VOL. 94.

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

BOSTON, SATURDAY, SEPTEMBER 12, 1903.

Postage Free.

No. 3

PRAYER-HYMN FOR EVENING.

Father of goodness! The sunset is streaming
With golden and purple rays over the deep;
Lo! The star-herald of evouing is gleaming
With infinite wonders the night-watch to keep.
Hear the song-worship our splitts are singing!
Faith is our censer we keep ever swinging,
Pragrant Humility's love-clouds upflinging.
We pray thee to bless us and smile o'er our sleep.

Guardian Eternal! Though shadows are falling With silver-lined trials across our dim way; Yet, through the silence, we hear angels calling To us as we kneel in our chambers to pray. Pour out Thy spirit! Bid angels bend o'er us! Shine in our visions the Christ-Face before us! Tune us, catth's harpers, to yonder saint-chorus, In harmony perfect forever and aye!

Father of pity! Thou knowest our sorrow,
Our wors and bereavements, our sins and our pain;
But through the valley of death, Life's tomorrow
Bursts forth with its banners of heavenly gain.
Fountain of comfort! We pray Thee to hear us.
Ministering angels; we need ye; be near us!
Strengthen Thy faint-hearted children, Lord! obcor

Up ifting our music to Victory's strain!

Shrine of Love's splendor! Though tearfully pleading Amid the earth-shadows, Thy presence we own. Help us to bind up the hearts that are bleeding! Frail lives by the thousand are pining alone. Vesper-chimes ever this message are poeling! Easter eternal broods o'er us with healing! Grant us Thy Spirit! more deeply revealing The peace, love and pity that flow from Thy throne! Sydney, Australia.

Devotion.

"Twentieth Century Knights."

Rev. Wilson Friich.

"A new commandment I give unto you: that ye love one another, as I have loved you, that ye love one another."

Friendship is the master passion of mankind. Religion deals with life in its highest phases; and love, which in its fulness means what we understand by friendship broadly construed, is the highest word in religion. Here Jesus, Plato and Buddha, the divine trinity of the teachers of religion, all agree. They see eye to eye. Each one of them catches this high, clear, sweet note, and sounds it out to mankind, and it is that note that sweetens our humanity, that makes life heaviting public deathless.

beautiful, noble, deathless.

Browning thought this life was our chance of learning love. He thought that was the reason of our existence, to learn love, taking that word of course in its full and mighty sense. Emerson said:

"The sense of the world is short,
Long and various the report—
To love and be loved.
Men and gods have not outlearned it,
And how oft soe'er they've turned it,
Not to be improved."

It is the illustrious friendship or almighty love that has brightened every generation of mankind from the dawn of history until now. We do not know how early the associations of friendship or love were formed. We only know that in the very beginning of history there are shining examples of devotion of man to man. It was in the middle ages that knighthood came to its most prominent organized form, in that anomalous nge before modern society was formed, and there was little feeling of responsibility on the part of the masses.

It was then that noble souls associated themselves together into brotherhood. Among the earlier associations of this kind is the Round Table of Arthur. "Le Morte d' Arthur" bears reading and re-reading. What dignity in the character of those knights—Arthur, Boer, Launcelot, Galahad, who arrives at such purity as to be, by a sort of translation, transferred to the eternal world. Earlier there was St. George who vanquished the dragon of evil. Later the Teutonic Knights, the Templars and the Hospitaliers arose and hurled their power against the Türk in the Crusades.

We want to try to get at the spirit of these things, not to speak so much of the formal organizations of these brotherhoods as to seek to catch the spirit of them all. It is the devotion of these men which impresses us, their tender devotion to the object of which they had sworn their fealty.

If a man inherited his rank as a knight, he was indeed esteemed, but he was not esteemed to be of the first rank. It was only those who by their own work had won their spurs that were held to be knights of the first degree of nobility, and then it was said none but a supreme sovereign could knight any man. No power less than the supreme power of the state could invest a man with the insignia of knighthood.

Their oath is an index to their purposes and character, that most solemn asservation. They vowed they would "speak the truth; maintain the right; protect women, the poor and the unfortunate; that they would practice courtesy, that they would pursue the infidel; and that despising the allurements of ease and safety, each would maintain his honor in every perilous adventure."

These were not idle oaths. Ease was sacrificed if need be to maintain these things. When Jesus said "A new commandment I permeates and scatters the darkness. Such Even life itself was surrendered freely in give unto you that ye love one another," he is knight with pure soul, with intense devo-

support of the principles they held to be dear. Even in that age these men had ideals, visions of an ideal life; sometimes they were embodied in the state, sometimes in the lady love, sometimes in Christianity as they conceived it; but however they might be embodied the characteristic of knighthood has been the recognition of an ideal above time and place, an ideal that must at every hazard and every sacrifice be achieved.

In a day when womanhood was degraded to a sort of slavery, these knights by their valor and true gallantry raised womanhood to the respect with which it is now regarded.

The organization of chivalry resulted in the evolution of the lady and gentleman as these have been recognized by civilization the last two or three hundred years. We can easily see they accomplished a mighty purpose in the onsweep of things if they inculcated reverence for manhood as manhood and womanhood as womanhood. This is the greatest power yet discovered to ennoble the race.

So I do not think Ben Jonson exaggerated the importance of the achievement of those societies and those men when he says they brought to pass a state of things "where goodness became greatness and greatness worship, and every house became an academy of honor." No nobler thing can be achieved by mankind than making goodness synonymous with greatness, and so inculcating goodness that it brings with it worship, and every house becomes spontaneously an academy of honor.

The time came for the downfall of these organizations. The devotion was sometimes to unworthy objects. Sentiment degenerated into sentimentalism, valor and gallantry lost their verility and men became effeminate. Cervantes dealt the institution a staggering blow in "Don Quixote"—a burlesque on degenerate knighthood.

The renson I bring this subject to you is, that I consider the spirit of knighthood as it was cultivated in those early days one of the most precious inheritances of humanity. That spirit we must always cherish. The soul that says I will be true no matter what occurs in my life, the soul that says there are greater things in this world than houses and land, there are greater things in this life than fame, is a true knight. These greater things are the principles of righteousness and the sentiment of true friendship in the human soul. If we have these in their fulness, if we stand without reservation upon principles of righteousness as we understand them, if our souls are illumined with friendship, we are rich beyond description—no matter whether we have a place we may call our own or not. These other things are you subordinate, and I would emphasize his with all my might. No matter how essential things may be up to a certain point, the real things, the things worthy of the love and devotion of the ardor of our manhood are things vastly deepera viz., the principles of righteousness and of friendship.

There is nothing higher than this. It is the crowning glory of every true man and woman. This is the sentiment that must inspire the twentieth century knight, as it was the sentiment that inspired the knights of the preceding ages of the world.

A few things in which the twentieth century knighthood must differ from most of the knighthood referred to in the middle ages: Knighthood was largely personal in its enthusiasm. The knights of the Round Table were inspired by enthusiasm for their king. The king created around himself a very worthy knighthood. Sometimes this feeling of devotion was one of prejudice. The lady love was to be defended whether in the right or wrong.

So this knight power was enlisted sometimes upon the side of right, sometimes upon the side of wrong, mostly it was enlisted upon the side of right, else that age had been a failure and not a help to the evolution of the world.

The Crusaders thought they were doing a great service when they tried to destroy the Turks. They held the Turks enemies of God and thought it was doing God's service to crush them.

There is poetic irony in that many of the Knights Templar of that day coming by their association in war acquainted with the Saracens, found many of them men of noble character; and the time came that the knights were so impressed with these noble characters that they became friends of the Saracens, and then the church excommunicated some of

the knights for infidelity.

There is something of the divine in every human heart. I cannot say that this man or race is divine and noble and that is altogether Godless. We are no longer limited to a circle of friends, no longer wholly limited to those of our immediate households in our spirit of kindness and of helpfulness, no longer limited to the people of our nationality, but we are learning the lesson that Jesus sought to impress upon his disciples, that humanity is one and that our love is to be just as broad as the love of the Father toward humanity. When Jesus said "A new commandment I give unto you that ye love one another," he

did not mean that only the disciples should love one another, but that the love in the heart of each one of us shall extend until no creature beneath the shining heavens is excluded from it. I do not say that special organizations are not useful. I think they have been a help, and will be for many years.

Drummond shows how the closer circles of friendship have been the means of cultivating the larger friendship. The larger love would never have come, save by the means of these circles of friends, familles whose members are devoted to each other, brotherhoods, sisterhoods, these forms of societies which said: We will make kindness the chief thing in our organization—these have been the means. We can come to that larger love only through association naturally formed, where love toward the different members shines out beautifully and intensely. I do not think the man who is not kind to his immediate circle of friends will show kindness to the outside world. If we have the spirit of true friendship and of true love it will be most intense naturally towards those with whom we are most intimately associated.

We will not be confined to any organization. True, the twentieth century knighthood will have special friends: we shall all have our special friends.

Friendship is not limited, however, by barriers. The twentieth century knight will have sympathy with every form of life beneath the sun. I would not limit it even to the world of mankind. He will have sympathy and tenderness also toward life in the animal world. I think even the beautiful flower will touch his heart, and call forth the response of admiration and devotion.

As we approach the manifestation of life, he it in man, woman or child, animal or flower, as we approach any manifestation of life, we feel as if we ought to take our shoes from off our feet, as the place upon which we stand is holy ground. This is the beautiful sentiment that will inspire the knights of the twentieth century.

And now about the direction of our devotion. Having once recognized humanity as a whole as divine, every man and woman beneath the heavens being a right of God, then of course we will lift no hand of violence against any member of the race save when circumstances compel us to do so to serve the larger interests of humanity.

It is no longer the warrior who is regarded the chief benefactor of mankind. In those middle ages they hunted the Turk because they thought him an enemy of God. We do not hunt the Turk now. Indeed, a large portion of our population did not think it right to hunt the Filipino. We will not discuss that question here. We simply call attention to the growing humane feeling in our nation. We do not hunt any supposed enemy of mankind to destroy him save such as has set his hand ruthlessly against his fellows.

Knighthood is manifested now not so much in military affairs as in scientific pursuits. Newton was one of the greatest knights the world ever had. The physicians who are spending their strength to cure the diseases of mankind are worthy knights. We think Dr. Koch one of the knights of mankind, and the surgeon who so recently received the applause of the country, Dr. Lorenz. The people who sought to understand the great principles of the physical world, Benjamin Franklin and his followers, who have banished the dread of the element of electricity and have made it the chief servant of mankind, these were worthy knights and the great teachers of the race, Pestalozzi, Freebel, Horace Mann, those who gave themselves to the cultivation of the human intellect, not in themselves only, but who sought to understand the principles of the development of the human intellect that the minds of children might open up earlier to the wonders of this world. among the worthy knights. And the poets who opened such vistas to the minds of their fellowmen enriching their lives, bringing much of the unspeakable wealth of the eternal world unto the human soul in the mids of its earthly life.

These are indications of what knighthood will be. It will be the helpful man or woman which will be the most worthy knight. No one in the middle ages could invest with the insignia of knighthood excenthe supreme sovereign, and in this larger sense of knighthood it is true that none but the Chief Sovereign, the Supreme Architect of the universe can make a knight. When a man came to Napoleon in those wonderfu campaigns and said. "I want to be made a marshal," Napoleon replied: "I cannot make a marshal. Victory makes a marshal." The idea was the marshal must make himself, and Jesus said to his disciples, "These seats of honor are for those for whom they have been prepared." The knight of character cannot be created by any human appliance, only the supreme power of the universe can make such a knight, whose heart will turn to the right as the flower to the sun, whose sympathy will go to the distressed as the light permeates and scatters the darkness. Such

tion to that which is true and noble, is a knight made such by the Supreme Architect of the universe.

We in our ways try to help the development of such a character. To this end we sing psalms; to this end we offer prayer, we preach sermons, to this end we have our organizations and grand liturgies.

Anything that directly or indirectly helps to develop these noble characteristics is worthy of our aid, and I bid Godspeed to any form of organization that in any sense accomplishes this. Remember that the spirit always is the essential thing, that spirit is the same in every age of the world; but we must embody that spirit according to the needs of our own times.

The twentieth century knight will have the same devotion, but he will be limitless in his sympathy and love and he will be practical in his service. If he can serve distress, that is worthy of him, he will do it. If he can enlighten a mind, that is worthy of him, he will do it. He will do it. If he can inspire a life, that is worthy of him, he will do it. He will do it as a knight and it is by this mutual helpfuiness reaching to universality in its scope that the individuals of the face will come up to the summit of glory and grandeur where God means that humanity shall some day stand; and then "Sir" and "Lady" shall be the spontaneous address of every man and woman. [Sermon delivered in Pilgrim Church, Attleboro, Mass., Knights Templars in attendânce.]

ETERNAL FLOWERS.

"I wonder if the angels

Love with such love as ours,

If for each others sake they pluck

And keep eternal flowers,"

—C. G. Ressetti.

The heart of all the hearts,
That once our love has seen,
In beauty fair upstarts,
And keeps its memory green:
It must be beautiful—
As seventiod seven—
The thoughts of earth to cull—
In garden grounds of heaven!

The loves of all the years,
That we as one have known,
Its smiles, its faith, its fears,
And all its favors shown;
Its losses and its cares,
Its trial time and woe,
Its mingled praise and prayers,
Into sweet flowers grow.

They grow so dearly sweet—
Within these hearts of ours,
And we their names repeat,
As better than all flowers:
The lily, rose, and fern,
Or any showy thing,
Cannot such blee sing earn,
As these to which we cling!
And when the days are cold,
As any winter day.

As any winter day,
Their beauty I behold,
Like sunshine on the way:
I've left the common street,
I've left the sleet and snow,
I walk with sainted fect
Where flowers eternal grow!

s eternal grow!

William Brunton

Psychometry or Soul Measure.

Dr. George W. Carey.

Matter is a universal substance found throughout the universe in different degrees of fineness, produced by different rates of vibration. Something produces or causes the vibrations.

When this substance is in a certain degree of fineness, or rate of vibration, we name it ether. A different rate or degree is called atmosphere. Another change and we have water. Still another and the vegetable appears. Other changes or combinations of the principles composing the substance termed matter, and rock, marble, iron, diamond or radium appears. All of these manifestations depend on something. This something is spirit, which is the "same yesterday, today and forever."

Spirit is unchangeable, but manifests its thoughts, attributes, purposes or love through matter—its clothing or substance—as an artist manifests his ideals with material called paint.

Then it must be clear to your understanding that you, as a living, thinking, conscious entity, are spirit, and not matter. If so, and you know it is so, you performed a part in forming, creating, all that is now formed or created and all that ever will be formed or created.

But, you say, I did not create or form the worlds and all their component parts alone; therefore, how can I understand how it is done, is now being done, or will be done in the future?

I answer, by a recognition of the operation or process called co-operation—some might say the law of co-operation—but the science of soul, or being, does not recognize law as something apart from the word. It is the law

and co-operation is its operation.

"If ye are in the spirit (l. e., spirit consciousness) ye are not under the law," but are "a law unto yourself."

So, then, by recognizing the universal cooperation of the attributes or thoughts of which, and the "words" through which Infinite Intelligence operates or "proceeds" you, a soul, one of these thoughts or words are enabled to free yourself from the seeming environments of matter, and thus realize your dominion over all that you have taken part in creating, and you have assisted in the creation of all that is. Being a thought of the Universal Spirit called God, you are co-eternal with it.

With this consciousness comes the feeling of creative, or rather formative, power. You will realize that there cannot really be any creation. The universal substance from which all clothing of spirit is formed (I mean flesh, vegetable, mineral etc.) is an eternal substance, co-eternal with God, and was, therefore, never created. This substance is the material used by intelligence, or spirit, to manifest to material consciousness.

Now, psychometry is simply recognizing the soul's own creations, or formations, and interprets the same. The vibrations that manifest or materialize in matter are analyzed and understood and described just as a painter may explain his painting, or a mechanic the result of his handiwork.

In the material state of consciousness we lo not realize the fulness of our own wisdom. When we awaken to soul-consciousness, that is, a realization that we are souls and have bodies, and not bodies that have souls, we can see the object, the reason of all symbols, i. e., created things, and spell the words over again, which is called reading by psychometry. The word "Psychometry" coined by Prof. Jos. Rodes Buchanan, who passed to spirit life at San Jose, Cal., Dec. 26th, 1899. It is taken from the Greek Psycho, meaning soul, and meter or mitron, to measure, and, therefore, means soul measure. We understand an object better after we measure it, therefore we may say that Psychometry means soul understanding.

With the full realization of the truth as set forth above, comes the power to psychometrize any article or material symbol. Fully realizing that all material formations, whether the handiwork of man or of "Nature." are the products of our own intelligence, we begin to see how it is possible to understand the history of a certain article or substance, whether manufactured by man or nature. The full consciousness that the same power that carries on the processes of nature, in the vegetable and animal world, also operates the chemistry of life in our own organism, and through the brain cells, nervous system and muscular tissue, operates and forms the handiwork of man, enables us to come en rapport with all formations of matter.

Now, when we wish to psychometrize an article or "read a person," by touching flowers, or a ring, watch or handkerchief that has been in contact with their person, we should remember the relation we hold to the objects and to the eternal creative or formative power and that it is truly Omnipotent (all powerful), Omniscient (all knowing), and Omnipresent (all present, or everywhere present).

Let us here make the proper distinction between reason and intuition: Reason is based on a supposition that a certain thing, or idea, or belief, is true; therefore a foundation or basis from which reason may logically build up a true theory. But if it turns out that the basis or foundation was merely a belief and not truth, the whole structure falls.

Intuition is knowing; therefore truth. It does not depend on reason or so-called logical deductions.

So, then, when we psychometrize, we wait for the "still small voice" of intuition, and do not attempt to find truth by the material process of reason and logic.

In the attitude of spirit understanding we repeat the words given us by the "still, small voice" of intuition, or knowing, and this is Psychometry—soul-measure, or soul-understanding.

No effort of any kind is needed when we psychometrize. We should relax all the bodily functions, and thus still the material consciousness. By this process the most wonderful readings of inanimate objects have been given.

Psychometry is miracle made natural, and occultism engrafted into every-day life.

Nothing is hidden that shall not be revealed, and humanity stands at the door of the day when "None shall say, 'Know the Lord, for all shall know Him, from the least unto the greatest."

Emerson.

He came and touched a string on the Human Harp so long unused that ere its notes awakened sleeping souls the Harper had departed on his way. Even now many there be who must tiptoe and hold back the breath that they may even eatch faint echoes from the smitten chord that shall forevermore vibrate in unison with the music of the spheres.

Dr. Geo. W. Care

My t-rious seighbor of the day,
You come to us so silently,
Your fingers reach out broad and while,
And lo, the shadows arry and light,
Steal o'er the vast mysterious sun,
And setting low, his work is done.
The crimson and the shining red,
The purple and the gold o'erbead,
And then the marvelous after glow. The purple and the gold o'ernead, And then the marvelous after glow, And twilight kisses all below.

The Sun sinks in his clouds of peace, And sort repose bids daylight cease, And sons of bird and insects ofirr, Come up in cadence soft and clear, And seace and glory thrill with might, And life rests soft with sacred night. The stars gleam out and one by one I .to their shining places come The blue looks deep and far away, and then the moonbeams seem to Across the picture with their I ght, And so entranced in hour of plaht That spell-bound, sil nt'y I stand. And watch it in this southern land; And all the world grows still and calm. The dew comes down like incensed balm; The mock birds' notes rise so t and low, And then my eyelids seem to glow, And curtain down and close the sight, By slumber's kiss in sacred night.

Jennie Hagan Brown

Was It the Same Woman?

Mary E. Blanchard.

CHAPTER IV .- Continued.

The German beamed over his glasses and

Just then the cynic who was standing in full view of the window shrank aside saying with a smile, "Returning!" The student got on his feet and looked, dis-

Saunders, with his elbows on the arms of

Saunders, with his elbows on the arms of the big chair and his fingers interlocked over his stomach, lifted his chin and raised his sleepy cyclids, sitting betwixt the two. A stylish rig drew up to the curbing and a young man dropped out of it and began with rapid motions to work at the buckles of the harness, as though something was wrong, tightening and loosening the straps,

the harness, as though something was wrong, tightening and loosening the straps, one after another, after the manner of men on such occasions; a slender, comely fellow, with cheeks as red as health and wind and exercise could make them. He soon righted the fault and, stepping to the conveyance he leaned and drew from the woman's hands a lapdog, having a red ribbon around the throat, a white ragged bundle with bright eyes under his shag of curls.

Linda partly rose, pruned her disarray and sat down laughing, her face turned to the window. She wore a tailor-made, tight-fitting jacket of black broadcloth, a long boa, and a little hat, becomingly atilt, an ingenious blending of white felt, red velvet and gold backle. Her mouth was large, but beautiful in shape as a Cupid's bow, and now, as she sat there laughing, it was well that her teeth were pretty, for she seemed to show every one Nature had given her, though so far from detracting from her charm, it only served to emphasize it the more. She was in every way perfect in her loveliness.

Someone in the crowd that thronged the street saluted the gentleman, and he bared his head and bowed himself with grace, and now, as he chanced to face the window, Saunders' started and whistled a long, low note of supreme astonishment. "St. Paul, you said, Violette? And before he was canonized, by what name did men call him?"

"Malvern, Paul Malvern."

you said, violette? And before he was can-onized, by what name did men call him?"
"Malvern, Paul Malvern."
Saunders grew silent; he was thinking of his vision in the theatre.
Linda receiving the dog, bending her own

Linda receiving the dog, bending her own head in greeting to salutations, and Paul, springing in beside her, gathered up the lines and bore on through the street as rapidly as the concourse would permit.

"Mine Gott" said the German, who stood with arms akimbo, "I'd like to play the Faust to such a Margaret."

"'Faust enters with poodle,'" quoted Violette. "You and Malvern could go shares with the dog.

with the dog.
"'Poodle, I tell thee, cease to growl.' There would be more fun in playing Mephistopheles,

"My preference is for Malvern," said Jack, laughing. "He will sail into port ahead of all the flect—and founder in the harbor—by way

Violette lit a cigarette and only the Ger-Violette lit a cigarette and only the German noticed that in his eyes was a shadow of discontent and that his tone had in it a forced note. "He is having his portrait done by some vagabond of an artist whom Linda set on his feet two years ago, a gifted no-body who is making his way up. St. Paul does the model sans costume, sans common sense, after the fair Greek fashion."

"Ilaul in on that," said Jack, "you make me tired."

"Rumford, the Distracted Slave of Love," still on Pane.
"What! Rumford still in town-a cen-

"Yea, my Captain; and doing business still for old man Cupid."
Saunders burst into a guffaw, though he loved Eldon and held him in esteem. And he called for rhenish and filled a couple of tumblers to the brim and the cynic came and they touched glasses and drank, standing, "To peerless Linda, the darling of the gods!"

CHAPTER VI.

PAUL.

"It is an heirloom," said Lord Rumford, "and has been in our family for generations; a tradition goes with it, to the effect that, once upon a time, an ancestor of ours, who, in his day, was a famous explorer and adventurer, a man of parts, rescued from a fire that broke out in her palace a lively Egyptian princess; in reward for his bravery she slipped from her hand this ring and urged it on his acceptance, saying that, in case he should ever love, to bestow it upon the woman of his choice and the man who was his rival would die with the next sunset. This rival would die with the next sunset. This

rival would die with the next sunset. This absurd story was invented, I suppose, to cover up the fact that no one really knows how the bauble got among our jewels."

Interested, Linda took the ring and regarded it with pleased, attentive cyes, the glow of the afternoon sunlight bright on her funfy hair, where she sat at the piano, from which she had been winning fragments of Mozart, that filled the room with melody. Her gown was of pale gold with wide, loose pointed sleeves, edged with old lace. She wore a rope of pearls about her throat and looked fair as a flower.

Eldon stood beside her, with that light in his eyes that they always wore when resting on her beauty.

on her beauty.

The ring was a broad band, etched with hieroglyphics; transverse of this was a gold circlet from which protruded the head of a tiny sphinx, carven from onyx, encircled by

color went up over his proud, and face, but the instant after he took up the talk again. "The custom has fallen into disfavor because of the swift march of the commonplace which has driven out that romance which makes the past so winsome to idealists. I would fain restore that practice, which seems to me too graceful to be lost. Will you, dear Linda, lend me your kind assistance in the task? No fairer hand than yours has it ever graced."

task? No fairer hand than yours has it ever graced."

Linda demurred, her lustrous, changing eyes turned full on his, within them that mocking smile with which she ever met his pleading utterances, the self-same smile with which Barbara Gifford harkened to Rolvin Lakin, when his talk verged on medicine. "If, by so doing, I could restore along with romance, the lost art of fidelity in husbands, I might be induced to do so, from motives of philanthropy," she answered.

"If example counts for anything," said Rumford, "we will restore to marriage not only constancy but happiness," and he

only constancy but happiness," and he leaned and touched his lips lightly to her hair, in the first touch of caress he had dared

to offer her.
"My lord," said Linda, and her voice was

"My lord," said Linda, and her voice was serious and troubled, "I have made it plain to you that you have not my heart. Will the hand content you?"

Itumford slipped the ring on her finger. When he had gone the beautiful woman sighed. Why had she yielded? She hardly knew. She did not care for marriage yet awhile, and frankly said so when importuned too closely by her suitors. Money was hers in plenty and she had friends; lovers, too, more than she could manage; she loved her art and before the footlights she felt at home and happy; to exchange for the pleasant life she was now leading the stormy, untried life of matrimony seemed to her unwise, foolish, even. And yet she was to wed within the year! She could hardly realize it; she had acted from impulse—and already repentance was at hand. was at hand. Her reflections were disturbed by a rushing

Her reflections were disturbed by a rushing sound, proceeding from the hall, the door was fiung open and into the room, breathless, and with a dark frown on his face, there came I'aul Malvern, who swept straight forward, with the rush of a sea gull on the wake of a gathering storm. With the same directness that had marked his speech when, before the crowded theatre, he paid his first tribute to this fairest of fair women, he now said, "Rosa, at the door just now, going forth from here, I met Lord Rumford—which was nothing new. What struck me as peculiar was that he looked like a man who had pocketed the stakes and been cheered by the crowd. Something uncommon must have happened to make him so well satisfied all at happened to make him so well satisfied all at

once."

Linda's lashes drooped and the dimples of her cheeks were set in blushes. "Would it have pleased you better to meet him coming in rather than going out?" she asked him,

naively.
Paul looked at her with deepening suspicion. "Rosa! you claim that you care nothing for that snob, that he has his dismissal at your hands; that you love nobody. "Well said; when Nature bestows beauty on a woman she generally withholds the gift of loving. Men love me; I love none in re-

turn."
"Am I to infer that he has renewed his amorous persecutions and that you tolerate

"You have reason to believe in my tolera-"You have reason to believe in my toleration," said Linda, a little wearily, and she turned her face away and, by accident, smote the keyboard with her arm, awaking one long chord of plaintive music that wailed through the silence, like the cry of a broken heart. She was weary, not with him, but with this strange disquiet in her breast, that had risen from a trothplight not yet an hour old!

Every trace of color receded from Paul's face and he sunk onto the velvet of a couch and lay bent and broken, like one under the spell of mortal ilness. For awhile nothing more was said; Linda fumbled at some sheets of music, placing one on the rack, only to discard it the next moment for another; finally she flung aside the armful she day drawn into her lan and, rising, she moved other: finally she flung aside the armful she lad drawn into her lap and, rising, she moved towards her guest and, lifting him to a sitting posture with as much ease as though he were a child, with those white arms of hers, that had such strength under their fine-grained skin; sitting down beside him she drew him to her bosom and held him there. "l'aul," she murmured, "I had no wish to grieve you. I am under the pressure of personal perplexities and prate of what I know not. Let it pass." She kissed him and ran her white fingers through the gold of his bright curls, her eyes softening as she felt his her white fingers through the gold of his bright curls, her eyes softening as she felt his warm breath against her bosom, where he lay pale and spechless, his eyes closed. He seemed years older than when she first met him in the theatre, two months ago. In that meagre space of time how much had happened!

An expression almost maternal in its tenderness shone on him from her eyes. She wondered why it was that this young American, with his abrupt manners and the simplicity of a child, never tired her, as had all the other lovers her life had known, why, when in his presence, she felt comforted.

Some chord, subtile and sweet, bound

Some chord, subtile and sweet, bound them together. She seemed to have known him always; he reminded her of someone, but him always; he reminded her of someone, but who it was she could never bring to mind, try as she would. Some face, like and unlike his, had looked on her from the past. Where? When? Was it in childhood's hour? Or was it in the dim of some prenatal time that they had met? What had they then been to one another? She bent her cheek caressingly to his head and held him closer still, her heart unhappy. She thought it best to tell him of her engagement; and she cast about through the trouble of her mind for the right words, that would lead up to the subject by degrees; she could not bear to break the news abruptly.

"Awake, Endymion! What think you of my ring?"

"Awake, Endymion! What think you of my ring?"
"Ring?" said Paul. He was something of

"Ring?" said Paul. He was something of a connoisseur in gems and loved them for their beauty, as did Beecher; awhile ago they had spent a rainy hour very happily in grubbing through her goodly store of jewels—of which she was somewhat proud—when the mood was on her. He had no inkling of her motive as—she pressed against his hand the stern face of the sphinx, encircled by the

slipped from her hand this ring and urged it on his acceptance, saying that, in case he should ever love, to bestow it upon the woman of his choice and the man who was his rival would die with the next sunset. This absurd story was invented, I suppose, to cover up the fact that no one really knows how the bauble got among our jewels."

Interested, Linda took the ring and regarded it with pleased, attentive eyes, the glow of the afternoon sunlight bright on her fluffy hair, where she sat at the plano, from which she had been winning fragments of Morart, that filled the room with melody. Her gown was of pale gold with wide, loose pointed sleeves, edged with old lace. She wore a rope of pearls about her throat and looked fair as a flower.

Eldon stood beside her, with that light in his eyes that they always wore when resting on her beauty.

The ring was a broad band, etched with hieroglyphics; transverse of this was a gold circlet from which protruded the head of a tiny sphinx, carven from onyx, encircled by a stone of great brilliancy and irridescent colors.

"In the past it was the custom for the head of my house to present it to his sweetheart as an emblem of their betrothal," resumed Rumford; then he hesitated and a wave of

encases hers in loyeliness. What splendor is in the flame! What manifold glories she pours over the ocean! These are her giants through whom she breaks and ruins."
"What is the meaning of the sphinx?"
"Bad taste," said Malvern, smiling.
"An' American answer." How ever should she tell him this hated thing?
Paul partly rose and describe has been

"An" American answer." How ever should she tell him this hated thing?
Paul partly rose and, drawing her head down, kissed her on the forelead, with the same impulsiveness though without the galety with which in years gone by Nina Lakin kissed Barbara Gifford, that day she showered the rose on the bed.

"Rosa, you have something now to tell me—something that will grieve me in the hearing. I knew it the moment I set foot over the threshold. I then thought it was Rumford—that drove me wild—but you say you do not care for him. What, then, is it?"

"What, makes you think so?" said Linda, to gain time.

"My sympathies are too closely interwoven into yours not to feel the far of an influence antagonistic to my happiness—for that is in the air. If the mere thought of losing you drives me to despair, what should I do under knows."

A nuveled look had settled on Linda's free

A puzzled look had settled on Linda's face. A puzzieg look and settled on Linda's ince, an expression of buffled memory. "Oh," she raid, putting her hand to her forehead, "if I could only recollect whom you resemble—someone I have known in years gone by,"

"When I kiss you I remind you of some-

"When I kiss you I remind you of someone else! A pleasing fancy, truly!"

I'aul laughed rucfully and shook his sunny curls. "Years ago my mother had a brother, the eldest of the family, and a practicing physician in New York. They tell me that I resemble him in many ways, in build, particularly, and in manner. I suspect that his was the stronger character, a man swayed less by impulse. Be that as it may, it cannot be of him that you are thinking, as he died before I was born—or you either."

"Are you like your mother?"

"Scarcely; we are not at all alike in disposition. Come! the story."

"The story is merely this: Soon or late the most of women marry, with love, if they have that love to give, otherwise, without it. Alone in the world, a woman is an object of distrust, of suspicion, even. She needs at less allows the transport was to chief here.

distrust, of suspicion, even. She needs at her elbow a strong man to shield her from insult, to rescue her from the tedium of lone-liness, to be her companion in old age. For these reasons I have made up my mind to marry six months from now."

Paul drew himself sharply from her arm Tall drew nimself sharply from hea arms and regarded her with an expression part of hope, part dread. "Go on," he muttered. "Lie down," said Linda, "your haunting eyes disturb me. Today, more than ever, they remind me of that someone I have met in times gone by. 'O memories! O Past that is!' where was it?"

that is!' where was it?"
"Do you mean," said Paul, incredulously,
"that you will marry—me?"
"Hush! let me explain."
He wound his arms around her and felt
instinctively that what she had to say would

instinctively that what she had to say would rend his soul.

"Since nurriage is desirable for woman, nay, imperative, as our social laws now stand, it behooves woman when parting with her freedom to better her condition as much as possible, for fetters of gold are more artistic than fetters of iron; and so, from among my suitors, I have chosen one who can give me the best social position, the most diamonds, the fastest horses—in fine, all those privileges which lend a zest to life and make it worth the gift. I shall be lifted from the stage to the nobility; I shall be of their high degree. My ambition will then be gratified—in part, for I shall be rich and on the social pinnacle. What more could woman ask?"

She sighed tremulously and grew silent.

voman ask?"
She sighed tremulously and grew silent. She sighed tremulously and grew silent.

Paul rose onto his feet. There was not one trace of anger in his manner, not one shade of grief. His mouth had hardened and the eyes that looked on her were bright as steel. A striking resemblance to his father had settled on the lineaments of his almost girlish face; it was with somewhat of his father's vim that he now spoke: "Itumford has bought you with his title. I knew from the first that your love would not be mine: all the same I loved you, as a lost soul, looking out of hell, be olds and loves an angel of the Lord. For I esteemed you pure; I reverenced your womanhood; I had faith in your honor; I never dreamed that you would barter it, like a creature of the gutter. She sells hers for bread, rather than face starvation; you traffic in yours through vanity and greed and wantonness—for that's what it amounts to, reckoned up. Of the two she is the less contemptible."

"Paul!" Paul!" moaned Binda. She cov-

reckined up. Of the two sale is the covered her hot face with her hands and rocked herself to and fro in dire distress. The ring of the sphinx burned like a snake of fire on the face with the covered her hot face with face of fire on the face of the sphinx burned to tear it off and fling. of the sphinx burned like a snake of fire on her finger. She longed to tear it off and fling it from her. From the fierce shame within her, enkindled by his scorn, there rose a thought that startled her: could it be that the wayward heart within her loved Paul Malvern. Else what meant this pain at the thought that he despised her? And what meant this dismay at the thought that they must separate forever? Why had she not considered that before?

She tried to this clearly, to decide now

She tried to think clearly, to decide now, before it was too late, what course to take. She could never be happy with her affanced;

of that she was more than certain. Oh, why had she yielded to his entreaties?
What had she best do?
Paul left her and went roaming about the room, his hands in the pockets of his trousers, his head bent on his breast in bitter revery. He appeared to have forgotten that she lived; finally he said are a dull dead revery. He appeared to have forgotten that she lived; finally, he said, in a dull, dead tone, as though the passion in him had had its day, "Rumford I never liked; I do not take kindly to people of his guild; all the same he is a gentleman, a man of unblenished character; I would not, had I known, have offered him so craven an affront as to receive the endearments of his promised wife—for suppose he had happened in all of a sudden! Base creature that you are, to let me so demean myself—not knowing. You have ruined my life past mending; you have ruined my life past mending; you might have spared my honor. I remind you of some one, say you? Is it not some honest man whom you betrayed for pastime?"

man whom you betrayed for pastime?"

Linda could bear no more. She rose to her full stature; her resolve was made. On the plano was a little silver vase, shaped like a dragon and encrusted with jewels—an emperor's gift. Into the hollow of this tox she let fall the token of her engagement. Her heart lightened; she felt at peace again; over her face there swept a wave of color, a flash of light; she smiled in her old sweet way, and, stretching forth her hands said, with a ripple of laughter in her voice, "Paul, I love you. Come."

Malvern, hearing, shuddered. He thought she mocked his agony, he thought her vile. Had he known! had he only known! With a gesture of disdain, he passed out of the room, with his quick, swift, graceful step that was like the tread of some wild forest animal; on he went, never once pausing to look back, until he reached a sun-fed little snuggery over stairs, that they called his, though his actual lodgings were on another street, in the house of an old Jewess. He thrust to, with a wrench, the bolt of brass.

And now—he was alone! He stood and looked his destiny in the face and never dinched; for, in that wretched hour, the latent strength that had come to him from his father, rose to his aid; he had no fears to shed, no prayers to offer. The passion that

had swept him with its fires had burned away his youth and, with his youth, its weakness. He had loved this woman with the fervor of first love and the mad idolatry of the poetic temperament. And that love had been holy to the last, as love is always, since it is of God. No serpent of sensuality had sullied his fair Eden of the gods; he had known the highest love that ever enters into the heart of man, and that unselfish love had wrecked his life.

(To be continued.)

Mrs. Dr. Densmore and Reincarnation.

The article from this gifted lady, Mrs. Densmore, in the Banner of Light, Aug. 20, criticising such "Pen-Flashes" of mine as relate to the Hindu-Kardec dogma of reincarnation, quite interested me, as do all doctrines relating to immortality. I should have tendered no reply had she not challenged a "hearing from Dr. Peebles."

"The readers of the Banner," says this lady, "must bear in mind that assertion is not argument; that each must determine for himself instead of relying upon authority," all good advice; and yet, with almost the next pen stroke she refers authoritatively to Mrs. Richmond as "affirming the doctrine of successive re-embodiments." Be it said once for all that Mrs. Richmond is no authority for me upon this subject, neither is she for A. J. Davis, Hudson Tuttle, Dean Clarke, W. E. Coleman, F. A. Wiggin, Moses and Daniel W. Hull, Prof. Lockwood, Dr. B. F. Austin, Prof. Peck, Lyman C. Howe, G. W. Kates, Mrs. Brigham, Mrs. Lillie, E. W. Spragne, nor any lecturer or writer in our ranks, so far as I know, except Mr. Colville. The day of authority with thinkers is gone.

The long half-column paragraph of hers alont "nothing being lost," no "new creation of souls," the asserted A. J. Davis's "unscientific character of his revelations," are

about "nothing being lost," no "new creation of souls," the asserted A. J. Davis's "unscientific character of his revelations," are scientific character of his revelations," are all irrelevant to any position of mine upon the whole, as I favor the theory of the spirit's eternal past existence. And those who would confound a past, or pre-existence, with reincarnation, or Ego-rotation, would quite likely confound a horse-chestnut with a chestnut horse.

The point involved is this: Are rational human beings passing from earth into the spiritual world, compelled to return, re-incarnate into the flesh and be re-born again and again through various mothers, for

spiritfal world, compelled to return, re-incarnate into the flesh and be re-born again
and again through various mothers, for
wider experiences? This dogma I stoutly
deny, and yet, Mrs. Densmore coolly urges
me to "show facts that disprove successive
embodiments." That is amusing, asking one
to prove a negative! No, reincarnationists
are the assertionists. They affirm the truth
of his old Hindu speculation, re-embodiment,
or reincarnation. Hence the laboring oar is
in their hands. It is for them to lead off, to
go ahead with their proofs and demonstrations. It will afford me great pleasure to
expose the falsity of their assumed facts and
arguments with the depressing, degrading influence the dogma has had upon the Hindus.
None dispute that belief affects conduct,
which conduct in the aggregate, affects race
and nationality. And poor, degraded, shiftless, caste-cursed India is a fitting example.

WADING THROUGH ALL EXPERIENCES.

Mrs. Dr. Densmore asserts upon the au-thority of Mrs. Richmond that every person from the "South Sea Islander to the philoso-pher of Greece, Germany and England, eventually goes through every experience sible in the human embodied spirit." the phrase, "overy experience possible!"
This is a bold assertion and nothing more, and Mrs. Densmore very graciously informed us in her article that "assertion is not argu-

But think of it! Every person born, high or low, being fated to go through every "possible experience!" If this be true, many might ask, "Is life worth living?" Think of it! Again doomed to plough through all experiences, among which are swindling, lying, fighting, drunkenness, arson, robbery, forgery, perjury, lechery, murder, suicide, etc. Henvens! Is this the fore-ordained fate of our common humanity? Reader, about how far along have you got in this blighting, crimsoning, catalogue of committed criminality? Miss Christie in her lecture boldly said that every mortal, if they had not in the past, would in the present, or future, commit the act of self-murder. And there are certain persons who glory in attaching this tag to their spiritism. But think of it! Every person born, high

SNAKE BITES AND RE EMBODIMENTS.

When on one of my tours around the world and stopping in the suburbs of Madras, India, a neighbor's Hindu child was bitten by that dreadful cobra, dying a few hours thereafter. The snake charmer came, but was of no service. And this heart-broken mother heard as comfort only these words, "Your poor little boy must have killed a serpent in some of his past incarnations." This was reincarnation, or re-embodiment justice; or otherwise expressed, karmic retaliation!

People not only grow to be like what they feed on, but like what they believe, like what they fear, like what they think about; hence, to be ever thinking about being re-embodied

they fear, like what they think about; hence, to be ever thinking about being re-embodied into squalid babies, or tigers, or jackals, or foxes, or snakes, necessarily exerts a most degrading, depressing influence upon the Hindu mind, tanding to caste superstition and fatalistic stupidity.

Is it said by some apologist for this reincarnation cult that these transmigrational and successional re-embodiments into both children and animals are not 'taught at present? This is not true. They are being taught by the ignorant in the Orient, and by a few English-speaking people to my sorrow. In London "Light," December, 1901, occurs this statement: "The medium being impelled to take a pencil... wrote this under spirit control: 'I was a man on earth, but I was an unfaithful servant; I chented and robbed and deceived my master, and now in the form of deceived my master, and now in the form of a dog, I am forced to learn what fidelity means."

Considering the grand law of evolution, one would naturally think that a man might learn fidelity and honesty without being reembodied into a dog!

embodied into a dog!

Candidly, I have no faith in this cobra, or dog-embodiment business, or in the potting and re-potting of immortal spirits again and again back into fleshly imprisonments, for more hodily births.

It is admitted that reincarnation, or respectively.

It is admitted that reincarnation, or re-embodiment, is taught by the ancestral spirits of India, such as the Pitris, the Asu-ras, the Rhutes, and other low Hindu spirits; and it is also taught by a very few poor, earth-bound spirits, who see in the sitters the mawkish sentiments of speculation and su-perstition. Though in spirit life, they have not as yet fully outgrown the inheritance of old Indian fetichism, and superstition. And, sad to say, there are always dupes enough to swallow whatever a spirit may say, however unreasonable.

There is not a case of marked genius, not a case of pretended re-embodiment but that

There is not a case of marked genius, not a case of pretended re-embodiment but that can be rationally and philosophically explained by prenatal impression, uterine environment, heredity, and guardian spirit inspirations, all constituting a mass of well-sifted facts almost numberless.

To assist Mrs. Densmore (if she desires controversy to the further elucidation of her faith in reincarnation, getting thereby, if possible, to the foundation, I will ask her to answer the following inquiries:

1. Do you positively know by the sense

perceptions, by reason, or by any other means, that reincarnation is true? If so, logically describe the process by which you reached the positive knowledge.

2. Is the return, and reincarnation of spirits into mortality compulsory, or a matter of chalces.

of choice?

3. When does the reincarnating spirit enter the fleshly vehicle,—at conception, at the foetal quickening, at the birth-moment, or at a given period after birth?

4. Is this immortal spirit once dwelling consciously on earth in a human body, still conscious and endowed with memory, while secluding itself in another uterine imprisonment?

5. Is there any certain way that the to-be mother can tell whom she is foetically har-

b. Is there any certain way that the to-be mother can tell whom she is foetically harboring and feeding with her life forces, whether a saint, or one who, in a previous incarnation, may have been a New Zealand cannibal?

It is trying and fear-exciting with the pro-

It is trying and fear-exciting with the prospective Irahmin mother, lest a poor, wandering Pariah soul of the lower slum-caste may incarnate into the expected family increase, and she, like all true mothers, naturally abominates imposture. Mothers naturally love their own children that they sustain with their crimson current and nervo-forces before birth, and this is right. It is the soul, rather than the spirit, that constitutes the real child.

Battle Creek, Mich.

Suggestions.

Alonzo Danforth.

The educational importance of Lyceum teachings is a matter of serious concern with all conductors and leaders. The all important needs are lessons that

The educational importance of Lyccum all conductors and leaders.

The all important needs are lessons that can be used by the Lyccum, to be introduced by the conductor, who shall invite the opinions and ideas of all the members in regard to the lesson given.

The Lyccum is a schoolroom where its members are taught truth and purity and are told to be bright and happy; that it is better to sing and laugh than to cry and find fault, and where all are taught to think and reason for themselves, to accept nothing without bringing common sense to bear upon it.

To improve the working of Lyccums the earnest workers can add to its numbers by looking up old members who stay away, or come but now and then, or invite our every day acquaintances to come to visit the school.

The interest can be shown by each member willingly taking part either by singing, reciting or reading.

Our children should be taught that all their actions here in this life are to help build that home in spirit life; that an invocation is to invoke the aid and presence of our angel guides; they should be taught to be reverent at this time.

Children in our Lyceums get easily into a mechanical way of reading; they repeat the words, but their meaning is not absorbed; they hear the body of sound but the spirit of the idea expressed is lost to them. Those who undertake the responsibility of teaching in our Lyceums should endeavor to advise the children to ask for explanations of words they do not understand and if the quantity of work done appears smaller its value will be far greater than before.

The teaching of the Lyceum is the coming out from the darkness of superstition and the errors of the past into the light of the advent of modern Spiritualism, an escape from the ignorance of mental slavery to a knowledge and the adoption of wisdom found on the highlands of free thought.

It is not difficult to secure and maintain the interest of children from three years of age up to fourteen or sixteen years, but after this age is past, outside attractions com

our children are unmissed volumes. We wish to teach them noble aspirations, to interpret life to them, to give them splendid ideals, pure thoughts and loving sympathy, the strong protection of brave, manly characters, characters of decision, will and determination. mination.
We must speak the truth because others go

by what we say, they build on it and we linder and obstruct them if what we say is false, and the same of our promises.

There is no doubt that in our Lyceums

there are men and women who are well qualified by nature to assist in our work, but do not attempt to utilize their talents which have been dormant so long.

Let us do our very best to train our children to be a race of thinkers; teach them to be a race of thinkers; teach them to

dren to be a race of thinkers; teach them to be mentally free, to live a natural life, and press onward for truth, liberty, social reform and success will surely follow.

The Lyceum should be attended with a cultivation of mediumship, a complete recognition of our spiritual nature, a true conception of life here and hereafter.

The instruction received should be character in place of greed experiences hereafter.

The instruction received should be character in place of creed; progress here and hereafter; reunion at the change called death with those we love lighthe Spirit-life.

Our Lyceums are the all-important element in Spiritualism and the children will be its supporters and standard bearers in the years to come.

ment in Spiritualism and the children will be its supporters and standard bearers in the years to come.

The great problem in our schools is teachers that are qualified for the progressive work they can do, when they understand the significance of their labors: that it can be extended in many ways, that it can be made continuous from the school to the Temple in spiritual thought, then to be uplifted to its proper place in the grand superstructure of Spiritualism.

Our problems are living problems demanding living solutions. Each one is presented in the shape of a living child. We should inspire our children to live in the broader, richer, nobler and healthier life. In the performance of this duty we need text books which may serve to stimulate and guide to fraitful fact, principle or suggestion.

The attitude of Spiritualism means a new conception of this universe, a new thought about God, an entirely new idea of the origin, nature and destiny of man, a new conception of the Bible and a great change in the whole idea of revelation.

We have the grandest religious faith or we will call it knowledge in the world, and yet we do not consider it worth keeping and transmitting to our children, but let them take up with some older form of belief which is doomed in time to pass away.

There is no question as to the future of Spiritualism, it must by and by rule the world; our ideas must prevail and education, science and educational progress that look to the future are with us.

Spiritualists should understand as never before that the home, the Lyceum movement abould get in touch with the constant and the home would.

The teachers or leaders in the Lyceum movement abould get in touch with the parents of their scholars and the home would be better if it could be informed of the lims of the Lyceum and why its methods are, what they are and what some of the principles of education are and the school would be better if the leaders could feel the parental instinct throbbing in unison with their work.

If we would have sound citizens we must build the foundations early in life. Spiritual instruction is the application to the spiritual side of child nature of the same principles that govern the work of any well conducted school.

principles that govern the work of any well conducted school.

The end of education is not merely individual development, but also social adjustment and efficiency.

Another means of acting in concert is to induce the home and our spiritual societies to realize that they are educational institutions and that education is one—then we shall discover that parents, leaders and our public lecturers all belong to the same guild of workmen, and are working on the same material. The child, and the product which they aim to bring forth is also one, namely manhood and womanhood in its full stature. An interest can best be awakened by visiting the mothers to visit our Lyceums and observe the manner of teaching and the interest the children take and every mother's soul responds to the touch of the woman who makes her child happy.

A Perfect Regulator of the Stomach and Bowels

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

For sale by all leading druggists.

Commercial Hall.

Commercial Hall, 694 Washington St., Mrs. M. Adeline Wilkinson, conductor, Mr. Clifford Billings, assistant.—"Spiritual Conference," Aug. 30, was well attended; although the weather was very stormy. Subject, "Personal Experience." Those taking part were Messrs. Hill, Greives, Brown, Brewer, Prevoe, Mrs. Wilkinson, Miss Sears. Mediums and speakers assisting during the day were Mrs. Reed, Mr. Hardy, Mrs. Strong, Mrs. Morgan, Annie Strong, Mrs. Whittemore, Walter Mason, Mr. Billings, Captain Baily, Mrs. Groves. Miss Baily of Buffalo, N. Y., soloist. Healing circle every Tuesday at 3 and Sundays at 11. Phenomenal meetings every Thursday at 2.30 p. m. Colored jubilee singers first Sunday in October.

Serious Indigestion Cured by Horsford's Acid Phosphate

It relieves quickly, and then gradually re stores the stomach to perfect health. A per manent cure and a most excellent Tonic.

W. J. Colville in Chicago.

On returning to this great centre of diverse activities W. J. Colville was greeted with large and influential audiences. Two classes in Spiritual Science, one in U. S. Express Building, 87 Washington St., and another on the South Side have already been conducted and despite the hot and uncertain weather the attendance was large at every function. Sunday, August 30, W. J. Colville gave three lectures, two for Spiritualist societies on the South Side during the afternoon in halls on 31st St., and one in the evening in Handel Hall, Randolph St., for the union of New Thought societies. Immediately after that meeting, he took train for Danville, Ill., to deliver eight lectures for the Chautauqua Assembly at that place.

Rumors are affont that this popular speaker has again received calls from California and New Zealand.

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.

Verona Park.

Mass., Rev. B. F. Austin of Toronto, Can., and Mrs. Emma Resch, test medium, of Brooklyn, N. Y., were new to Vermont Spiritualists. They all gave spiendid service and made many special friends. These added to Mrs. Helen P. Russegue of Hariford, Conn., and Mrs. Katie M. Ham, of Hayerhill, Mass., who have been special favorites at the park for several years, together with Mrs. Emma Paul, Mrs. Abble Crosset and Alonzo F. Hubbard, home speakers, assured us one of the very best meetings in the history of Queen City Park.

The Ladles' Aid Society held a fair, and its very successful efforts have added much to the interest and support of the camp.

Many of the regular visitors kindly united with the home campers in adding to the pleasures of the camp my getting up whist parties, entertainments and seances for Mrs. McCorley, the blind medium.

Mrs. Wood and Mrs. Wightman furnished the music for all the lectures and conferences. They are sweet singers, well known and popular at Vermont conventions.

Mrs. H. P. Russegue as speaker and psychometric reader, and Mrs. Katle M. Ham, as independent and ballot test medium, have had such unusual success, and made so many friends in Vermont, that we have come to feel that a campmeeting or convention cannot be successfully run without them. The Green Mountain State claims them as long as they can be engaged.

Rev. B. F. Austin of Toronto, Canada, was

they can be engaged.

Rev. B. F. Austin of Toronto, Canada, was at the park the last five days and spoke every day. He and Mrs. Russegue took unusual interest in the conferences and rendered much assistance. Mr. Austin is a strong and able speaker. He says he is only four years old in Spiritualism; that he did not come out from the church, but was turned out; that he was not born a Spiritualist, but, like Topsy, he growed. He is, in the true sense, a harmonious Christian man, and consistent Spiritualist. He does not seem to have any enmity or hatred toward his former friends in the church, even when they bitterly accuse and traduce him. He has the Christ spirit to say: "Father, forgive them, for they know not what they do."

I was surprised to see what thorough and comprehensive advancement Mr. Austin had made in the true philosophy of Spiritualism in so short a time. Many of the oldest Spiritualists can sit as learners before him, so extensive and complete have been his personal investigations. they can be engaged.
Rev. B. F. Austin of Toronto, Canada, was

Upward and onward should be our song, While the Spiritualist goes marching along. Newman Weeks, sec. pro tem.

Campmeetings for 1903.

Saugus Centre, Mass.—June 7 to Sept. 27. Mowerland Park, Mass.—June 7 to Sept. 27. Malson, Me.—Sept. 4 to 14. Marshalltown, Iowa—Aug. 23 to Sept. 13.

Northern Michigan.

Northern Michigan.

The camp at Snowflake, known as Forest Home Spiritual Camp Association, closed a successful meeting Aug. 23. Mrs. A. E. Sheets, Oscar A. Edgerly, Mr. and Mrs. E. W. Sprague were the speakers and did a splendid work for the truths of Spiritualism. At the close of the camp Mr. Sprague organized a society of sixty-three members and a charter was sent for. Then through his convincing remarks in behalf of the N. S. A. over twenty-five dollars were quickly raised for that good work.

Mr. and Mrs. Sprague came to Mancelona, where they gave two good lectures and organized a society of twenty-nine members. We own our grounds which are beautiful as Nature could make them and consist of sixteen acres. They are bounded on the west by the railroad. Trains stop at grounds daily, Good wagon road on south and over one hundred rods of lake front on north-east side. Yes, a most beautiful lake of over thirty miles of navigable water for small steam and sailing boats, which land at our deck many times a day. We have over forty kinds of trees, which all go to make this one of the most beautiful spots in all this famous resort region-where malaria and hay fever are unknown. This is not a wilderness, but the surrounding country is interspersed with heavy forests and good farms and a profusion of wild and tame fruits; the luscious wild berries may be had for the picking, while tame fruit, vegetables, milk, etc., are sold on the grounds daily. Brook trout and lake fishing is good sport for the angler.

Be with us next August and we will do you good. Will gladly answer enquiries. Frank H. Lesher, president; Ruth Eastman, sec. Mancelona, Mich., August 27.

Onset-by-the-Sea.

Monday, Aug. 24, Conference; Mr. A. J. Maxham, soloist. Mr. Marsh, president of Providence, R. I., Association, said: "Spiritualism is a religion to me, because it lifts me up above the trials of life. I drifted away Verona Park.

The annual meeting of the Penobscot Spiritual Temple Association was held on Friday, August 28, with the following result in the election of officers: President, A. F. Smith of Bangor; vice president, Mrs. M. C. Donnell, Bucksport; clerk, F. W. Smith, R. C. Donnell, Bucksport; clerk, F. W. Smith, Rockland; treasurer, Peter Abbot, Verona; directions, Mrs. S. A. Smith, and Mrs. H. M. Fernald.

The campmeeting next year will open the first Sunday in August 28.

Nellie A. Smith and Mrs. H. M. Fernald.

The campmeeting next year will open the first Sunday in August and continue from Sundays. J. Frank Baxter gave a rich treat to bis numerous hearers last Sunday in two eloquent discourses, and many tests; his old time vice has not diminished.

Edgar W. Emerson has just arrived upon the grounds. It is his first visit to Verona Park, and all are glad to revet this popular on Sunday, giving two excellent discourses and many convincing tests.

On the whole the attendance has been less this year than usual, but the meetings were very satisfactory, and great harmony prevailed. Mr. Emerson complimented the society on the spirit of union and harmony that was manifested, placing it among the first that he has known.

Queen City Park.

Queen City Park.

The campmeeting at Queen City Park, Brulington, Vt. closed Sunday, Aug. 30, 1903.

The unanimous feeling and free expression of all visitors was that it had been one of the most success than ever.

F. W. Smith.

August 29.

F. W. Smith.

August 29.

Providence, R. L. A. Sacciation, and in the large of the sanction with the meeting were very satisfactory, and great harmony prevailed. Mr. Emerson complimented the society on the spirit of union and harmony that was manifested, placing it among the first that he has known.

The campmeeting at Queen City Park.

The campmeeting at Queen City Park.

The campmeeting at Queen City Park.

We all know that is the carty days of the learned of the learned of the large of the l me up above the trials of life. I drifted away from the church and I am thankful that I

ference by others. The guides claimed the questions were answered from the standpoint of the spirit and repeatedly said that they did not wish to force their ideas upon anyone. Mrs. Richmond closed her meeting with an original poem.

The lyceum met at 4 p.m. The attendance was good. Mrs. Allyn has a happy faculty of making all feel at home, and the children love her. We know she has put forth her best effort for the Lyceum.

Wednesday, August 26, the meeting was held in the Arcade; Mr. A. J. Maxham, singer. Dr. Huot opened the conference with remarks, closing with communications. Dr. Hlackden said: "As we draw near the close of the season it is well for us to take stock of what has been beneficial. We should profit by what we have heard this summer, and do all we can to foster mediumship."

Mrs. Cate, under control, prophesied for Onset. She said: "Discord will pass away and harmony prevail. It is true spirits return; they do not go. I am glad that humanity has to struggle up this rugged pathway of truth because struggle means growth."

Dr. I'uller spoke briefly of the work of the season, and "Hudson's Divine Pedigree of Man." Dr. Dean Clarke said: "I never believed I was in the right, in regard to my relligion until I read all my opponents had to say, then I could fight them on their own grounds and turn their own guns against themselves." Mr. Lamphier spoke briefly, Mr. Sampson told of his remarkable experience with Dr. C. E. Watkins, Mrs. Lucy Barnicoat spoke on N. S. A. Meeting closed with remarks by Mrs. Cate of Haverhill.

Thursday, August 27, the meeting opened with singing by Mrs. Cate of Haverhill.

Thursday, August 27, the meeting opened with singing by Mrs. Cate of Haverhill.

Thursday, August 27, the meeting opened with singing by Mrs. Cate of Haverhill.

Thursday, August 27, the meeting opened with remarks by wednesday to take up his work in another camp, and we wish him success in his new field of labor, Rev. F. A. Wiggin was the speaker of the day; he lectured on "How to Overcome Undesirable Cond

needs, for this law reveals the Universal and interprets all.

"A spiritual poise is impossible where either memory or expectation are unduly indulged. The things which are for our good will not slip away, but we may crowd them out. The things which are for our good will come to us if we do not permit the rubbish of our worry to keep them away.

"The worst rubbish in the world is worry. With proper poise we may move in our life's orbit as serenely as the planets do in theirs. If we are filled with love there is nothing within us to respond to a false note. It will be learned by all sometime that it is generally through deep sorrows, and, perhaps, intense

through deep sorrows, and, perhaps, intense suffering, that mankind is detached from all thoughts of self. Not until man finds a perfect adjustment to the law of his being can he overcome all undesirable conditions."

fect adjustment to the law of his being can he overcome all undesirable conditions."

Friday, Aug. 28, the meeting was held in the Arcade, the last conference of this year, and it was one of the best. Meeting opened with a vocal selection by Miss Holbroke. Mrs. Thompson said: "This has been an uplifting season to me. The management should be complimented for the good order kept, and for the workers presented to teach, all humanity of the truths of Spiritualism." Mrs. Cate continued on the same line of thought. Mrs. Geo. Dutton read one of Dr. Geo. Dutton's poems, "The Law of Compensation," a very fine production. Prof. Magoon said: "Spiritualism is divided into four parts, and these divisions are to be added to the Bible. The first of Spiritualism was mentioned in Genesis; the probationary period was from the beginning until 1848. At that time the whole world thrilled. From 1886-1895 was the black art period; from 1895 to 1903 is the salvation time. The fourth division: Spiritualists are always seeking for somathing new, everyone is reaching out as never before. This something is to prove by a material work that all may see; it is to prove the spirit and that God is in the material." Mrs. C. Fannie Allyn talked about the work for the children and thanked all for courtesies extended to her during the summer. Mrs. Curtis read a poem, "Shall We Know East Other There?" which suggested the theme of Dr. Huot's remarks.

The Lyceum held its last session for the Huot's remarks.

Huot's remarks.

The Lyceum held its last session for the season. The children extended a vote of thanks to Mrs. Allyn for her kindness to them throughout the summer. Wednesday they held a picnic, and participated in all kinds

throughout the summer. Wednesday they held a pienie, and participated in all kinds of games. Ice cream and cake were served to all. The children voted it the best time of of the season.

Onset, Saturday, Aug. 29. Mrs. Cora L. V. Richmond, speaker; solos, Miss Holbroke; Mrs. Richmond answered several questions, all tending to the subject, "Soul and Reinearnation," then discoursed on the theme "Eternity as Itelated to the Now."

"A great many people say one world at a time is enough to look after. This is all very well if they mean they will attend to duties up to today but they can attend to their duties in a higher and better way if they first seek spiritual knowledge. This life is a small part of the great eternity of life. The encompassing light is always the light of eternity. If we should shut out this light everything would be in chaos, gloom—Hades itself. The spiritual nature is fed only from within. We must realize there is an illuminating power which makes even the most menial service seem a pleasure. Life is continually opening avenues that are broader and wider in the realm of spirit for us to explore. It gives us a chance to seek knowledge. The more we unfold here the greater will be the progress in eternity."

Mrs. Richmond closed her address with a poem, "A Soul Quest for God."

Sunday, August 30, many people came to hear the lectures given by the Rey. F. A.

Mrs. Richmond closed her address with a poem, "A Soul Quest for God."

Sunday, August 30, many people came to hear the lectures given by the Rev. F. A. Wiggin and the Rev. Cora L. V. Richmond. They were well paid for braving the storm as both speakers were at their best. At 10.30 Miss Holbroke preceded the lecturer with a beautiful song. Mr. Wiggin read one of Whittier's poems and answered the following questions:

reincarnation is not a fact how do you

If reincarnation is not a fact how do you account for places which are sometimes visited for the first time seeming so familiar?

Can the future be seen by spirits any better than by mortals, and if not how do mediums foretell events so accurately?

What is meant by the term Magnetism as used by many Spiritualists?

If you do not accept of the truths of Christian Science, would 't not be wiser for you to say nothing against it? If it is true it will live and if it is not true will it not die sooner by letting it alone?

If animals and the lower order of human beings have souls, how do these souls ever gain higher expression unless through successive re-embodiment?

The answers to these questions will appear in a later issue.

Mr. Wiggin then lectured on "Whatever a man soweth that shall he also reap." A report of same will be published in a future issue.

At 2 p. m. Mrs. Cora L. V. Richmond answered several questions and delivered an eloquent lecture on "The New Heaven and the New Earth." A report of lecture will be published soon. Mrs. Richmond closed her address by giving an inspirational poem, subject given by the audience.

At eight o'clock Mr. Wiggin held the last scance of the searon before a large audience in the Arcade and it was one of his best.

The band gave three concerts.

Mrs. Lizzie Lincoln.

From Lake Pleasant, Mrs. Lizzie Lincoln, widow of M. V. Lincoln, passed on to Higher Life after a few hours' illness surrounded by loving friends, who ministered to her needs with untiring devotion.

Services were held at the Severance cotters the surrounded by the surviver here.

loving friends, who ministered to her needs with untring devotion.

Services were held at the Severance cottage (her summer home), at 5 p. m., conducted by Mrs. Tillie Reynolds, president of the Ladies' Society of which Mrs. Lincoln was a member. Others who paid tribute in loving words were Mr. R. Churchill, second vice president of the N. E. S. Society, Mr. A. H. Budington, Mr. A. P. Blinn, clerk, Mrs. Alice S. Waterhouse, Mrs. Belcher of Marlboro, guardian of the Lake Plensant Children's Spiritual Lyceum, Mrs. Hattie Mason, Mrs. Shirley, Mrs. Mattie Allbe, Mrs. Leonard, Jennie Rhind, Dr. Willis, Mrs. Bickford, Mrs. Rathbone, Mrs. Dowd.

Mr. George Cleavland and Mrs. Hattie Mason rendered the song, "In Heaven We'll Know Our Own," and "We Shall Gather at the River." Mrs. Oakes and Miss Sloan sang, "When the Mists are Cleared Away." Services were effective and impressive.

Funeral at her sister's home in Roxbury. Her sister, Mr. Severance and daughter accompanied the body.

An interesting as well as most pathetic incident took place after the funeral service was concluded.

A few friends were viewing the body of our friend and sister when her control, Pat. McCarty, took control of a lady and had a farewell of his medium. He clasped the hand of his medium, and with all the pathos that the spirit was capable of expressing, made a most eloquent talk. He said:

"Dear medium, you are beautiful to me, too beautiful to be laid away, but you are more beautiful to want me and told me to go away, but I have you now, thanks be to the God above me. Goodby, goodby."

A. A. Eldridge.

Resolutions.

Whereas, The Death-angel has taken our sister, Mrs. Lizzie Lincoln, to the Higher Life, we, the Ladies' Improvement Society, of which she was a sister member, wish to extend our heartfelt sympathy to the relatives and friends who will miss her visible presence, but know that love ties will still bind them together with its golden cord, and make them realize that she is very near.

We know that Lake Pleasant, which she loved so well, will still have her help and cheer and that memory will never lose her from its clasp, as she has been here from the beginning to the present time. Therefore be it

It
Resolved, That the Ladies' Improvement
Society extend to the friends and relatives of
Mrs. Lizzie Lincoln their heartfelt sympathy
in this hour of sorrow.
Resolved, That while we shall miss her
bodily presence with us we rejoice with her
in her happy release from the fetters of earth.
Resolved, That we feel grateful to the
angel world that her birth to the Higher
Life should have taken place at Lake Pleasant amid lifelong friends and the place best
loved by her.

ant amid lifetong triends.

Interest by her.

Resolved That these resolutions be published in the Banner of Light and a copy given to the relatives.

Mrs. T. U. Reynolds, Pres.,
Mrs. M. A. Shaw, Treas.,
Miss Mary M. Sheldon, Sec'y.

Dancing at Lake Pleasant.

One of the most important attractions for the young people is the dancing. During the months of July and August dancing parties have been held in the pavilion every weekday everening under the management of Messrs. Stratton and Bickford.

The principal events of the dancing season are the Scalper and the Masquerade Balls. These were both held in the Temple, the Masquerade August 21, and the Scalper's Itall August 28, and each was a splendid success. At the Masquerade about one hundred couples were in costume in the grand march, the costumes ranging from the Cavalier of the costumes ranging from the Cavalier of the Eighteenth, the Indian of the Nineteenth to the New Woman of the Twentieth Cen-

the Eighteenth, the Indian of the Meteenth to the New Woman of the Twentieth Century.

Full evening dress is always in order at the Scalper's Ball. After a delightful concert of an hour, promptly at nine o'clock Charles M. Bickford and lady started the grand march with one hundred and fifty couples following. A unique march had been prepared by Manager Stratton, who is a nember of the National Dancing Teachers' Association, and as the long line threaded the intricate measure, it was a pleasing sight—the youthful faces, the light and fancy colored evening costumes of the ladies, and the regulation dress of the gentlemen.

The hall was decorated extensively with plants, shrubs, flowers, flags and bunting and the music, which was furnished by Stratton's Officestra of fifteen pieces, was unexceptional.

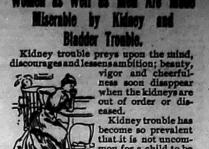
It is chiefly because of affairs like these that so many young people congregate here each season, and thus we can truly claim that Lake Pleasant is pre-eminently the camp of the young people and of the children.

A. P. Blinn, clerk.

Waverley Home.

Ang. 30. As the weeks and months and years roll on, we are gradually learning, little by little, from communications given to us by spirits in the Higher Life, that our salvation and the degree of happiness we all so much desire in this life, and in the life of the spirit, are in our own keeping. The trite saying, "As a man thinketh so is he," is a verity, and the power is given to us to decide whether we shall so train our thought to noble and Godlike attainments or allow fugitive, unwholesome, selfish thoughts to control our life conduct. Gradually, we are beginning to understand that "Salvation" for the soul can be attained only by personal effort. The "Nazarene" has pointed out to us the "Truth and the way," and our loved ones in spirit life come back to us and confirm the words of the Master, and adjure us that if we would attain happiness here on earth or in Heaven we must be good and do good.

Women as Well as Men Are Mede



kidney trouble has become so prevalent that it is not uncommon for a child to be born afflicted with weak kidneys. If the child urinates too often, if the urine scalds the flesh, or if, when the child reaches an age when it should be able to control the passage, it is yet afflicted with head materials.

age when it should be able to control the passage, it is yet afflicted with bed-wetting, depend upon it, the cause of the difficulty is kidney trouble, and the first step should be towards the treatment of these important organs. This unpleasant trouble is due to a diseased condition of

these important organs. This unpleasant trouble is due to a diseased condition of the kidneys and bladder and not to a habit as most people suppose.

Women as well as men are made miserable with kidney and bladder trouble, and both need the same great remedy. The mild and the immediate effect of Swamp-Root is soon realized. It is sold by druggists, in fiftycent and one-dollar size bottles. You may have a sample bottle by mail free, also a Home of Bramp-Root, including many of the thousands of testimonial letters received from sufferers cured. In writing Dr. Kilmer & Co., Binghamton, N. Y., be sure and mention this paper. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

THE NEWEST OF NEW WOMEN. A Bos ton incident. By W. COLVILLE author of "Onestmus Temperature". Dashed Against the Rock," "With One Accord," Etc., Etc.

Pamphlet, pp. 44. Price 5 cets

For sale by BANNER OF LIGHT PUBLISHING OR 14

IGHT ON THE HIDDEN WAY. With an Introduction by Rev. JAMES FREEMAN CLARKE. The public receive in this book an illustration and defense of the leading truths of Modern Spiritualism from a source entirely distinct from that whence such works are expected to come; yet the most enthusiastic Spiritualist would not desire a fairer or more truthful presentation of the two feetings of the commended to the sum of the two feetings of the commended to the sum of the warmly recommended to the spiritualist, and we fully agree with Dr. Clarke, who, alluding to the position of the author in this regard, says: "Her report, therefore, is an independent one, and deserves attention from those engaged in investigating this occult Borderland, where beings of the other world are reported as coming into relations with the inhabitants of our own."

Cloth. Price 81.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

MORAL APHORISMS TERSEOLOGICAL TEACHINGS CONFUCIUS,

The Sapient Chinese Philosopher, Who lived five hundred and fifty-one years before the Christian era, and whose wise precepts have left a lasting impression upon all subsequent civilized nations.

To which is added a correct likeness of the great morali and a comprehensive sketch of his life.

The only copy in the English language.

BY MARCENUS R. K. WRIGHT.

Price 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

CULTIVATION Personal Magnetism.

A Treatise on Human Culture. BY LEROY BERRIER.

SUBJECTS TREATED. Personal Magnetism: Pleasure and Pain; Magnetic Control; Cultivation; Life-Sustaining Systems; Temperaments; Anatomical Temperament; Unemical Temperament; Wanted Temperament; Wanted Temperament; Wanted Fersonal Magnetism; Exercises; Edquette and Ethics; Man, a Magnet desires the attracting Power; Magnetic Influence through Suggestion and Hypnotism.

Pamphlet, 109 pas s; price 60 cents.

For sale by BANNER OF LIGHT PUBLISHING OO.

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 READING PUBLIC

A RARE OPPORTUNITY to study these eminent writers at

FIRST HAND.

The spirit teachings of these volumes are of a high orde and purport to come from such wise spirits as Emanue Swedenborg and Lord Bacon. It is not too much to sa that these communications reflect credit upon the spirit who gave them, without regard to their names and socia

Swedenburg

Swedenburg

Swedenburg

that these communications reflect credit upon the spirite
who gave them, without regard to their names and social
standing on earth.

The automatic writings through DR. DEXTER and many
of JUPGE EDMONDE's exalted visions, as well as those of
his daughter, are described in full. No thoughtful Spiritualist should be without both volumes.

Sold either in sets or singly. The first volume connains 801 octavo pages, with a fine portrait of Judge
Edmonds. The second volume contains 440 pages,
with a fine sketch of a scene in the spirit-world.

Price per volume, 83.00. Price per volume, 82.00.
For sale by BANNER OF LIGHT PUBLISHING CO.

The History and Power of Mind

By RICHARD INGALESE.

BANNER OF LIGHT BOOKSTORE. SPHCIAL NOTICE

In quoting from THE RAFFIER care should be taken of distinguish between editorial articles and correspondence. Our columns are open for the expression of impermal free thought, but we do not enders all the varied ades of opinion to which correspondents may give titer.

No attention is paid to anonymous communications ame and address of writer is indispen able as a guarant; f good faith. We cannot undertake to preserve or return wrongs, sent to this office containing matter for n, should be marked by a line drawn around the articles in question.

Banner of Wight.

BOSTON, SATURDAY, SEPTEMBER 12, 1908.

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 Building, Copley Sq.

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

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

TERMS OF SUBSCRIPTION IN ADVANCE

BANNER OF LIGHT PUBLISHING COMPANY.

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

ADVERTISING RATES.

25 cents per Agate Line.
DISCOUNTS.

200 lines to be used in one years 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.
Social Notices forty cents per line, Minic Social Notices zera come per line elumns, large type, leaded matter, fifty cents per line. No extra charge for cuts or double columns, Width of column \$ 7-16 inches.

FAdvertisements to be renewed at continued rates must be left at our Office before P A, H on Salurday, 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 foir and honorable upon their for are accepted, and shanceer it is made honors that likenest or improper persons are using over advertising columns, they are at one interdicted. Wreequest patrons to notify us promptly in case they discover in our columns, advertisements of parties whom they have proved to be discontrable or unworthy of confidence.

A New Book.

Through the mediumship of a private letter from the Hon. J. S. Drake of Kansas City, Mo., we learn that his wife, the well-known medium, Mand Lord Drake, has a book in press treating upon the science, philosophy and religion of Spiritualism. It deals with many strange experiences and gives a faithful transcript of various phenomena of a most unique character, of which accounts elsewhere cannot be found. This book will be placed upon the market about October first and will be sold at the low rate of \$1.00 per volume plus 15 cents for postage. Orders may be sent to this office.

J. J. Morse.

It is with sincere pleasure that we learn that this gifted apostle of the "good cause" is now on his way to the East from California to fill engagements in several of the large cities, where he will expound the gospel of Spiritualism in his usual able and scholarly manner. For more than thirty years Mr. Morse has been a teacher of the religion of Spiritualism and has set forth its truths with so much earnestness, eloquence and spiritual insight as to attract the attention of the English speaking world. His name is a house-hold word on all continents and his writings are eagerly read by admiring thousands in all quarters of the globe. No man has done more for the cause of Spiritualism as a writer, speaker and organizer than J. J. Morse. He has devoted his life to our move ment and has made Spiritualism honored and respected wherever he has gone, even in places where, prior to his coming, it had been looked upon with disrespect and its adherents cruelly persecuted. Brother Morse has been the European agent for the Banner of Light for about thirty years and has served as its special correspondent in foreign lands through that entire period. His articles "Echoes from England" have encouraged and instructed all of the Banner readers and given light to many who were not Spiritualists.

Brother Morse is in America for the fifth time since he stepped upon the platform as a Spiritualist speaker. He has always been a welcome guest among his brethren in America and will be more warmly greeted on this visit than he has been upon any previous occasion. We are glad to give him the edirial handshake and to welcome him again the platforms of the East. He will remain America about one year, during which the should not have one vacant Sunday any avening during the week that would

be unprofitably spent. Our people have a rare opportunity to gain much from this gifted brother and we urge them to open correspondence with him at once in order that they may secure favorable dates at the earliest opportunity. Mr. Morse is an advanced speaker of great power and his guides are certainly possessed of great mental and spiritual power. Their wisdom is greater than that of the wisest men of modern times, hence their nessage to the world is one that cannot fall to instruct those who are in search of knowledge. We hope all of our local socleties and the campueetings for next year will give Mr. Morse an enthusiastic welcome to their platforms and prove to him that spiritualistic hearts are ever the same wherever the followers of Spiritualism may be dispersed. All mail addressed to Mr. Morse in the care of the Banner of Light will be promptly forwarded to him.

The Macedonian Insurrection.

The revolt in Macedonia, according to the Associated Press dispatches, seems to be rapidly spreading. The wily Turk finds himself face to face with a condition that is not a theory. Several fierce battles have already taken place and the losses of life on both sides are reported heavy. It is claimed that whole villages have been wiped out of existence by the Turkish butchers who spared neither the children in arms nor helpless women nor the infirm and aged of both sexes. The Sultan of Turkey hopes for peace and is endeavoring to crush the rebellion, as he calls it, among his Christian subjects. This he will find hard to do as the sympathy of all Europe seems to be wholly with the Bulgarians and Macedonians.

The Sultan's words read well and if he means what he says he may be able to hold back the flood of European indignation and thereby save his throne. The following quotation seems to be the utterance of sincerity: "All my desire is for the welfare of the population without distinction of race or religion. As to the detestable and regrettable deeds, I am convinced they do not proceed spontaneously from the population, but are instigated from abroad. I hope the measures taken will insure tranquillity. I call God to witness the sincerity of my declaration and that all my aspirations and work are for the welfare and prosperity of all my subjects." These are fair words and no one can reasonably take exception to them. Under the enlightenment of the present day war is absolutely unnecessary and if the so-called Christian nations of Europe do their duty as they ought the atrocities in Bulgaria and Macedonia can be speedily stopped and the Turkish government compelled to protect life end property in the disturbed districts. We are convinced that the present troubles

are due to the machinations of the Christian missionaries in the sections where the trouble has been greatest. This may not appear on the surface at the present time, but ultimately it will be found that they were the instigators of the movement that led to the revolt and inspired the Turks to resort to their cruel and barbarous practices. If religious prejudices were ruled out of the present case there would be no trouble about settling the difficulties. Christian Europe, England and America certainly have an imperative duty in the present case. That duty is to use every means at their command to avoid war. The court of arbitration established at The Hague meant something and the moral law of all nations should be strong enough to force all governments to submit their disputes to it for settlement. The Macedonian Revolution is no exception. Any attempt to stamp ont the Mohammedan religion would be as cruel, as fiendish and as barbarous as are the atrocities in the infected regions under discussion.

To the Spiritualists who have so much to say about the power of thought there appears to be a plain pathway to the realm of duty. They should set their minds firmly against bloodshed in all forms and exercise whatever political influence that may be theirs to prevent a general war among nations or the continuance of the one now in progress in Macedonia. The people who believe in peace should practice peace and the Spiritualists should now unite to see what they can do to overcome the difficulties involved in the present struggle. We again declare, even though the saying is trite, that war is wholesale murder and that there is absolutely no excuse for it in the civilization of the present War must go and the Spiritualists should see to it that it does go. They can petition their governments to use peaceful means to settle the insurrection that is now osting so much in life, in suffering and in treasure. They can urge their rulers to see to it that the Macedonians are secured in their rights and guaranteed protection henceforth. They can also ask that the Mohammedans in the Balkan states, in Turkey and elsewhere be given the same assurance. will practicalize the religion of Spiritualism and we hope that our brethren will take action.

The Yacht Race.

For several weeks past the columns of the secular press have teemed with glowing ac-counts of the contest between Sir Thomas Lipton of England and C. Oliver Iselin of the United States in what is known as the International Yacht Race. This may be interesting reading to a great many people and thousands of persons may find instruction in the words of the reporters who have spared neither time nor money to write up the race. We fail to see any particular good in this struggle or in any other like it. Good money has been squandered in building the contesting yachts to gratify the selfish pride of a few individuals. National honor is not and never has been and we trust never will be insentiment evolved from it among the people with whom the cup remains?

LIGHT.

Is it the Holy Grail from out of which all of our people can drink and be filled with that divine fervor that will make them recognize the brotherhood of the race? If so we should be in favor of a thousand yacht races a day in order that the citizens of the United States might develop a healthler love of country than they now manifest.

As it is now these notorious races ar simply means of stimulating the love of gambling among the so-called sportsmen on both sides of the sea and tend to lead others into the same vice. Thousands of dollars have changed hands on the results of the recent contest between the Reliance and Shamrock III. The money used in building the yachts and the money squandered or worse than wasted in betting upon the results of the race had better have been applied to some worthy charity through which actual benefit could be rendered to suffering humanity. The moral sentiment of a nation is not improved by such exhibitions as these. No person is ever improved by gambling and betting on races is the worst form of this vice; as it is with the individual, so it is with nations. Governments represent the people who sustain them and a corrupt government simply indicates a corrupt people. If public morals require changing the influence that is to effect this change is spiritual rather than pecuniary, religious rather than that of the

The Origin of Life.

Doctor Allan MacFayden, the director of Jenner Institute of Preventive Medicine in London, has been experimenting with bac-terial cells and states that it has been proved terial cells and states that it has been proved that they can grow and multiply at the abornmally high temperature of seventy-two degrees centigrade; that they can also be exposed, unseathed, to a temperature as low as one hundred and ninety below zero, centigrade for six months. They have even survived a temperature which is only twenty-two degrees above absolute zero. Seventy-two degrees Centigrade means one hundred and twenty-nine and six-tenths degrees Fahrenheit and one hundred and ninety degrees Centigrade below zero means three Fahrenheit and one hundred and ninety degrees Centigrade below zero means three hundred ten Fahrenheit below. From the experiment with low temperatures there appeared to be no reason why they might not have been prolonged much more than six months without depreciable effect on the vitality of the organism. In this condition living matter lies in something like a latent state—that is, a state of absolute inactivity—a condition of neither life nor death, a new and hitherto unobtained "third" condition which constitutes perhaps the most perfect

a condition of neither life nor death, a new and hitherto unobtained "third" condition which constitutes perhaps the most perfect realization of a state of suspended animation. Experiments with bacterial cells under low temperatures promise to be of great service in biological inquiry. They show that the physical properties of the cells become greatly altered thereby. The typhoid bacillus, for example, becomes so brittle at liquid air temperature that its mechanical trituration, is made comparatively easy. The cell-juices of the organism have thus been obtained, and their direct study is rendered possible. Since the ultimate problems of life are cellular it is believed that these methods have opened out one of the most promising fields of research. These studies, it is thought, may also throw much light on the way life originated on earth. The question is whether it arose, or arrived, on the surface of the earth. The theory of poontaneous generation is attended by great difficulties. The alternative nrose, or arrived, on the surface of the earthThe theory of spontaneous generation is attended by great difficulties. The alternative
hypothesis is that life was transferred to the
earth from without as soon as the suitable
physical conditions arose. The extra-terrestrial theory has been in favor with physicists
and notably has been held by Helmholtz and
Lord Kelvin. Speaking of cosmic dust and
meteorites as constantly bringing matter from
distant worlds Helmholtz said: "Who knows
whether these bodies that everywhere swarm
through space do not scatter germs of life whether these bodies that everywhere swarm through space do not scatter germs of life wherever there is a new world capable of giving a dwelling place to organic bodies?" The demonstration that life can survive exposure to the lowest temperatures known, and the Inference that living germs might thus pass through the intense cold of space, seem to favor the cosmic theory of the origin of terrestrial life.—Boston Herald.

The above paragraphs from the leading secular daily in New England indicate the great interest that is now felt by the reading public in the subject at the head of this article. The science of biology has assumed an altogether different aspect in the public mind since Prof. Loeb and Lord Kelvin have divulged the results of their recent experiments. They have revealed some very interesting facts and added much to the sum human knowledge. But there is one thing that they have not done, nor have the experiments of Prof. MacFayden succeeded accomplishing what they have failed to do. They have not proved that life originates in and from matter. The cosmic dust and extra-terrestrial theories are exceedingly interesting to thoughtful students as matters of speculation but they by no means demontrate that life springs from inner substances. Prof. Tyndall's statement in 1874 that he found in matter all the promises and potencies of life never had anything more than the ipse dixit of his school for a foundation. This postulate had never been proven That is true also of the learned gentlemen who are now renewing experiments in biology along new and original lines.

In 1899 Prof. Crookes after years of pains taking research and demonstration reversed Prof. Tyndall and declared that all of the promises and potencies of matter have their origin in life. Prof. Loeb, despite his numerous experiments with fertilized and unfertilized eggs of the different species of plant and animal life, even with the magical influence of his chloride of calcium, has not proved that matter per se is the cause of life. He has simply shown, as has Dr. Mac Fayden, that life can be prolonged indefinitely in the protoplasm by the use of certain chemicals, but these chemicals themselves must be accounted for and certainly have to originate somewhere. Chloride of calcium and cyanide of potassium are high sounding names, but they are mere chemical agents and will forever remain such, neither causing nor destroying the primal element of life. In the last analysis it will always be found that life only eventuates from life and that each

of the modern scientists to do away with theism, to overthrow the immanence of intelligence in the universe are simply attempts that must always result in failure.

The National Convention.

It is not too much to say that no gathering of Spiritualists in America has even been fraught with so much interest on the part of the general public since the famous Convention of 1853 as is now manifested in the one about to assemble in Washington, D. C., Oct. 20-23. Probably at no period in the history of Spiritualism has there been so much at stake as there is at the present time. The present Convention has more to do than to elect officers, important as that work is. The policy of the organization is to be shaped for the ensuing year and measures adopted that shall place vital issues before the adherents of our movement in all sections of the nation. Missionary work is one of these issues, but the lines hitherto followed must be changed in order to maintain an interest in the N. S. A. itself and in Spiritualism in general among the masses. No fault can reasonably be found with the workers who have sought to proclaim Spiritualism to the world in this particular field. Their experiences are object lessons by which the delegates to the Convention can be guided in laying out the work for the future. The short circuit plan will be earnestly advocated at the coming Convention. It is a sheer waste of energy both vital and financial to attempt to cover so much ground with only one or two workers in a single year. It has given the people the impression that it is the sole aim of the National Association to obtain large revenues without rendering specific assistance in the way of an effort to build up strong local societies. It has been likened to the skimming of thick cream from a pan of milk leaving a very thin fluid for the local societies themselves and the speakers they afterwards employ.

A movement should be inaugurated at the Washington Convention toward securing a large endowment fund by means of which the work of propagandism can hereafter be carried on. If the American Unitarian Association in a single year from less than one-third of the number of societies that the Spiritualists have can raise \$175,000 for its work, there is no reason why the Spiritualists cannot do equally well if they will but try. That generons hearted philanthropist, Theodore J. Mayer, set the ball in motion prior to the Boston Convention of last year. The committee on finance never reported his proposition to the Convention nor did any delegate call it up at any time. It was mentioned by the President in its annual report and action urged upon it. The committee on resolutions thanked Mr. Mayer for his offer, the Conthe report of the President, then did nothing. We confess that such work as this is discouraging, but we hope for better things from the Convention in Washington. Mr. Mayer may not renew his offer, but if he does not the delegates will be asked to adopt some plan by which an endowment fund can be secured. The method by which Tufts College secured its first endowment is a practical one for the Spiritualists to emulate and they will be asked to consider it. There is no reason why the Spiritualists of America should not have as large a working capital as any other denomination. This they can have it they will to have it. A dollar from every individual Spiritualist in America would be no hardship to any one and it would mean a fund that would enable our N. S. A. to do a great, work.

The next point of importance is the pension fund for our nged and indigent mediums, speakers and laymen. No rational Spiritual ist can find fault with what the N. S. A. has done in this department during the past eighteen months. It has afforded relief to many worthy persons who would have suffered much had not the N. S. A. come to their aid. This fund should be made a permanent one and liberally endowed. Of course if a generous general endowment fund is obtained a portion of it could be devoted to this purpose, but this need is immediate while the other is a matter that must be worked up to by continued effort. The pension fund is drawn upon every month, hence needs constant replenishing. We trust that this matter will be duly considered and measures adopted by means of which it can be properly sustained. The foregoing are only a fev of the many important issues that must be considered at the Washington Convention. Every Spiritualist is interested in them and should see to it that he is represented on the floor of that Convention. He can be if he so elects. Spiritualists are not poor in purse excepting when called upon to support their Spiritualism. Christian Scientists, Unitarians, Universalists and Methodists can afford to attend their conferences without complaining at the expense, even traveling thousands of miles to do so. Are Spiritualists less loyal to their Cause that they refuse to do the same thing? We are informed that five hundred and eleven delegates are entitled to seats in the Washington Convention. If this be true, every one of them should be in his sent at the opening of the Convention and take an active part in its proceedings from start to finish. Societies everywhere now have a right to a voice in the proceedings in that Convention. Will they avail themselves of their opportunity?

The Infinite.

"As for ourselves, who seek the truth with no preconceived ideas, and unbiased in favor of any system, it seems to us that the essence of matter remains as mysterious as the essence of force, the visible universe being something entirely different from the form under which it presents itself to our senses. In fact, this visible universe is composed of volved in a yacht race. What does it matter to any American patriot or to any loyal British subject whether the cup remains on one side of the ocean or on the other? Is patriotism stimulated by it or a healthier moral lightened thinkers of the age. The attempts that matter than the true that the production of the conservative, and principle? Our senators resemble than to pretend to declare the existence of a lightened thinkers of the age. The attempts than to pretend to declare the existence of a lightened thinkers of the age. The attempts the production of the conservative, and principle? Our senators resemble than to pretend to declare the existence of a lightened thinkers of the age. The attempts the production of the conservative, and principle? Our senators resemble than to pretend to declare the existence of a lightened thinkers of the age. The attempts the production of the conservative, and principle? Our senators resemble than the conservative, and principle? invisible atoms; it rests in void space and the

universe that is exclusively material. As to the material support of the world, it is a sufficiently piquant remark to make that it disappeared at exactly the same time that the science of mechanics gained its victories, proclaiming the triumph of the invisible. The motionless point vanishes in the universal balancing of powers, in the ideal harmony of the vibrations of the ether; the more it is sought for, the less it will be found; and the highest effort of our intelligence has for its last resting place, for its Supreme Reality, the Infinite!"-C. Flammarlon.

Pen Flashes.

The Pllgrim-Peebles.

NO. 15.

Spiritualism is absolutely non-sectarian. Its riginal purpose, as I conceive it, was to demonstrate the continuity of life, inspire free thought, generate reform, quicken the moral nature, spiritualize humanity, and so establish universal brotherhood.

The following official statement tells its wn story:

"Up to the present time (Dec. 11, 1902), this year, the County Clerk, Mr. Austin, has issued 465 marriage licenses, and during the same period 194 divorce cases have been commenced. Forty-three divorces have been granted by Judge Clement Smith alone."

This is a bad showing. The majority of the cases related to women having drunken husbands. And still the traffic, wholesale and retail, goes on. Licenses, however high, do not stop it. This drunkard-making business is either right or wrong-if wrong, why license it? Think of it-legally licensing the wrong! and knowing at the same time what the consequences of the wrong will be, wrangling, fighting, robberies, divorces, murders.

The whole matter may be thus briefly summed up. If the liquor and beer traffic is right, away with your license laws and let every one engage in it, and sell it just as freely as they do milk; but if it be wrong, prohibit it-prohibit it by law!

Do I now hear the squeaking, apologizing objection, "prohibition does not prohibit," no, neither does the law against stealing prohibit stealing. Does the law against murder prohibit, or prevent all murders? What then? Shall we put a high license on stealing, forgery, adultery, murder, etc., or shall legislatures still enact laws against these criminal offences, prohibiting-so far as possible-prohibiting them? Positively, I've heard women with drunken relatives expatiate against prohibition liquor laws. I believe in bringing into action pre-natal impression, education, prohibition, moral suasion, legal sunsion, and every reasonable force to shut off this flood-gate of criminality that blights, blasts and curses society.

The monthly "Liberator," a most excellent monthly that speaks out so bravely against the horrid abomination of vaccination, has this to say of George Francis Train. "He ins just served a health board sentence in the Stamford, Conn., pesthouse for small-pox, which he asserts he has not had. He now proposes to bring suit against the city of Stamford for \$50,000 damages. The Health Board destroyed the manuscript of the second volume of the story of 'My Life in Many Countries,' together with other paper, and he considers the loss irreparable. "He has been the associate of the greatest

men, and the playmate of children. Seventy cean voyages, and three round-the-world trips, have come into his life as incidental experiences. He has been in jail fifteen times, although he never committed a crime."

He remarked once to me, "It is the puzzle of all puzzles to me how any man of principle-how any really honest man can keep out of jail."

A New England journal reports Bishop Thomas M. Clark of Rhode Island as the oldest Anglican bishop in the world. He was born on Independence Day, 1812.

Hearing of Bishop Clark's spiritual pro-

clivities when lecturing in Providence, some twenty-five years ago, I called upon him by and through the entreaty of one of his church members, who was both an Episcopalian and Spiritualist. The Bishop was perfectly convergant with Spiritualism. He had had manifestations through D. D. Home. He related to me a conversation that he had had with Robert Dale Owen at some watering place, and favorably mentioned some priest's that had "had the rappings, and had seen the visions." True, he did not say that he was a Spiritualist. This would have been unpopular and unchurchianic, but he proved to me that he was exceedingly liberal-

The newspapers, which very often are great liars, though this time probably true, tell us that "Bishop Taylor, of the Methodist Church, a stanch believer in hell-fire-andbrimstone, was once asked if he thought Emerson would go to heaven.

"The good old man was puzzled, and thought for a long time.

"'He doesn't seem to have the saving faith,' he said, at length; 'but- I can't imagine what the devil would do with Emerson.' '

It is unnecessary for me to say that I am not a politician and that I have not a superabundance of respect for a trained poli-tician. But there is this one thing that want, and that is to have our United States Senators elected by the popular vote.

The U. S. Senators are generally million-aires who represent politicians and political machines, rather than the people. They are so independent of the people that they can defy the public will. These U. S. Senators, threateningly swing their millions over the heads of the different state legislatures. Men are often elected to these legislatures with

bigoted, stolid English House of Lords. El-der Frederick Evans, the Shaker, when lec-turing in London, suggested that they put the Lords out of their seats and put into them women.

This inquiry is going the rounds of the tiberal and semi-liberal journals, with varied comments: "Where is the seat of religious authority, in the Bible, in Pius X., or the

Why, in every man's own brain, of course What a silly question to ask, or to write long articles about!

The following is an excellent prescription from the great inventor, Edison. I dedicate It to those troubled with "swell-headedness."

"I have done what I could. Others coming after me may do more. Nature is a pretty big proposition, and a man would certainly have a swelled head who imagined that he had reached a finality in any line. No one knows more than a hundred thousand millionth of one per cent. about this universe."

While evolution is a great general law extending from the protoplasmic speck to the man, and so far as we know, through the vast immensities of the universe, its manifestation is slow of recognition in the ranks of conservatism.

There are many inclined to think as their fathers thought, believe as their fathers believed, do as their fathers did. This, so far as they were right, is commendable. But the spirit, the law of evolution, is producing changes every moment, and in nothing is it more manifest than in dictionaries. These neither create words, nor fix, as a finality, their meaning.

Dictionaries drop out old words, take into their vocabulary new ones, and define the current meanings of words. While we are the best acquainted with such dictionaries as the Century, the Standard, Johnson, Worford Dictionary is professedly the Englishspeaking world's standard. It is considered the most authoritative.

And this dictionary, weighing well the modifying influences of prefixes and suffixes, makes a clear distinction between the words spiritism and Spiritualism; and, moreover, defines the word spiritual precisely as do Spiritualists-'Spiritual-mindedness, as relating to spirit.'

While it is true, as William Curtis says, "that the average single writer uses but a few thousand words, the great body of English literature in all departments, including the desirable numbers of technical terms, will be found to amount to at least 350,000 words, and could easily include a half million words that have been at some time used."

Think of this, 350,000 words found and used in English dictionaries; and including those that have been dropped and others, half a million is at the command of the writer and speaker. And yet-and yet, some of our stilted, Oriental-tinseled Theosophists solemnly, almost mournfully tell us, that there are, with them in their Hindu meanderings, some delicate shadings of meanings that the "English language is too poor to express," and so they are obliged to even faintly express their astounding, brain-pulsations to resort to the Sanskrit, or Pali, both dead languages. And so they weave into their compositions words and sentences one and two thousand years old. And here is the joke: they do not know the shape of a Sanskrit letter from that of an ordinary cabbage head. Down on pretension-down on all this learned ignorance to simply appear big!

"Happiness is Man's being, end, and aim," says some one. There is pure happiness to be found in the most untoward conditions of human life. The one who meets the heaviest of losses or the cruelest of sorrows can yet find joy that his best loved friend was not the one to suffer thus. In the transition of one's nearest and dearest treasures, there is happiness in the thought that they are better off. In every failure or defeat there comes to the awakened man the pleasing thought "It might have been worse!" Optimism is the Love-child of the Soul, and through her mediumship man finds his way to the blessedness of realization of the highest joy and purest pleasure.

. . . Memory is the gossamer bridge between the joys and sorrows of bygone days, and the higher happiness of understanding in the realms of the Soul. Over its silken, silvery threads pass, with noiseless feet, the phantom forms of all our thoughts of the three to meet us and our thoughts of today face to face. "In the Soul's calm sunshine and heartfelt joy," we shall read and understand the meaning of all of our embodiments, and rise to the blessed Nirvana of Rest when we have attained the exaltation of Soul that fits us for

"God never sends a joy not meant in love, Still less a pain; Our gratitude the sunlight falls to prove, Our faith the rain."
Frances Power Cobbe.

Pain is a blessing from the realm of Being to teach all of the children of men that they have wandered afar from their Souls. We are ready to be grateful when all is fair and

Spiritualist Convention in Maine

The seventh annual Convention of the Maine State Spiritualist Association will be held in the city of Lewiston, Oct. 2, 3 and 4, 1903. Speakers thus far engaged, Edgar W. Emerson and Harrison D. Barrett. For further particulars address Robert Hayden, Athens, Me., or Viola A. B. Rand, Hartland, Me.

J. J. Morse

will arrive in Boston on Monday, 14th inst, with his family. Our good brother has the two last Sundays of this month vacant and will accept calls for this city, or other New England points, for lectures on those days.

He is also open to receive calls for the months of November and December of this year, and for March, February, April and May, and part only of June of next year. All letters for Mr. Morse can be addressed to him care of the office of this paper. The above months are positively the only ones vacant during our friend's stay in this country.

Mrs. Lottie I. Draper.

Passed to spirit life from her home on Pearl Ave., Onset, Mass., Mrs. Lottle I. Draper, aged sixty years. Mrs. Draper-had been sick for a long time and had been a very patient sufferer. She was well known at Onset, also in Boston. Her children had been members of the Ly-Her children had been members of the Lyceum, that now convenes in Paine Hall, for many years. She lived at Onset during the past year with her son and two daughters, another son living away from this place. The family was a very united one, and firm in their belief in the spiritual philosophy. May those that remain have its consolations in this the hour of their great sorrow. The funeral services were conducted at her late home on Sunday, Aug. 30, by the writer. The interment was at Bristol, N. H.

Geo. A. Fuller, M. D.
Onset, Mass., Sept. 4, 1903.

Camp Progress, Upper Swampscott.

Aug. 30 being rainy, there was not quite one hundred present, so only the afternoon session was held. Singing by the Camp Progress Ladies' Trio was much enjoyed. Mr. James Newhall gave an invocation, and a large number of accurate tests. Mr. E. H. Holden made a few remarks and Mrs. Mabel Page gave a number of good tests.

As it has been reported by some that our meetings have closed, I wish to state to the readers of the Banner and to the speakers and mediums especially, that Camp Progress meetings will be held until October, as they have been in the past.

This has been one of our most successful seasons, in point of numbers, interest and also financially. Everything has been very harmonious among the workers and members. We had the usual Labor Day picnic, to which all friends were invited. Aug. 30 being rainy, there was not quite

to which all friends were invited.

Mrs. E. B. Merrill.

S6 Lynnfield St. Lynn, Mass.

Missionary Work During August.

We had, as expected, a busy and taxing month during August. We finished our work at the Franklin, Nebraska, camp, after rains again nearly flooded us. Brother D. L. Haines, as secretary, is an untiring worker, despite his advanced age.

We next visited Riverton, Nebraska, and hald two meetings visiting with our friends.

despite his advanced age.

We next visited Riverton, Nebraska, and held two meetings, visiting with our friends Isaac Sheppardson and Dr. E. F. Spencer and families.

Thence to Delphos, Kansas, campmeeting for nine days. Rain interfered here, but the attendance and interest were good. The camp is well officered, Dr. H. D. Dwight as secretary, and all officials extended many courtesies to us. The campers were all genial and earnest.

At Vicksburg, Michigan, we found an ideal camp under the management of Miss Jeannette Fraser. Here we had good meetings and harmonious conditions that made the camp a pleasant place in which to dwell and to labor. We visited our old-time friends, R. Baker and will wis a little society exists here for regular work.

At Kalamazoo we held two meetings with good effect and stopped at the pleasant home of J. T. Bangs and family. The society has a small hall leased and will sustain regular meetings. Brother Lou D. Root is the earnest president.

At Battle Creek we made our first bow to

n small hall leased and will sustain regular meetings. Brother Lou D. Root is the earnest president.

At Battle Creek we made our first bow to large and appreciative audiences on Sunday, Aug. 30. Here, also, the society has a leased hall and holds regular meetings. Mrs. Blanch Kleckner is the efficient president. Mr. and Mrs. D. V. Eminons gave us hospitable freedom and excellent extertainment. We visited Dr. Peebles and had a pleasant chat. He also attended our meetings and gave good cheer.

cheer.
We held, all told, forty-four meetings during August, and paid a small dividend to the N. S. A. Address us at 600 Pennsylvania Ave., S. E.

Address us at 600 Pennsylvania Ave., S. E., Washington, D. C., while we serve as missionaries. We hope to soon have a home, but for a while longer, "the world is our home, and to do good is our religion."

Fraternally,

George W. Kates and wife,
N. S. A. Missionaries.

Conflicting Interests.

There are three interests involved when paint is bought and sold: The interest of the manufacturer, of the painter and of the consumer. The manufacturer's interest lies in selling as much paint as he can as profitably as may be, but the amount of possible profit is governed by the necessity that one sale shall induce others. The dealer's interests are practically the same. The painter's interest lies in doing as much work as possible in the most economical manner, yet acceptably, so that he may hold and increase patronage. The consumer's interest dominates ably, so that he may hold and increase pat-ronage. The consumer's interest dominates all the rest. His interest requires that he shall secure, as economically as possible, the largest measure of protection and decorative value attainable.

are ready to be grateful when all is fair and bright, but we bitterly murmur when we suffer from our own transgressions. Pain is our "rainy season," when the soughing winds, sighing boughs, and chilling atmosphere remind us that we are astray, and command us to return to our homes. It is as true a teacher as Love, and as gentle and as sincere in its purposes as is she.

And true Spiritualism recognizes and declares the Infinite, enthroned in the Universe, hence builds upon the broad basis of Scientific Theism, the religion of the Soul!

Behold it (the soul) saith, I am born into the great, the universal mind. I, the imperfect, adore my own Perfect. I am somehow receptive of the great soul.—Emerson. Thus it comes that in the final analysis the

selves, it is now generally admitted that paint making, as a branch of the painter's trade, is dead.

In a progressive world it could not be otherwise; just as the sewing machine in the organized factory has taken shirt-making out of the hands of the house-wife; so the paint mill and mixer in the paint factory have taken paint mixing out of the hands of the painter.

have taken paint mixing out of the hands of the painter.

As for the controversy over materials, mistake is impossible; millions of dollars are staked on the soundness of the assertion that zine oxide in paint gives better results in heanty, economy and wear than the old formula of straight lead in oil. All this money was not invested on a guess. If the experience of consumers has not proved the truth of the proposition, paint factories would have "gone by the board" long since. That they remain and grow demonstrates the soundness of the faith on which they are founded.

Stanton- Dudley.

Chips from the Rock of Truth.

WILL J. E. wood.

This little book of sixty pages is full of grand truths, not simply chips, but solid chunks of truth. The first chapter deals with self-mastery. As the poet has said, "Ye are masters of your own destiny," man is not to be controlled by the forces of nature, but unless he knows the possibilities of his own soul, and can master self, he will be the plaything of circumstances, and never controlled. own soul, and can master self, he will be the plaything of circumstances, and never control the forces of nature. Unless a man has a broad conception of life, he will be in bondage, and will not become master of self until he knows his power and uses it in a masterly way. Man is to view himself as an indispensable part of the mechanism of the universe, and he will see what mighty force lies all around him and within himself. We should realize that God is in us and if we do not see Him in the face of every man, and

The last chapter is: "Somewhere," and the author says that each one has a place some-where in the mechanism of the universe, and a place that no one else can fill. He says: "Each member of the human family is a

FIVE PICTURES FREE!

A Personal Request to our Readers

By complying with this request, you will be joining hands with us in bringing a great amount of sunshine and hands with us in bringing a great amount of sunshine and hands with us in bringing a great amount of sunshine and hands publishers of The Magazine of Mysteries we are do ing our best to issue a Magazine that will bring healthy, happy and propercus 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 trat circle, and we sak you as a personal favor to rend us the names and addresses of at least twenty five of your friends who would read "OUR MAGAZINE" with interest, and who require its cheering and helpful teachings, and we will send them a free sample copy of The MAGAZINE of Magazines.

If you have the sum of the mean free the sample copy of The MAGAZINE and who require its cheering and helpful teachings, and we will send them a free sample copy of The MAGAZINE and their artistic reproduction entitles them to a place in the homes of the mest refined and cultured people.

We know that you will gladly send us the names and addresses of twenty-five people to help us along in the work we are striving to do, and we desire to present to our friends who will make this special effort for The MAGAZINE OF MYSTERIER, these five pictures as a souvenir of one of the mile stones which we have passed in spreading health, happiness and prosperity to all mankind.

Addresse, The Magazia of Mysteries, As. No.

Address. The Magaziae of Mysteries, 28 No. William St., New York, N. X. A26-B1

COULSON TURNBULL,

Author of Divine Language of Celestial Correspondences; Semahanda; Threshold Memories, Etc.
will carefully compute and write out nativities. Special advice on Children's Horoscopes, Satisfaction guaran'eed in every case. Terms \$200 and up. Questions and brief forecast \$1.00. Fitteen years experience: the very best references.

O. TURNBULL Bex 961, Npekmne, Wash.
NB.—Send is cit. for "The Nativity" a valuable treatise with instruction on the horoscope; its mystic meaning, etc.

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

Sittings dally for test, business, and medical diagnosis, gl. W. Tuesday, Theravay, Saturday, Is Edgewood St., Roxbury. 'Phone 197.5 Rex Mondars, Wednesdays and Friddys from 10 A. M. to 4 P. M., BANNER OF LIGHT BLDG., 104 Dartmouth St., 'Phone 1113 Back Bay. Sunday eve. meetings, BANNER OF LIGHT BLDG., 7.45 P.M., To meet the increasing demand of out of town people who cannot reach reliable mediums personally, littings by mail for messages and advice by spirit friends will be given. Yuli sitting, \$2.00. Five personal questions answered, \$51.00.

CEORGE A. PORTEST.

Connected with the healing work, after Sept. list, to a limited number Mr. Porter will give mental treatments for \$5.00 a month. Each patient will be treated personally by my guide, connection being established by concentration and correspondence. For further particulars send stamped envelope to GEO. A. PORTER, 204 Dartmouth St., Bosion, Mass. Mr. Porter refers by permismouth St., Bosion, Mr. Porter refers by permi GEORGE A. PORTER. ion to the publishers of the Banner of Light.

FOR SALE CHEAP.

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



EYE BOOK FREE!

STROLOG THE ORLY SURE GUIDS TO SUCCESS—Ormsby's Simple System of the Planets and the Ecclic, cost only \$12.00. READ Planets and the Ecclic, cost only \$12.00. READ Propositioning the future. A guide in Busiliance, specialision, Realth, Sarriage, Weather, etc. St. 50. Local Systems of the St. 50. Read of the St. 50

DISEASES OF MEN

Such as Sexual Debility, Var cole and Sexuinal Losses cured a out a fallars by an External Ap sation in 80 days. This great remedy
is a spirit prescription, and has restered more case of this kind than
any other cure known. Send 10 caseds
for book giving full particulars, with
price and sworn testimonials. Address.
Dr. R. P. Fellows, Vinefand, N. J.
and say what paper you saw this advertisement in.
R. FELLOWS is one of our distinguished progressive
stoman in whom the aminted should place their confipo-BANNER OF LIGHT. petal in the flower of life, and is necessary to its completion and beauty." That is a grand truth, beautifully expressed. How it raises man! Even the meanest is a petal without which the flower would not be perfect. This truth lived by us will realize the Brotherhood of Man. No one can read this book without being uplifted and better fitted for life's work. Published by Will J. Erwood & Co., La Crosse, Wis. Price 25 cents.

Fred de Bos.

Fred de Bos.

Announcements.

Albert P. Blinn, inspirational speaker, is engaged during the fall and winter to lecture at Norwich, Conn., Providence, R. I., Marlboro, Lowell, Brockton, Greenwich, Waltham and Greenfield, Mass. Has a few open dates to fill. Will officiate at funerals, and has been specially appointed by Governor Bates to solemnize marriage.

been specially appointed by Governor Bates to solemnize marriage.

Lake Pleasant.—The funeral services of Mrs. Elizabeth, widow of the late Martin V. Lincoln, were held at the chapel at Mount Hope Cemetery on Thursday, Sept. 3, at 3.30. Incorrect in my report. Mrs. A. A. Eldridge. Unity Camp, Saugus Centre, Alex Caird, M. D., president. Services at 11, 2 and 4, Sept. 13. Mrs. S. C. Cunningham will lecture and give tests at 2 p. m. Dr. George A. Fuller and other good mediums and speakers at 4 p. m. Good music.

The Sunshine Club, Mrs. Clara E. Strong, president, holds its public circles on Tuesday and Friday evenings, at 30 Huntington Ave., Room 202. A. M. Strong, sec.

Science and Faith.

way. Man is to view himself as an indispensable part of the mechanism of the universe, and he will see what mighty force lies all around him and within himself. We should realize that God is in us and if we do not see Him in the face of every man, and everywhere, it is a proof that we have, through neglect, failed to discover that divine element within. If we want "Manbood" we must sow the seed of manliness and truth and we shall reap the mastery of our destiny.

The next chapter asks, "What do yon build?" We are builders and we must lay a deep foundation of self-knowledge; good thoughts are good material and kind deeds will enable us to raise a strong and beautiful mansion on which our name will be engraved. We should be very careful not to neglect little grains and so these little ones lead to great results.

The last chapter is: "Somewhere," and the Tatta.

To the Editor of the Sun—Sir: To make faith scientific, its relation to mankind must be explained as reasonably as is the attraction of iron to a magnet. It is the function of science to lead us to the real faith, but away from mere theological dogmas. The battle of the Sun—Sir: To make faith scientific, its relation to mankind must be explained as reasonably as is the attraction of iron to a magnet. It is the function of science to lead us to the real faith, but away from mere theological dogmas. The battle of the switentific, its relation to mankind must be explained as reasonably as is the attraction of iron to a magnet. It is the function of science to lead us to the real faith, but away from mere theological dogmas. The battle of the switentific, its relation to a magnet. It is the function of iron to a magnet. It is the function of science to lead us to the real faith, but away from mere theological dogmas. The battle of the switentific, its relation to a magnet. It is the function of iron to a magnet. It is the faith scientific, its relation to a magnet. It is the faith scientific, its relation to a magnet. It is the faith scientific, its relation

257An excellent cabinet photo. of "The Poughkeepsie Seer" (A. J. Davis) for sale at this office. Price 35 cents.

If the working-man should realize his power what do you think would happeu? —George D. Herron.

No master can hand down freedom to the people. By their own faith must life and labor purify themselves from the marks of slavery.—George D. Herron.

LONGLEY'S CHOICE COLLECTION OF BEAUTIFUL SONGS

Five volumes in one substantial cover. A grand book of songs with music for the home, or meetings of any kind. This new edition of Longley's beautiful songs contains the contents of his four volumes hitherto published in a series, with the addition of another—Vol. V.—of choice compositions; nearly all the songs of this later part have never been published; only two or three of the old established favorites of the author's productions are added to them, to satisfy the popular demand for these songs in a form that is convenient for congregation, as well as for home use. This entire book contains seventy-six beautiful songs, with music. Every one is a gem. They are bound in boards, also in cloth, and are neat and substantial. All who know Longle's songs will wish a copy of this sightly and convenient work. All who have yet to become acquainted with them, will find their money well invested in purchasing a copy, and in singing or listening to these rare melodies with their sweet and uplifting words. Longley's beautiful songs were publicly indorsed by the 'N. S. A. Convention of 1902, and delegates from different sections stated that these compositions were entirely used in the meetings of their respective socicties. 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 board covers \$3.50. Special prices made to societies or agents for large orders.

For Sale by Banner of Light P-blishing Company.

For Sale by Banner of Light P. blishing



E. A. BRACKETT

Author o.

THE WORLD WE LIVE IN.

able portion of mysic lore, which lays enbetantial claim to very great antiquity.

By he the meat remarkable portion of the volume is entitled "The Unknown." This chapter contains one of the meet thrilling accounts of a stronge psychic activa-ture we have yet read. Lowers of the marriers, as well as all who admire shorting philosophy of the highly meet as all who admire shorting philosophy of the highly meet and deeply intrinsal type, will be well treated for a study as well be simple portion of "The World We Live In." and the should be bound in dark great seeking six between the partial of PLIGHT PUBLISHING CO.

- HEW EDITION.

TRANSCENDENTAL PHYSICS.

JOHANN CARL FRIEDRICH ZOLLNER.

Professor of Physical Astronomy as the University of Laipeles Hamber of the Royal Saure Society of Sciences Foreign Humber of the Royal Astronomical Society of Sciences Foreign Humbers of the Royal Astronomical Society of the Imperial Academy of Internal Philosophian at Practice of the Imperial States of the Property of Physical Physics of the Physical States of Park and of the "Fritish Restorated Physical States," Park and of the "Fritish Restorated Physical States," Park and of the "Fritish Restorated From the German, with a Practice and Aspendices, by Charles Carleton Massey of Lincoln's Inn. Landon, Republished, Parristorat-Lav. The book contains Illustrations of various experiments described therein, including extra critish, leather bands, wooden rings, etc. Cloth, It me, 20 pages. Phys. 75 com/st.

ETIOPATHY

WAY OF LIFE,

BRING AN EXPOSITION OF ONTOLOGY, PHYSIOLOGY AND

A Religious Science and a Scientific Religion.

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

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

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

"Etion athy Physiology, Ollology Therspeutics — The
above four titles have been applied by Dr. Geo. Dutton of
Chicago to his valuable new work on "The Way of Life,"
the , otto of which is "Know for Thyself." All persons
desirous or obtaining in the shortest space of time and in
the most practical manner the outlines of a thorough libdidiars in this extremely concise and valuable book, whe
is deeply spiritual in tone and folly abreast of the latest
scientific discoveries in the closely related realms of mental and physical therapeutics. Dr. Dutton is a lucid, conscientious and comprehensive teacher, a writer of great
ability and a man of singular freedom from prejudice and
filled with ardent love of truth."

640 pages, bound in cloth and gold. Contains a p. rtrait
of the anthor. Frice SBLSGO.

For sale by BANNER OF LIGHT PUBLISHING CO.

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-

re.
"We have, therefore, arranged the book in a series of lesns which can be easily understood and which contain
actical suggestions that have been tested by the authors PARTIAL LIST OF CONTENTS.

PARTIAL LIST OF CONTENTS.

Lesson I.—The Types of Hands.

"II.—The Thumb; The Nalls; The Mounts

"II.—Lines of the Hand.

"IV.—The Marks.
"Y.—Love Affairs; Children; Journeys, etc.
"Y.—Method of Reading a Hand.

Well illustrated and printed on heavy paper, in clear ype and substantially bound in heavy paper covers

The County of the Cou

The Throne of Eden

A Psychical Romance

W. J. COLVILLE.

CONTENTS.

CONTENTS.

A Glimese of Sydney; An Australian Sunday; The Problem of Mutual Service; Body, Sodi and Spirit; A Delightul Trip to Melbourne; Melbourne in All He Glory, Orlona and Sunday; The Problem of Mutual Trip to Melbourne; Albeburrae in All He Glory, Orlona and Sunday; All Mutual All Melbourne; Melbourne; Albeburrae in All He Glory, Orlona and Sunday; All He Mystic Order; Betwee, Colombo and Suns; Missica te's Impressions of Austrialsia; The Red Sex, The Suns Canal, Exputian Pyram ds; A Yusit to Fort Said, The Genius of the Hing; A Visit to Fort Said, The Genius of the Hing; A Visit to Fort Said, The Genius of the Hing; A Visit to Fort Said, The Genius of the Hing; A Visit to Fort Said, The Genius of the Hing; A Visit to Fort Said, The Genius of Hing; A Visit to Fort Said, The Genius of Hing; A Visit to Fort Said, The Genius of Hing; A Visit to Fort Said, The Genius of Hing; A Visit to Fort Said, The Genius of Hing; A Visit to Fort Said, The Grade of Hings, The Hings of Hings

THE MELODIES OF LIFE.

A new collection of Words and Music for the Choir, Oon gregation, and Social Circle. Combining "Golden Melodies and "Spiritual Echoes," with the addition of thirty pages New Music. By S. W. TUCKER. - INDEX. Ready to go, Shall we know each o there? Sweet hour of prayer. Sweet meeting there. Swe treflections. Sow in the morn thy seed. Star of truth. Silent help, the has crossed the

Angel Care.
A little while longer,
Angel Visitants.
Angel Friends.
Almost Home.
And He will make it plain.
A scamman. A day's march nearer home. Ascended.

Beautiful angels are waiting Bethany.
Beautiful City.
Beautiful Land.
Bliss.

Beautiful Land.
Biliss.
Beyond the mortal.
By love we arise.
Come up thither.
Come, gentle spirits.
Comes, could be spirits.
Comes, could be spirits.
Comes, could me.
Day by day.
Don't ask me to tarry.
Evergreen slore.
Evergreen slore.
Evergreen slore.
Fraternity.
Fraternity.
Frowers in heaven.
Gathered Home.
Gathered Home.
Gentle words.
Gratitude.
Golden abore.
Gathered home beyon.
Sea.

Gotherwork of the aba.

Gotherwork of rest.

He's gone.

He's gone.

Here and there.

Here and there.

I'm called to the better land.

I long to be there.

Looking over.

Looking beyond.

Longing for home.

Let men love one another.

Live for an object.

My arbor of love.

My arbor of love.

My home beyond the river.

My come of love here.

My come of love here. to yet.

To weeping there.

To death.

To yet for me.

To yet for me.

over the river I'm going. On, bear me away. One by one. Passed on.

Sow ...
Star of truth.
Silent help.
She has crossed the river.
Summer days are coming.
They il welcome us home.
They il welcome us home.
They il welcome us home.
They is welling us over the sea.
Tenting nearer home.
Trust in God.
The land of rest.
The Sabbath morn.
The sabbath morn.
The ry of the spirit.
The river of time.
The river of time.
The river of time.
The lyceum.
The lyceum.
The pare coming.
The happy time to come.
The happy time to come.
The other side.
The feel of light.
The region of light.
The region of light.
The harves.
The harves.
The harves.
The harves.
The harves.
The harves. there.
We'll dwell beyond the
Waiting to go.
Waiting on this shore.

POPE'S UNIVERSAL PRAYER.

Father of all! in every age, In every clime adored, By saint, by savage, and by sage, Jehovah, Jove, or Lord!

Thou Great First Cause, least understood, Who all my sense confined To know but this, that Thou art good, And that myself am blind;

Yet gave me, in this dark estate, To see the good from ill; And binding Nature fast in fate, Left free the human will.

What conscience dictates to be done, Or warns me not to do, This, teach me more than hell to shun, That, more than heaven pursue.

What blessing thy free bounty gives, Let me not cast away;
For God is paid when man receives,
To enjoy is to obey.

Yet not to earth's contracted span Thy goodness let me bound, Or think Thee Lord alone of man, When thousand worlds are round.

Let not this weak unknowing hand Presume Thy bolts to throw, And deal damnation round the land, On each I judge Thy foe.

If I am right, Thy grace impart Still in the right to stay; If I am wrong, oh, teach my heart To find that better way. Save me alike from foolish pride, Or impious discontent, At aught Thy wisdom has denied, Or aught Thy goodness lent.

Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.

Mean though I am, not wholly so, Since quickened by Thy breath; Oh, lead me wheresoe'er I go, Through this day's life or death.

This day, be bread and peace my lot: All else beneath the sun, Thou know'st if best bestowed or not; And let Thy will be done.

To Thee, whose temple is all space, Whose altar, earth, sea, skies, One chorus let all being raise, All Nature's incense rise.

The Heart of Old Hickory.

William Dromgoole.

(Concluded.)

(Concluded.)

"Say, cully," the tatters grew restless again, "does the firelight hurt yer eyes, makes 'em water? They looks like the picture o' Skinny's man when the water's in 'em so. Oh, but hit's a good picture. It's a man, layin' in bed. Sick or somethin', I reckin. An' his piller 's all ruffled up, an' the kiverlid all white cz snow. An' his face has got a kind o' glory look, jest like yer see on the face o' the pris'n chaplin when he's apraying with his head up, an' his eyes shet tight an' a streak o' sunshine comes a-creeping in through the gratin', uv the winders an' strikes acrost his face. That's the way Skinny's picture man looks, only ther' ain't no bars, an' the light stays ther'. An' in one corner is a big, big patch o' light. 'Tain't sunshine, too soft. An' 'tain't moonlight, too bright. Hit's dest light. An' plumb square in the middle uv it is a angul; a gal angul, I reckin, becase it's orful pretty, with goldish hair, an' eyes ez blue ez—that cheer yer head's leaned on. An' she has a book, a gold un; whatcher think o' that? An' she's writin' down names in it. An' the man in the bed is watchin' her, an' telling uv her what ter do; for down ter the bottom there's some gol' writin'. Skinny figgered it out an' it said, 'Write me as one who loves his fellow-men.' Ain't that scrumptious? Yer jest bet. low-men.' Ain't that scrumptious? Yer jest

bet.
"I asked Skinny once what it meant, and he said he didn't know fur plumb certain, but sez he, 'I calls it the Gov'ner, Skip: the Gov's the crimpled angul.' After that ner an' the crippled angul.' After that Skinny an' me an' the boys allus called it the Gov'ner. Say! did you ever see the Gov'-

The Executive nodded; and the tatters ising and sinking back again with vehenence in accord with surprise, threatened to eave more than a single mark upon the

leave more than a single mark upon the State's purple.

"Oh, say, now: did yer though? An' did he look this here way, an' set his chin so, an' keep his eyes kind o' shet 's if he wuz afeard sumeun ud see if he cried an' tell the Banner ez ther' wuz tears in his eyes? Skinny said he did. Skinny didn't lie, he

quence and oratory.

"Out of the mouths of babes and sucklings," indeed poured the great particle of the
great argument that had swept the old Volunteer State, at the moment of its financial
agony, from centre to circumference:

"The so-called 'State Ponds' are against
the letter and spirit of the Constitution of
the United States, which declares, No State
shall grant letter of marque and reprisal,
coin, money, or emit bills of credit. State
bonds! State bonds! I tell you, friends and
fellow-citizens, that is the name of the
enemy that is hammering upon that mighty
platform upon which all social, political, and
financial affairs of the country are founded;
the palladium of our liberties,—the Constitution of the United States."

The ragged shoe slipped from its velvet
pedestal, the now dry tatters dropped back
into the luxuriant softness of the easy-chair.
The glow of excitement faded from the littleold face that seemed suddenly to grow older.
The man watching with keen surprise, that
was indeed almost wonder, saw the boy's thin
lips twitch nervously. The great speech was
forgotten in the mighty memories it had
stirred. The tattered sleeve was drawn
across the face that was tattered too, and it
was full two minutes by the State's bronze
clock, before the vagabond held control of
his feelings.
"Say!" he ventured again, "yorter knowed

was full two clock, before the vagabond field control clock, before the vagabond field control his feelings.

"Say!" he ventured again, "yorter knowed Skinny. He wus the nicest boy yevver did see. He knowed ever thing, he did. See the Goviner many a time. Heerd him say that very speech I'm tellin' you about. In this yery house, too, upstairs, wher' the leguslater sets. I peaped in while ago; nobody ther

but the sextent. Skinny heerd the Gov'ner speak ther' though—an' when the ban' played an' the folks all clapped their hands, Skinny flung his hat up, plumb inter the big chand'-ler, an' hollered out: "Hooray for the Gov'ner and the Low Taxers!' an' a p'llceman fetched him out by the collar, an' when he got out the cop sez ter him, sez he, 'Now whatcher got ter say?' Skinny wuz a Low Taxer his own se'f, so when the cop axed him for his say he flung his hat up todes the bare-headed Liberty woman out ther' at the front door, an' sez he, 'Hooray! fur the Gov'ner an' the Low Taxers.' Did. He slep' in the lock-up that night fur it, you bet; but he got his holler. He wuz a plumb good un.

"Say, cully! I wisht yer could see Skinny's picture anyhow. It's over ter hunchlack Harry's house now, t'other side o' Hell's Half. Yer know Hell's Half acre? Awful place. Skinny give the picture ter Harry 'count o' his not bein' able ter git about much. He set a sight o' store by it, Skinny did, an' he didn't let it leave him till the las' minit; he jest willed it, yer know, to hunchback Harry. When he wuz a-dyin' he turned ter me, an' sez he, 'Skip, hang the Gov'ner so's I can see him.' An' when I done it, he sez sorter smilin', sez he, 'Skip?' Scz I, 'Skinny!' Sez he, 'The crippled angul has wiped all the tears out o' the Gov'ner's eyes.' Then he fell back on his straw piller an' shet his eyes, so; an' after awhile he opened uv um, an' sez he—so soft yer jest could a-heerd it;, sez he, 'Write me ez one who loves his fellow-men.' An' that wuz the las' word he ever said on this earth. He had a nice fun'right in the middle, made out o' little teeny buds, wuz his name—'Skinny.' The flowerman said it wouldn't do, when we told him ter put it ther', but we 'lowed 'twuz our money and our fun'ril and if we couldn't have it our way we wouldn't have no folks, an' no name neither, 'cept jest Skinny. So he made up the wreath like we said, an' it's out ther' on his grave this blessed minit, if the snow ain't kivered it up. Say, cully! Don't yer

The face of the Executive was turned oward the fire a tiry blue blank turned The face of the Executive was turned toward the fire—a tiny, blue blaze shot upward for an instant, and was reflected in a diamond setting that glittered upon his bosom. A match to the sparkling jewel rested for a moment upon his heek, then rolled down and lay upon his hand—a bright, glistening tear. There was a sound of heavy footsteps coming down the gray stone corridor—a creak, a groan, and a bang.

"What's that?" asked the newsboy, starting up.

ing up.
"That," said the Executive, "is the porter

closing up for the night."

The tatters stood as near upright as tatters may, and gathered themselves together. Not a paper sold; he had gossiped away the afterneon with right royal recklessness. He

afternoon with right royal recklessness. He remembered it too late.

"Say! yer wouldn't want a Herald?"

It was not easy to talk business where lately he had talked confidence. The Executive's hand sought his pocket.

"Yes," said he, "a Herald will do. What is your name, boy?"

"Skippy! 'cause I don't skip, yer know."

There was a twinkle in the vagabond's eye, as the maimed foot was thrust forward. The next moment he glanced at the coin the Executive handed him.

"Say! I can't change a dollar; hain't seen that much money since the bridge wuz burnt."

'The Executive smiled. "Never mind the

burnt."

The Executive smiled. "Never mind the change," said he, "and be sure you bring me tomorrow's Herald."

The tatters did stand upright at that, while a look of genuine wonder, not unmixed with admiration, came into the little old-young face.

"Say, who be you anyhow?" he said. And the lids did "grop," as the Banner said, "to hide the tears," as the great man answered

"I am the Governor of Tennessee, Skip."

"I am the Governor of Tennessee, Skip."
There was a low, soft whistle, a hurried shambling toward the door, a half-whispered something about Skinny and "old Pop Hick-ory," and the ponderous door closed behind him. When the fire had burned so low he could no longer see the print of the newsbog's foot upon the velvet cushion of the arm-chair, the Governor arose and began to put away his papers.

"Inasmuch as she was sorely wronged"—his eye fell upon a line of the woman-mur-

"Inasmuch as she was sorely wronged"—his eye fell upon a line of the woman-murderer's long petition. Was this a "case for clemency" as the petition declared? The crisp paper rattled strangely as he unrolled it, and fixed his own name, together with the great seal of the State, to the few words he had written. It is a grand thing to hold life in the hand: a thing next to God himself. It is a grander thing to give life, and nearer to God, too, for is not God the giver of all life? The long netition lay in the Banner ez ther' wuz tears in his eyes? Bkinny said he did. Skinny didn't lie, he didn't.

"An' did yer ever heear him make a speech? Haily now, did yer?"

The spare body bent forward, as if the spare body bent forward, as if the falsehood in the face before him. "Yorter heerd him. Skinny did once, when he wuz 'norgorated, yer know. An' yer bet he's gran', then, on them "norgrat'n days. He jest up an' dares the ole Banner. An' his speeches goes this er way."

The tatters half stood; the sole of one torn slice pressed against the State's purple of the great easy-chair, one resting upon the velvet rug. One small hand lightly clasped the arm of the cherry chair, while the other was enthusiastically waved to and fro as the vagabond's deft tongue told off a fragment of one of the Executive's masterpieces of elquence and oratory.

"Out of the mouths of babes and sucklings," indeed poured the great particle of the great argument that had swept the old Volunteer State, at the moment of its financial agony, from centre to circumference:

An Index to Injustice.

So-called righteous indignation is the sense of justice rising in opposition to an act of selfishness or assumption with a selfish foundation to it. To distinguish the morenamed from a feeling of resentment, note the effect or after-effect of the emotion on the nervous system. If it leaves a tremor behind, the animal has been aroused. If drowsiness or oppressiveness follows, it has penetrated the blood and hints at ill-feeling, or hatred comparative to the dejection, restlessness or thoughts for revenge arising in conjunction. Either might be caused by injustice or rascality intended, but it also serves as a lesson to the opponent or seeker of justice. Imaginary offenses have similar effects under circumstances, but are modified and of shorter duration, because where there is no fact there can be no vibration to uphold it; though a sickly imagination may dwell on such a myth indefinitely. The trial it occasions is, however, very often, the cure for the evil, unless monomania sets in, when a change of heart is needed to generate a change of blood. But wrong will always arouse to opposition—a demand or desire for right—unless a participant in the wrong. Righteous indignation is thus not an evil, though, like any virtue, it may be feigned. But that, too, touches the intuitive sense dis-

cordantly and mostly betrays itself. But it is always an impulse that has spiritual legality when pure and is the guide to the one affected, whether for individual or general good.

Arthur F. Milton.

Temple Heights, Me.

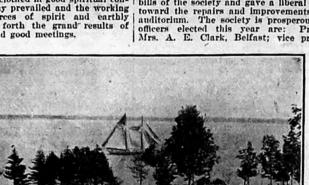
The twenty-first annual session of the Temple Heights Spiritual Corporation closed Sanday, August 23, with a large attendance. The meetings with few exceptions all through the week were greeted with pleasant weather and they proved exceedingly interesting, beneficial, and were clothed in good spiritual conditions. Harmony prevailed and the working of the allied forces of spirit and earthly friends brought forth the grand results of financial gain and good meetings.

Lincoln Young of Lincolnville looked after the congregational singing, and let it be said to his credit that it was a pleasing success at the social meetings this season were among the best even held on the grounds and the opportunity afforded to the young mediums to appear on the platform is the means of much encouragement and leads to the developing and the assuring of support to the new workers who are coming into the spiritual conditions. Harmony prevailed and the working of the allied forces of spirit and earthly friends brought forth the grand results of financial gain and good meetings.

Lincoln Young of Lincolnville looked after the congregational singing, and let it be said to his credit that it was a pleasing success at the social meetings.

The social meetings this season were among the best even held on the grounds and the opportunity afforded to the young mediums to appear on the platform is the means of much encouragement and leads to the developing and the assuring of support to the new workers who are coming into the spiritual continuation.

Great and good work was done by the Ladies' Aid Society, which came to the front this season as it has always done in the past and generously contributed toward paying the bills of the society and gave a liberal amount toward the repairs and improvements of the opporation of the



View at Temple Heights, Me.

tions were rendered.

On Sunday, Thomas Cross of Fall River lectured in the morning on "What Spiritualism Means," before a large audience, and in the afternoon Mrs. Effle I. Webster of

in the afternoon Mrs. Effie I. Webster of Boston, Mass., spoke on a popular subject. Monday morning the first social meeting was held when several local and young mediums appeared on the platform and pleased the large audience. In the morning Effie I. Webster spoke again and Thomas Cross in the afternoon, and on Tuesday another successful social meeting was held. Following were lectures morning and afternoon by Thomas Cross who spoke on "What Spiritualism Has Done for the Churches," Harrison D. Barrett of Boston, Mass., National President, delivered an instructive lecture. Wednesday opened with a social meeting, followed by a lecture by Harrison D. Barrett and another in the afternoon by Thomas Cross.

Thursday a goodly number of soldiers and their friends gathered to attend and take

Cross.

Thursday a goodly number of soldiers and their friends gathered to attend and take part in the program conducted for the benefit of the Grand Army, under the direction of Mrs. Carrie E. S. Twing of Westfield, New York. All the speakers and many of the soldiers took part; in the afternoon, Mrs. Twing lectured to a full house on "The Needs of Womanhood." In the evening occurred the annual concert, which was a success.

At four o'clock on Thursday occurred the annual business meeting, when the following matters came up for consideration. It was voted to assess each share of stock one dollar and to repair and rebuild the auditorium, making it suitable for the young people to have social gatherings; the directors left the matter in the hands of A. E. Blackington, Orrin J. Dickey and M. R. Webber, who are soliciting subscriptions from friends who are interested in the work of improving the building.

The following officers were elected: President, J. G. Harding, Waldo; vice president, A. T. Stayens Bolfost; accretions. Orrin J. Orrin J. Dickey and M. R. Orrin J. G. Harding, Waldo; vice president, A. T. Stayens Bolfost; accretions. Orrin J. Orrin J. Dickey and M. R. Welber, who are interested in the work of improving the building.

The following officers were elected: President, J. G. Harding, Waldo; vice president, A. T. Stevens, Belfast; secretary, Orrin J. Dickey, Belfast; treasurer, R. A. Packard, Northport; directors, Benj. Colson, Bangor; M. R. Webber, Fairfield; George W. Morse, Belmont; Mrs. M. W. Williams, Central Falls, R. I.; Mrs. N. H. Rhoades, Rockland; A. J. Skidmore, Liberty; Mrs. O. S. Rich, Bangor; superintendent of grounds, Capt. A. E. Clark, Belfast.

Several new members were received and

Several new members were received and the reports were all of an encouraging nature. Generous contributions were received from friends present toward improving the audi-torium. Orrin J. Dickey was made a com-

friends present toward improving the auditorium. Orrin J. Dickey was made a committee on speakers, singers, music, advertising and transportation. It was voted that the State, Association and Grand Army should each have one half day during the week's program next year. It was also voted that the sessions of the meeting and the time should be the same as this year.

The thanks of the association are due to B. B. Bradbury, the retiring president, and Capt. A. E. Clark, treasurer, for the work and kind attention which they have given to their respective positions in the long time they have held them.

Several of the State Officers were present Friday morning, when the State Association gave a brief program in which many, including the speakers, took an active part. In the afternoon Harrison D. Barrett delivered an interesting lecture and in the evening Mrs. Carrie E. S. Twing pleased a large audience with her bright control "Ichabod," who gave some pleasant readings, which were recognized.

The last social meeting of the session was held on Saturday morning, giving the young

The last social meeting of the session was The last social meeting of the session was held on Saturday morning, giving the young mediums an opportunity to do some work and all a chance to assist others. In the forenoon Mrs. Carrie E. S. Twing lectured upon "Unchained by the Angels," and in the afternoon a good lecture was given by Thomas Cross. Saturday evening occurred the annual entertainment, fair and sale given under the auspices of the Ladies' Aid Society; it was a very pretty and well managed affair.

Sunday, the closing day, brought many excursion boats with large crowds of people and the meetings were largely attended. The morning lecture was by Thomas Cross and in the afternoon Mrs. Twing spoke on "In As Much." In the evening a large number assembled at the testimonial meeting given under the direction of Mrs. Twing.

During the entire meetings, Mrs. Effie I. Webster followed each afternoon lecture with tests and the great majority were recognized. Mrs. Webster came well recommended and delighted her listeners, who left with bright thoughts of her work.

The vocalist this season was Madame Marie Foster of Boston, Mass., of the Boston Philharmonic Ladies' Quartet, who pleased the large audiences and left a pleasant memory in the minds of all who heard her sweet voice and met her on the grounds. She was ably accompanied by Miss Harriet Gifford of Fairfield, who is an accomplished planist. Sunday, the closing day, brought many ex-

The meetings opened with a good attendance on Saturday, August 15, with a social meeting in the morning, musical selections and invocation. President B. M. Bradbury, of Fairfield, the generous good-hearted worker, was present at all meetings and was one of the number who did so much toward making the meeting such a success.

In the afternoon Thomas Cross of Fall River, delivered the opening lecture of the season on "The Supremacy of Spiritualism."

The audience was delighted with the lecture. In the evening social gatherings were held at the various cottages, musical and vocal selections were rendered.

Wrs. Nellie Kneeland, Boston, Mass.; secretary, Miss Ellen Smiley, Newport; treasurer, Mrs. J. P. Stearns, LaGrange.

Plans for the coming year propose to make the week of meetings one of the most successful yet known in the history of the so-cessful yet known in the history of the some new cottages added to the list and that general improvements will make many changes on the grounds. With the auditorium raised up, shingled, painted and clapboarded and a good level floor, the society will be in excellent shape for good times and real hard some new cottages anded to the list and that general improvements will make many changes on the grounds. With the auditorium raised up, shingled, painted and clapboarded and a good level floor, the society will be in excellent shape for good times and real hard excellent shape for good times and real arra work for the progress of the grounds and the good Cause in which we are all interested. Contributions from interested friends will be gladly received and will assist greatly in improving the building where pleasant times are anticipated in the future.

Orrin J. Dickey.

August 27.

LAKE PLEASANT.

stand 'neath the arching forest, Gazing down in a winding stream, While thoughts speed away, to a long gone

day, Like the flight of a beautiful dream,-To valleys and uplands yonder,
Nestled down like a sweet babe at rest,
While the white mist curls, then twists and
twirls

From you mountain's towering crest.

follow the stream on-flowing, I follow the stream on-llowing,
Till it seeks Lake Fleasant's care,
Where its waters cold, from wood and wold,
Help mirror the landscape there;
Here red men roved for ages,
Here wild fowl swam at will.
While at evening shade, from yon silent
glade
Came song of the whip-poor-will.

How long has this jewel slumbered, Away from the homes of men,
Beneath Nature's care, genii of the air,
And warden of field and fen?
Who first spied its witching beauty,
Afar from the noise and heat,
Of our bustling days, our gold win craze
And our busy, restless feet.

Here the Pocomtuck warriors hunted, Here they trailed the bear and deer, Here their spirits roam, near their former

Here their spirits roam, near their folder home,
When the campers convens here:
Here the free wind, Ninnewawa,
Lingers in the moon of leaves,
While blue birds sing, the dawn of spring,
And Nature her chaplet weaves.

Here come souls of the arisen, To greet those who linger still,—
Speak words of cheer to the campers here,
Their hearts with sunshine fill:
An oasis on Life's desert,
This retreat of Montague. We bring this news to you.

Health lingers beside Lake Pleasant, Peace of mind in woods and vales, On her waters green, with their emerald

sheen,
Boats dance with snow white sails:
A landscape borrowed from soil land Transferred to earth from air, Nature did her best, from this home of rest, Scattered gems here everywhere.

Frederic L. Hildreth.

Items from Lake Pleasant.

Friday, Aug. 28, 10.30 a. m. Conference. The subject "Socialism" was discussed by John Pfleging, followed by Mrs. Tillie Reynolds, Mrs. Hall, Adeline W. Wylde. Mrs. Shirley spoke on Educational Lines of the Home; Mrs. Richardson recited a poem; Judge Jailly spoke on the subject of the day; benediction, Mr. H. A. Budington.

Friday, p. m., Mrs. Cora L. V. Richmond gave her second lecture. A large audience was present. Mrs. Richmond is a fine inspirational speaker and poet. Judge Daily presided. The Schubert Quartet sang several selections.

sided. The Schubert Quartet sang several selections.
Friday evening, at Association Hall, Mrs. Alice Wilkins, assisted by Mrs. Tillie Reynolds, Mrs. May Pepper and Mrs. E. Lincoln, gave the Ladies' Improvement Society a senace benefit. Mrs. Wilkins is a fine test medium and a musical wonder; she, while in a trance condition, sings beautifully, plays the autoharp and whistles. Her voice changes from high soprano to heavy bass. A large sum realized. Mr. H. A. Buddington, presided.
Judge Daily and Mrs. Lincoln gave the his-

Judge Daily and Mrs. Lincoln gave the history of the beginning of the camp. Saturday Aug. 29, at the temple, 3.30 p. m., The Ladies' Improvement Society held a business meeting. The following officers were elected: President, Mrs. T. U. Reynolds; secretary, Miss May Sheldon.

Saturday, Aug. 29, 2.30. At the temple. Conference. Subject, "Reminiscenses of Lake Pleasant." Discussion opened by Mr. H. A. Rudington. He said: "John Allen was the first speaker after this camp was organized. The camp meeting was held three weeks the first year. People came ten miles

to see what kind of people Spiritualists were. They thought they must be a very peculiar people—a curiosity. The New England Spiritualists' Campmeeting Association bought the property for \$15,000 and there are lines of electrics and steam trains for all points.

"Mrs. Sarah Byrnes was the speaker the second and third years and a large number of people came, as there was but one other camp at that time, located at Cape Cod. Since that time the attendance has not been so large, but this year has been more prosperous. People looking for a summer residence cannot find a more healthful place anywhere. The water in the lake is fine, it being a natural spring, and the scenery is beautiful. Lake Plensant is on a high elevation of land, two hundred feet above the level of sea."

At the temple, Saturday evening, Aug. 29, an Old Folks' Concert, assisted by the children, was given for the benefit of the Ladies' Improvement Society. It was a success in every particular and was repeated Tuesday evening, Sept. I. Concert opened with singing by the old folks, "Auld Lang Syne" and "Swance River," led by Mr. H. A. Budington, assisted by Mr. George Cleavland, Mrs. Mason, Mrs. Sanger, Mr. Wheeler, Mrs. Belrcher, Mrs. Greham, Miss Laura Swan, Mr. Levi Randall, Mrs. E. Hayward, Mrs. Pierce, Miss Gertrade Swan; Mrs. Guilford, Reigh Boyden and the little Misses Rising and Witherell was a pleasant feature. The harmonica solos of Messrs. Islinn and Arnold received a hearty encore. The flag drill led by Miss Annie Blinn gowned in white, carrying a large American flag and the twelve other little girls in white, with small flags, received deserved applause. Miss Grace Sutherland, accompanist, Recitation, G. Dudley, the elocutionist, was encored and responded to. Little Arthur sang "The Good Old Summer Time," by request. He has a bright future before him. Mrs. Joseph Ripley sang, accompanied by Miss Jennie Harvey, Miss Harvey is a fine accompanist. Recitation, G. Dudley, the elocation of the chorus, caused much merriment. Mr. Budington and

ench soul to the higher thought and that a large reward will crown your each and every endeavor."

The quartet sang "Abide With Me." and several other selections.

Sunday afternoon Mrs. May Pepper, the ever popular and convincing medium, whose name always is heralded to crowded houses and who has been with us the past week, lectured. Her words of inspiration have been a help to all—skeptics as well as those who have the assurance of continued life. She has made many converts. We all hope she will return again next senson. Mrs. Pepper gave her last regular lecture this afternoon, prefaced by reading the poem entitled, "A Land of the Pretty Soon." She said in part: "This is the last Sunday of the convocation. All over this camp has been thrown the mantle of tear drops; tomorrow may the sanshine. Our experiences are not all the same, and we cannot understand each other's experiences in life. The mother who has hald the little bud away realizes the anguish of the soul and can sympathize better with those under the same trying experiences.

"Human selfishness reaches out all over the world. How many that have enjoyed this beautiful lake and its lovely landscape this summer have thought of the many that have been shut out of the sunshine and the enjoyment of Nature that God has freely given to every living soul?"

Judge Daily thanked all who had assisted so nobly to make this session prosperous, also the board of directors who labored hard to make this convocation a success.

The Law of Mental Medicine.

Thomas J. Eudson's latest book reviewed by W. J. Colville.

To all who are familiar with this famous author's three celebrated volumes, "The Law of Psychic Phenomena," "A Scientific Demonstration of the Future Life," and "The Divine Pedigree of Man," this fourth and latest volume from his fertile pen will prove of great interest, as it embodies the very of great interest, as it embodies the very of great interest, as it embodies the very latest results which ten years of careful study have produced in the mind of the now translated author.

There is great breadth and freedom of

There is great breadth and freedom of thought expressed from beginning to end of this very lucid treatise, which is divided into two parts of nine chapters each, and extends to two hundred and eighty-one pages. McClurg & Coupany, of Chicago are the publishers, and as is usually the case with all that firm produces, the book is clearly typed and attractively as well as substantially bound.

Prof. Hudson has always been noted for systematic indexing and for giving a resume

tially bound.

Prof. Hudson has always been noted for systematic indexing and for giving a resume of the contents of each chapter, both in the prefatory index and also at the heading of the chapter. Part one of the volume is devoted in general to a consideration of psychological principles involved in mental healing. Part two deals with a co-relation of the facts of psychology and physiology in connection therewith.

Very much interesting information is contained in both divisions, and much light is thrown on comparatively obscure phases of the great subject with which the author has dealt with singular fairness and impartiality. Prof. Hudson had always a prejudice against Spiritualism, so he strained his telepathic theory to the breaking point to explain away the spiritualistic hypothesis, but against mental therapeutics he had no feeling, consequently he has approached it and discussed it with judicial clearness.

Modern dietary fads receive no consideration in this uncompromising volume. Pie and cakes come in for no censure, indeed, far from condemning these unduly reprobated confections Prof. Hudson has many a good word to say for them and maintains that the outery against them, leading to the perincious practice of adverse auto-suggestion has very much more to do with the prevalence of dyspensia than all the pie crust ever mannfactured.

This book easily lends itself for purposes of apposite quotation and from every chapter much material for thought can readily be gathered. So that our readers may have Hudson's own words as well as reviewer's comment, we have selected almost at random the following characteristic excerpts

Hudson's own words as well as reviewer's comment, we have selected almost at random the following characteristic excerpts

Hudson summarises his working hypothesis in these three propositions: First, man is endowed with a dual mind—objective and subjective mind controls the functions, sensations and conditions of the body. Third, the subjective mind controls the functions, sensations and conditions of the body. Third, the subjective mind is amenable to control by suggestion.

When dealing with the latest biological discoveries, he sums up the case from a Theistic view of the universe thus:

"To be entirely candid, it must be admitted that when the physical forces of nature alone considered, the atheistic view is not without a basis of reason. But when we consider in this connection the phenomena of mind, as exhibited in all sentient creatures, from the lowest unicellular organism up to man, the argument falls of its own weight. It is true that much of the phenomena of mind may be accounted for by reference to the law of heredity and the accidents of environment, but not all. Heredity may be invoked to account for all that is thus transmissible and environment may account for modifications, but there are attributes of all sentient life which heredity cannot explain and which environment man account for modifications, but there are attributes of all sentient life which heredity cannot explain and which environment cannot modify. For instance the immunity from fear of death on its near approach, or when it becomes inevitable is a blessing that is enjoyed by all sentient creatures, and those physicians who are most familiar with death in all its forms assure us that in the process of dissolution no pain whatever is experienced. O

That is a very strong statement, but one vouched for by Hammond, whom Hudson mentions and other eminent physicians. The same view is expressed in many portions of such spiritualistic literature as "The Encyclopedia of Death," published by Francis of "The Progressive Thinker" and many inspired testimonies go far to indorse it in its totality. Hudson continues:

"Now no one has ever been able to assign a biological reason for this immunity. It stands apart from all other biological facts in that it appears to be valueless as a factor in the scheme of organic evolution, and yet it is as universal as sentient life itself. The fear of death is also universal, but it has its uses which are obvious, as is the universal instinct of reproduction. Pain is also useful as a preservative of life, in that it stands as a sentinel to warn sentient creatures of imminent peril."

It would be a delightful work to quote at length the excellent sentences which follow the quotations we have made, but the proper object of a review is chiefly to arouse righteous curiosity in the reader to study the book first hand. The great importance of Hudson's remarks in these connections consists chiefly in the fact that no evidence is blinked which seems to point away from the author's conclusion; he invites Hackel and all the other materialistic evolutionists to speak in his pages in their own words, and then he shows wherein their facts do not warrant their conclusions.

On all religious questions Hudson displays highly commendable liberality; he does not "folerate people whose views in some respects are different from his own," but dealers that all winears people over one of the large of the surface of the surface of the surface or so delay.

prove their accuracy. Here is a fine passage:

"Nor are the mental and moral effects of suggestion confined to the young; for adult criminals may thus be reformed and restored to usefulness although with less certainty of immediate results. Bad habits may be eralicated in the adult as well as in the child by the judicious employment of suggestion. Other things being equal, the effect is the same. Nor is this all, for good suggestions, of whatever character they may be, or to whomsoever they may be given, invariably react upon the character of the suggester. It is impossible for one to suggest morally benefited himself. It is impossible for one to be a drunkard when he is employing suggestion for the eradication of drinking habits in another."

This deserves very careful consideration, as

This deserves very careful consideration, as it throws an immense amount of light on a vexed and oft presented query, how can one help another if the victim of an error himself? The answer is plain to all who have studied somewhat into the deep things of psychology, for a very little experience is all that is required to prove that when one sends out a fervent desire for another's welfare, he is at the same instant helping himself. Not only can an honest person reform a thief, but two thieves can help each other provided one of them really wishes to help the other, and he cannot truly desire his neighbor's welfare without also promoting his own.

Prof. Hudson has proved himself thoroughly consistent throughout this yolume and precisely as he applies the law of suggestion to conquest over moral and mental infirmities so does he apply it equally to victory over physical derangements and depressions. The following is good practical counsel:

"A good way to silence a chronic dyspentic This deserves very careful consideration, as

counsel:

"A good way to silence a chronic dyspeptic is to boast of your own good digestive powers. It may be impolite; and certainly nothing so deeply offends a chronic dyspeptic as to be told that somebody else is immune from that malady. But self-preservation is the first law of nature. You owe it to your-self to shield your own mental and physical organism from the virus that is poisoning his; and the assertion that your digestive powers are perfect is the surest way to make them perfect, or to keep them so. It is a

countervailing auto-suggestion which you owe to yourself, even at the risk of curaging your friend, the chronic dyspeptic, and again here is a sage remark:

"The most dangerous blessing that a chronic dyspeptic can have about him is a sympathetic wife who is ignorant of the law of suggestion."

From all that precedes and follows that strong assertion we readily glean that the author has in no way discountennaced the right sort of sympathy, but has only invelched against that greatly prevalent mistaken variety which never helps a sufferer but does decidedly injure the sympathiser.

Concerning the tastes of children, Hudson wisely tells us that "Suggestion apart, few children who have a strong appetite for sugar have ever been injured by giving it to them in practically unlimited quantities. On the other hand, many such have been seriously injured by being deprived of it; and I have known weak, puny children to be rendered strong and robust by satisfying what appeared to the mother to be a morbid craving for sugar."

From experience unwarped by prejudice we can surely learn that human beings as well as animals are naturally endowed with reliable instincts and that no mistake can be greater than to insist upon all subsisting upon a rigidly uniform diet. Because of ignorance of diverse temperaments and overlooking of the influence of suggestion, compilers of dietary tables land in many a ditch of absurdity; they carefully compile tables of comparative nutrition which though they may be abstractly correct are relatively false, because they are totally unaware of the enormons influence brought to bear upon assimulative process by suggestion.

Hudson accepts the latest scientific view of the cellular constitution of the human body and in accordance with it throws much light upon some of the obscurer phases of mesmeric and magnetic healing; he gives a rational explanation of the potency of laying on of hands in accordance therewith. Hypnotism is pronounced unnecessary as "histrinoic suggestion."

We are informed in the

systems of therapeutic practice, each one of which has some distinctive merit, Hudson ends his book by submitting the following conclusions:

"It is safe to say that by digital manipula-

or Hudson's remarks in these connections consists chiefly in the fact that no evidence is blinked which seems to point away from the author's conclusion; he invites Hacekel and all the other materialistic evolutionists to speak in his pages in their own words, and then he shows wherein their facts do not warrant their conclusions.

On all religions questions Hudson displays highly commendable liberality; he does not "tolerate people whose views in some respects are different from his own," but declares, that all sincerc people are doing good and that though no simple system embodies a monopoly of truth, every party has some just cause for maintaining its convictions and practicing its special methods. Nothing could well be broader than the following, or more discriminative:

"It must not be inferred that all systems of mental healing are of equal value to mankind, for that would be equivalent to alleging that error and superstition are as potent for good ans centific truth. Gold has not thus equalized the value of truth and falsehood or good and evil for any purpose whatever. In primitive times, when all systems were based upon error, they may have been in their day and generation. Nothing is permanent but truth. Error loses its vitality in the whole aspect is changed, for when once a fundamental truth."

Some just a cause for in any field of human thought, all systems based upon a fundamental truth. It is consequently and provided in any selection will now be asked, its this process of treatment available to all alike? Y answer is, No. That is to say, there are individuals; the highest degree being attainable to any. But in an enlightened age, when many are seeking for truth with strenous effort, and some are even finding it, the whole aspect is changed, for when once a fundamental truth."

Concerning the beneficent uses of suggestion confined to the young; for adult truth and hence no human institution that is based upon a fundamental truth."

Concerning the beneficent uses of suggestion confined to the young

Better not know so much, than to know so much that isn't so.—Josh Billings.

SPIRITS' BOOK:

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

Allan Kardee.

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

The translator's reface, giving, as it does, a fine and
readable akteth of Rivail's (or "Kardee's") 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 duplicate English plates, on white paper ire price of the book.

Frinted from duplicate English plates, on white pape arge 12no, pp. 43s, cloth; price 75 cents.

For sale by BANNER OF LIGHT PUBLISHING OO.

ANTIQUITY UNVEILED, The Great Receletion of the Mineteenth Century.

Most Important Disclosures Concerning the
True Origin of Christianity.
This is one of the most remarkable books of the

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

offspring of more ancient religions.

EXERICATE PROM INS GONERIUS.

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

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

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

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

635 pages, cloth and gilt, illustrated.
Price, 8x.50, postage ra cents. Abridged
edition, 224 pages, board cover, 50 cents,
postage 4 cents.

, For Bale by BANNER OF LIGHT PUBLISHING CO.





National Spiritualists' Association Thoospool at the Land Market St. Headquarters 500 Pennsylvanie Avenue, South-East, Washington, D.O. All Spiritualists visiting washington cordisily invited to call.

A few copies of the Reports of Conventions of '81, '94, '86, '86 and '97, '81ill on hand. Copies up to '97 25 cents are '97 and '89, '81ill on hand. Copies up to '97 25 cents are '97 and '80 may be procured, the two for 15 cents; singly, is cents.

MRS. MARY T. LONGLEY, Sec'y, Pennsylva nia Avenue, S. E., Washington, D. O. tfr Feb. 20.

JULIUS LYONS.

ATTORNEY-AT-LAW. Practices in all courts. Special attention given to business of ab entees, one 225 Heliman Building, Second and Broadway, L. s Angeres, Cal.

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 language the statest and follow the free instructions she will give you, when you have stated one or two leading symptoms, and enclosed \$1.00 for the Tableta, hhe also gives PSYCHOMETRIC and PHOPHETIC readings from hair or writin, to promote health, happiness, success and spiritual unfoldment. Full reading, \$1.00 and 4 2-cent stamps. Add-cess. Mrs. A. B. Severance, While Water, Walworth Co., Wis.

An Astonishing Offer.

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

MRS. DR. DOBSON BARKER,

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

A21.B7

MY TRANSCENDENTAL EXPERIENCES
And WITH SPIRITS. Mostly through my own Clairvoyance, Clairaudience, etc. With four illustrations. By
Head of the control of

BODY AND SOUL.

Lectures Delivered in the Trance State.

J. CLEGG WRIGHT.

With an introduction by Dr. J. M. Peebles.

These lectures were delivered to a class of Psychological students, and deal with the problems of life and mind. Birain, intelligence, consciousness. The trance state explained, The physiology of trance mediumship.

It is a book for thinkers and students. A u-cful compending for the medium and speaker. Frie-81.00.

For sale by THE BANNER OF LIGHT PUB. CO.

THE SPIRITUAL WREATH.

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

A new collection of Words and Music for the Choir, Congregation and Social Circle. By 8. W. TUCKER.

Angels, Come to Me. Angels, Come to Me. Come to M

Parting Hymn.

Leatherette cover: Price: Single copies, 15 cents; per dozen, 81.50; & copies, 86.00; 100 copies, 810.00.

A NEW EDITION.

"Poems of the Life Beyond and Within."

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

GILES B. STEBBINS.

These Poems are gathered from aucient Hindostan, fron Persia and Arabia, from Greece, Rome and Northern En rope, from Catholic and Protestant hymns, and the great rope, from Catholic and Protestant hymns, and the great poets of Europe and our own ispid, and close with inspired voices from the spirit-land. Whitever seemed best to like trate and express the vision of the spirit catching slimpses of the future, the wealth of the spiritual LIFE WITHIN has been used. Here are the intuitive statements of immortality in words full of sweetness and glory-full, too, of a divine philosophy.

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

has ever been made.—Rev. T. J. Sundersane, Ann. M. Mich.
The poet is the prophet of immortality. The world will
thank the compiler long after he has gone from this life.—
James G. Clark, in Asburn Adsertiser.
This volume can only bring hope and comfort and peace
into the household.—Detroit News.
A most precious book.—Mrs. M. E. Root, Bay City, Mich.
A golden volume.—Headson Tuttle.
Pp. 34, 1 mio. Price 31.00.
For sale by BANNER OF LIGHT PUBLISHING CO.

"Longley's Choice Collection Of Beautiful Songs."

A new book of the printing alongs by C. PAYBON LONG
LEY he well known composer in new on all at this office it is entitled "Longley" Ghoice Collection of Beautiful Songs," and is issued in convey lent it in or circles, camp meeting, social assembles, and for societies, as well as for home use. All lowers of choice music, wedded to beautiful work, which is placed at the lowest possible price. Every a ng in the book would sell at thry cents if issued in sheet form The songs in this book are all sweet, simple, and soci string. They uplift the heart and satisfy the spirit form The songs in this book are all sweet, simple, and soci string. They uplift the heart and satisfy the spirit form the songs in this book are all sweet, simple, and soci string. They uplift the heart and satisfy the spirit form the songs in this book are all sweet, simple, and soci string. They uplift the heart and satisfy the spirit form the songs in this book are such general favorites that there is a demand for them to appear is this voltage work. The suffernment of the substance of the subs

Boston Adbertisements.

OLIVER AMES GOOLD ASTROLOGIAN

Is still at work the same, and with prices the same as 29 years ago at No. 1 Bulineb Street. F. Q. address, Sox 186, Boston, Mass. A fee of Sise for all ordinary work such as counsed in law and all afairs in life, answering all manner of questions—writing biographical and predictive letters. Higher fees for more detailed work.

MRS. THAXTER,

Mrs. Maggle J. Butler,

Evan's House, 175 Tremont St. Booms 43, 44, 45. Tel. con-nections Take elevator. Office hours is to 4 daily, ex-cept Sundays.

Marshall O. Wilcox. MAGNETIO and Mental Healer, 24 Dartmouth street, Boom 2, (two doors from Copley 49.), Boston. Hours: SA.M. to 5 P.M. Telephone Ill3 Back Hay.

Elia Z. Dalton, Astrologer TEACHER of Astrology and Occult science, 110 Tren street, Studio Building, Room 26.

Osgood F. Stiles, DEVELOPMENT of Mediumship and Treatment of Obsession a specialty. 625 Columbus Avenue. A19 22 MRS. L. J. DOUGLAS,

MAGNETIC AND PSYCHIC HEALER, Medical Massage. Obsession cured. Hours, 14 A. M. to 8 P. M. 750 Bhawmut Ave., Boston, Mass. Tel. Con. A25

MR. & MRS. L. ALBERT EDMESTER, 141 Appleton St., Boston. Healing mediums treating the scalp a specialty, B2-1

MRS. A. FORESTER GRAVES, Trance and Business Medium, 71 Union Parkst., Boston. 10 to 5, B2-5 MRS. CURT'S 23 Norway Street, Boaton.
Magnetic healing. Business Medium. Rheumatism
D7.8

A FTER HER DEATH. The Story of a SumA mer. By Lilian Whitting, author of "The World
Beautiful," From Dreamand Sent" of the Story of a Sumper and Sent of the Story of a Summer it is an open see the summer of the Story of a Summer it is an open see the World Beautiful, "is Miss Kate Field by the author of "The World Beautiful," is Miss Kate Field had whose partrait appears as the frontispiece. Miss Field had windle on the part of the writer one of those rare friend ships of absolute devotion, whose trust and truth and tenderness made a kind of consecration of life. Even now this inspiration (the outcome of the fifteen years of friendship and interest) is felt by the author in all she does.

Cloth, ismo. Price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

The Golden Echoes.

A new collection of original words and music, for the use of Meetings, Lyceums, and the Home Circle. By S. W. TUOKEE, author of various Musical Publications. Contents: Angel Dwelling; Angel Visitan ts; Ascension; Beautiful isle; Beyond the Weeping; Bliss; Drifting O1; Harvest Home; Heavenly Portals; Journeying Home; My Sprit Home; Over There; Passed On; Pleasure; The Beautiful Hillis; The Flower Land The Heavenly Land; The Homeward Voyage; There II be no more Sea; There's No Night There; The River of Life; The Unseen City; We are Waiting; We'll Meet Again.

Frice 15 cents, one dozen copies, \$1.50; Wenty-fiv Oples, \$3.75. pples, 83.75.
For sale by BANNER OF LIGHT PUBLISHING O

STARNOS:

QUOTATIONS FROM THE INSPIRED WRITINGS ANDREW JACKSON DAVIS,

Seer of the Harmonial Philosophy.
SELECTED AND EDITED BY

BELECTED AND EDITED BY

DELLA E. DAVIS, M.D.

A Compend of the remarkable teachings contained in thirty volumes written by the "Poughkeepsle 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, marism, morals, rules for Mre's guidance, and embodies the teachings of the New Age. It is finely printed and beautifully bound. As a birthday gift, or for a holiday present, nothing can be more appropriate than "Starnos."

'Starnos."
Price, in fine cloth, 50 cents; extra fine, glit edge, 75 cents

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

BY C. G. OYSTON.

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

"During my long experience as a lecturer, traveler and writer, I have come across many thousands of persons in both hemispheres who never thre of asking many of the great questions converning human life and destiny which are considered in the following remarkable series of essays essays which for profundity of thought, beauty of diction are considered in the manual profunding the series of essays which for profundity of thought, beauty of diction to the series of essays which for profundity of thought, rarely if were been surpractice. Bare in my judgment, rarely if were been surpracticed by the matter for his book through the mediumahip of Simon De Main, an English workingman, who had never been blessed or hampered with academic training, ought to add consider

profits to be a revelation from the world of spirits to the present age.

"Without venturing to pass judgment upon the actual merits of so eminently transcendental a work as the present collection of essays, I do feel justified in saying that, having read as Es. and corrected the proofs, I have risen pages, imbued with a deep sense of these truly implifing pages, imbued with a deep sense of these truly implifing pages, imbued with a deep sense of these truly implifing pages, imbued with a deep sense of these truly implifing pages, imbued with a deep sense of the proofs in the first pages. In the conviction of the pages, imbued to the present the pages of the p

'LISBETH,

Hetr Bork Adbertisements.

Mrs. M. E. Williams

MRS. STODDARD-GRAY and Sou, DE WITT C. HUUGH Materializing and Test Medical hold Seances Sunday and Wednesday evenings, 5 of the Saturday, 1 of clock at their residence, 251 W. 2718 C. New York. Sittings for communications daily, 15 to 1.

MRS. C. SCOTT. Trance and Business Maddlum. Sittings 9 to 4. 216 W. 22d St., New York.

THE SUNFLOWER

Is an 8-page paper, printed on the Cassadara Camp Ground, and is devoted to Progressive, Religious and Scientific Thought, Spiritualism, Hypnotism, Aurol-ogy, Palmistry, Theosophy, Psychle Science, Higha-Criticism. Has a Spirit Message Department. Pub-lished on the first and fifteenth of each month at Se-cents per year.

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

PEAD "THE TWO WORLDS," edited by WWILL PHILLIPS. "The people's popular spiritual paper." Sent post free to trial substribers for it weeks for Sents. Annual substription, Side. Order of the Ennague "Two Worlds" office. Is Corporation street, Manchester, England, THE TWO WORLDS gives the most computer record of the work of Spiritualism in Great Britain, and thought of the movement. Specimen copies on BY ON MARCH STREET, STREET,

PSYCHIC POWER

through Practical Psy. lology, a quarterly magazine deve-ted to Personal Magnetism. Hypnotism, and Psycho-Pry-sical Culture. Bend loc. for sample copy. WH. L. BARNES, 127 Hower Ave., Cleveland, O.

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

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

MEDIUMSHIP, AND ITS LAWS;

Its Conditions and Cultivation.

BY HUDSON TUTTLE.

A book written in answer to the question:

On the basis of the new Science of Spirit, by determined laws this wood to he new Science of Spirit, by determined laws this wood the new Science of Spirit, by determined laws the wood the science of Spirit, by determined laws the science of Spirit, by determined laws the science of the scien

In the World Celestial

Is a wonderful book, being the personal experiences of pans whose dead sweetheart, after appearing to him many times, etherealized, materialized and through trance mediums, has him put into a hypnotic trance by spirit scientists and held in that condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-knewn author, scientist and reformer.

This book has a brilliant introduction by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of Liberal Religions, who gives it the well-knewn author, scientist and reformer.

This book has a brilliant introduction by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of Liberal Religions, who gives it the well-knewn of the sundiction of the sundictime of the American Congress of Liberal Religions, who gives it the well-knewn of death to the smallt clime of the world celesial."

Rev. M. J. Savage says: "It is tinens ly interesting, and gives a pliture of the future life that one cannot help wishing may be true."

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

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

enchanting realms, and leaves a sweet taste in his consciousness."

Hon. O. A. Windle, says: 'It is inexpressibly delightful."

Fresident Bowl-s, of the National Liberal League, says:
"It is one of the choicest pieces of literature of this marvelous age of books."

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

For sale by BANNER OF LIGHT PUBLISHING CO.

THE PURPOSE OF LIFE. 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 PROM THE PEOPLE. (A Sequel to "Penetralia.") Cloth, \$1.00

THE FEOPLE. (A Sequel to "Penetralia.") Cloth, \$1.00 PENETRE FOOTLE. (A Sequel to "Penetralia.") Cloth, \$1.00 PENETRE FOOTLE, CASE, postage 10 cts. APROACHING CRISIS; or, Truth vs. Theology. Cloth The Ets., postage 10 cts. APROACHING CRISIS; A Sequel to the Mayic Staff, an action of the VALLEY: A Sequel to the Mayic Staff, an Action of the VALLEY: A Sequel to the Mayic Staff, an Action of the VALLEY: A Sequel to the Mayic Staff, an Action of the VALLEY: A Sequel to the Mayic Staff, and Containing aix attractive and original fillustrations, \$1.00. CHILDREN'S PROGRESSIVE LYCKUM. A Manual, with Directions for the Organization and Management of Sun day Schools and Lyceums. New unabridged edition. Single copy, 25 cts.; twelve copies, \$2.50; fifty copies, \$12.00; one hundred copies, \$13.00. EX.LIPE. The "Stellar Key" is the philosophical introduction to the revelations contained the program of the Copies, \$10.00 PEATH AND THE AFT. STAFF, LYCKUM. STAFF, STAFF,

DIAKKA AND THERE KARTHLY VIOTIES. Being as explanation of much that is false and repulsive in Spirit explanation of much that is false and repulsive in Spirit explanation of much that is false and repulsive in Spirit explanation. Cloth, 35 cta.; paper, 30 cts.

CUNTAIN: WITH JATES OF NEW MEANINGS. Humbrated with 161 Engravings. Cloth, 15 cta.; postage 6 cta.; paper, 35 cts.

CHARMONIA: Spiritus of CONJUGAL LOVE. This book is of peculiar interest to all men and women. Paper, 35 cts.; cloth, 30 cts.; full gilt, morocco, 51.35.

REATH HARMONIA: Being a Philosophical Bevelation of the Natural, Spiritual and Celestial Universe. In five volumes, in which the principles of the Harmonial Philosophy are more fully elaborated and illustrated. Vol. I. The Physician. Vol. II. The Teacher. Vol. III. The Seer. This volume is composed of twenty-seven Lectures on Magnetium and Clairvoyance in the past and present. Vol. IV. The Reformer. Vol. V. The Thinker. Price 51.00 each, postage 10 cts.

Reformer. Vol. V. The Thinker. Flow parties age 10 cts.

Age 10 cts.

HARBINGER OF HEALTH. Containing Medical Presentations for the Human Body and Mind. Cloth, \$1.00, post-

tions for the Human Body and American per library in the Age. Paper, ets.; cloth, 50 cts., postage 5 cts.
HISTORY AND PHILOSOPHY OF EVIL. With Suggestions for More Ennobling Institutions, and Philosophics Systems of Education. Faper, 25 cts.; cloth, 50 cts., postage 5 cts.; cloth, 50 c

Bystems of Education. Paper, as cast unbaned. This is a RYALEM ST. OF SHIPE, or, Shirt Mysteries Explained. This is a RYALEM ST. OF THIS SHIPE, or, Shirt Mysteries Explained. This is a RYALEM ST. OF THIS SHIPE ST. crite in Mignetism, University of the postage local postag

PHILOSOPHY OF REPORTAL PROVIDENCES. The sethor's "vision" of the harmonious works of the Greater's given. Cloth, & cts., postage & cts., paper, & cts.
PRINCIPLES OF NATURE; Her Divine Exvestations, and a Voice to Mankind. (In Three Parts.) Thirty-fourth of them, with a likaness of the author, and containing a family record five marriages, births and deaths. This is the drained most comprehensive voices, and containing a family record five marriages, births and deaths. This is the drained most comprehensive voices, and deaths. This is the drained most comprehensive voices, and the comprehensive voice

Chiloren's Hook.

The Hut in the Grove.

"Good afternoon, boys and girls. This is a fine day; just the time of year when boys minds turn to building huts in the woods. Petieboy has no hut yet; but one of his playmates has and Petieboy was invited there the other day. Would you like a story of a hut?"

"Will you tell us how to build a hut, Uncle John:"

"Will you tell us how to build a hut, Uncle John."

"I will tell you how one hut was built, omce upon a time, if you would like. Petieboy's papa told the story to Petieboy one day and, as I heard it, I will tell you. This papa of I retieboy was a country boy, too, and he was born in the same big, yellow house where Petieboy lives now. Petieboy's grandfather was born there, too, and his great-grandfather lived there. When Petieboy's little niece comes there to visit, then there will have been five generations of Petieboy's family who have lived in the same house. The old part of the house was built more than a hundred and fifty years ago and it still bears some of the marks of its age in the old fashioned things which still can be seen. In the kitchen are two large hooks hanging from the ceiling, put there when the house was built. Do any of you know why they were put there? I'll wager you can't gness."

"I know, they hung lamps on them."

they were put there? I'll wager you can tegress."

"I know, they hung lamps on them."

"No, no, little lady, when those hooks were put there there were no lamps. All the light they had in those days was given by candles which Petieboy's great-grandmother made herself. Guess again."

"Well, they hung things on them."

"Of course they did. But what things?"

"Oh, kettles and pails and things."

"Why, my dear little housewife. The ceiling is so low that Petieboy's papa can touch it easily. If kettles and pails were hung on those hooks, people would hit their heads against them as they walked about. No, those hooks were put there to hang a gun upon."

against them as they walked about. No, those hooks were put there to hang a gun upon."

"Oh, I know, to kill Indians."

"Well, hardly. The habit of having a gun at land for 'killing Indians' probably got the older people in the habit of keeping their gun in the kitchen and, to keep them out of harm's way, they were hung upon hooks like these. Having got into this habit, they kept it up and kept the gun there for any use which might arise. But there were no Indians, at least no hostile Indians, near Petieboy's home a hundred and fifty years ago. But my, my, we have forgotten about the hut story, haven't we? Well, this is the story which Petieboy heard.

"When I was about eight years old, down in the grove beyond the brook, was a group of five pine trees. They were not large trees, for they were only about eight inches through. I had several boy friends and we thought now was a good chance for a fine hut. We cut the limbs all off these pines for about six feet from the ground. Then we put some poles from tree to tree, resting them on the limbs we had left. We got a lot of pine limbs and stood them on the ground up against our poles. These made the sides or walls of the hut. More branches laid over the top made our roof. Armfuls of ferns for a thatch made the roof quite tight. The pine needles made a good carpet. To keep out the rain we borrowed a lot of white duck, or canvas, which was used for hay caps. This we put over the ferns and hung down at the sides. The space marked A between two of the trees we left open for our door and our hut was complete. We sat down inside to rest, told stories of hunting and trapping and imagined ourselves to be great trappers or great Indian fighters. It was rather close in there, to be sure, but we didn't mind that. It made it more cozy.

"Then we caught a lot of big frogs in the brook and cut off their hind lers. A fire

Indian fighters. It was rather close in there, to be sure, but we didn't mind that. It made it more cozy.

"Then we caught a lot of big frogs in the brook and cut off their hind legs. A fire could not be built in the woods, of course, but a big, flat ledge nearby made a safe hearthstone where no fire could spread. In the attic of the old house, we found a spider that had long legs. This had been used when all the cooking had to be done over the open fire in the big fireplace, because ranges were unknown. We built a fire on the rock and, with some salt pork, we cooked our frogs legs in our spider. Then we fried some notatees and invited all the family, to lea, Each had a bite of frog's legs. Some of the boys, who wanted to play trapper still more like the genuine trapper, cooked their frog's legs holding them over the coals on a sharp stick; but the result was a little too smoky and they soon joined the spider users. This closed the first day of the hut. It stood the snows of several winters so well that, with some repairs, it was used for three or four years by us boys. That is the story Petieboy heard."

"Are the trees there now, Uncle John?"

"All but two of them are gone. They blew down in a big gale about four years ago, so it is difficult now to imagine even that the hut in the grove ever was. But while it lasted it made several very happy boys.

"I must tell the girls that Dollybugs has a new kitty. It came a few days ago to the farm and liked Dollybugs' lap when she

form and liked Dollybugs so well that it stays. It jumps into Dollybugs' lap when she calls it and purrs in the most contented way. It is white with patches of yellow on its back. So she calls it 'Chrome.'" Uncle John.

The Worship of Things.

Henry Wood.

In Christian America we have been accus-toned to look upon idol worship with pecu-liar repugninge. We have repeated, in song: "The heathen, in his blindness, bows down to

wood and stone."
To "bow down" to idols and offer them To "bow down" to idols and effer them homage seems like such an utterly foolish, if not blasphemous, performance, that we can have no patience with such an idea. Can the people who do such things be much above the beast in intelligence? We pity them and perhaps mingle contempt with our sympathy. But we should learn to be just if not generous. Our judgment should not ignore the heredity, environment and especially the

erous. Our judgment should not ignore the heredity, environment and especially the standpoint and motive of any human brother, be he ever so low and ignorant. We may well plty the superstition and foolishness of the worshiper of idols, but it would be fair to inquire, Does he mean wrong and are his

the worshiper of idols, but it would be fair to inquire, Does he mean wrong and are his motives bad?

We are assured by the more intelligent heathen, if we make careful inquiry, that even the lower and more degraded class do not worship a carving of wood or stone, well knowing the powerlessness, in itself, of any such inanimate and inert object.

Those who are both logical and sincere explain that such an idol is only a symbol—a representation to the eye—of an idea of an unseen Power. The visible object serves as



Effervescent Headache Stop cleanses and refreshes the stomach.

500. and St. at Druggiste



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

Chicago, Milwaukee & St. Paul Railway

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



The Regent, Washington, D. C.

Headquarters during convention will be The Regent, corner Pennsylvania Ave. and 15th St., near Treasury Building. The rates at this 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 ons person, \$2.50 per day. These rates include and visitors, to which all friends are invited, will be held at The Regent, Monday, October the same are expected to remain during full



Mountain House, Mt. Wachusett, Mass.

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

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

a kind of sensuous fulcrum to rest upon and as an aid to more thorough concentration. In other words, homage is called out toward an invisible or spiritual higher Something—an "unknown God"—through the act of worship. We are aware that the typical idolater of India is, least of all, a materialist. His subtle philosophy for ages has had its whole scope, logic and action in the unseen rather than in what is objective and material. He may be poor, ragged and degraded, but an inherent prevailing asceticism leads him away from any emphasis upon external and inanimate things. By a simple and universal instinct men will worship only what they feel to be superior to themselves. We can hardly conceive of any devotee who would be so stupid as to have such a feeling toward a carved idol, in itself.

The brief outline which has been given of the spirit of Oriental thought is not presented as any excuse for the use of idols, and much less for any defense. But simple comparison often is instructive. We are inclined to study others from the bias of our own standpoint. Forms greatly vary, but human nature, in the universal, is vastly more alike in quality, motive and inclination than we often imagine. The unlikeness is mainly upon the surface. We would resent being classed among Idolatrous people. The New Thought bids us to see the best side of our neighbor, not only as a matter of charity,

but as being in accord with the law of devel-

but as being in accord with the law of development.

The great Occidental idolatry is THE WORSHIP OF THINGS. We do not bow down to them literally or offer petitions to them. But to give ourselves to them may even be worse. A very deep and true, even though subtle and unconscious, homage is soul occupation. What does one think most about? What calls out his greatest admiration? What accomplishment does he rejoice most over when gained? What possesses the greater part of our consciousness? Is it spiritual ideals and entities or THINGS? Here is the crucial test. One will give unlimited thought space to what he loves most. Soul occupation constitutes homage—even though unconscious—in its truest sense. What draws out the most of yourself?

Do you worship an automobile, a gay equipage, a fine yacht, a palatial residence, a handsome country seat, a fortune, a successful speculation? This is no plea for asceticism, nor is it a disparagement of the things enumerated. They are good in themselves and in their proper places. There is a radical difference between owning the things and being owned by them.

Art, beauty and even luxury may minister to refinement and may possess an aeathetic and even a spiritual element which is wholesome. It is when they occupy "the chief seats in the synagogue" of human mind and

soul that they become idolatrous. "Thou shalt have no other gods before me." What are gods? Things which absorb the most of our interest, our thought, our life.

Blessed is he who is not swept off his feet by the present tidal-wave of materialism. Wealth is good and not to be despised. But the son or daughter of the modern wealthy man is under a serious handicap in the attainment of character, usefulness and even success, in the ordinary sense. An environment of affluence in the formative period of life imposes a severe test. The poor man who, from force of contrast, cherishes envy and bitterness is also under a serious handicap of another kind, but no less destructive.

Material advantage, as the supposed "summum bonum," has always been the "ignis fatuous" which has led untold thousands into the quicksand. We always are just about to be happy. Optimism is good, but it must be well based. If, when eight miles an hour by stagecoach was good progress, the traveler could have had a glimpse of the future modern limited express, he would have exclaimed, Oh, what biliss! Think of traveling forty miles an hour in a parior! Suppose the sender of a letter which required three weeks' time and twenty cents postage for its carriage of a thousand miles could have looked forward to the telegraph, the telephone and "the wireless." He would have looked forward to the telegraph, the telephone and "the wireless." He would have proclaimed them as characteristics of the Millennium. Pope's familiar sentiment, "Man never is, but always to be blest," is true to the letter of conventional materialism. But in the pursuit of spiritual ideals the path shines brighter and brighter.

It is an obvious fact that material invention and prosperity have not increased human happiness. The accomplishments of today not only do not produce peace and harmony, but actually render life more trying and burdensome.

It is not the fault of the things or the improvements but of their worshin. The High-

It is not the fault of the things or the im-provements, but of their worship. The High-est must have the first place, otherwise dis-

est must have the first place, otherwise disorder and penalty follow.

If one's life is in things, what will become
of him when they are swept away? Who
will wish to enter the next stage of existence in a denuded condition? If things or
even his "business" were his life, 'then he
has lost what to him is his life, or soul. Life
as a force cannot cease, but the prevailing
consciousness may hardly know itself. Who
would be a stranger in a strange land with-

consciousness may hardly know itself. Who would be a stranger in a strange land without chart or compass? Whatever his religious belief, creed or profession, he has accumulated no capital for the conduct of business. In a spiritual realm he should have a spiritual equipment.

The idolatry of things is so pervasive that it surrounds us like a fog, and so the Real is hidden from our obstructed vision. Things must be subordinated to their due position and proportion. What a mistake if we pervert or invert our God-given faculties!

The simple life, the high aim, pure aspirations and spiritual development make up the ideal man. Even though surrounded by the visible seething surface of things, it is within our power, and also our highest privilege, to link the ego to the Eternal and Unchangeable.—Magazine of Mysteries.

Is this an "Error?"

Cell me not, O Christian Science, Life is but an empty dream, propagator

When thy healers touch us deeply, Often and likewise steeply Are not their bills just what they seem?

DULES AND ADVICE FOR THOSE DE SIBING TO FORM CHROLES, where, through Devel oped Media, they may Commune with Spirit Friends. Together with a Declaration of Frinciples and Bellef, and Hymns and Songs for Circle and Social Singing. Compiled by James B. H. YOUNG.

Paper, pp. 64; price 20 cents. For sale by HANNER OF LIGHT PUBLISHING CO.

OLD AND NEW PSYCHOLOGY.

When the BX W. J. COLVILLE.

The author says in his introduction: "The writer lays no claim to having written a complete or exhaustive it rectise on Psychology, but aimply 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 orber prominent cities of the United States, have contributed the basis of this volume.

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

enarge of the young, or who are called upon to exercise an pervision over the morally weak and mentally afficted will derive some help from the doctrines herewith pro-mnigated."

CONTENTS.

What is Prychology 7 The True Basis of the Science.
Estional Psychology as presented by Aristotic and Swede
bory, with Endertions thereon.
Estation of Psychology to Prectical Education.
A Study of the Human Will
Imagination: Its Practical Value,
Memory: Have We Eve Memories
Instinct, Reason and Intuition.
Psychology and Psychury.
Mental and Moral Healing in the Light of Certain New A
pects of Psychology.
Music: Its Moral and Therapeutic Value.
The Power of Thought; How to Develop and Increase It
Concentration of Thought, and What it Can Accomplish.
A Study of Hyprotism.

The Power of Thought; and we be beyond and another the Concentration of Thought; and What it Can Accompiled A Study of Hypnotism.

The New Frychology as Applied to Education and M. Evolution.

Telepathy and Transference of Thought, or Mental Teraphy.

Mediumship, its Nature and Uses.

Habits, how acquired and how Mastered; with some Oments on Obsession and its Remedy.

Searchip and Frophery.

Dreams and Visions.

The Scientific Chost and the Problem on the Europoulous.

Double.
The Human Aura.
Heredity and Environment,
attrology, Palmistry and Pe
Psychology,
ndividuality Psychology, Individually st. Eccentricity, Price 21-20. For sale by SANGER OF LIGHT PUBLISHING OD.

A BOOK OF THE DAY.

Cubes and Spheres Human Life.

BY F. A. WIGGIN.

Mr. Wiggin is earnest and strong and his words mustimulate to higher thinking and nobler living."— M. J. Reseaps, D. D.

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

"The reading of UTHER ATT STRUMMS adds monther of the valued privileges for which I am indebted to Er. Wiggin."— Living William Philliam.

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

"This admirable collection of ctirring essays on live topics of regulamental value has prompty appealed to me as just

position of Beaucon."—Propriested Thinker.

"This admirable collection of sitting says on live topics of the Bing needed the pass of the Bing needed the pass of the Bing needed to me as just the Bing needed to be set in the simulating thought."—The This whole book is rich in stimulating thought."—The This To cents.

Terms of the cents.

Terms of the pass of the pa

DR. J. M. PEEBLES' Most Important Books

REDUCED PRICES.

WHAT IS SPIRITUALISM.

Who are these Spiritualists? And What Has Spiritualism Done for the World? By J. M. Peebles, M.D., M.A. An excellent book to put in the hands of inquirers. Cloth, W. C. Paper 35 cts.

DID JESUS CHRIST EXIST? Is Christ the Corner Stone of Spiritualism? What Do the Spirits Say About it? Wr., Emmette Coleman vs. Hudson Tuttle on Mohammet and Jesus, To which is appended a Jutroversy. Arthur J. Owen vs. J. M. Peebles, on the origin of the Lord's Prayer and Sermon on the Mount, and an exhaustive paper by Wm. Emmette Coleman on the Historical Origin of Christianity. Paper, 36 cts.

THREE JOURNEYS AROUND THE WORLD.

A larse, handsomely bound octavo volume, 500 pages, finely illustrated, describing the Pacific Isands, New Zealand and Australia, India and hermagic, Egypt and her pyramids, Persia, Ceylon, Palestine, etc., with the religious manners, customs, laws and habits of foreign countries. Price, 91.50.

IMMORTALITY,

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

SEERS OF THE AGES.

This large volume of 400 pages (9th edition), treats exhaustively of the seers, sages, prophets and inspired men of the past, with records of their villons, trances and intercourse with the spirit world. This is considered a standard work, treating of God, heaven, hell, faith, repentance, prayer, baptism, udgment, demonise spirits, etc. Price reduced rom \$2 to \$1.25. Postage 15 cas.

SPIRITUAL HARP.

A book of 300 pages, containing songs, hymns and anthems for Spiritualist societies and circles. The words are after with progress. It contains the choicest songs and music by James G. Clark and other reformers. Reduced from \$3 to \$1.25.

DR. PEEBLES' THREE JUBILEE LECTURES.

A most elegantly bound pamphlet of 122 pages, giving Dr. Peebles lectures delivered in Bydesville, March 51. 1898, in Bochester, and later in London at the International Congress of Spiritualists. Treso lectures, illustrated, are racy, meaty and tcholarly. Price 35 cts.

THE CHRIST QUESTION SETTLED. A symposium by Hudson Tuttle, W. E. Coleman, Rabbi wise, Col. lagersoil, J. S. Loveland, B. B. Hill, J. R. Buchann and Dr. Pegbles. This is a handsome volume of nearly 600 pages, and treats of Jesus, Mahomet and the artostics. What the Taimud says about Jesus. Antiquity unveiled. Child marriage in India. Col. Ingersoil's agnosticism. What the spirits through W. J. Colville, J. J. Monre, Mrs. Longicy, Mrs. Everitt, Mrv. Hagan-Jackson and other mediums say about Jesus, etc. Price, \$1.25.

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

This book goes to the foundation of things—health, the laws of health, the foods to eat, the subject of marriage, who should marry and who should not marry, the causes of diverce, the proper time for conception, gestation, the deteimining of srx, animal, flesh-cating, what Herodotus, Hesiod, Homer, Pythagoras, Shelley, Graham and others ate, the louds that produce long life and how to live "immortal" on earth, etc. This book is written in Dr. Peebles' usually clear, crap style, and attracts the reader from the very first; though its facts, logic and convincing arguments. Very handsomely be und in cloth. Price \$1.

VACCINATION A CURSE AND A MENACE TO PERSONAL

LIBERTY. This finely illustrated volume of between three hundred and four hundred pages, by Dr. Peebles, treats exhaustively of inoculation, cow-bex and eati-lymph vaccination from Jenner's time to the present. It tells how the cow-pox pus poison is obtained—how the vaccine virus, while causing many deaths, sows the seed of eczema, pimpled faces, canoers, tumors, ulcers and leprost. It gives a history of the several years' battle against vaccination in England. Parliament making it "optional" instead of compulsory. This book should be in every school library and family. Price \$1.25.

SPIRITUALISM VERSUS MATER-

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

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

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

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

THE ORTHODOX HELL AND INFANT DAMNATION.

This is one of Dr. Peebles' most scathing writings upon sectarian dectrines, creeds, and preaching. His quotations from orthodor sermons are reliable and authoritative. This large pamphlet is especially recommended to those seeking knowledge on this, the great blunder of orthodoxy. Price 10 css.

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

This is Dr. Peobles' latest pamphlet, just published, being a scorehing reply to the many stacks of the Seventh-day Adventists upon the teaching and doctrines of Spiritualism. If is argumentative and to the point in sharp, clear-out tiyle, and literally spiked their guns." Frice 5 cts.