terms.

Bound in cloth, pp. 204. Price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING OC.

THE SIXTEEN PRINCIPAL STARS.

Their Positions and Aspe By J. G. DALITON.

This is wholly new and fills a great vacancy in the theory and practice giving their positions and aspects, for 1874 INV with full instructions for use in Nativities.

Contains also the first correct Ephemeris of Uranus, and Neptune, for 143-1876.

There is now added the geocentric positions of Neptune from 179 to 1835, the only ophemeri- ever made of the planet for that period. Price, paper, 70 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

A FTER-HER DEATH. The Story of a Sum-mer. By LILIAN WHITIMO, author of "The World Beautiful." From Dreamland Sent." etc. Beantiful, "From Dreaming Dens, etc. It is an open secret that the friend referred to in this little book ("After Her Death" the Story of a Summer ") the surface of the Story of a Summer ") the surface of the Story of a Summer ") the surface of the Story of a Summer ") the surface of the Story of the St

MEDIUMSHIP, AND ITS LAWS Its Conditions and Cultivation.

BY HUDSON TUTTLE.

A book written in answer to the question:

How can I become a Medium?

On the basis of the new Bejence of Spirit, by determined laws this work unities all psychical phonomens. The capabilities and possibilities of the sensitive state-Mediumahly are shown, and also the necessities and limitation of last state. Sharp lines are drawn between what is spiritos and what is not. Every phase of Mediumship, Chirvoyance, Mind Reading, Hynoutsun, Automatic Writing, Inspirational Speaking, Realing, etc., and the Physical Sauliestations is incidify explained and practical least the first in the development and culture of each.

See The Process of the Section of the Committee of the Committe

restigates desires.

Paper. Price 35 cents.

For sale, Wholesale and Retail, by the
BANNER OFLIGHT PUBLISHING

WORKS OF KERSEY GRAVES.

THE BIOGRAPHY OF SATAN; Or, A Ristorical Exposition of the Devil and his Fiery Dominions Disclosing the Oriental Oriental or the Bellet in a Devil and Puture Endless Fundament; also, The Franch Origin of the Scriptural Terms, Bottomiess Pit, Lake of Fire and Brimstone, Keys of Hell, Chains of Darkaese, Casting out Devils Teverisating Fundament, the Worm that Never Dieth, sto. all explained. By KERSET GRAVES, pp. 12, with portrait of author. Gloth, se cents; paper & cents.

THE WORLD'S SIXTEEN ORUCIFIED SA.

VIOUS or, Christianity Before Christ. Containing New.
Starting, and Extraordinary Revealstons. In Solitons Illestory, which classes and Oriental Vertical that were the
tory, which classes and Oriental Vertical that were the
tory, which classes and Oriental Vertical that were the
tory, which classes and Oriental Vertical that were the
tory, which classes and Oriental Vertical

Frince of turnula, a Key for Unlocking many of the Santa

Mysteries, besides the Bistory of Sixteen Oriental Gradies

Gods. By XERSEY CRAYES.

Frinted on the white paper, large lime, pp. San with portrait of author, SLM, postage is cents. (Former price SLM.)

THE BIBLE OF BIBLES; or, Twenty"Divine Revelations": Containing a Descrip
Twenty-Seven Milbes, and an Exposition of two 78
Stational Forces in decision, Minter, Morale, ReligiStational Forces of the Christian Ribbs, and an
Ties World's Extrem Oracided Saviors," and "The
Pay of State." "The World's Extrem Ornofited Saviors," and "The hu ply of Satian." (Hoth, large lime, pp. 488. Price SLTs, portage is o (Former price SLTs).





National Spiritualists' Association I MOORPORATED 1888. Headquarters 604 Pennylvania Avenue, South-Bart, Washington, D.O. All Spiritualists visiting Washington cordially invited to call. A few copies of the Reports of Conventions of '91, '91, '92, '91 and '97, still on hand. Copies up to '97 15 comts each. '97 and '98 may be procured, the two for 35 cents; singly, 20 cents. MRS. MARY T. LONGLEY, See'y, Pennsylvanis Avenue, S. E., Washington, D. O. 117 Feb. 20.

> JULIUS LYONS. ATTORNEY-AT-LAW.

Practices in all courts. Special attention given to bus less of ab entees, office 215 Heliman Building, Second and Broadway, Les Angeles, Cal. 0-9

MRS. SEVERANCE'S **GOOD HEALTH TABLETS.**

One of the greatest achievements 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 Tableta, hhe also gives Fay OHOMETRIO and PROPHETRO readings from healty or writing to promote health, happiness success and spiritual unfeldment. Full reading, 51.00 and 4 ?-cent stamps. Address, Mrs. A. B. Severance, White Water, Walworth Co., Wis.

An Astonishing Offer.

Send three two-cent stamps, lock of hair, ago, name and the leading symptom, and you disease will be diagnosed free byspirit power.

MRS. DR. DOBSON-BARKER,

230 No. Sixth St., San Jose, Cal
All-B7

SENT FREE.

Rules to be Observed when Forming Spiritual Circles. BY MEMA HARDINGS BRITTEN.

Comprehensive and olear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Ostalogue of Books put lished and for sale by BANNER OF LIGHT PUBLISHING OU. Sent free en application.

SPIRIT ECHOES.

A choice collection of poems and prose paragraphs by MRS. MATTIE E. HULL.

The author in her preface says: "Spirit Echoes goes to the world with the soul appreciation for all that has come to brighten and make better the life of its author." If mo. cloth. Frice 60 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

The Golden Echoes.

A new collection of original words and music, for the new of Meetings, Lyceums, and the Home Circle. By S. W. TUOKER, author of various Musical Publications. Centents; Angel Dwelling; Angel Visitants; Ascension; Beautiful laile; Beyond the Weeping; Bliss; Dritting Or; Harvest Home; Heavenly Portaks; Journeying Home; My Spirit Home; Over There; Passed On; Pleasure; The Beautiful Hills; The Flower Land: The Heavenly Land; The Romeward Voyage; There'll be no more Sea; There's Ne Night Insert of the Night oples, 88.75. For sale be BANNER OF LIGHT PUBLISHING CO

A NEW EDITION.

PROOF PALPABLE

IMMORTALITY

tern Spiritualism, with Bemarks 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 Elsowhere. Materializations at Moravia, N. Y. and Elsowhere. Materializations in England, Scientific Investigations, Poriority of Spirit. American Phenomena, Materializations Through the Edd Family, The Spirit-Body, Power of Spirit Over Matter Unity of Forces and Phenomena, Relations of Spiritualizations of Spiritualizations to Morality, The Message of Spiritualizations of Spiritualization to Morality, The Message of Spiritualization Further Proofs Palpable. 12 mo. paper. 228 pages. Price 28 centia. Spirituanum
Further Proofs Palpable, 11 mo. pap...
Scients.
Scients.
For sale by BANMER OF LIGHT PUBLISHING CO.

THE SPIRITUAL WREATH.

A new collection of Words and Music for the Choir, Corregation and Social Circle, By S. W. TUCKER. Bhall We Know Each Other There?
The Happy By-and-Bye.
The Boul's Destiny.
The Angel of His Presence

Angele, Come to Me. Angel Presence. Beautiful Isle. Come Angels. Compensation. Day by Day.
Going Home.
Guardian Angels.
Home of Rest.
hope for the Sorrow
Humility. Hope Id.
Humility.
Happy Thoughts.
He's Gone.
I'm Called to the I Land.
I Thank Thee,
Jubilate.
My Spirit Home
Nearer Home
Over There.
Passed On.
mediliation. nd. ank Thee, oh, Father.

The Angel of His Present 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 to Shore. Shore.
The Eden Above.
The Cher Side.
We have Meet Me Over
The There?
Who Will Guide My Spirit
Home?
Whisper Us of Spirit-Life.
Waiting On This Shore.
Waiting Mid the Shadows.
Welcome Home.

Repose.

She Has Crossed the Riv r.

Welcome
Strike Your Harps.

Some Day of Days.

NEW PIECES.

Hest on the Evergreen Shore
Besady to Go.
Sweet Rest at Home.
They're Calling Us over the
Angel
We'll Know Each Other
There.
We'll Meet Them By-and
Biver.
Will Bloom Again.
When Earthly Labors Close

THE LIFE BOOKS

BY BALPH WALDO TRINE

WHAT ALL THE WORLD'S A-SEEKING Twenty-first Thousand, Price \$1.95.

IN TUNE WITH THE INFINITE
Chirty-first Thousand. Price \$1.95. The above books are beautifully and durably bound it gray-green raised cloth, stamped in deep old-green an-gold, bith gilt top.

The " Life" Booklete THE GREATEST THING EVER KNOWN
Pifteenth Thousand. Price \$0.35.

EVERY LIVING CREATURE CHARACTER-BUILDING THOUGHT POWER
Just Published. Price \$0.85. Beautifully bound in white, stamped in green an gold.
For mie by BANNER OF LIGHT PUBLISHING OC. Moston Adbertisements.

OLIVER AMES GOOLD ASTROLOGIAN

Is still at work the same, and with price the same as 2 years any at No. 1 Builance Street. P. O. address, Son 1664 footnot, Mass. A fee of 15 of or all ordinary work such as counsed in law and all adairs in life, asswering all manus of questions—writing biographical and predictive letters little fees for more detailed work.

MRS. THAXTER,

Mrs. Maggie J. Butler,

Evan's House, 175 Tremont St. Booms 43, 44, 44. Tel. con nections — Take elévator. Office hours le to 4 daily, ex cept Sundays. Marshall O. Wilcox. MAGNETIO and Mental Healer, 364 Dartmouth street Boom 2, (two doors from Copies eq.), Boston. Hours SA. M. to 5 P. M. Telephene 1113 Back Bay.

Elia Z. Dalton, Astrologer, TEACHER of Astrology and Occult science, 110 Trenstreet, Studio Building, Room 28.

Osgood F. Stiles, DEVELOPMENT of Mentumahip and Treatmen of Observing a specialty. 625 Columbus Avenue. A19 22

MRS. L. J. DOUGLAS. MAGNETIC AND PRYCHIC HEALER
Medical Massage, Obsession cored. Hours, 1s A. M. to
8 P. M. 750 Shawmut Ave., Bostou, Mass. Tel. Con. A25

MR. & MRS. L. ALBERT EDMESTER, 141 Aprileton'St., B ston. Healing mediums treating the scalp a specialty,

MRS. A. FORESTER GRAVES, Trance and Business Medium, 77 Union Parkst., Boston 10 to &

MRS. CURTIS 23 Norway Street, Boston. Magnetic healing. Business Medium. Rheumatism D7-8 MME M. M. GILLON Magnetic Healer, Nervous diseases, specialty. 9 Dean St., cor. How-

STARNOS:

QUOTATIONS FROM THE INSPIRED WRITINGS ANDREW JACKSON DAVIS,

ANDREW JACKSON DAVIS,

Seer of the Harmonial Philosophy.

SELECTED AND EDITED BY

DELLA E. DAVIS, M.D.

A Compend of the remarkable teachings contained in thirty volumes written by the "Poughteepale Seer" under the inspirations of the Summer-Land while in the Superior Condition. The world cannot but be grateful to Mrs. Dr. Davis for her successful compilation. "Starnos" is the whole body of teachings in a beautiful form.

"Starnos" is an elegant little volume for a present. It is a bouquet of beautiful thoughts. It contains hundreds of brief sentiments, maxims, morals, rules for life's guidance, and embodies the teachings of the Now Age. It is finely printed and beautifully bound. As a birthday gift, or for a holiday present, nothing can be more appropriate than "Starnos."

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

The Evolution of Immortality. By BOSICRUCIAE.

A marvelous and convincing treatise upon a subject of vital interest to every creature that breathes. A Resicrucian Revelation through Spiritual Illumination furnishing a new and powerful key of knowledge upon such subjects as Life, Love, Sex, Truth, Wisdom, Consciousness and Divinity. In illuminated cloth and gold. Price \$1.00.

For sale by BANNER OF LIGHT PUB. CO.

The Medium's Guide

M. THERESA ALLEN, M. D.

III. III. DA ALLEIN, III. D.

In her introduction the author says "through its phe nomena does Spiritualism preserve its identity as a move meet; and to unfold a higher and purer mediumship is to meet; and to unfold a higher and purer mediumship is to a support the same of spiritualism, in every essential and advance humanity to lottler planes of beauty, wisdom love and peace."

This work of nearly 100 pages is devoted to the careful study of the its governing the different phases of mediumship, with portrait of author. Price 25 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

SPIRITUALISM.

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

This Excellent Work Has Been Reissued by W. H. TERRY, MELBOURNE, AUSTRALIA, Editor of Harbinger of Light,

IN TWO VOLUMES. This work has long been out of print, and difficult to obtain even at a high price. Both volumes are replete with solid thought and offer the ERADING PUBLIC

to study these eminent writers at

FIRST MAND.

The spirit teachings of these volumes are of a high order and purport to come from such wise spirits as Emanual Swedenborg and Lord Bason. It is not too much to say that these communications reflect credit upon the spirits which we have them, without repart to their names and social The automatic writings through Dr. DEXTRE and many of JUDGE EDMONDE'S smalled visions, as well as those of this daughter, are described in full. No thoughtful Spiritualist abould be without both volumes. Sold either in sets or singly. The first volume contains 801 octavo pages, with a fine pertrait of Judges Edmonds. The Second volume contains 446 pages, with a fine sketch of a scene in the spirit-world. Frice per volume \$2.00.

Frice per volume \$2.00.

For sale by BANNER OF LIGHT PUBLISHING OO.

JIM

Or the Touch of an Angel Mother.

BY CARRIE E. S. TWING.

In her preface, Mrs. Twing says:
I trust that the readers of "Jia." will deal with him as
tenderly as they have with "Liabeth."
He is by no means a perfect boy, nor would I desire any
boy to be perfect; but he is a type of what may come to
the own of the same of the says of what may come to
the will the same the same that the same to
with the same that the same that the same the
with earth's conditions understand that true living will
bring to them the echo of "Angels' Songs."

CONTENTS.

CONTEINTS.

Jim, The Poor-House Waif, Jim's History and the Touch of the Angel Mother, Jim Finds a Friend and Benefister, Jim says Good-bye to the Poor House, Jim Easche His New Home, Jim Gest Acquainted with New Burneum How Home, Jim Gest Acquainted with New Burneum Pound, Jim's First Sincke & Fallure, Jim Larry—"House Pound, Jim's First Sincke & Fallure, Jim Larry—"House Pound, Jim's First Sincke & Fallure, Jim Larry—"House Livy Charitash Act, Jim Selection, Larry—"House Jim's Report of the Company of Schools—His Managed Ling Line His School, Jim Visits Goldie In Touche, Jim Lastists Goldie, Jim Interests Dr. Briggs, Jim and Goldies, Touche Jim Liesting are Engaged, Death of Mrs. Goldie, Goldier Last Emmander Lies-Jim's First Letter, Annt Elis Tells Her Ecosmos, Jim Miests His Grandfather, Jim Reveals His Her Ecosmos, Jim Miests His Grandfather, Jim Reveals His Healthy Larry Larrest Visits the Barrows Household, Jim and Goldie Goldies, Jim and Goldies Goldies, Jim and Goldies Goldies, Jim and Goldies Goldies, Jim and Goldies, Goldies His Grandfather, Jim Reveals His His His Household, Jim and Goldies Goldies, Jim Laters William Livy His His His Barrows Household, Jim and Goldies, Goldies His Grandfather, Flower Goldies, Jim Laters William Line His Grandfather, Jim and Goldies Goldies, Jim and Goldies, Jim Laters William Line His Grandfather, Jim Laters William Line His Grandfather, Jim Laters Lin Laters Line His Grandfather, Jim Laters Line His Grandfather, J

Meto Bork Idbertigemen

Mrs. M. E. Williams

MRS. STODDARD-GRAY and Soy, Da hold Seasons Statement of the Statement of

MRS. C. SCOTT. Trance and Business Medium. Sittings to 4. 216 W. 22d St., New York.

THE SUNFLOWER

Is an s-page paper, printed on the Cassadage Camp Ground, and is devoted to Progressive, Heligious and Scientific Thought, Spiritualism. Hypoticsa, Astrol-ogy, Falmistry, Theosophy, Psychic Science, Higher Criticism. Has a Spirit Message D-partment. Pub-lished on the first and fifteenth of each mount at 56 cents per year.

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

PEAD "THE TWO WORLDS," edited by It WILL PRILLIPS. "The people's popular spiritual paper." Sent peat free to trial subcriber for 14 weats for 8 cents. Annual subcription, 51.8. Order of the Engage "Two Worlds" office, 18 Corporation street, Manchester, Bagiand, THE TWO WORLDS gives the most company, poored of the work of Spiritualism in Serest Britain and its process of the work of Spiritualism in Serest Britain and its boundary representative of the progressive spirit and thoughty representative of the progressive spirit and BAPFER office.

PSYCHIC POWER

through Practical Psychology, a quarterly magazine devo-ted to Personal Masnetism, Hipp. lism, and Psycho-Phy-sical Culture. Send lec. for sample copy. WM. A. BARNES, 127 Ho eer Ave., Clev-land, O

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

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

THE NEWEST OF NEW WOMEN. A Bos ton Incident. By W. J. OOLVILLR author of "Onesi-mus Templeton," "Dashed Against the Rock," "With One Accord," Etc., Etc., Parmblet in M. Price & cents Pamphlet, pp. M. Price 5 cents
For sale by BANNEE OF LIGHT PUBLISHING OO

DULES AND ADVICE FOR THOSE DE TO SIRING TO FORM CIRCLES, where, through Devel oped Media, they may Commune with Spirit Friends. To gether with a Declaration of Principles and Bellef, and Hymns and Songs for Circle and Social Singing. Compiled by JAMES H. YOUNG.

Paper, pp. 64; price 20 cents.

For sale by HANNER OF LIGHT PUBLISHING CO.

PHILOSOPHY OF CREATION, Unfolding the Laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and the Spirit, World. By Thomas Paine, through the hand of H. G. WOOD medium.

nedium.
Paper, 25 cents. Cloth, 60 cents.
For sale by BANNER 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 iving."— M. J. Sarage, D. D.

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

heartily recommend it to my friends."—William Brunton.
"The reading of CURES AND SPHERES adds another of
the valued privileges for which I am indebted to Mr. Wiggin."—Like Whiting.
"There is in his line and quality of thought a strong
gestion of Emerson."—Propressive This.ker.
"This admirable collection of stirring cessays on live topics
of fundamental value has strongly appealed to me as just
the thing needed."—W. J. Colville.
"The whole book is rich in stimulating thought."—The
Comissa Age.

Price 75 cents.

Price 75 cents.
For sale by EANNER OF LIGHT PUBLISHING OO

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 Secret to "Penetralia.") Cloth. 81.00 APPROACHING CRISIS; or, Truth vs. Theology. Cloth To cta, pestage 10 cta.

ARABULE; or, The Divine Guest. Cloth, \$1.00, postage 10 cta.

REVOND THE VALLEY: A Sequel to the Magic Staff, an the philosophical introduction to the revelations contained in this book. Paper, 35 cts.; cloth, 35 cts.; postage 5 cts. DLARKA AND THEIR EARTHLY VIOTIMS. Being st. explanation of much that is false and repulsive in Spiritualism. Cloth, 35 cts.; paper, 36 cts.

OUNTAIN: WITH JETS OF NEW MEANINGS. Himstrated with 162 Engravings. Cloth, 15 cts., postage 5 cts.

PARE THOUGHTS CONCERNING RELIGION. Cloth, 35 cts., postage 5 cts.; pages 2 cts., postage 5 cts.; pages 3 cts., postage 5 cts.; pages 3 cts. PARE THOUGHTS CONCERNING RELIGION. Gloth, so cts., postage 5 cts.; paper, 35 cts.

ENERUS AND ETHICS OF CONJUGAL LOVE. This book is of peculiar interest to all men and women. Paper, 35 cts.; cloth, 36 cts.; full gitt, morocco, 31.30; do. half mor

Reformer. Vol. V. The TRINKER. Frice BLAW cach, postage 16 cts.

HABBINGER OF HEALTH. Containing Medical Prescriptions for the Human Body and Mind. Cloth, \$1.00, postage 16 cts.

HEALTH. MAN; or, Thoughts for the Age. Paper,
the loth, 50 cts. postage 5 cts.

HEATORY AND PHILOSUPHY OF EVIL. With Suggestions for More Emobiling Institutions, and Philosophical
Bystems of Education. Faper, 55 cts.; cloth, 56 cts., postage 5 cts. Bystems of Education. Faper, Scient, Spinined. This is a sequel to "Philosophy of Spirital Intercourse," revised and enlarged. Cloth, R.S., postage lett. MAGIO STAFF. An AntoScoraphy of Andrew Jackson Davis. Cloth. S.S., postage if etc. MEMORANDA OF PERSONS, PLACES AND EVENTS. Embracing Anthentic Pacs., Visions, Impressions, Discoveries in Magnetism, Chairroyance and Spiritualism. Side. Embracing Anthentic Pacis, Visions, Impressions, Discoveries in Magnetiam, Chairroyance and Spiritualism, Elseportage 10 cts.

ENETRALIA, CONTAINING HARMONIAL ANSWERS,
The topics treated in this work are mainly theological and
spiritual, and questions of practical interest and value are
answered. Cloth, SIE, postage Heis.

HILOSOPHY OF SPIRITUAL INTERCOURSE. Cloth
HILOSOPHY OF SPIRITUAL INTERCOURSE. HILOSOPHY OF SPIRITUAL INTERCOUNCES. 7

BULL, postage 16 cts.

PRILOSOPHY OF SPIRITUAL PROVIDENCES. 7

HILOSOPHY OF SPIRITUAL PROVIDENCES. 7

PRINCIPLE AND PRINCIPLE AND SPIRITUAL PROVIDENCES. 7

PRINCIPLE SPIRITUAL PROVIDENCES. 7

HILOSOPHY OF SPIRITU

Pilot's Question.

To the editor of the Banner of Light—that giveth Light to the minds of its readers on immortality and everlasting life:—

Sister Abby Judson, so long an able writer for the Banner, reported in it July 27, 1203, that she had left her home at Arlington, N. J., and was now living with her father and mother in the Spirit World, the world of Causes, as the great philanthrophist, Peter Cooper, calls it. After his death, he sent an unexpected message to this writer by a total stranger as follows:

"Kind friend, I am not dead, neither do I sleep, but I live and I live in the world of causes, while you live in the world of shadows and you may tell my people so if you like."

So we have a right to conclude that Abby Indees and her accents are also living in the

of shadows and you may tell my people so it you like."

So we have a right to conclude that Abby Judson and her parents are also living in the world of causes and that she can answer Pilot's question. What is truth? What is the true Science of Life "here and hereafter?" How are homes made, housekeeping managed, "food, clothing and shelter" and the luxuries provided and who does the chores "over there?"

The Banner of Light was born for truth to impart truth to inquiring minds concerning immortal life after the change called death. It is now near half a century old. It has printed no doubt more than fifty thousand reliable spirit communications of value and "never told a lie" as other papers sometimes do for money in business, politics, religion, etc.

do for money in business, politics, religion, etc.

My point is that Abby and her father are well known in many nations as intelligent, truthful people, perfectly reliable in all they say in either world—matter or spirit. The missionary society, the Bible societies and churches who know the Judsons so well in their religious work at home and abroad should be consistent, reasonable and truthful and co-operate with these workers as good missionaries—"ministering spirits" for the "everlasting truth."

Abby reports that she carried two pets from her home in New Jersey to her present home. Are they alive or only images? She also claims to have a mission for earth—an agency. What is it? Is there an honor and salary connected with it?

Random Thinker,

B. F. C. M. Belvidere.

Notes of Lake Pleasant.

The convocation is drawing to a close. Our thoughts are turning toward the homeward journey and we feel, with regret, that in a few short days adieus are to be spoken and friendly partings are to be the order of the day. But when we look back and recollect the work of the senson, the harmony that has existed, the steady progress in our financial affairs, and the splendid attendance at all meetings, seances, and entertainments, we feel that the old camp has indeed been blessed this year. When we came early in the spring to get the grounds ready, we found a depleted treasury, and some large debts to be paid. Today, we have paid all our current expenses, have paid \$200 on our capital indebtedness, and have a balance of over \$700 in the treasury.

At the meeting of August 20, when Mrs. May S. Pepper spoke upon the subject, "Do Your Best," our newly elected president, Hon. A. H. Dailey, took the opportunity to call for donations from the audience and within twenty minutes over \$250 had been pledged.

In the evening we had the annual banquet

In the evening we had the annual banquet at the hotel. This, too, was a financial bene-fit to the association as Landlord Yeaton has done so well this season, that he voluntarily paid half the gross receipts to the associa-

done so well this season, that he voluntarily paid half the gross receipts to the association.

One hundred and eighty covers were laid. Vice president Budington acted as toastmaster. The Schubert Quartet furnished the vocal music. The toasts were responded to by Judge A. H. Dailey, Mrs. T. U. Reynolds, R. F. Churchill, May S. Pepper, Albert P. Blinn. Mrs. M. L. Sanger, Roy S. Thompson, Mrs. E. A. Fletcher, H. S. Streeter, Mrs. A. S. Kimball, E. B. Parsons, Mrs. M. V. Lincoln, Mrs. A. S. Waterhouse and Mrs. Wheeler Brown.

It was a very enjoyable occasion. To the toast, "The Dear Old Banner and its publishers," Mrs. Eldredge said in part: "As its representative, I thank this association and the campers for courtesies extended, for the interest taken and appreciation manifested by you all,—for the kindly mention from your rostrum and for the assistance rendered me to encourage its sale. Long may the 'Banner' wave; long may its editor and his associates live to send the message of glad tidings to the homes which each week impatiently await its coming.

"May the Griendship and good feeling between Lake Pleasant and the Banner of Light be, in the future, as in the past, strong and sincere and more firmly cemented as the years roll by." A hearty "Amen" of approval greeted Mrs. Eldredge's remarks.

We noted in last week's issue Judge Dailey's appreciative notice of Roy Thompson's work. The notice was timely and appropriate and the appreciation expressed was well deserved.

And in speaking of Thompson, we are as in the past, strong of the splen.

well deserved.

And in speaking of Thompson, we are again impressed by recollections of the splendid work of May S. Pepper. She has been here ten days and has served us five times so far. Her audiences have been the largest of all our large audiences. It has been amusing and instructive to occasionally listen to sidewalk conversations about Mrs. Pepper's people in power. Ingredelity, four these who psychic power. Incredulity from those who were not present when told of the decisive and pertinent communications; surprised, doubtful, convinced, then overjoyed, have

doubtful, convinced, then overjoyed, have been the experiences of sceptics.

Our camp in 1904-will open either the last Sunday of July if the date of that Sunday is July 30 or 31, and if it is earlier than that, our opening Sunday will be the first Sunday of August. We hope to have with us that day Rev. F. A. Wiggin, who did so well this year. We hope to have Mrs. May S. Pepper for the last two weeks, Roy Thompson, Carrie Twing, Tillle Reynolds and the writer's



THE TARRANT CO.



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. B. 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, DI C.

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



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.

name has also been mentioned, also Mrs. C. Fannie Allyn and Effie I. Webster. Fannie Allyn and Effle I. Webster.
Our officers for the new year are: President, Hon. A. H. Dalley; vice presidents, Mrs. A. S. Waterhouse, R. F. Churchill, Mrs. M. L. Sanger; treasurer, Byron Loomis; secretary, Albert P. Blinn; directors, A. H. Dalley, D. P. Barber, L. F. Crafts, W. W. Lee, K. D. Childs, H. S. Streeter, W. C. Pomeroy, W. H. Read.
A. P. Blinn, clark

A. P. Blinn, clerk.

Are Thoughts Real Things?

The mental science of the times changes all preconceived opinions and thus necessitates new methods of instruction revealing things unseen by mortal eyes, and it brings to light things not heretofore understood. Even art with all of its improvement moves of the soul new thoughts. Thence comes the new method of soul culture, the finer touches of the artistic: beautifying the new science, and it is so potent that the old thought cannot cope with the new.

To keep abreast of the times in mental and moral culture we must understand the real purpose of life and the new method of instruction must be in unison with the new.

Then if this grand view palls, a walk of half an hour, or a ride of ten minutes, gives a sweep to Monadonck 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 Princeton, Mass. For further information write to Charles B. Turner, Manager. revealing thought. Thus our thoughts are not permanent or real things: these are constantly changing, and this change of thought and the purposes of life is what brings the old into judgment, "not for condemnation," but for correction and further progression.

but for correction and further progression.

Under the sway and power of the natural law, Moses said, "Thou shalt give eye for eye, and tooth for tooth." Under the sway and power of the Higher law, it saith, "Resent not evil." The higher law is our judge. This new enlightenment casteth out the evils of the world. What appears to be true in the old conception is not always true in the new: for the fundamental principles and powers of the new are unlike the old. If it was not so then there could be no advance in mental, moral or spiritual powers, no advance in science or any change in our thoughts or principles. Newer knowledge must be limited yet the unknown can be the known.

sun of light and knowledge. In the realm of thought all the lights and shades and the losses and gains is our common patrimony, and this heritage is the power that brings all souls into one bond of utility for this exchange of thought. It must be properly directed. Here! like the air we breathe or the water we drink! so effectual are its operations that it opens the fountain of living water that quenches the thirst of every soul. This exchange revives our energies and this changes our purposes to again and again renew the battle of life. A new light dawns when we are determined on a better understanding. All souls in the new thought and the new purpose of life are born again, and feel its refreshing power. Thus we are born as one body, and every soul is quickened into a newness of life and each one, "according to his inclination" is fortified with a new resolution. From thence comes a better and a more intelligent view of life, and its purpose. In this way we are born into a newness of life, and this new life is an exponent of all we see and of all we know. The knowledge thereof is the power that shapes our action, and in the new relation our thoughts expand: thus we learn from day to day. The change frees the soul from all that is fulse.

Life ceternal is one continuous revelation, and thus stimulates every faculty and power of the soul. A new light dawns as we now understand more and more of the Divine Purpose who shapes our ends "rough hew them as we may."

J. R. Barrett.

Auka, Minn.

"Sufficient Unto the Day.".

Horatto W. Dresser.

One of the most helpful methods of wise

One of the most neiptui methods of was adjustment to the conditions of life is to think one's self fully into the present. It is a revelation to, many who have tried this process, of thought to learn how largely their consciousness is ordinarily concerned with distant things. The mind, if untrained, constantly sends itself here and there. The past is regarded with regret, the future with fear and suspicion. Neglected duties occur to the mind, and there is a sense of uncertainty in regard to what the mind ought to be engaged in. The thought occurs that perhaps one ought to be elsewhere, instead of taking time for a quiet meditation. One has set aside precisely half an hour for thought and one watches the clock lest one overstep the limit. The nervous, hurrying tide of our modern life pulses through all one's thinking, and not for one moment is the mind in repose.

If you really wish to profit by a half-hour's meditation make up your mind to put aside everything else. If duties occur to mind, decide when you will attend to them, and immediately dismiss them. When the past comes up laden with regret, leave it to bury its own dead. Tell the future that you will attend to it when it arrives. If part of your consciousness is flying north, part south and the rest up and down, call it in from all directions, as if you were drawing in an arm, gathering your forces unto yourself. Settle down reposefully upon your chair. Let the present little environment contain all there is of you. When the mind flies off again, bring it back. Yield yourself to the moment in full enjoyment. Disconnect from the rushing currents of modern thought, and become as moderate as if you were back in the old stagecoach days, before the era of record-breaking express trains and automobiles. Do not simply banish all thoughts from your mind, but whatever you think let your thoughts radiate, as it were, from the eternal present. Remember that you are a soul dwelling in eternity. Live in the thought of time rage on.

If you do not see what is wise for

one's half-hour of silent seclusion. The silent time is needed largely as a preparation for the remainder of the day. Put yourself into the present, make a fresh start, then make a determined effort to stand by the present. If you catch yourself scattering your forces, living past, present and future all at once, call yourself back into the living today. Draw in your mental arms, gather your powers into yourself and once more start out. It is really a source of genuine pleasure—this full participation in the activity of life while it is yet here, as it passes. Not until we live reposefully do we begin to experience the benefit of our powers. Each of us has a certain amount of power. That power is sufficient to carry us through life in health, strength and happiness, with abundant liberty to do good and profit by experience. Our powers may, of course, be increased. But right here and now we have sufficient power to live sanely if we would but possess it, acquire poise and use our power wisely. The waste of energy in the average human machine is enormous.

We waste energy by the way we walk, by nervous habits of eating, talking, working and the like. There is an economical, rhythmical way to spend our forces which will spare us the nervous wear and tear. It is the little interior tension and excitement which is most wearing. One need not become a slow-coach in order to avoid this nervous waste of force. It is possible to move rapidly yet harmonlously, reposefully. Possess yourself within, be at home in your own mental world, and you may move as quickly as you please on the surface.

Some people wonder how it is that others who do not seem to be physically strong are able to do so much more in the same length of time. Here is one of the secrets. They have learned how to work. They do one thing at a time, and they do that well, moderately. They live for the time being in and for that particular activity, and there is no wear and tear due to borrowing trouble from other things.

Put in other terms, the attitude of w

An Electric

Send Your Application At Once To The Physician's Institute.

Will Send You Absolutely Fre ir 100 Guage Supreme Electric It Which Has Minds so Many Worse-You Needn't Send Even & Po-res-You Needn't Send Even & Po-



Beven years ago the State of Illinois granted to the Physicians' Institute of Chicago a charter. There was need of something above the ordinary actual of the state of the charter of specialists acting independently could do, so the State itself, under the powers granted it by its general laws, eave the power to the Physicians' Institute to farmish to the sick such help as would make the mish to the sick such help as would make the mediand strong. Ever since its establishment this Institute has endeavored in every possible way to carry out the original purposes of its establishment under the benedicient laws of the State. Three years ago, the Physicians' Institute, realizing the value of electricity in the treatment of certain phases of disease, created under the superintendence of its staff of specialists an electric bolt, and this belt has been proved to be of great value as a curative agent. From time to time it has been improved until it reached that stage of perfection which warranted its present name of "Supreme."

This belt is the mest effective of all agents in the cure of rheumatism, jumbago, have back, nervous exhaustion, weakened or lock vital functions, varicocole, kidney disorders and many other complaints.

Anis "Supreme Electric Belt" is made in one grade only—itoguage—there is no better electric

complaints.

This "Supreme Electric Belt" is made in one grade only—100 guage—there is no better electric belt made and no better belt can be made. Whenever in the opinion of our staff of specialists the wonderful curative and revitalizing forces of electricity will cure you we send you, free of all cost, one of these Supreme Electric Belts. It is not sent on trial, it is yours to keep forever without the payment of one cent. This generous offer may be withdrawn at any time, so you should write to day for this free "Supreme Electric Belt" to the Physicians' Institute, at 1931 Unity Building, Chicago, Ill.

Optimism moves with the harmonious tide of life, and is content to be carried forward. All these states are within our control. All of us may learn to live in the present. If the present is full of hardship, the best way to overcome the hardship is to meet it here and now. Our trials do not seem so hard when we settle down to meet them in their own environment. For the same circumstances which bring the trial also bring the power to meet it. All that we need is here. There is no need to complain of the universe, But we must do our part by learning how to live wisely and profoundly in the eternal present.

But we must do our part by learning how to live wisely and profoundly in the eternal present.

Finally, life in the present opens the way to the discovery of untold resources in the mental world. For not until we begin to experiment do we learn the richness of our present thoughts. There is much wisdom awaiting recognition. Ordinarily we are too-active to discover it. When we begin to settle down reposefully we learn that the soul is a centre of revelation, an organ of the divine life; that each individual point of view is of worth in relation to ultimate truth. Much wisdom will be made known through us when we become silent enough and receptive enough to perceive it. To live in the present is truly to become ourselves, and to become one's self is to serve a higher Self. We know not who and what we are until we thus begin to live. Thus to live is to discover that we are also members of an eternal order of being where time matters, not at all.—Magazine of Mysteries.

A Clergyman's Story.

Alexander Wilder, M. D.

The Rev. Athaliah Judson was a burning and a shining light well-known about the camp-meeting grounds of the African Baptist League of Western Pennsylvania. One day he encountered a hard-headed sad-visaged brother who had been attending meetings at the other denominations in the neighborhood. He set about to show the delinquent the error of his ways.

"What's the mattah with 'em?" demanded the erring one. "Ain' dey Christian?"

"Yath," replied the Rev. divine, "deh's Christian: but deh's Methodist Christian and Presbyterian Christian. We all belongs to de Baptist Christians. Dah's de difference."

"I don's see de "stinction," said the erring brother solemnly.

"Why, look hyah," said Brother Judson, convincingly, "does yo' helieve in de doctrines of Arminianism and of Calvinism, or is yo' a Baptist?"

"Whah's dem doctrines anyhow?" de-

of Arminianism and of Calvinism, or is yet a Baptist?"
"Whah's dem doctrines anyhow?" demanded the offending brother, skeptically.
"Whah's deh? Why Calvinism is de doctrine ob 'lection, and Arminianism am de belief in back-sliding from gwace."
"I doan see it," replied the other. "Whah's de real 'stinction?"
"Well," said the minister, "it's dis heah way: De Methodist know he got hol' salvātion, but he's powerful 'fraid he gwine lose-it; de Presbyterian he knows he can't lose it, but he mortal feared he ain't got it; but de-Baptis', he knows he got it, an' he know he cyant lose it, and he know where to git it again ef he do."

Constipation Needs a Cure.

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

All leading draggists sell it.