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#### OOTOBER.

But a few short months-since nature's tide,
Flooded the world with leaves green-dyed,
Since the Marigold with its yellow hue,
And the silent Hare-bell, small and blue,
Since the Mignonette with its perfume sweet.
And the budding Violet beneath our feet,
Did smile God's smile—anew.

Since the Peony crimsoned the fresh green sward,
And the Clematis purpled the wall,
Since the Lily lifted her pure pale face
And the Summer laughed at the white Snow-ball.
Since the Cow-slip dotted the meadow damp—
And the little brown stream flashed by,
Since the Bachelor-buttons were counted by maids,
Hidden away in the mystic glades,
Dreaming of lore for—ava. Dreaming of love for - aye

Since October splendors have mellowed the earth, Where are the blooms of last Spring's birth? Dead? Ah, no! only folded away— To smile again the next glad May: Folded, as we shall one day be Within earth-Mother's bosom - you and me: here to rest quietly, peacefully sweet,
Till again we shall rise upon newly clothed feet
From God's imprisonment — free.

Since Adam's young time roses have bloomed.
In mid-air ripe, forbidden fruit loomed, Yet Bres they will pluck, and Adams will eat,
As long as love's golden heart has still the same beat
New centuries may come, and old centuries go—
Great oceans roll on, with white-created glow—
But as long as new splendors ne'er dim the sun,
Man's living course is never full ruh.

#### The Warrior Maid.

JOAN OF ABC.

B. O. Flower.

Of all the illustrious characters that stand out in bold relief on the pages of authentic, profane history, I know of none around which clusters such a strange fascination as that of the maid of Orleans.

The simple story of her life, though robbed of the bright coloring of a poetic imagination, and told in the plainest language, sounds far more like a weird, sad, sweet romance than the plain narrative of actual facts. It is fortunate for the world, that by a singular accident through the decree of the murderous council that tried her, we have preserved to this day a trustworthy history of her life as revealed in the searching examination of her enemies. The proceedings of her trial being taken down with the greatest minuteness were afterwards transcribed by members of the University of Paris into Latin. Five copies were made-three of which, as well as a portion of the original, exist in Paris today. Thus, as if ordered by the inscrutable will of eternal justice, the very persons who wreathed the flaming, serpentine tongue of death around her sweet, child form, have by their own decrees, perpetuated their criminality, as well as given to posterity a thoroughly reliable picture of a life at once beautiful as the glorified east when the roseate dawn flings back the sable mantle of night-pure as the opening lily jeweled with the diamonds of dew-brave as the spirit of truth which the world can never subdue, and gentle, loving, and tender as the zephyrs of even that rock the roses to sleep.

In 1411, in Don Remy, in the province of Lorraine, in France, this child was born whom history has enshrined and fame immortalized. For years previous, Lorraine had been the battle ground of opposing factions: in truth the wild ravages of the fierce hurricane never desolated a land more than did the warring factions that had made this province the field of rapine, plunder, and bloodshed. Long ere this, the ancient seer, or prophet, Merlin, had declared that one day there should be born in Lorraine, a child,-a virgin,-who would save France. This pro phecy seemed to be universally believed throughout the province, and each mother hoped and prayed that the little girl she cradled might prove the promised redeemen of their land. At this period and under these circumstances Jeanne d'Arc, better known as Joan of Arc, was born. Her mother brought her up in the most plous manner, told and retold her the stories and traditions found in the Bible or handed down by the church, as well as the fruitful lore and weird legends of Lorraine. The youthful, simple, and enthuslastic mind of Jeanne heard with wonder and delight, and pondered in her heart these wonderful stories she had learned on her mother's knee. She soon became as devout and plous was pure and gentle. Of her childhood, Michalet, the great French author, in his "Life of Jeanne d'Arc," says:

#### HER CHARITY AND PIETY WERE KNOWN TO

all saw that she was the best girl in the village; what they did not see and know was that in her, celestial ever absorbed worldly feelings, and suppressed their development. She had the divine gift to remain, soul and body, a child. She grew up strong and beau-tiful, never knowing the physical sufferings

the chime of the bells and nourished by legends—she herself was a legend—a quickly passing and pure legend from birth to death."

At the age of thirteen a bright vision appeared to her at noon-day and an angel said, "Jeanne, be a good girl and go often to church." It is needless to say that this produced a powerful impression on her bewildered and alarmed soul. Shortly afterward another vision of celestial glory appeared to her, and the angelic form spake saying, 'Jeanne, go to the succor of the king of France and thou shalt restore his kingdom to him," but she tremblingly replied, "I am only a poor girl; I know not how to ride or lead men at arms." But the voice replied, "Go to M. de Baudricourt and he will conduct thee to the king; St. Catherine and St. Margaret will be thy aids." She remained for some time stupefied, and, we might add, terrified, for being naturally an exceedingly timid and tender-hearted child, she shrank from anything so terrible as war; but from that hour she frequently heard voices, saw heavenly visions, and felt convinced that God had raised her up to save her country. However, when she revealed to her father what she had seen and heard, and expressed her determination to go to the king of France, the old man became greatly enraged; he told her she should not go and that

#### HE WOULD BATHER DROWN HER

with his own hands than have her enter the

But in justice to the father it must be remembered that he was a man of stern purity and rigid morality, and at this time the French army was probably the most licentious class of men in the world. Jacques d'Arq felt that should his beautiful Jeanne enter the army she would be disgraced and ruined, and to him the purity of his child was more sacred than her life. Now in the soul of the Pucelle, as she was so often called, came a conflict more dreadful, and causing her more intense pain than the agony of her prison life or the anguish of her horrible death. The paternal and heavenly powers were the only ones she felt really sacred, and in duty bound to implicitly obey. But now their commands are in direct equisition; the father whom she idolizes, forbids and even threatens her with death if she persists, and she knows that he is prompted by love for her. The angels command her to go to the rescue of the bleeding nation, which is well nigh vanquished by the British forces; they assure her that she alone can save the land. She feels that God has commanded and she dares not disobey. Her inclinations, desires, and love prompt her to stay at home, but duty calls her into the strange, and to her timid nature, repugnant field of martial life,

and she accepts the path fate points out. While this conflict was still going on, her nncle came to visit her father; she confided in him; he encouraged her, and under the pretext of having Jeanne nurse his wife, who was then ill, he persuaded her father to let her go with him. From her uncle's she went to M. de Baudricourt, the French officer stationed in that section, and after much delay he sent to the dauphin-or uncrowned kingto know his pleasure in regard to this strange

#### THE DAUPHIN SUMMONED HER TO HIS PRESENCE,

and in a short time he either became so impressed with the truth of her claim, or else owing to the extremity of his cause, he commissioned her to attempt to raise the siege of Orleans. With her white standard in her hand, symbolizing most beautifully her own purity and innocence, she went forth. In two weeks she had raised the siege of Orleans the British having been beaten in every engagement. She wept when she saw bleeding French,-she wept when she beheld the dying English; for her nature was one of

great love and sympathy. On one occasion when the French were pursuing the English with great slaughter she when she observed the cruel spirit man ifested by her people toward the foe; and seeing one poor dying Englishman she los her military control, and springing from her horse, she raised the dying man's head on her lap, sent for a priest and soothed his last

Victory crowned her on every hand. She was a beroine, called forth in a great crisis and in three months after raising the sieg of Orleans she had crowned the king a Rheims. After the coronation of the king she fell at his feet, assured him that now her mission was ended and begged him to let her return home and mind her father's sheep; but the king feared to lose her, he knew no one had such a hold on the people as she; so he compelled her to remain, and from that moment she was no longer the same strong spirited general, but felt and spoke fre quently of her approaching doom. At last she was wounded, and by the treachery and jealousy of the French officers, just as she had predicted, she was betrayed into the hands

as to invalidate the coronation of the king. Hundreds of questions were put to her which, answered either affirmatively or negatively, they intended to construe as proof that she was a sorceress. One example will suffice. They asked her if she believed herself to be in a state of grace. Now they imagined they had ensuared her with a question, which, no matter how she answered, they would construe as evidence of her guilt, for if she answered yes, it would prove she was proud and presumptuous; just as one who had fallen from grace naturally would be; while on the other hand if she answered no, she thereby confessed that she was not God's chosen instrument.

#### BUT SHE CUT THIS BOND WITH WHICH THEY HOPED TO BIND HER

with that strange wisdom that sometimes startles a mother when it springs from the lips of her child. "If I am not," she said, 'May God be pleased to receive me into grace, and if I am may He be pleased to keep me in it;" so it was with her answers to hundreds of similar questions; she seemed guided by inspiration above the wisdom of man. Her fate, however, had been settled long before her trial, and after this mockery was over Jeanne d'Arc sas condemned to be burned to death. Dragged from her dungeon she was bound to the stake, while above her was placed a placard bearing the words,-

"Heretic, relapser, and idolater."
What a thrilling ploture she presents in this terrible hour as, with that child-like face in which it seems all the graces have blossomed forth in maturity, she earnestly gazes over the vast multitude who have assembled to see her perish. I imagine she never before appeared half so lovely as now; she has lost none of that former beauty that graced her brow, when in the hour of triumph she crowned her king and was named among the fairest maids of France. Sorrow and anxiety have enhanced, rather than diminished, the sweetness of her expression; and on that child-brow (for she is only in her twentieth rear), where sorrow's crown of thorns has pressed so mercilessly, there rests that sweet, subduct radiance that is born of the furnace of affliction after a true il has passed through the fiery ordeal and come forth puriennobled, and glorified. She was beautiful on her mother's knee when, with childish enthusiasm, she drank in the touching stories of olden times; beautiful when with soul of reverence she returned from the little chapel she loved so well: beautiful, when flushed with victory, she went forth conquering and to conquer; beautiful in the hour when she crowned her king and was the admiration of a royal court; but she is transcendently beautiful now, as she stands on the brink of eternity and catches the strains of music floating from above, as there sweeps over her soul the splendid consciousness of having saved her country. Though she has been betrayed by her people, deserted by her king, and tortured by her foe, she utters no word of bitterness or reproach, but lifting her eyes above, she utters that one name that has ever been an inspiration to her life,-"Jesus." They light the fagots that in a few minutes end the tragedy; her body crumbles to ashes,

#### HER SOUL RISES INTO A REALM FAR MORE CONGENIAL TO HER HOLY SPIRIT.

The memory of her life will ever remain an inspiration to every student of history so long as virtue, truth and devotion hold a prominent place in the heart of man. Michalet, in commenting on her death, says, "She had the sweetness of the ancient martyrs, but with this difference; the primitive churches remained pure by shunning action and sparing themselves the struggles and trials of the world. Jeanne was gentle in the roughest struggles, good among the bad, pacific in war itself, yea, she bore into war the very spirit of God. In her purity, gentleness, and heroic goodness, the supreme beauty of the soul was reflected;" and it may be added that in her we find the loftiest type of heroism. She was called forth at a great crisis to save a nation and shape the destiny of the future.

I have outlined the career of this maider because coming from the lower walks of life she won what neither prince nor nobles. vealth nor power was able Rocked on the bosom of poverty, reared in a peasant's cot, surrounded only by the simplehearted and simple-minded, she rose as star from the shades of obscurity lifted the dauphin to the throne, and made France a tree nation. In her life we find that moral courage so rare in the present age. She dared to leave all that was dearest to her heart, leave the loved ones that glorified her home, leave the parish, around which clustered her fondest recollections and dearest cherished dreams of childhood; leave all to follow her conviction of duty through danger to death; yet, her fidelity to principle was not accompanied, as is often the case, with barsh severity, for if there ever existed in the richness of maturity in a human soul, entailed on woman,—they were spared her that she might be more devoted to religious followed by a trial,—the infamy of which has ness e'en to a fault, purity as spotless as hollowed by a trial,—the judges were deterney walls of a church, lulled in her cradle by

virtues wreathed a mortal brow that brow was Jeanne d'Arc. Around her lofty soul there beams a halo of glory that will blaze forth with increasing brilliancy, till the bell of the ages shall ring and the curtain of time shall fall; till the great Arbiter of life shall say to the waiting intelligences of the universe,-"The drama of mortality with all its farces, its comedies, and deep shaded tragedies, is forever ended."

#### THE FALL OF THE LEAF.

A certain sighing in my heart, Matches the mournful fone of trees;
A loneliness in me has part,
As weird and wild as Autumn breeze:
It is to see the dying things— That golden summer brought to p as, and how October o'er them flings — The sadness of the withered grass!

Ab. so the loveliness of earth is one, Within the heart or world without; The beautiful so soon is gone, That in the spirit steals a doubt, question of the life we live, And how it all at last will end, And whether days and years can give A good to prove it is our friend?

The ones we love the best of all -From us are borne as by the blast; In vain, in vain, our love we call,
It cannot, cannot always last:
As roses scattered in the path— Whereon we trod to watch them grow, So is the beauty friendship hath, And all the leaves lie deep in snow!

A certain sighing in my soul, Comes with the fall of flower and leaf, A secret sadness past control, The spreading mist of doubt and grief, And all the landscape turns so drear — That late was full of golden light, And in the gloaming of the year, I long and pray for something bright!

-William Brunt

#### Pen Flashes.

The Pilgrim-Peebles.

Sunday, Sept. 27, I concluded a month's lecture engagement with the Englewood Spiritual Society of Chicago. The original engagement was for two Sundays, but the committee asking, urging me to spend two Sundays more with them, I so did, the audiences constantly increasing. I have promised to return there at no distant day.

This society is thoroughly organized, energetic and harmonial, containing many cultured members. It gratified me to meet so many of my old-time friends to whom I had ministered thirty, thirty-five and forty years ago. Beautiful are those abiding friendships,

During the month there were present at different times Baptist, Methodist and Universalist preachers. The latter had been a Spiritualist thirteen years, and asked me to occupy his pulpit at some future time. Surely the theological world is moving-and moving

A portion of the time of this month I ospitable he editor of the Progressive Thinker. I knew him when he was a lad in Cayuga County, New York, and watched him grow up into a strong, stalwart man wielding a potent power for human elevation and redemption. He has a most excellent family, all combining to make home a realm of industry, harmony and sunshine.

The red men of the forest set up their camps last week in Chicago, during the Centennial Anniversary. There were present several tribes, or parts of tribes. The Indian, considering his white despoilers, cherishes toward them-the land-thieving Caucasian-eternal animosity. He is only partially civilized-I mean a majority of them. There are among them men of wealth and culture. Those on exhibition in Chicago did not throw themselves into the spirit of the Centennial. They stood wearing their mocassins, elk-teeth necklaces, wampum belts, anklets and eagle feathers

The Indians do not assimilate Caucasian civilization as do the Japanese. True, there are many half-breeds along the Western borders. They are neither good whites nor good Indians. The blending is a sham, me chanical mixture rather than a veritable chemical composite. The Indian may not live as an individual through the coming ages and yet he will live in the blood of the white man and the African.

There is a record of over 200,000 Indians in the country. The Choctaws number 15,000; the Creeks number more, the Cherokees about 30,000; the Chickasaws 8,500. There are over 10,000 in the Six Nations. Those in Lincoln Park, Chicago, were mostly from Wisconsin, Minnesota and Michigan. Numerically, they are on the increase when removed from too close relations with the whites. Schools have done much for them. Probably the next census will show them to number 300,000,-we

Reader, let us be logicians for a moment. How do we know anything; or what are the grounds of certainty? The magi of the temple go by sevens—and so there are seven grounds of certainty: I. Consciousness. We are conscious of

what is passing in our minds.

II. Intuition,—we feel the truth, or know it without the ordinary process of consecutively thinking.

III. Reason, the method of perceiving the rational deductions of all mental processes. IV. The majority of the five senses.

V. Personal investigation, observation and experiences.

VI. Memory, the evidence and the recolected evidences of memory. VII. The testimony of several intelligent

and corroborating witnesses. These constitute the ground of positive knowledge, or certainty. A majority of these methods applied to the investigation of psychic phenomena, demonstrates the fact-the

One of the marked differences between youth and old age is this:

positive fact of spirit communion.

"Youth spends health to obtain wealth; Age spends wealth to obtain health."

The following lines have the merit of great plainness of expression, to say the least:

"We'll nail false dogmas to the cross,
And sound their funeral knell;
We'll tear the thorns from Labor's brow,
And cast them into hell!
And from the wreck of Mammon's throne
Will rise an age of splendor;
And honest toil, not Shylock's dross,
Will be the legal tender."

#### SPECIAL ADVICE TO LIARS AND SLANDER-ERSI

I. Make the lie look as smooth and plausible as possible. It may be discreet to tell several little, sly side lies to brace up the big one that you are about to let fly.

II. Say you are sorry to feel obliged to have to refer to this disagreeable report. Here let your voice quiver just a bit.

III. You know that I would not hurt Mr. A.'s or Mr. B.'s reputation for the world. Oh,

IV. It was told me very confidentially by one of my excellent neighbors, but she especially enjoined upon me not to mention her name. Oh. no!

This is the style of the hypocrite, and the expert falsifier—the sleek, pious-faced, sneaky snoop! Lying is the work of the liar. And Ruskin says that, "The essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by the accent of a syllable, by a glance of the eye, by a nod of the head attaching a peculiar meaning to a sentence; and all these kind of lies are worse and baser by many degrees than a lie plainly

Slandering is the work of the slanderer, pronounced by the poet, "foulest whelp of bell." Insinuation is the dirtiest and most dangerous sort of slander. "Better to murder outright, than to slander," said Goethe. Gossiping slanderers uniformly have skeletons of some sort in their own closets. They conceal their own vile vices and cover their own skiness skeletons; they trot about hunting for skeletons in other people's comfortable closets. Decent people seek the good-seek for flowers and find them everywhere.

When a semi-royal newscarrier hinted the scandal of John Brown and the Queen to Gladstone in his library, the grand old man simply exclaimed: "It's a mistake, it is false certainly false," and turning around to his library commenced reading. There was a silence in that study-room-a silence that was painful to the dog that had brought the bone. Could Gladstone possibly have given this scavenger intruder a more cutting, withering rebuke?

Col. Ingersoll in his great oration upon Thomas Paine, who wrote,-"I believe in one God and no more, and hope for a future life," said:

"The church is as unforgiving as ever, and still wonders why any Infidel can be wicked enough to endeavor to destroy her power. I will tell the church why:

"You have imprisoned the human mind; you have been the enemy of liberty; you have burned us at the stake; you have wasted us at slow fires; you have torn our flesh with pincers; you have bound us with chains; you have treated us as outcasts; you have taken our wives and children from our arms; you have confiscated our property; you have denied us the right to testify in courts; you have torn out our tongues; you have refused us burial. In the name of religion you have robbed us of every right, and after having inflicted upon us every evil to which men can be subjected in this world, you have fallen on your knees and implored your God to torment

"Can you wonder that we hate your doctrines; that we despise your ecclesiastical creeds, and that we are proud to know we are beyond your power? Do you wonder that we glory in the fact that the whole world is

(Continued on page 4.)

#### ONSCIENCE AND FUTURE JUDGMENT.

I sat alone with my conscience
In a place where time had ceased;
And we talked of my former living
In the land where the years increased;
And I felt I should have to answer
The question It put to me,
And to face the answer and question
Throughout all eternity.

(Author's name requi

The ghosts of forgotten actions
Came floating before my sight;
And things that I thought were dead things
Were alive with a terrible might;
And the vision of all my past life
Was an awful thing to face,
Alone with my conscience sitting
In that solemnly silent place.

And I thought of a far-away warning—
Of a sorrow that was to be mine,
In a land that then was the future,
But now is the present time.
And I thought of my former thinking—
Of the judgment day to be;
And sitting alone with my conscience
Seemed judgment erough for me.

And I wondered if there was a future To this land beyond the grave,
But no one gave me an answer,
And no one came to save,
Then I felt that the future was present, And the present would never go by, For it was but the thought of my past life

Then I woke from my timely dreaming, Then I woke from my timely dreaming,
And I knew the far-away warning
Was a warning of yesterday;
And I pray I may not forget it
In this land before the grave.
That I may not cry out in the future
And no one come to save.
And so I have learned a lesson
Which I ought to have known before,
And which, though I learned it dreaming,
I hope to forget no more.

So I sit alone with my conscience In the place where the years increase,
And try to remember the future
In the land where time shall cease;
And I know of the future judgment,
How dreadful soe'er it be
That to sit alone with my conscience
Will be judgment enough for me.

-The American Woman.

#### Banker and Printer.

J. Andy Wertz.

CHAPTER I.

"Isn't it about time for Hamlet to show up?" said Cy, as he drew a slip of copy from the hook, "I have just been thinking about that fellow and it wouldn't surprise me to see him in the doorway at any moment. Let's see, we had Col. Hargit for three meals yesterday. Great old boy, isn't he? I've always noticed it that Hamlet, or whatever him name may be, comes in the wake of the Colonel. But of all the queer fellows that come to printing offices, Hamlet is the queerest. In my time I have met all sorts of printers—printers with wheels in their heads, printers with their heads filled with big schemes and nothing in their pockets, but Hamlet is a mystery. He's a man with a history, too, if we could only get it out of him. By the way, Mark, that fellow is brainy—a regular walking encyclopedia—speaks half a dozen languages and knows speaks half a dozen languages and knows every line of Shakespeare. The next time he comes let's make an effort to solve him,

every line of Shakespeare. The next time he comes let's make an effort to solve him, What do you say?"

The speaker was a veteran printer—a man past forty and intelligent in a marked degree. Everyone knew him as Cy, and few knew that his name was James Cyrus Manning. A man possessed of many excellent qualities, he had many friends and no enemies. He entertained some peculiar notions in regard to the social fabric of his time, but for most part he was a man of practical mind. He used to say that he had no use for theories, and especially for theorists. Cy wanted facts and figures, or nothing.

He came to my office some two years before and sought employment as an all around printer. In less than ten minutes after his arrival he was in his shirt sleeves, setting type and quite at home. In all our subsequent trials—and they were many and varied—I never had cause to change my good opinion of the character of the man that I formed the first day that I was in his company. Patient, honest and sincere, he was ever the same. Good nature was stamped upon every feature of his face. His, countenace gave him a passport into the confidence of all with whom he came in contact.

Cy did not pay deference to men of wealth. He cared nothing for money himself. He gave it to anyone that asked him for it. With a paid-up life insurance policy sufficient to give him a decent burial, a couple of suits of clothing and a place to earn an honest lightless heaves extended and happy. To

to give him a decent burial, a couple of suits of clothing and a place to earn an honest livellhood, he was contented and happy. To such a man wealth could add nothing to his happiness. As long as a dollar remained in his pocket he was restless. Rid of his cash he was once more his natural self—cheery and contented.

he was once more his natural self—cheery and contented.

"I told you he was coming," said Cy, looking out of a window, "It's Hamlet, and he is making a bee line for this office."

There were footfalls upon the stairway and the next moment a young man, evidently under thirty years, entered the door. He wore upon his head a cady that might have been in style fifteen years ago. His hair hung not in ringlets, but in a bushy mass, and reached to his shoulders. His clothing was threadbare and slouchy, his general appearance "trampish." But his speech and bearing were not in keeping with his manner of dress. He had the polished manners of a Chesterfield. With head erect he strode into the office with the air of a prince. He possessed that indescribable something which we discern in men having authority. He advanced a few steps and stood still. He glanced at the Washington hand press in the corner and fixing his gaze upon Cy, said in a voice full of earnestness:

"I am hungry,"
Cy gave him a meal ticket. He bowed and

a voice full of earnestness:

"I am hungry,"

Cy gave him a meal ticket. He bowed and walked out with the air of a man who had just transacted some important business. Hamlet, for I must call him by that name, since I never knew his proper name, was a tourist, as he preferred to be known, a member of that great army of restless, roving printers. He had been known as Hamlet for several years, a nom de plume given him by Cy. The latter used to say that the melancholy Dane and this printer were as much ailke as two marbles, that this tramp printer was a second edition of Hamlet, that of all the "Hamlets" upon the stage today there were none so true to the original as this printer.

The "Free Lance" office was not the largest and best equipped of any in the country. On the contrary it was "type poor," as one

The "Free Lance" office was not the largest and best equipped of any in the country. On the contrary it was "type poor," as one printer termed it. But Cy was an artist in his line and his skilful arrangement of the head lines, together with his artistic way of setting the ads gave the paper a respectable appearance. The paper was nearing its second birthday. It came near dying when it was six months old from the effects of an

allopathic dose of "C. O. D." The "readyprint" company that supplied the Free Lance with its "innards," and, by the way, let me say that these so-called innards have made it possible for every village in the country to have its own paper; that the publication of these papers has given many hundreds of printers employment. This particular company, as I have stated, sent my package C. O. D.—some \$18—no great sum to be sure, but it came near being the death of the Free Lance. To raise this amount caused me two days of incessant hustling and two sleepless nights—nights never to be forgotten. The paper was one day late, but I explained this to my subscribers in a paragraph upon the ground of an "unprecedented rush of job work." C. O. D. has killed many a country newspaper. More than one country newspaper editor has been obliged to witness the death struggle of his child—the child of his brain, the child that he had learned to love, and, moreover, to see it buried in a dishonored grave with none to share his grief, and all because the man at the other end decided to put himself in possession of some ready cash.

The I'ree Lance had passed the dangerous

cash.

The I'ree Lance had passed the dangerous rocks and was now salling in safe waters. But all was not serene. There was a chattel mortgage upon the press and material of the Free Lance office. I never kuew a country printing office that wasn't in some way associated with these legal documents. I have known some offices that were intimately connected with as many as four different chattel mortgages.

mortgages.

"Well," said Cy, "Hamlet, from his looks, must have had a streak of bad luck. When he comes back from dinner I will put him on

"Well," said Cy, "Hamlet, from his looks, must have had a streak of bad luck. When he comes back from dinner I will put him on for a day or two.

Hamlet returned in due time. His manner was unchanged. Clad in the garb of a tramp, he possessed the dignity of a judge. There was a far away look in his eye. His features were of the classical kind and his forehead high and intellectual. That there was something wrong with the man we never doubted—that he had a history and that his birth and early life were shrouded in mystery, we had not the slightest doubt.

He said little or nothing about his past and gave erasive answers to all questions concerning his nativity and early history. We, however, learned this much, that he was a graduate of Harvard College, that his mother died when he was a child, that she had been a prominent actress and that his father was a man of wealth, that he abandoned his wife and son, leaving, however, ample means for their support, and that he went west taking with him a large sum of money. Further, that he must have settled in some large city and in all probability changed his name, as he was never afterwards heard of by his eastern friends. The wife died of a broken heart, and the son was reared and educated by those intrusted with the money left for his support by his absconding father.

This information was obtained piecemeal from Hamlet by Cy and myself, during the various times that he worked in the office. We also concluded that something must have occurred soon after the man had obtained his education that in some way changed his manner of life. His knowledge of the stage, his familiarity with the lives and lifstory of great actors, gave us the impression that he had once been something very different from what he was at present.

During his stay he seemed more melancholy than ever. From the start he became a mark for the curious. Walking to and from his meals with his head well back upon his

During his stay he seemed more melancholy than ever. From the start he became a mark for the curious. Walking to and from his meals with his head well back upon his shoulders, with his battered hat and dignified bearing, he attracted the attention of all with whom he came in contact. There were various opinions among printers in regard to Hamlet. Some maintained that he was a rugitive from justice; that he was an embezzler or that he had committed a crime and had become a tramp printer to conceal his identity. Others believed that he was the victim of some mental disorder.

In the course of a few days Hamlet stated that he must be off, that he wanted to reach Chicago at an early date. With a couple of dollars in his pocket he walked out of the office and out of town.

CHAPTER II.

"Thunder and mud! Hain't you fellers heard the news? Why that man that owns the bank—that owns lots of other banks and seventy farms. Why that man and his daughter are in town this very minute. They are, for a fact. Yes, and I've hired to the old man—goin' to take keer of his barn and hosses. Yes. yes, sirre, didn't know he'd bought the old Johnson homestead did you?" "What's the matter, Sandy? You seem excited." said Cy.
"The great Jchosophat! its enough to make a feller git up on his ear. I've got a job.

a feller git up on his ear. I've got a job. Forty dollars a month, wet and dry, the whole year round. Yes, we're goin' to fix up that old brick house in great shape. Just find a long talk with the old man and his daughter down to the hotel. They're there now. Goin' to stay here three months outen every year, from May to July, comin' here to rest up-that ain't just the word, either."
"Recuperate?" said Cy.
"Yes, yes, that's it. Gracious, printers know a lot of things. And that gal! I mean

"Recuperate?" said Cy.

"Recuperate?" said Cy.

"Yes, yes, that's it. Gracious, printers know a lot of things. And that gal! I mean that banker's gal. Purty? Now you've said it. Fine as a fiddle and talks—she can beat Cy a talkin', and big words—git out! And say, boys, I'm to take her out driving every day, the old man said so this morning. And I'm to have a team to drive that cost \$2,000. He said I'd haft to git a suit of liver—livery, yes, that's it, and I'll wear a plug hat. Whooppee! How's that for high! Glang, Liza Jane."

"Why, Sandy," said Cy, "you won't feel at home in the company of such high-toned people, will you?"

"What are you givin' me? High-toned? That banker's gal! Why, she's common as you are—talks to me right along. Course she uses some big jaw breakers, but Lordy, how purty she talks. And sich eyes! Say, Mark, you ought to see her. And hair! Why, it's as yaller as gold. I've seed a good many gals in my time, but I never seed one like her. Friendly? Never talked with such a friendly gal."

"What's the color of her eyes?" I asked.

"Dinged if I know, but I believe they are blue. Yes, that's it, blue as indigo. And say, Mark, she knows who you are all right enough already. Told her about you myself."

"See here, Sandy," I exclaimed, somewhat astonished, "explain yourself."

"Jist so, jist so," said he. "It was this way. She ast me if there was a paper printed here and so I jist up and told her that there was, that it was the Free Lance, and it was the best paper in the state and that Bert Markley was the editor and Cy was the printer of it. I 'spect maybe I said jist a little too much before I thought, for I said that when you got on your high hoss the way you rip them money kings of Wall street up the back is a sin to snakes. I forgot that the old man was a money king himself. She looked kind o' franny and laft a little, but I don't think she got mad at me. You see, she was so friendly and so common that I never once thought about how rich her daddy was. Talked to her jist like I would to you

scanned it closely and remarked that it was a city fob," evidently more interested in the printer's art as displayed upon that card that will ambe the mage to our town two years before and established a bank. The town had never had such an institution before and when the safe had been moved into its rault, and the magic word "BANK" in gill letters appeared upon the plate glass frontially the property of towns thereabouts that had no banks. When a town has grown to that point in commercial importance where it is able to support a bank and a newspaper and sodd fountian it may be said to be fairly stared. The bank was established, a soda fountain was soon in active operation and in due time the Free Lance, the first newspaper ever printed in the town, made its appearance. Like all others of its kind it had come to stay, to labor for the advancement of the first that was established, a soda fountain was soon in active operation and in due time the Free Lance, the first newspaper ever printed in the town, made its appearance. Like all others of its kind it had come to stay, to labor for the advancement of the first that was established, a soda fountain was sone thing said about hewing to the line, allowing the chips to fall whithersever they might, regardless of consequences, and all that sort of thing. But I remember that was careful that these same chips did was something said about hewings to the line, allowing the chips to fall whithersever they might, regardless of consequences, and all that sort of thing. But I remember that was careful that these same chips did was something said about hewing to the line, allowing the chips to fall white the service of the same same than the commandation of the work of the same same, and the same same, and any the same same than the

Sandy Sims was a native of our town. He had always been regarded as an honest man and noted for his industrious habits. When Mr. Mendon wanted a coachman, and a man of all work, Sandy was recommended for the position and obtained it. He naturally felt elated over his good fortune, and was quite willing that everybody should know all about it.

It was about seven o'clock the following evening when James Ferrander and Albert Lansing came to the office for a social confab. "Gentlemen," said Mr. Ferrander, "we have had a bank in our midst for nearly two years. Have we been benefited? I have not been. I have had some dealings with its president, Mr. Mendon. I am a business man myself and I fancy I know something about values, too, but, gentlemen, keep your eyes open when you trade with that man. He will beat you or any other man who may happen to have dealings with him."

Albert Lansing was in evident distress. He listened attentively during Ferrander's recital and then said:

Albert Lansing was in evident distress. He listened attentively during Ferrander's recital and then said:

"Are you sure that Mr. Mendon would wilfully misrepresent the value of property in order to make a trade?"

"I know it. Two years ago, before that bank came, I was worth \$5,000. What am I worth today? Worse off than nothing. I hold deeds to land in Arkansas, land that is under water three-fourths of the year. Let me warn you, Albert, that man is after your little farm. Keep out of his company. Keep out of sight of those glittering eyes. If you get tangled up in a trade with him you will never get out of his clutches until he has your last cent in his pocket."

Lansing looked straight at the floor and said nothing. He took no part in the conversation that evening and seemed ill at ease. He had been closeted with Mendon the day before. Albert Lansing owned a fine little farm of forty acres just outside of the town's corporation lines. Mendon owned an adjoining farm and wanted Lansing's property. Now, when Mendon wanted something he always found a way to get it, a way to get it without giving value for value. Lansing was an intelligent farmer. In his younger days he was a teacher and earned the money which paid for his home. He then spent some two or three years making improvements. A handsome cottage, a neat barn, garden, a young orchard of choice fruit, together with shrubbery, it was in all respects an ideal home, a home to which he brought his bride, a young lady who, like himself, had spent several years in the schoolroom. It was a happy heme, and might have ever remained one, but for the avarice of a man whose sole object in life was to gain possession of other people's property. Lansing did not tell us that Mendon had wayayan his wab and that he one, but for the avarice of a man whose sole object in life was to gain possession of other people's property. Lansing did not tell us that Mendon had woven his web and that he was now hopelessly entangled in its meshes. He did not tell us that his fireside had become cheerless and that a mortgage demanding more than eight hundred dollars hung over his home like the pall of death, and that his once happy wife went about her work with a heavy heart. Even their little daughter, Jessie, seemed to share the gloom which pervaded the home. pervaded the home.
(To be continued.)

#### That Prophecy.

THE CHILD WONDER.

In the Banner of Light for Sept. 26, a remarkable prophecy appears. The name, of the popular lecturer and author is withheld, but it is not difficult to guess it. However, names are not important, except as a means of locating the source and perispas strengthening the authority of statements. Some of locating the source and perispas strengthening the authority of statements. Some of locating the source and perispas strengthening the authority of statements. Some of locating the source and perispas strengthening the authority of statements. Some of locating the source are perispassed in the source of the camp. With such men at the head of a work it must succeed. There were several statements are not important, except as a means of locating the authority of statements. Some of life authority of statements. Some occult to the evidence of its reliability, Clairaudlence is not the most perfect means of receiving accurate messages from the splirit world. But if it were, the question in this case might be: "from what source did this voice proceed?" Was it from an individual human splirit? Or was it some occult source in the boundless realm yet undiscovered? It seems probable it was pronounced by a human being who knows and uses intendent for the state of the state o In the Banner of Light for Sept. 26, a re-markable prophecy appears. The name, of the popular lecturer and author is withheld, but it is not difficult to guess it. However,

Colburn, Safford, Blind Tom and many similar manifestations of special genius in a given line of mental work. This one seems to have been limited to religious history, language and geography. Quite a large range to be sure; but he does not appear to be superior in mathematics, music, art or natural science. Reincarnation does not appear to me to explain this riddle any better, or as well, as some other theories. But the first question of insportance is the reality of this reputed wonder. Is this Lubeck marvel a fact?

#### Camp and Other Notes from Moses Hull.

My last notes, I believe, left me at Battle Creek, Mich. I begin the writing of these on the train from Los Angeles, Calif., via Sacramento, Salt Lake City, Denver and Chicago to Whitewater, Wis. Our school opens next week, and we, Mrs. Hull and myself, are, after a long and hard summer's work, rushing home to prepare for the work of the winter and spring. We learn that all of our last year's students, with one or two exceptions, are to return. Besides that we are to have several new students this year.

No earthly power can prevent the growth of this school. Those who have placed themselves in opposition to the school have great courage but are terribly deficient in point of discretion. They are the intellectual lineal descendants of those who opposed Roger Bacon, Galileo, and others of the world's educators. They will, many of them, live in the flesh to become ashamed of their work. Those who now assist the school with their influence and their means will always be proud of their work.

Of all the work I have ever undertaken I

who now assist the school with their influence and their means will always be proud of their work.

Of all the work I have ever undertaken I am the most proud of my efforts to elevate the Spiritualists up to where they see the need of an integral education for their workers. Of all the longings I ever had I think the longings to see young Spiritualists receive that education which could nowhere be obtained in my young days is the most holy. Of all the warfares ever made to prevent the progress of the truth I think the one made in behalf of ignorance of any knowledge which cannot be obtained in our public schools the most unholy. Truly "he that hath supped with me hath lifted up his heel against me." Such will learn by experience that I all was right when he said, "for ye can do nothing against the truth, but for the truth." I did not take my pen to talk about the school and its prospects but to give a kind of resume of my work since my last report.

From Battle Creek I was summoned home as a witness. After spending one day in court I went to the Marshalltown, Iowa, campmeeting. I was astonished to find so good and so full a camp right almost in the very heart of the city. Besides the people who stopped at hotels and boarding houses in the city, there were, I think over thirty tents occupied before I left and many more to come. I predict a brilliant future for that camp. I spoke four times, and left the campers as well as myself.

Here I met C. W. Stewart, whom I had not seen for years. Bro. Stewart is an industrious and growing man. We have in our ranks very few men who are so well read and posted as he. He never speaks without saying something that will make those who listen to him wiser and better. Such speakers are scarce and should be continually employed.

Here also were Mr. and Mrs. Folsome. I saw none of his mediumship, but here cannot

ployed.

Here also were Mr. and Mrs. Folsome. I saw none of his mediumship, but hers cannot easily be excelled. Thoroughly blindfolded she read and answered hundreds of letters, some of them had never been within three rods of her. In all this she made not one mistake.

The Vails, senior and junior, I forget their

Goff. the Spiritualists of Michigan own a good Mediums' Home in Lansing. The next creat difficulty will be to get our good and worn out mediums to consent to occupy it; especially under the conditions. Mediums generally object to being herded together like so many cattle. The most of them would prefer even a very small pension, and the privilege of selecting their own homes among their own friends. A Mediums' Home at Haslett Park has stood empty for several years and is likely to remain so.

I am in favor of a Mediums' Home if mediums can be trained to take to it, and then can be so educated as to tolerate each others' idlosyncrasies. But should one or two get there who are controlled by Jesus Christ, and another who is controlled to say, as some do, that Jesus never existed, that would end the harmony. In Summerland, the place of all others where harmony was to be illustrated just such a circumstance occurred; it resulted in a street fight. Such things prove that we can not flock together very well. Let us all hope for the success of this Mediums' Home.

From Haslett Park I went directly to Chicago, where I met Mrs. Hull, and, together we went to the Mineral Park. Los Angeles

From Haslett-Park I went directly to Chlcago, where I met Mrs. Hull, and, together we went to the Mineral Park, Los Angeles (Calif.) Campmeeting. So many have journeyed across the Continent that a description of the journey would not be a general interest. This journey out and back made my eighteenth time of crossing the continent to the Pacific Ocean.

Mineral Park is a new camping ground, and though two miles farther out than Sycamore Grove, the place of former camps, the cost of getting out on the trolley cars is no more, and the grove is much better adapted to campmeeting purposes than any other

no more, and the grove is much better adapted to campmeeting purposes than any other I have ever seen in California.

There is talk of having two campmeetings in that grove next year. One in June and the early part of July, and one in the latter part of August and in the early part of September. One can but regret the inharmonies which prevent Harmonial Philosophers (?) from working together. It is believed, however, that both camps will be largely attended.

This year, beside the local talent represented the camp was addressed by John W. Ring and Mrs. Laura Paine of Texas; Mrs, R. S. Lillie, Prof. Bowman, Mrs. Robeson and others of Calif., and Mrs. Hull and my-

R. S. Lillie, Prof. Bowman, Mrs. Robeson and others of Calif., and Mrs. Hull and myself. Among the mediums who took part, were Mrs. Maud L. Von Freitag, Mrs. Cobb, formerly Mrs. Nickless, and others.

I came to the camp last year fully expecting to find in Mrs. Freitag a first class fraud. I was offered every opportunity to investigate; she was not a fraud. I was written up in a pamphlet as receiving a consideration for seeing in her a genuine medium. This caused me to watch her more closely when she was in Whitewater in the early spring, and still more closely at Mineral Park camp than ever before. Whatever she may have been at other times, I would stake my life that she was not a fraud this year nor last. A committee was selected to go upon the platform with her, and to watch her every move. The committee, non-Spiritualists as they were, were compelled to report that there was no fraud in what was done under their eyes. Mrs. Freitag is certainly one of the best mediums in the world.

Those who, accuse me of writing her or any other person up or down for place, position or money do not know me. They have not money enough to cause me to change the dotting of an i, or the crossing of a t unless it was deserved. Such accusations affect me as nouch as a fly lighting on an ox's horn would affect the ox.

much as a fly lighting on an ox's horn would affect the ox.

The Mineral Park camp was one of the

The Mineral Park camp was one of the most harmonious, and one of the most successful camps 1 ever attended. All of the officers, I believe with a single exception were new to the business, and their failure was anticipated and foretold. But the camp was in every sense of the word, successful, and all of the bills were paid in full.

For the next year there is a slight change in the officers. Dr. Cobb is president. It is believed that the Doctor being a business man, and used to dealing with the public, will make the camp a greater success than ever before. Mrs. Ashby, the former, president is now secretary, and is well adapted to the work.

dent is now secretary, and is well adapted to the work.

The California camp having to import their speakers and mediums more than half across the continent cost much more than the East-ern camps, but there is nothing in the East-that beats it.

Hoping for future success for the camps, I

Moses Hull.

Spirit and Self.

A DIALOGUE.

George Lowe Campbell.

Self—I took my doubts to Spirit and ex-claimed: "Is there eternal life; shall man in-cerit it?"

Spirit—The spirit of man shall inherit eter-

nal life.

Self—But what is the spirit of man?

Spirit—Tell me first, O thou dweller in

Spirit—Tell me first, O thou dweller in matter, what is man? If thou who canst read the vibrations of thought in the human brain, who canst take from or restore unto man his memory with thy scalpel, who canst divide the atoms of matter almost with thy microscope, and bring almost the life of other planets unto thy sight, if thou canst tell me not what is man, how can I tell or make thee understand what is spirit?

Self—But what is Self, the Ego, the I Am, the Soul?

the Soul?

Spirit—Could I tell thee that I were God; coulds't thou understand thou woulds't be lit-

coulds't thou understand thou woulds't be little less thyself.

Self—But is there no sign by which I may distinguish the truth?

Spirit—Yea, truth will always thrill thee on its first conception by thy Soul. No matter if it be but a recognition of the law that binds together the stones of the field, its infinite beauty and simplicity will thrill thy Soul. Should it be a recognition of thy destiny in the universe, it will thrill to the very depths of thy beling. Did word of materialist philosopher, who told thee there was no life beyond the grave, ever thrill thee?

Self—But where is there proof of life beyond the grave?

only at the mercy of my mortal senses, now I was the centre of an infinite universe of sensation. To mortal eyes I was without form or void, to myself I had become a form of resplendent grandeur. And while I knew or felt that there were countless others like unto myself, I was conscious only of a great, ecstatic joy, something that drew me onward and still more joyfully upward, until I feltmore than heard—it spoken: "Thus shalt thon progress and enjoy until thou hast crossed the ocean of Eternity and become as one with The All."

And then I was back to earth again, but with my Soul charged forever with the joy and life of that one moment. It was so real, so true, so simple, but when I tried to explain, men laughed and said: "He speaks in riddles and paradoxes.—We ask him if he had died and he answereth, 'Nay, I had just begun to live.' If he had body and form like unto man and he answereth nonsense saying: 'Nay, but a form divine.'"

#### When You Are All Bound Up

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

All leading druggists sell it.

All leading druggists sell it.

#### Miss Elizabeth Harlow.

Are the friends of the Banner aware that our young and talented medium and lecturer, Lizzie Harlow, has been very ill, and is now confined to her room in a hospital at Indianapolis? If I am rightly informed, she had a very severe attack of acute rheumatism, which has left her unable to walk without crutches. Let us one and all, who have listened to the noble inspiration, the lofty ideas of wisdom and truth, and thoughts of the grander condition of life awaiting each and all who strive for the same, send out to her at this time our thoughts of love, sympathy and strength, that her recovery to health may be speedy.

May the loving spirit guides sustain and cheer her until she is again restored to the heart and home of her dear mother; may she be sustained and made strong to endure all that yet awaits her in this life.

Let all who love and honor Miss Harlow for her true worth as a woman and one of our best teachers of the spiritual philosophy, join with me, at the twilight hour, when the sun is sinking to rest, and the drowsy flowers give a fragrant sigh, and all nature speaks of peace and love, in prayer for her return to health and the duties that await her.

#### A CURE FOR ASTRMA.

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

#### Notes from Portland, Oregon, and Seattle, Wash.

W. J. Colville opened a course of lectures in this large and thriving city Sunday, Sept. 20, in Artisan's Hall, Arlington Building, Third St. At the evening lecture the crowd was so dense that a great many applicants were refused admission. On Tuesday, Sept. 22, at Advance Thought Hall, Sixth St., when W. J. Colville spoke on "The Science of Life—Its Spiritual Basis," the attendance was ngain far in advance of accommodation.

Portland is wide awake and flourishing and is at present making rapid forward strides in all directions. Mrs. Mallory, editor "World's Advance Thought" has opened a public reading room under the lecture hall at 133 Sixth St., in the very heart of the city, close to the great new Hotel Portland, the finest hostely

great new Hotel Portland, the finest hostelry on the Pacific Coast. All advanced thought literature is there for perusal. There are two Spiritualist Societies in the

There are two Spiritualist Societies in the city and a great many mediamistic workers all doing well in their respective fields of industry. W. J. Colville lectured in Tacoma, Wash., Oct. 2 and began three weeks' work in Seattle Sunday, Oct. 4, where he lectured in Pythian Hall at 3 and 7.30 p. m. Oct. 11, 18 and 25 he will lecture in same place at same hours and every week day in Theosophical Hall, 1118 Third St., from Oct. 5 to 24 inclusive. All letters, etc., for W. J. Colville should now be addressed to 102 Queen Anne Ave., Seattle, Wash., the residence of Mr. and Mrs. Oyston.

Clegg Wright, Carrie Twing, J. Homer Altemus, Mrs. Bartholoman (the trumpet medium) will be present.

It is expected that running water will be supplied to the cottages and other buildings this season.

People from the Middle West should get excursion tickets by the Queen and Crescent route. Write to W. C. Rinearson, G. P. A., Cincinnati, Ohio, for lowest prices by rail.

People from New England and the Middle States will get lowest prices by Ocean steamer from New York city by writing to me. I shall have excursions in October, November, December, 1903, and January, 1904, by Clyde Steamship Line, the October excursions sail 13th and 28th. For particulars concerning these excursions write enclosing 4 cents in stamps to pay for postage on folders, etc., to H. A. Budington, 91 Sherman St., Springfield, Mass.

#### A Remarkable Prophecy.

The following, which is known as "Mother Shipton's Prophecy," was first published in 1488, and republished in 1641.

"Carriages without horses shall go,
And accidents fill the world with woe;
Around the world thoughts shall fly
In the twinkling of an eye;
Water shall yet more wonders do,
How strange, yet shall be true;
The world upside down shall be,
And gold be found at root of tree;
Through hills men shall ride
And no horse or ass be at his side;
Under water men shall walk,
Shall ride, shall sleep, shall talk;
In the air men shall be seen
In white, in black, in green;
Iron in the water shall float
As casy as a wooden boat;
Gold shall be formed and found
In a land that's not now known;
Fire and water shall wonders do,—
England shall admit a Jew!
The world to an end shall come
In Eighteen Hundred and Eighty-one.

#### Oil Cure for Cancer.

Dr. Bye has discovered a combination Oils that readily cure cancer, catarrh, mors and malignant skin diseases. He h mors and mangnant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free, giving particulars and prices of Oils. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

#### Pittsburg, Pa.

After a two months' vacation the First Church of Spiritualists resumed services on Sept. 6 for the season of 1903-4. Miss Margaret Gaule served us during the month. Her work as message bearer between the mortal and immortal planes of existence was never more thorough and satisfactory. Deep and widespread interest was aroused by her excellent tests. Conditiong were good at each meeting, and every seat occupied. Sunday evenings many were turned away for want of standing room. Miss Gaule is one of the most willing, generous hearted workers in our ranks. On learning of our efforts to secure a church of our own she tendered her services free, and gave a seance, which netted \$24.50, her contribution towards the church fund. Surely the many sorrowing ones whom she has comforted through her psychic gift will rise and call her blessed.

Miss-Gaule was frequently assisted in her Sunday evening services with a short address by Richard F. Tischer—a member of our society—who freely and cheerfully comes to the aid of our church whenever needed. Mr. Tischer is young in the work, but gives promise, through his inspirational and highly spiritual expressions, of becoming a torchlight bearer in the front ranks of Spiritualism.

I referred to the purchase of a church. One well-to-do member of our society heard brother H. D. Barrett's stirring appeal at Lily Dale in behalf of the N. S. A., in which he showed the importance of Spiritualism, and the "Sweet bye and bye," not wait for heirs to contest their will resulting in great outlay by the National Association in order to establish its right in court defending said will. His forceful expressions took root, and are bearing rich fruit in Pittsburg. The member referred to on returning home offered a substantial amount towards a church fund, and we seized the opportunity and secured sufficient contributions to apply to the desired purpose.

We found a large two-story brick church—built within the last four years—the building

cient contributions to apply to the desired purpose.

We found a large two-story brick church—built within the last four years—the building and grounds could not be duplicated today for less than \$23,000. It cost us some less. We helieve we shall not owe more than \$5,000, if that amount, by the first of November, when we are to make find payment and receive our deed. The location is in the residence part of our city known as the Oakland district, and overlooks the celebrated Schenley Park and Carnegie Library. We shall make an effort to dedicate our church, if possible, the first Sunday in November. Rev. B. F. Aus-

first Sunday in November. Rev. B. F. Austin will be our speaker during that month.

Brother Clegg Wright has arrived, and cems to be in excellent spirits ready for hi seems to be in excellent spirits ready for his October engagement with our church. He has many warm friends in the society, and we bespeak for him a hearty welcome, and for his congregation a rare treat.

C. L. Stevens, pres.

#### Briefs.

Anne Ave., Seattle, Wash., the-residence of Mr. and Mrs. Oyston.

Cures Norvous Dyspepsia.

Horsford's Acid Phosphate, the ideal stomach tonic and nerve food, banishes the depression, dejection and disturbed sleep caused by disordered cligestion. Builds up the entire physical system.

Lake Helen Campmeeting, Florida.

The camp circulars are out. Copies can be obtained of President G. W. Bond, of Willoughly, Ohio, and of the writer.

There is a good prospect for a large attendance this season. Last year five cottages were erected; this year there is promise of as many more.

Hotel Cassadaga will be opened Nov. 1. by Mrs. Fisher and others. Board by the week at hotel, \$7.50 to \$3.50. Furnished rooms can be had in cottages and in Brigham Hall from \$1 to \$4 per week. Rooms for light bousekeeping in the apartment house are from \$2.50 to \$3.50. Furnished rooms for the season. Mrs. A. M. Spencer, on the grounds, furnishes table board at moderate prices. Hotel Webster (6 minutes walk from the grounds, straishes table board at moderate prices. Hotel Webster (6 minutes walk from the grounds, straishes table board at moderate prices. Hotel Webster (5 minutes walk from the grounds, straishes table board at moderate prices. Hotel Webster (5 minutes walk from the grounds, straishes table board at moderate prices. Hotel Webster (5 minutes walk from the grounds, straishes table board at moderate prices. Hotel Webster (5 minutes walk from the grounds, straishes table board at moderate prices. Hotel Webster (5 minutes walk from the grounds, straishes table board at moderate prices. Hotel Webster (5 minutes walk from the grounds, straishes table board at moderate prices. Hotel Webster (5 minutes walk from the grounds, straishes table board at moderate prices. Hotel Webster (5 minutes walk from the grounds, straishes table board at moderate prices. Hotel Webster (5 minutes walk from the grounds, straishes table board at moderate prices. Hotel Webster (5 minutes walk from the grounds, straishes table board at moderate prices. Hotel Worcester Association of Spiritualists, G. A. R. Hall, 35 Pearl St. Services were re-

day evening the officers were elected for the ensuing year as follows: President, Mrs. Anna J. Qualde; first vice president, Mrs. Anna J. Qualde; first vice president, Mrs. Anna J. Qualde; first vice president, Mrs. Fox of Boston; secretary, Mrs. Della E. Matson; treasurer, Thomas J. Qualde; directors, Fred E. Matson, C. L. Walker, Albert Leache. A good deal of business was transacted for the interest of the society. The well-known platform test medlum, W. J. Hardy, served the society at 2.30 and 7.30. Music by Nellie Miles' symphony orchestra. The society holds test circles at 25 Edwards Court every Tuesday evening, West Lynn. Medlum, D. E. Matson; good music; admission, ten cents. Medlums are requested to send their address to Della E. Matson, secretary, 13 Tower Ave., W. Lynn, Mass., for dates and prices, and local mediums are cordially invited to come.

Fitchburg, Mass. Emma B. Smith of Lawrence was speaker for the First Spiritualist Society Sunday, Sept. 27. There was a large attendance to hear this gifted speaker and test medium. The two addresses were supplemented by many convincing spirit messages. Miss Howe, planist, pleasingly rendered several selections.—Dr. C. L. Fox, pres. Waverley Home, Sept. 27. The charm and interest that one experiences in all our spiritual meetings arise from the variety of beautiful thoughts expressed by our speakers and mediums. Though differing in modes of expression, they entertain one grand central theme—progressive life "In the World Beautiful." There is nothing gloomy in Spiritualism; all is bright, cheerful, and hopeful; those who have studied its science, its philosophy, its religion and have conducted their lives according to their knowledge of things spiritual, have very little apprehension indeed for the future "When earth life struggle is over, and the spirit takes its flight." The ever increasing time to high, ennobling-hought and action in daily life. How sweet the thought that a loving father, mother, relative, or perchance a guardian angel is guiding, guarding

All mediums are most cordially invited to attend.

Malden Spiritual Association, Odd Fellows' Hall, Main St., Malden Square, Mrs. Munroe, president. Sunday, Sept. 6, 7.30 p. m., the winter session opened, and the platform was graced by Mr. J. A. Marston of Allston, who delivered an impressive lecture. Mrs. Annie Morgan of Boston gave messages. Miss Alexander of Boston, a young medium of great ability, was present. Mrs. Munroe greeted her audience with a few appropriate remarks and gave many messages. September 13, Mr. Aurin F. Hill of Boston lectured. Mrs. Cunningham's accurate tests made a deep impression on the intelligent audience. Mrs. Munroe gave predictions and messages of great comfort to many. September 20, Mrs. Mathilde Erijson of Charlestown gave messages. Miss Alexander's bright control also gave many tests. Dr. Blackden's psychometric readings were interesting. Mrs. Munroe participated as usual. September 27 Mr. Aurin F. Hill lectured and Miss Izetta B. Sears did excellent work. Mrs. S. Anderson of Stoneham, remarks. Mrs. Erikson's and Miss Alexander's work was gratifying. Mrs. Munroe closed the services with messages of comfort. Mrs. Munroe holds circles at her residence, 311 Pleasant St., Malden, every Tuesday, 7.30 p. m.

Sunday, Sept. 21 was a "red letter day" in

Sunday, Sept. 21 was a "red letter day" in the history of the Haverhill Spiritual Union. The announcement upon the previous Sun-day that Rev. May S. Pepper would be the day that Rev. May S. Pepper would be the speaker brought an audience together in the afternoon that nearly filled the hall. The climax was reached in the evening, despite the downpouring of rain. Much to the astonishment of members of the union every foot of available room, even standing, was occupied. Persons were present from Boston, Lowell, Lawrence, Lynn and all of the surrounding towns. The theme for the evening lecture was "Soul Development and Its Absolute Right to Seek for It." The acme of eloquence in portraying and unfolding the solute Right to Seek for It." The acme of eloquence in portraying and unfolding the thought was reached many times in the beauty of expression and in the keen and lucid analysis of every part of the subject. The psychic demonstrations that followed each lecture bore positive assurance of the power of unseen personalities that were once denizens of this earth, to return to those left behind and prove that death does not end all. At the close of the lecture Mrs. Pepper received aumerous congratulations, coming

behind and prove that death does not end all.
At the close of the lecture Mrs. Pepper received numerous congratulations, coming many times from those who were total strangers to her. Mrs. Sarah Byrnes of Dorchester, Mass., occupied the rostrum Sunday, Oct. 4, at 2 and 7 p. m.

Commercial Hall, 694 Washington St., Mrs. M. Adeline Wilkinson, conductor, Clifford Billings, assistant. Sunday, Sept. 27, a spiritual conference at 11, subject, "Science of Mind." Speakers, Mr. Hill, Dr. Brown, Mr. Greives, Mr. Hall, Mr. Marston, Dr. Blackden. Mediums assisting during the day, Mrs. Millen, Mr. Fox, Mrs. Morgan, Miss Sears, Mrs. Blanchard, Mrs. Peabody-McKenna, Mrs. Reed, Mrs. Kemp, Mrs. Pye, Mr. Dearborn, Mrs. Cunningham, Mrs. Whittemore; music, Prof. Putnam, Master Encs Pye, Mrs. Nellie Grover. Healing circle every Tuesday, and meeting for spirit messages every Thursday at 2.30. Mrs. Wilkinson's developing class every Wednesday evening, commencing October 14, in Odd Ladles' Parlor, 694 Washington St., same building as Commercial Hall.—Reporter.

#### A Fine Kidney Remedy.

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

#### SATISFIED.

Since your dear love to me is given, How glad my life shall be; I shall not pine for some far heaven, For heaven has come to me.

The constant duty of every man to his fellows is to ascertain his own powers and special gifts and to strengthen them for the help of others.—Ruskin.

# ARE YOUR KIDNEYS WEAK?

#### Thousands Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU Every Reader of Banner of Light May Have a Sample Bottle Sent Absolutely Free by Mail.

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

The kidneys filter and purify the blood-that is their

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

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

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suf-fering with falal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often dur-ing the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, auses indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition,

but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brickdust settling, or if small particles float about in it, your the kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty cent and one-dollar size bottles at the drug stores everywhere. Don



(8v amp Root is pleasant to take.)

make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address Binghamton, N. Y., on every bottle.

RDITORIAL NOTE-You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Boston Banner of Light.

#### Texas State National Association of Spiritualists.

ciation of Spiritualists.

The seventh annual meeting of the Texas State National Association of Spiritualists was held in Spiritualists? Hall, 206 W. 6th St., Austin, Texas, Sept. 22, 23 and 24. The Charters at Galveston, San Antonio, El Paso, Dallas, Marshall, Comanche and Austin were represented and a very good meeting was the result. Galveston made report of the good work done there in the Temple with Pres. John W. Ring as regular speaker. San Antonio reported much good work accomplished by Mrs. Laura B. Payne. El Paso, was loud in praise of the work done there by Harrison D. Barrett. Dallas reported having held meetings the entire year with Rev. Nellie S. Bande and M. D. Tenney as speakers. Marshall and Comanche, though smaller places, reported the devotion of not a few; and Austin proved a very pleasant convention city, every member of the society exerting themselves to make the delegates confortable.

Mr. Shumate, representing Mayor R. E. White, delivered a very ordial address of welcome, and Mrs. Laura B. Payne, who had just returned from a month's successful engagement at the Los Angeles (Cal.) Campmeeting, gracefully responded. Mrs. Carrie, M. Hinsdale gave a very instructive address the second night and Mr. Ring lectured the following Sunday night on "The Frinciples of Modern Spiritualism."

The reports of the several ordained ministers was an interesting feature of the convention. The Constitution 12quires annual report of official acts from those bearing certificates of ordination.

Mr. John W. Ring is delegate to the National Convention and is new lecturing and amost Home

report of official acts from those bearing cer-tificates of ordination.

Mr. John W. Ring is delegate to the Na-tional Convention and is now lecturing in Missouri and Indiana on his way east.

San Antonio is selected for the place of meeting for next year.

The officers for the coming year are: John

The offers for the coming year are: John W. Ring of Galveston, president; Mrs. Laura B. Payne of San Antonio, vice president; Le Roy Hutchings of Galveston, secretary; Wade M. Smith of Austin, treasurer.

The convention heartily recommended that capable missionaries be employed during the year: and the administration solicits correspondence with reputable indorsed lecturers and message mediums who desire to spend a month or more in Texas. We also wish to hear from those who wish to locate permanently in the Great Lone Star State.

Le Roy Hutchings, secy.

John W. Ring, pres.

Spiritualist Temple, Galveston, Texas.

#### 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 Diar-Twenty-five cents a bottle.

#### Love.

I love is the crown of life; a life without love is a life wasted. Not necessarily must the love that crowns be that of lovers; love of saint for God, of soldier for captain, of comrade for comrade, of student for master; or, again, love for the abstract object, of artist for art, of patriot for country, of philanthropist for the cause—one such great love in a life is sufficient to fill it to the brim, to absorb all its energy. But how few are capable of the passion that shall crown them heroes or saints, leaders of thought or of men! Though every man and every woman claim to possess in the full the power of mutual love, the real lover is a genius. And genius, of its essence is rare. To nearly all it is given to strum the tune, to how few is it given to bring forth the full harmony!

The Star Dreamer.

No wenhow. Not yet for me. Now yet there. We have the constitution of one way the company of the passion that shall crown them heroes or saints, leaders of thought or of men! Though every man and every woman claim to possess in the full the power of mutual love, the real lover is a genius. And genius, of its essence is rare. To nearly all it is given to strum the tune, to how few is it given to bring forth the full harmony!

The Star Dreamer.

#### OUR FRIENDS.

Oh! Where have I a friend? Is so often heard. Without a hand to lend, Or a friendly word.

Yea! And few are my friends When I love not the flow'r, And feel not what it sends, In my lonely hour.

Our friends are all 'round us, If we can but see, Just how we may hold them That friends they may be.

Tis not meant the storm should blind. When upon the sea we roll,
The truest friend man can find,
Is love within his soul.

Byron E. Woodbury.

Abercrombie, N. D.

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

#### THE MELODIES OF LIFE.

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

INDEX. Ready to go. there? Sweet hour of prayer.
Sweet meeting there,
Sweet reflections.
Sow in the morn thy seed.
Star of truth.
Bilent help. Ascended.
Beautiful angels are waiting Bethany.
Bethany.
Beautiful City.
Beautiful Land. he has crossed the river. ummer days are coming. hey'll welcome us home They il welcome us home. There's a land of fadels They it wescome us nome.
There's a land of fadele
beauty.
They're calling us over the
Tenting nearer home.
Trust in God.
The land of rest.
The Sabbath morn.
The cry of the spirit.
The silent city.
The river of time.
The nigels are coming.
The Lyceuming.
The happy time to come.
The happy by and-bye.
The happy by and-bye.
The beden of bilss.
The region of light.
The shining shore.
The happy start. Beautiful Land.
Bliss.
Beyond the mortal.
By Jore we arise.
Come up thither.
Comes, gentle spirits.
Consolation.
Comes go with me.
Day by day.
Don't ask me to tarry.
Evergreen shore.
Evergreen side.
Fold us in your arms.
Fraternity. he region of light.
he shining shore.
he harvest.
ime hearing as on
he harvest, spirit-land.
he by-a<sub>1</sub> d bye.
he Eden above.
he ange ferry.
yoloes from the better
we shall meet on the i Gathered home beyond the sea.
Home of rest.
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 home beyond the river.
My home is not here.
My guardian angal.
Not yet.
No weeping there. come angels. there.
We'll dwell beyond them all
Waiting to go.
Waiting on this shore.
We're journeying on. Not yet.

No weeping there,

No death.

Not yet for me.

Neverlost.

Only waiting.

CHANTS.

#### BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE

In quoting from THE BANKER care should be taken distinguish between editorial articles and correspondate. Our columns are open for the expression of impermal free thought, but we do not endorse all the varied aides of opinion to which correspondents may give atterned. Name and address of writer is indispenable as a guaranty of good faith. We cannot undertake to preserve or return exposled articles.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

# Banner of Bight.

BOSTON, SATURDAY, QOTOBER 10, 1903.

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the honesty of its many adscripers. Advertisements which appear fair and hosovable upon their face are accepted, and whenever it is made habour that dishonest or improper persons that stand our advertises columns, they are as one their discretises, and the columns of the continue of the columns advertises columns, they are as one their discretises, our columns advertisement of parties whom they have proved to be dishonorable or unworthy of confidence.

#### The Crisis.

Only a few days and the Eleventh Annual Convention of the Spiritualists of America will be in session in Washington, D. C. It is the most important conclave of the followers of the spiritualistic flag that has ever been called together. It should be attended in person by every Spiritualist in the United States and Canada who can afford to go to Washington. Indeed, it is the paramount duty of all true believers in the gospel of angel ministry to make sacrifices if necessary in order that every Spiritualist Society may be represented at that convention. There are issues at stake. which if they were political in character, business affairs to a conspicuous place on the floor of the convention. It should be the same with regard to Spiritualism and the convention soon to be held in its name. If any other denomination were holding this convention not less than one thousand delegate and ten thousand visitors would be in attendance. The annual convention of the American Unitarian Association was held ten days ago in Atlantic City, and over one thousand delegates were in their seats. The Unitarians have not one quarter in numbers that the Spiritualists have, yet they have, love enough for their cause to inspire them to send full delegations to their national conventions.

It should be the same with the Spiritualists, and it is a shame and disgrace unto them that it is not so. The Washington convention should be the pride of every Spiritualist, and he should labor earnestly to make it a success. Only five hundred and ten or fifteen delegates are entitled to seats in that convention, owing to the failure of local societies to keep in touch with the National body. This fact, however, should make every delegate the more auxious to attend the convention and every layman the more zealous to see that he does attend. Every delegate should have a "body guard" of at least ten of the Spiritualists of his State. This would make a splendid convention and one that would be truly representative in all respects. Such a gathering can be called to order Oct. 20, in Washington, D. C., if every Spiritualist will but do his duty by attending the Convention. Thousands of them can go there if they only will to do so. Through will power they can find ample means to cover the expense of the trip, Moral courage to identify themselves with the move-

ment emanates from the self-same source.

The old claim that Spiritualists as a class are poor in purse hence cannot afford to atdownright lie. Nine out of every ten of them have money for horse races, excur-

sion trips to Sunday School picnics, so-called agricultural fairs, and in not a few instances for liquor and tobacco. If they can afford these inxuries, they can afford to attend the annual conventions of their denomination. The money wasted at one horse race would defray the expenses of two persons to the average convention. They also have money to give to the Christian churches they attend, and make no complaint when asked for these offerings. It is only when they are asked to support their Spiritualism that they claim to poor. Taken as a class, the Spiritualists of this nation are the richest people on earth. They have the most blessed truth vouchsafed to mankind, and its value is beyoud all price. In addition to this the majority of them have comfortable homes, good incomes, and generous bank accounts. Such people are far from being poor and it is sheer prevariention for them to make any such

When a man really loves his religion, or anything else, he is willing, even anxious, to make some sacrifice for it. If Spiritualism is worth anything to its followers, if they really love it, believe in its principles and desire its advancement, they now have a chance to prove their loyalty and devotion. The Washington Convention is by far the most important body ever assembled in this land under the flag of Spiritualism. Its responsibility is even greater than was that of the famous Hartford Convention in 1853. Upon every Spiritualist rests a share of that responsibility, hence every Spiritualist should be ready to do his duty in the present case. He should go to Washington and induce his friends to do likewise. There are vital interests at stake there in the important issues that are to be considered and settled by the Convention. The settlement of those issues involves the future weal or woe of co-operative altruistic Spiritualism for at least a score of years. Spiritualists, do your duty! Go to Washington ten thousand strong, and prove to the world that you are what you claim to be-an honest man-a true Spiritualist. .

#### The European Problem.

The trouble in the Balkan States continues to be a very serious problem for the nations of Europe The great Powers in some instances appear to be indifferent to the atrocities in the rebellious districts, and may see fit to let the local Christian and the wily Turks settle their differences in their own way. If newspaper reports are reliable gross outrages have been perpetrated upon the Christian subjects of the Porte in his own dominions and upon those resident in Bulgaria, where the chief difficulty has long seemed to lie. No one can uphold or defend murder in any form, it war or slaughter of the defenseless That the Turks are engaging in these outrages without provocation is beyond belief. The cause that led them to retaliate thus has not yet been made known to the world. When it is we venture to assert that it will be found that some of the Christians were first at fault.

It is more than probable that the missionaries from the Occident were the initial offenders and that they persuaded the local Christians to make common cause with them. No doubt they led them to dream of mastering European Turkey and of securing the expulsion of the Turks from Europe, through the interference of the Great Powers in their behalf. European Turkey would be rich plunder for rapacious churchmen, if they could but get a chance to "loot it," as they did in China. The experience of Miss Stone is yet fresh in the minds of many intelligent people. The brigands involved in her case were all Christians, and "it doth not yet appear" what was done with the ransom money. The present trouble in the States of Turkey was instigated for a purpose, and we feel that the motive is not hard to find. It lies in the desire of the missionaries to acquire greater power in the sections to which they have gone, for the benefit of their own pockets, and, incidentally, for filling those of the Church.

The nations of Europe have moved very cautiously in this matter, and it is to be hoped that they will continue to do so. The shocking murders of men, women and children should be stopped at once, and they can be by concerted action on the part of the Powers. local outbreaks, these blood contests, and alarming rumors of war would be less frequent-in fact would cease altogether-were the so-called missionaries forced to mind their own business while they sojourn abroad, or else compelled to stay at home. If our Government were wisely managed, our rulers would say to all missionaries going abroad that they go at their own risks, and that they forfeit all claims for the protection of our flag by engaging in such enterprises There is missionary work needed in America in every city and town, and decent people will always find enough to do in attending to it. The minding of one's own business is a high art, and if men refuse to learn it, they should be forced to do so, even as willful children are compelled to attend the public

#### A Magnetic Example 3,000 Miles Away.

In the Lyceum Banner for September printed in London, Eng., and edited by Alfred Kitson, we find the following letter from Mrs. Selina Smedley, addressed to the editor,

thus:

"Dear Mr. Kitson:—I had by 'will' left to the British Spiritualists' Lyceum Union, of which you are the worthy, self-sacrificing secretary, a certain sum of money to be paid over to the Funds of the Union on my leaving my earthly tenement for one of the 'Many Mansions' in the 'Better Land.' My earthly form, which has served me well for so many years, is now getting somewhat out of repair, and is not capable of carrying out my behests as in the busy years. Learning that the B. S. L. Union has no legal status, I have decided to hand over to you now the enclosed cheque for the Funds of the Union, viz., £100 for the General Fund; and £50 for assisting to support a Lyceum Sick Children's Home."

Is not this example magnetic? In England the grand Lyceum movement is thus sustained. Why is it that in America so few Lyceums prosper?

## Brief Outline of Convention Busi-

The following items have been handed to us as some of the topics to be considered at the coming Convention in Washington:

(a) The reception of the reports of the President, Secretary and Treasurer, and their consideration.

- (b) The reception of the reports of the missionaries and their disposition.
- (c) The report of the Editor-at-Large, discussion of the same and provision for the continuance of the office for another year.
- (d) Consideration of plans for raising an
- (e) The raising of the General and Pension funds.
- (f) State and National missionary work.
- (g) Spiritualism in Cuba and Porto Rico, and how to aid its advancement there. . . .
- (b) Medical persecution and its remedies.
- (i) Prosecution of honest mediums, and how to prevent the same. . . .
- (j) Mass meetings as a means of propagan-. . .
- (k) Spiritualism at the St. Louis World's
- (l) An International Congress of Spiritual-Ery ....
- (m) Local societies; their organization and . . .
- (n) Wills, bequests, donations, and other means of raising revenues.
- (o) Aid to State Associations, etc.
- (p) Home Circles and how to extend their . . .
- (1) Action upon the report of the Committee on Usages.
- (r) Action on President's report.
- (s) Action upon the reports of the Secretary and Treasurer.
- (t) Action upon general committee reports.
- . . . (u) Plans for post office mission work, ex
- tension of distribution of literature, etc. (v) The Morris Pratt Institute.
- bilie . . . . (w) The settlement of speakers.
- (x) The fraud question.
- (y) Selection of place of next annual Convention. an.
- (z) Election of officers.

These are only a few of the items of business that the delegates are to act upon, for many others are involved in the topics above named. Others will yet develop ere the Convention assembles. From the above outline and from all other issues involved, it will be seen that the coming Convention is of the most vital importance to Spiritualism, and to all who call themselves Spiritualists. Every Spiritualist should go to Washington and at tend every session of the Convention.

#### Is He a Spiritualist?

A wealthy Spiritualist was asked the other day why he did not attend campmeetings and go to the annual conventions of his denomination, his questioner closing his remarks sen-You surely can afford to do so! tentiously. "Well, yes," he replied, "I know I can afford to do so, and I really like to go, but it wouldn't do for me to do it. If I went my ildings might be burned, and just think of what people would say if I lost my hous while away attending to a Spiritualist campmeeting or convention!" "Are your buildings insured?" was the next question. "Yes, indeed, up to their full value, so far as possible," he replied. "What then do you have to fear? No one would set your house on fire. Cannot you do as others do who really have risks to run in going to these gatherings?" "No, I can't. I could never hold up my head again in the place where I live if my buildings should burn while I was away at campmeeting!"

This man is a type of those Spiritualists who are willing that others should do all of the work and give them all of the glory. He is far from being acquainted with the first letter in the alphabet of Spiritualism. He is capable of doing excellent work for the Cause ret is so egotistical, so selfish, and so avers to progress that he willfully injures Spiritual ism every passing day by refusing to do one thing for it. We are not his judges, nor are we condemning him, we are simply trying to awaken him and all others like him, to a real izing sense of duty, so that he and they may "mend their ways." He may never be quickened into spiritual activity on this side of life hence will require a sufficient number of additional earth experiences to introduce him to his own Soul, and thereby reveal to him the innate littleness of his present embodiment.

This man has an income of about four thousand dollars per year, yet he gives less than five dollars annually to the support of his religion. How many such similar finite expressions of Souls would it take to cover the point of a cambric needle! Is any man truly spirit ual who has abundance of this world's goods yet thinks only of himself in using the same. Is it a spiritual trait to conjure up some bugn-boo, such as the possibility of having one's buildings burned, as an excuse for falling or live among their fellow men? In this connection, let us say that it is not the money one gives in any cause that counts; it is the spirit in which it is given, and the work one does for that cause that tells in the end. Faith and works were always united in the teachings of the olden time, and the same law holds good today. When the Spiritualists of America back their knowledge of spiritual things by their works. Spiritualism will become the leading religion in every city, town and hamlet within five years. In order to make it so, it will be necessary to call the man who is afraid of fire from his lazy contentment, and give him some work to do for others. This will apply to all whom he represents, and when men and women are unselfishly laboring for the good of others, they are Spiritualists, even if they never heard the word spoken.

#### Christian Science and German Philosophy.

#### BALVARONA.

I am not a Christian Scientist. In my "Wisdom of Passion" I criticised Mrs. Eddy and the system of Christian Science. A broader comprehension of Mrs. Eddy's "Science and Health" leads me to modify what I have said in the past as respects the system. And what I have to say in this particular place respecting Christian Science is the relation which the system bears to German Philosophy. I am not, in this instance, therefore, concerned with the primary question as to whether Mrs. Eddy's system is "Christian." I approach the system purely from the standpoint of the philosopher; and not from the perspective of religion, or men-tal healing. To do Mrs. Eddy justice, therefore, I wish to say that Mrs. Eddy has been the first religious genius of the world to ever reduce to a religious system what philosophers

#### THE PHENOMENOLOGY

of the illustrious Kant; the greatest of the world's metaphysical philosophers. An understanding of Mrs. Eddy's concept of the "mortal mind" will explain this point. In Kant's way of thinking the Senses of man. i. e., the "mortal mind" of Mrs. Eddy posit phenomeun before the consciousness, and No the Reality of Things.

The illustrious German philosopher, Fichte, the great disciple of Kant, takes the same position. What Mrs. Eddy calls the "Mortal mind," the philosopher Fichte calls the Nonego. A study of the great Kant's "Critique of Pure Reason," with that of the system of the illustrious Fichte and the concepts of "mortal mind" of Mrs. Eddy, will show that Mrs. Eddy has been, as I said, the first religious genius of the world to reduce to an enduring religious system the highest ideas of the most illustrious of the German philosophers!

#### NOT AS RESPECTS THE PRASE OF MIND HEALING

but in the purely psychological and metaphysical aspects of their philosophy and theories. Read this winter the great Kant's "Critique of Pure Reason"; the illustrious Fichte's theory of the Non-Ego and Ego; and compare with them Mrs. Eddy's concepts of the "Mortal Mind," and the "Immortal Mind." In her idea of the negativity of the Mortal Mind she follows Kant. In her idea of the positivism of the "Immortal Mind" she fol-

#### The Cause of Small-pox and Kindred Diseases.

Rev. H. S. Genova Lake, the talented and distinguished thinker and preacher on the Spiritualist platform, recently communicated to our esteemed contemporary, the following:

In a recent issue of Light of Truth (May 31) appears a reprint from the St. Louis Post-Dispatch, relative to small-pox, and its cause. The gentleman interviewed is reported to have said: "Small-pox is a dirt disease, and the remedy lies in sanitation." With due respect for all concerned, and for the generally accepted opinions of the world, permit me to

accepted opinions of the world, permit me to call the attention of your readers to an exceedingly comprehensive and pointed dissertation on the subject, from the pen of the great Seer, and Physician of soul and body, Andrew Jackson Davis: ("Beyond the Valley," Chap. LI, page 339).

"All the plagues have three productive and multiplying causes—(1) conjugal, misdirection; (?) filthiness of the skin; (3) constipation of the bowels. Eruptive affections among children and adults,—scrotulous swellings, blotches, boils, pimples, sores, erysipelas, scarlet fever, small-pox—are the effects (either immediate or remote) of transgressions of the law of the conjugal principle of holy and procreative love.

and procreative love.
"This judgment may seem both unjust and Isive to many consciously innocent suffer-But will it lessen the harshness of this ment to add that ignorance is generally boon companion of the sort of innocence

here referred to?"
I commend the reading of the entire chap-ter, and, indeed, the volume itself, to the dili-gent student of divine science.

#### A Remarkable Inspiration.

I'ermit me to call the attention of the readrs of these pages to a sublime poem, in pros by the Editor, Harrison D. Barrett, entitled, The Soul's Song of Triumph," which is flowing with the love and the wisdom of higher intelligences. It is a rich and rare production and is exactly adapted to every soul suffering from the heavy and painful trials of the present life. Also it is good for missionary

#### PREJUDICE.

We sometimes think how good we are— To overlook another's sin, And all the while, we raise a bar— That will not let his goodness in!

William Brunton

The days are ever divine. They come and go like muffled and veiled figures sent from a distant friendly party, but they say nothing, refusing to do one's duty? Do not all such and if we do not use the gifts they bring, people need a spiritual resurrection—an intelligence that they carry them as silently away.—Ralph lectual renalssance, to make them really fit to Waldo Emerson.

#### Pen Flashes.

(Continued from page 1.)
slowly rising into the blessed light? Can you wonder that we point with pride to the fact that infidelity has ever been found battling for the rights of man; for the liberty of con-

"Can you wonder that we are proud to say that we have been the disciples of Reason, the soldiers of Freedom, and that we have kept our hands unstained with human blood?"

As several railroads already stretch across the continent connecting the Atlantic and the Pacific, governments should at once plan to construct at least two macadamized roads to span our country, conjoining the two oceans, the one from Atlanta, Ga., to San Diego, Cal., the other from Boston to San Francisco. This great scheme should be inaugurated as soon as possible and the Pacific Coast should be a unit in asking for it. These national roads once built would soon put a belt of cities, towns, villages and gardens across the continent. Pilgrimages on foot, horseback, picycle, and in horse and horseless vehicles would be made by the million. Consumptives and other invalids would take the great wide open highway for California to get the benefits of that "glorious climate," and when they arrived in California, would not need the climate save for keen enjoyment and robust living and outing. Where practicable, the roads should be lined with fruit trees, and should also be lighted at night.

It is as much the duty of the government to supply the people with good roads as it is to build harbors or docks, or carry the mails. To do this it should organize a peace army to be utilized in draining great swamps and planting the disinfection and health-giving eucalyptus trees around their borders. Australian trees would grow all along the southern route. This peace army of men should be further employed in irrigating the desert lands, in dotting the distances in palms, gardens and groves, and in the setting out of trees on the barren hills and mountain sides, as trees invite rains, grasses and grains.

Can the spirit, the inmost Ego, leave the body previous to death? I so believe, and if I had the time would give many facts to sustain my position. In Henry Seward Subbard's late pamphlet

I find this:

"I have many times during my life had the experience of going about in what I called my 'spiritual body,' but on those occasions my physical body remains in the same place and position that it is in when the spirit body leaves it and I can see it and often go to it and touch it and compare it with the spiritual

Here is another experience by the same per-

son: heard a voice saying: Satisfy thyself that it is possible for thy spirit to operate thy body at will.' I felt an immense weight lifted from me (yet I had not been conscious of any weight until then) and again I floated, but this time my will directed, and my first thought was to pass through the solid wall, and I was on the other side of it by the time the thought was formulated. Then I wanted to see how it was done, so I passed slowly through the closed door; still I did not see how I was able to do it, so I tried again. time, watching my body very intently, I saw that body and door seemed to be composed of tiny globules-a mist-that seemed to separate just enough to allow my body to pass through, There were some books lying on the table in the room that I passed into, and I threw one on the floor, and instantly I was back in my room and could float no more."

The wisest of us know-but little of the possibilities of the spirit. Let us be careful about using the word impossible in regard to things

Commencing these "Pen-flashes" with a eference to Chicago, I may as well close with this wonderful city,-wonderful, considering its growth, and commercial and financial as-

In Chicago's great fire, 1871, a number of lives were lost, 100,000 persons were rendered homeless, 18,000 buildings were burned to ashes, and property was destroyed to the value of nearly \$3,000,000, the flames sweeping over 2,151 acres. Of the \$100,000,000 of insurance, only \$45,000,000 was realized. The fire financially ruined fifty-six insurance companies. Relief funds to the amount of \$4,-000,000 poured in from all parts of the world. Even far-away Australia and Japan contributed, so further demonstrating the brotherhood of the human species.

In 1850 there were 50,000 people in-the city: in 1870 this number had grown to 300,000, and now the city is estimated to have a population of 2,500,000. I was told, which may or may not be correct, that there are twenty Spiritualist societies in the city, several of which are thoroughly organized. How many Spiritualist societies has New York, and what the average attendance? Let us have a report in the Banner of Light.

#### A Startling Indictment.

In au editorial in these columns (Sept. 26) read with surprise the following statement:

"We never heard any Christian minister or "We never heard any Christian minister or members of any church abuse the Spiritual-ists even in their wildest humors of momen-tary rage and excitement with one-half of the vehemence and cruelty that Spiritualists have abused one another. Is it any wonder that peace-loving, kindly-hearted, tender-souled people hold themselves aloof from Spiritual-ism while such conditions are to be found ex-tant under its name?"

May I be permitted to remark that phenomenal Spiritualists are not governed by philosophical principles. They are taken with the remarkable signs and wonders, and stand by and defend their favorite mediums just as a loving mother upholds her children, often whether right or wrong. Only the philosophi-cal are charitable. S. Z.

When we are alone we have our thoughts to watch; in our family, our tempers; and in society, our tongues.-Hannah More.

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Will you help the good work? If so send us a good subscription list. For one new name you will receive a copy of "The Christ Question Settled," or if you already have it, any book we have in stock of the same price. For TWO NEW NAMES we will send you "The Christ Question Settled," and another work of high literary rank, to be selected by us. For three, four, and more new names, all for one full year, we will send you Dr. Peebles' great work, accompanied by as many volumes of fine reading matter as you send us names.

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Missionary Work.

We had successful meetings during September, and the results will be good for our Cause in each locality visited. We had successful meetings during September, and the results will be good for our Cause in each locality visited. We had successful meetings during September, and the results will be good for our Cause in each locality visited. We had successful meetings during September, and the results will be good for our Cause in each locality visited. We had successful meetings during September, and the results will be good for our Cause in each locality visited. We had hartered one society, reviving and helping all others sist of visited. The N. S. A. missionary work has been a paramount object, in the effort to assist localities. It is not all given for the N. S. A. missionary work has been a paramount object, in the effort to assist localities. It is not all given for the N. S. A. missionary work has been a paramount object, in the effort to assist localities. It is not all given for the N. S. A. missionary work has been a paramount object, in the effort to assist localities. It is not all given for the N. S. A. missionary work has been a paramount object, in the effort to assist localities. It is not all given for the N. S. A. missionary work has been a paramount object, in the effort to assist localities. It is not all given. A. although as partial oc-operation is the only true means subscription list. For one new

#### New England Delegation.

If you are intending to go to Washington, D. U., to attend the N. S. A. Convention with the New England delegation, it is important that you write J. B. Hatch at once, as tickets, state rooms and rooms at hotel must be engaged in advance. The time is drawing near when this has to be attended to. Remember we leave Boston via Fall River Sunday, Oct. 18, at 6 p. m. Tickets must be ordered in advance in order to join the party for special car. \$28 covers all expense from Boston and return; rates made from all points on application. Remember the date, Oct. 18. Sunday we start. You want to be there this year, if ever. It will be the best Convention ever held by the N. S. A.

#### Mr. Harold Leslie.

Again the silent messenger of life has entered our midst and called home our beloved brother and co-worker, Mr. Harold Leslie, aged 40. In the most "Ideal" spot, the point Lake Maranacook, Me., the beauty of which was enriched by the beautiful tinge of autumn, just previous to the time when he expected to leave this, his summer home, he was gently translated early Thursday morning. Oct. 1, 1903, after less than twenty-four hours of acute illness. There was a large attendance at the funeral services, held in Parker Memorial Hall, Boston, Sunday, Oct. 3, at 2 p. ni. Mrs. Sarah Byrnes and the writer officiated at his request. The Ladies' Schubert Quartet rendered several of his favorite selections. He leaves two sisters and a large circle of friends to mourn his physical loss.

Wm. A. Hale, M. D.

#### A Card.

To the Editor of the Banner of Light; Will you kindly allow me through the col-umns of your paper to express for myself and children our appreciation and grateful thankfulness for the resolutions and letters of sympathy which we have received from the Maine Spiritualists and the friends in the New England States during the severe trial through which we have had to pass.

It has made us more fully realize the grand-eur of our fraternal gospel, and helped and cheered us in the hours of sorrow and afflic-tion.

tion.

My beloved wife passed to the higher life, fully conscious of the great change, and in the confidence and knowledge of our noble phll-

osophy.

Again thanking all who have helped us to bear the great loss which is ours, I remain,
Yours fraternally,
Thomas Cross.

91 Reeves St., Fall River, Mass.

#### Announcements.

Mrs. Clara E. Strong, president of the Sunshine Club, will hold public meetings as follows: Sundays at Armory Hall, 67 Warren St., Roxbury, at 3 p. m. and 7.30 p. m., beginning Oct. 11. "Circles, Tuesday and Friday evenings at 7.30 p. m. at 30 Huntington Ave., Room 202. A. M. Strong, sec.

Emma B. Smith of Lawrence, test medium, will address The First Spiritualist Society, Fitchburg, Mass., Sunday, Oct. 11.

The October speakers for The First Spiritualist Society of Newburyport, Mass., dro Mrs. Cate of Haverhill: Mr. Harrison D. Barrett, Boston: Dr. William Hale, Boston: Dr. Edgar W. Emerson of Manchester, N. H. Cambridge Industrial Society of Spiritualists will open meetings for the season in Cambridge Lower Hall, 631 Mass. Ave., Friday, Oct. 9, 8 p. m. Mrs. Mabel Merritt, president. Mrs. N. J. Willis and Mrs. Merritt will give spirit messages. Business meeting at 50 clock. Supper will be served at 6.30. 15 cents. Emma E. Zwahlen. sec., 16 Wright St., Cambridge. cents. Emma St., Cambridge.

#### Musical Program of the Washington Convention.

The Executive Board of the N. S. A. has been most fortunate in securing musical talent for the coming annual Convention to be held in Washington, D. C., Oct. 20-23 inclusive. A quartet of the finest professional artists has been engaged to participate. Mr. John Flynn of Washington, the celebrated tenor, has been appointed Musical Director of the Convention. Prof. Morny's two talented daughters are also among the musicians secured. Their father, Prof. Morny, is well-known in Washington circles as the organist in the church our late President McKinley attended. From such an array of noted and celebrated artists we certainly look forward to a most pleasing and entertaining program. The Hatch Bros. of Boston, widely known in spiritualistic as well as musical circles, will also be in Washington during the week of the Convention. They are always ready and willing to devote their services to the Cause and they will doubtless favor the delegates and visitors with some of their fine instruments selections. All lowers of fine music

Cause and they will doubtless favor the delegates and visitors with some of their fine instrumental selections. All lovers of fine musical program as now arranged, and we feel confident that their expectations will be fully realized in every respect. Bear in mind the musical treat in store for all who attend this, the coming Convention, which will doubtless be the most interesting in all respects of any ever held in the history of Spiritualism.

#### Missionary Work.

in Philadelphia, Pa., for month of Octol During November we will serve the soci in Lynn, Mass., and would like week-ni, calls in that section. Address us, Thorat Delaware Co., Pa.

G. W. Kates and wife.

#### Boston Spiritual Temple.

Last Sunday the meetings of the Boston Spiritual Temple were resumed for the season of 1903-4. In its new and commodious quarters in the New Century Building, 177 Huntington Avenue. There was a large attendance on this occasion of both members and friends. The Ladies' Schubert Quartet, reengaged for this season, was at its best, while Prof. Hoppe added to the musical program with a violin solo, Mrs. Jennie Worcester presiding at the organ.

Mr. Wiggin, the pastor, who has just returned from the country to his home in Boston, in perfect health, spoke in the morning from the text, "Seest thou a man diligent in his business, he shall stand before kings," and said:

"As a society we are today coming home, coming to this, our beautiful, new home. Pleasant as it is to be in a building where every appointment is in perfect harmony with its name (New Century Building), it must not be lost sight of that a real home is not dependent upon any of these external features, nor should externals so engage the attention as to leave the things of real and intrinsic value in any sense as subordinate considerations.

"The establishment and perpetuation of

"The establishment and perpetuation of home comforts are not only dependent upon in-dustry, but as well upon a concerted diligence

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Connected with the bealing work after Sept. 1st, to s limited number Mr. Porter will give mental treatment for \$1.00 a month. Each patient will be treated person ally by my guid-, connectio | beling established by concentration and correspondence. Fur further particular send stamped envelope to GEO. A PORTER, 20 Dark month St., Boston, Mass. Mr. Porter refers by permis sion to the publishers of the Banner of Light.

#### DISEASES OF MEN





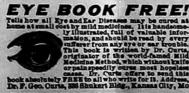
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in wisely ordered directions. Such an order of things is quite impossible where devotion to principle falls to override every personal consideration.

"If the history of the growth of this society is carefully reviewed with reference to its marked prosperity as well as its spiritualising influence, it will be discovered that, whatever the character and credit, has been solely due to Industry and watchful dilligence.

"As industry is the foundation stone of all credit and character, whether in the so-called sacred or so-called secular occupations of life, so indolence just as surely is the parent of disintegration, discord, and dishquesty in self invariably leads to distrust of others, and equally puts us out of adjustment in the real realm of practical utility.

"At certain more or less regular intervals commerce has its earthquakes, and we often have occasion for observing that the tallest and most rapidly constructed warehouses are the first to fall; these foundations were not placed deep enough in the hard-pan of intelligent security.

"We are all desirous of reaping, and the young are especially well-taught in this art. But there is yet another and no less important, lesson which should be thoroughly learned, and that no less refers to spiritual than material matters, and that is the art of plowing and sowing. Spiritualism would have ere this gained such a hearing as it most truly merits, if its devotees had been as diligent in plowing and sowing as they have been in looking for its luxurious food upon the table of its phenomena. It must be learned that there must be work in the kitchen if an attractive dining-room, with its table of inviting spiritual food is to be enjoyed, and it is to be equally realized that none who would partake of this food are too good to perform the kitchen labor.

"It is a beautiful knowledge that whatever line of action engages our energies, we are living in a world of cause and consequence, and not in a world of chance, and that every intelligent action or thought bears with it

#### SUCCESS.

Volleyed praise salutes the victor, All must add to his renown; Yet the seeming loss and failure— May procure the brighter crown.

William Brunton

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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 I.ongley's songs will wish a copy of this sightly and convenient work. All who have yet to become acquainted with them, will find their money well invested in purchasing a copy, and in singing or listening to these rare melodies with their sweet and uplifting words.

Longley's beautiful songs were publicly indorsed by the N. S. A. Convention of 1902, and delegates from different sections stated that these compositions were entirely used in the meetings of their respective societies. The Convention in Cleveland of 1900 had no other songs than Mr. Longley's compositions on its program for evening meetings. For sale retail, and to the trade, at this office. Price, boards, 40 cents per copy. 60 cents in cloth covers, In cloth covers per doz. \$5.00, and in board covers \$3.50. Special prices made to societies or agents for large orders.

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E. A. BRACKETT

Author o.

## THE WORLD WE LIVE IN. The well known anthor, E. A. Brackett, who some ferears ago issued an attractive work entitled "Materialize, ppartitions," has recently brought out through Esnarc of the Publishing Co. another volume with the above aimed title. The value of a book is often enhanced if we

THE THE OF LIGHT PUBLISHING CO.

#### LECTURES BY GERALD MASSEY.

We have received from Mr. Massey a supply of his inter-sting Lectures in pamphlet form. The following is a list o esting Lectures in pamphlet form. The following is a list of the same;

THE HISTORICAL (JEWISH) JESUS AND the Mythical (Eryptian) Christ.

PAUL AS A (NOSTIC OPPONENT, NOT the Apostle of Ristoric Christianity.

THE LOGIA OF THE LORD; OR THE PRECristian Sayings Ascribed to Jesus the Christ.

GNOSTIC AND HISTORIC CHRISTIANITY.

THE HEBREW AND OTHER CREATIONS Fundamentally Explained.

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

MAN IN SEARCH OF HIS SOUL, DURING Fitty Thomand Years, such bow he found it.

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By RICHARD INGALESE.

#### THE IMPENDING CATACLYSM.

Dr. George W. Carey.

The dry leaves whirl and swirl,
And seek a safe retreat.
As sudden gusts blow swift
Along the dusty road and street.
The frightened moon hides crescent horns
Behind the hurrying cloud
And vapors dark with border red
Wraps nature like a shroud.

The seed once sown by selfishness
Has blossomed in its bed. Has blossomed in its bed.

The fruit is growing, ripening fast—
Its color crimson red.

The upas tree bears poisonous fruit,
Life withers neath its shade,
And those who plant and nourish it
Itenenth it shall be laid.

The storm has burst: the cannons roar;
The earth runs red with blood;
Is this thy peace, O optimist—
Thy dream of Brotherhood?
Shall competition, hate and strife
And war's dread carnage
Forever write its autograph
On history's dark page?

Arise, O man! O woman great! And unity thy cry, Unfurl co-operation's flag, And let it wave on high; And let it wave on high;
And let the new earth onward wheel
Toward the blessed goal,
And let the new Heaven's choir chant
The "Triumph of the Soul."

#### Wanted-A Savior.

Dr. Lymnn Abbott has written a new book, setting forth his ideas of life after death. Like almost everything from his pen, it is sweetly and beautifuly written, the utterance of a noble soul, and yet one who is somewhat in error; for in this book, which he has called "The Other Room," he declares, in effect that Spiritualism is practically already a lost cause. Its power, he says, is waning, but the kernel of truth in it is that "Death is not cessation of life, but transition, and that the dead are not dead, but living; are not even departed, but living near at hand, having only stepped across the threshold into the other room."

We should rejoice exceedingly could we know that Spiritualism had planted that kernel firmly in human hearts. Whosoever on whatsoever can do this will prove to be the Savior of Mankind, and any or all systems of faith or philosophy which cannot do this, must fall just so far short of earning that appellation.

appellation

nppellation.

Following directly the absolute knowledge of the continuity of life comes the consciousness of Love and Justice, the understanding that effect inevitably follows cause, that the Universe is governed by law and that order prevails. Such knowledge made unithe Universe is governed by his and that order prevails. Such knowledge made universal among the sons of men means the salvation of the human family, means the doing away at once and forever with human selfishness and human sin, and consequent human misery.
Such knowledge, the angels of heaven

Such knowledge, the angels of heaven have told us they are come to bring through Spiritualism. It can be acceptable in no other form, for it must be scientific and practical, and Spiritualism is both. It will not do any longer for us to preach to any but already enlightened souls, of the nearness of spirits, of their care and guidance over us, unless we can prove the truth of our words. The Spiritually enlightened man may be easily taught by the poets and the dreamers, or the words of ancient seers; but the ordinary man of the day, the man who is doing the world's work, fighting the world's battles, brushing elbows with his fellow men every day in a world of stern practicality, the man who makes all the trouble, but who really wants to do the right, stern practically, the man was made as a trouble, but who really wants to do the right, and also the lower man, the more stolidly indifferent, the semi-criminal and-the actually-criminal man, must have practical demonstration of the truth of what you say to him, or your words will fall upon empty air. They will produce no effect upon him, and he will go on in his old way, making trouble, marring peace, whether by ignorance or design makes but little difference in the result. Truth, demonstrated truth, can be his only Savior. The "still, small voice" which speaks to you and to me from our soul depths, is silent in him. His life has made it so. He needs, oh! so sorely, a Savior. Truth can save him. He will listen to it; he will obey its voice, if you can only prove to him that it is truth. trouble, but who really wants to do the right

It is truth.

That "death is not cessation of life, but transition," as Dr. Abbott says, is truth. Spiritualism has made it so. Before the days of Modern Spiritualism many believed it to be true, but it was solely a matter of faith, or rested in individual cases upon such individual experiences and intuitions as sould be of little years to the rest of the could be of little value to the rest of the world. Spiritualism makes it knowledge. It has made it so already to many people, but countless thousands of the world still know nothing of it. They want a Savior. They do not find one in the churches. People who think at all now realize that priest and layman stand upon even planes of ignorance upon the question of life beyond the grave. They realize that all that the preacher says are words born of faith and hope, beautiful in themselves, but not sufficient to impress the ordinary man or the doubting man or the vicinity was the continuous state.

ordinary man or the doubting man or the vicious man that they have any more value than a beautiful dream.

So the churches are losing power. It makes no difference whether they gain in membership or not. I know it to be a fact that many church members permit the church doctrines to exert a very small influence upon their lives. They do not believe in their truth or they would live up to them. They would not dare do otherwise, for they would know the effect which follows cause, and would dread the departure from known law. They need a Savior. They need one to whom they can go and who shall say, not "I do not know," but "Thus and so," and show the truth of his words.

Never before did all this wide world so need a Savior as now. Now when capital is

Never before did all this wide world so need a Savior as now. Now when capital is combining in tyranny against labor, and labor is combining in equal tyranny against capital. When human hearts are being broken and human bodies tortured, when great (?) nations are tyrannizing over weaker ones, and anarchy is holding up its bloody hands in many places. Never was patriotism at a lower ebb among certain classes than now. Never was political corruption more rampant, was vice more insolent and right and justice more defamed and degraded than just now. Might seems right, and justice is only too often lost sight of. We need a Savior. Honest men and virtuous women are crying aloud for the Messiah who alone Savior. Honest men and virtuous women crying aloud for the Messiah who alone a stop the anguish of a race sinning, some ignorance, some designingly, against their

hard the Savior is here. The Christ spirit is abroad in the world of mortal and of spirit, and the doorway is open between the mortal world of cause and the spirit world of effect. The Christ Spirit is the only possible Savior. Spiritnalism is the only logical and practical method by which it can be brought to man.

Spiritualists, another year of work is opening before you. How shall it be spent? May we not have it to say at the end of the year that we have done something to bring men more closely in touch with the Savior? Let

our work this year be better, really better than ever before. Let us demand of our spirit teachers that they give us nothing but the very best they have to give. The Twentieth Century man has no use for mediocrity, for it is of no benefit whatsoever to him.

I.r. Abbott further states, in his book above spoken of, that he is not a Spiritualist for many reasons. "Spiritualist mediums have too often proved arrant impostors," says be. And further "Against fraudulent pretense by the spirits themselves, if spirits there are, there is no protection. The method of their communications are alike repellent to common sense and to refined feeling; by their fruits ye shall know them,' and Spiritualism has no fruits of public service and little of enduring comfort to show."

Hard words, these, but who can deny the truth of them? Never, while an honest, upright and intelligent man like Dr. Abbott can use such words, can Spiritualism fulfill its mission as that which shall give the Savior—Christ—to men.

Shame upon us all that his words are true at present. Let us arouse and make our Spiritualism a thing which men must love "and loving, praise." Truth is ever noble, Let it be presented in its own noble form by noble men and women.

Let us make our lectures and sermons practical helps to those who listen to them, not simply attempts at oratory. Let us require

tical helps to those who listen to them, not simply attempts at oratory. Let us require of our spirit guides and of ourselves that there shall be given in such addresses nothing which shall merit such words as those of Dr. Abbott. How can we expect to progress

Let us refuse our platforms to any but the

otherwise?

Let us refuse our platforms to any but the best mediums, such as are competent to do the work expected of them, and who shall do it in a refined manner. Let us abolish the psychic circus. It has no attraction for any man, save one who seeks amusement.

Probably one of the weakest phases of Spiritualism is in the prophecies of its mediums. Where I have seen one prophecy fulfilled, I have seen twenty fail; and the results of such prophecies upon the faith of any but the strongest minds is apt to be disastrous.

A year or so ago a certain daily newspaper offered a valuable cash prize for the best prophecy of the events of the year then beginning, the various papers not to be opened or read until the year had closed. A number of psychics, real and alleged, contributed prophecies, but at the end of the year when the papers were opened and read by the examining committee, the prize was unhesitatingly awarded to a business man, one who claimed no psychic gifts whatever, and made his prediction simply as the result of his keen judgment and understanding of conditions prevailing at the opening of the year, and he was more nearly correct than any of the prevailing at the opening of the year, and he was more nearly-correct than any of the

was more nearly-correct than any of the others.

There is perhaps nothing, outside of actual fraud, which brings Spiritualism so much into disrepute as do these foolish and wild prophecies. One such appeared in the Banner very recently. It stated that a revolution will commence in Chicago next February, to be followed by civil war next fall, and all sorts of dreadful things to come in its wake. Now no one who has any knowledge of the laws of Cause and Effect can do anything else than amile at such nonsense. No one could reasonably get angry over it. It is too absurdly foolish for any serious attention; but nevertheless it is just such nonsense which detracts greatly from the true glory of Spiritualism and helps keep thinking men and women away from its meetings, especially when the prophecies come, as this is said to do, from "a Spiritualist author and lecturer, well and favorably known."

favorably known."

I have heard so many prophecies from the lips of mediums, and have seen so many of them fail Just before the Spanish War, them fail Just before the Spanish War, when everyone was eagerly questioning every one else as to whether or no there would be war with Spain, a certain medium, long honored as one of the best in the country, stated most emphatically: "So and so, my chief guide, says "There will surely be no war." And it was only a few short weeks after that that Dewey was in Manila, That is only one. I could give a hundred others. The world sorely needs a Savior. Spiritnalism is here to answer that need, for it is truth that

"Never in times of keenest woe, When night looks down on anguish wild Can 'O my Father' rise in vain From the worn spirit of His child."

But Spiritualism today seems in the position of him who "came unto his own and his own received him not."

Friends who may read this, I am not a worker on the Spiritualist platform. I am simply one of the ordinary, every day "business men" who go to make up your audiences; an employer of labor, in close fouch and sympathy with the labor movement, looking to the emancipation of the working man; but I am one who delights in calling himself a Spiritualist, one who knows of the himself a Spiritualist, one who knows of the truth of life eternal and something of the glory which the angels of heaven are striving to bring to man. As such, I see the sore need of men today of a Savior, and I see how they may be saved by a knowledge of the truth which it lies in your power to bring to them. I plead with you, workers and laymen everywhere, therefore, that the coming year be one in which all that is best, is highest and noblest shall be given fullest expression from your platform and in your himself a Spiritualist, one who knows of the pression from your platform and in your lives, and that all fraud and incompetence or mellocrity of every kind and nature be relegated back to where it belongs, so that when another Autumn has come we shall see a marked difference in the work and its results of the state of the

sults everywhere.

I confess, Dr. Abbott's words have "stung me to the quick," for I know they are so unnecessarily true. None of us would, knowingly, give a stone to him who asks for bread. The world asks for its Messiah. As far as present revelations have gone, Spiritualism and Spiritualism alone can reveal the Messiah to the world, "Let us then be up and doing," appreciate to the full the noble, the divine mission given us, strive to our utmost to fulfill it, and thus hasten the

"When shall all men's good be each man's rule, and universal peace Lie. like a shaft of light across the land, And like a lane of beams athwart the sea, Through all the circle of the Golden Year."

#### The Centre of the World.

The real centre of the world is the midday room of our lives. We may come home to live. We may roam over mountain and sea, but there is joy when we get back. Move out of the house if it is too small for you and your family, but always take home with you. As we should make our own home on earth, so we should make for ourselves a home in Heaven. The hours of our religious life should always be kept safe and strong and namolested. The eternal home awaits you beyond. Cultivate your home. Always keep home with you. Money does not make it, so-cial position does not make it-only love, pure, faithful love. Love at home will save many a man from ruin.—California Christian Advocate.

#### SUNSHINE THOUGHTS.

In the summer shine from love's own clime, Our hearts grow bright with cheer, But in the dinming light as it fades from sight. The night seems long and drear And we oft complain when the chilly rain Falls pitiless on our way, With out cloudy sight there is only night, Not a star to shed its ray.

We forget, in our pain, the night-time and Have each a purpose for good,—
For some hours are glad and some are sad
With lessons, if understood.
In life's throng we meet there are faces

sweet,
Some bear the marks of pain,
Like the ripples of light shimmering and
bright
Over a field of grain.

He who bears in life's affairs,
Of burdens of ills and wrong,
In cold and heat with a nature sweet,
Grows beautiful and strong.
With friend and wife, in joy and strife,
Keeping the heart aglow,
Makes the ideal in life the real,
And lessens the weight of woe.

In passing along with life's thoughtless

In passing along with life's though
throng,
Some sunshine each may shed,
With a willing heart some good impart
So the hungry heart is fed,
For in the fight 'twixt wrong and right
In this world of joy and woe,
Keep ever in sight, the darkest night
Will leave in the morning's glow.

Bishop A. Beals. Ocean Side Home, Summerland, Cal.

#### Questions and Answers.

W. J. Colville.

Question by Charles Fillmore, St. Louis, Mo.: What are the primary methods through which the co-operative commonwealth may be attained?

Answer.—The first method to be pursued in every instance, if we determine to tread the highway to success, is to begin at home and practise on a small scale at once what we hope ere long to see ultimated on a gigantic scale. It is beautiful to rejoice in Peace Conventions and to discuss in public pacific means for settling great public questions, but it is almost useless so to do unless we are sufficiently imbued with the peace spirit as to prove the truth of the beatitude, "Blessed are the peace makers" in our business, social and domestic circles.

Edward Bellamy in his two beautifully temperate novels "Looking Backward" and "Equality," pointed to trusts syndicates and all successful capitalistic corporations as evidences of the success of co-operation among level headed financiers. We may oppose trusts ethically, but to a certain extent we cannot help admiring them intellectually, because they are standing proofs of the necessity of pulling together instead of nulling Answer .- The first method to be pursued in

pose trusts ethically, but to a certain extent we cannot help admiring them intellectually, because they are standing proofs of the necessity of pulling together instead of pulling apart. The difficulty, in the way of realizing a co-operative commonwealth is that people are so afraid to trust each other when not even Rockefeller or Pierpont Morgan could have succeeded financially without trusting some other human beings with whom they pooled their interests.

The intense competition which is now so generally bemoaned is fostered by false methods of training children and we all know how often the words "as the twig is bent the tree is inclined," prove correct in actual experience. A home should be a model working community should, almost from infancy, no brought up to contribute some share of the communal work. There should be no servants and no masters, but only fellow workers,

There is positively nothing in the true idea of complete democracy to destroy legitimate ambition, because we are variously adapted for various kinds of work, and difference in kind of service rendered (all modes of service being equally necessary and dignified) can never justify any sense of inequality. Tolstoi has not proved as far seeing a Bellanny because the veteran Russian philan thropist, unlike the genial American author Bellamy because the veteran Russian philanthropist, unlike the genial American author, has not realized adequately the opulence of nature. Nikola Tesla has never been surpassed in evidencing firm grasp upon the basic truth of co-operation, and though that eminently practical electrician is often alluded to by prosy conservatives as an unpractical dreamer, he has spoken with the voice of exact science both in his demonstrations and in his forecasts, for he traces nearly every ill which now afflicts the entire human family to lack of realization of the fundamental, scientific, philosophic and religious truth of human solidarity.

Though it would be absurd to picture out

New Zealand as a country which has alread reached perfection, which it has certainly no reached perfection, which it has certainly not attained, there are many features of the existing New Zealand system which are particularly worthy of consideration, but however justly the title "Working Peoples' Paradise" may apply to those beautiful islands of the Pacific in a comparative degree there is not yet a complete fulfillment of the cooperative ideal because the war spirit is still existence.

Education along distinctly industrial lines of progress must precede the establishment of a genuine co-operative commonwealth, the chief drawback to which is the continued rampancy of the war spirit. It seems strange that cultured and elderly ministers of religion like Dr. Lyman Abbott should be so fanati-

that cultured and elderly ministers of religion like Dr. Lyman Abbott should be so fanatically devoted to warfare as that scholarly writer proves he is, judging by his article on the relation of the sexes published in the "Atlantic" (Sept. 1903).

The argument against female suffrage or political equality of the sexes is based upon the sophistry that woman is not calculated by nature to bear arms. Now according to the clear reasoning of Alice Stone Blackwell in the "Portland Oregonian" (Sept. 20), Dr. Abbott logically disfranchises himself for two causes. First, that he beloigs to a profession exempt from military service and second, that his age is such that he would not be accepted to serve in the army.

The stupid worship of soldiery has long been the curse of many European nations, and we are delighted to read an editorial in the "Banner of Light" (Sept. 12) declaring in unmistakable language that war is at present quite unnecessary. The peaceful poet, Whitter, has truly said,

"Serfs rise up men, the olive waves, With roots deep set in battle graves,"

because warfare has had a part to play in the course of evolution. but as Tesla and other scientific writers have already shown, war is no longer necessary.

Those Christian congregations which encourage rifle practise among their junior members would be acting consistently with their perverted creed if they represented, the twelve apostles on stained glass in their windows carrying guns across their shoulders, but ecclesiastical art has surrounded their heads from time immemorial with a nimbus or halo which bespeaks a degree of spiritual advancement, where a holy auric effluence proceeds from a spiritualized person the wearpons of whose warfare are not carmal but spiritually mighty to accomplish the overthrow of strongholds of iniquity.

We cannot expect masses of people to rise higher than the individuals of which these masses are composed, therefore, it must ever be fallacious to expect that a reform in government can precede individual reformation. If all parents and teachers who are now imbued with the co-operative consciousness would but illustrate the practical beauty and utility of arbitration in home and school life, there would soon arise a public sentiment sufficiently strong and universal to abolish industrial as well as other phases of wurfare. Education is at the root of every form of progress and it is consequently uscless to seek to purify a tree by attacking its branches instend of by invigorating its roots. Co-operative commonwealth means that a number of people are so consciously one in all their interests that they feel themselves to be like individual cells in a complex organism. Each distinct cell has a life and interest of its own, but No One can Flourish at Another's Expense. The home must be the chief centre whence all reform must emanate.

#### . Books of the Day. Reviewed by B. O. Flower.

"Boston Days." By Lilian Whiting. Illustrated. Cloth. Pp. 486. Price \$1.50 net. Boston, Little, Brown & Co.

The affinity in thought for that which is fine and high, the breadth of vision and rare charm of style that have made Lilian Whiting one of the most popular and widely read authors, journalists, and newspaper correspondents of Boston, are striking characteristics of her latest and in many respects most interesting volume, "Boston Days," in which are treated as only the sympathetic idealist who is thoroughly acquainted with the themes could treat them, those three great movements and their chief representatives which made Boston pre-eminent as a centre of literary

could treat them, those three great movements and their chief representatives which made Boston pre-eminent as a centre of literary and spiritual activity. Here, in a manner very captivating, are marshaled before the mental vision of the reader the illustrious men who as philosophers, theologians, poets, critics, orators, and reformers, have either influenced in a large way the thought of the world, enriched literature for all time, or in a positive manner changed the political current of events in the republic.

At the present time, when the intellectual world is considering the life, philosophy and influence of Emerson as never before, the chapter entitled "Concord and Its Famous Authors" will be of special interest to general readers; for here, as we would naturally expect, the greatest of New England philosophers occupies the centre of the stage, while around him are ranged such rare spirits as the sweet-souled philosopher, Bronson Alcott; the nature-lover, Thoreau; that wonderful woman of peculiar conversational talents, I Margaret Fuller; with numerous less famous literary personages.

The volume is divided into four section.

Margaret Fuller; with numerous less famous literary personages.

The volume is divided into four section, dealing with "The City of Beautiful Ideals," "Concord and Its Famous Authors," "The Golden Age of Genius," and "The Dawn of the Twentieth Century." Each complements the other, and the whole forms a vivid panorama of the intellectual and spiritual activity of the Boston of the nineteenth century, especial emphasis being given to the liberal, idealistic and broadly Christian men and movements. The work is crowded with interesting and inspiring historical, biographical, and reminiscent facts and illustrations presented in the most engaging manner.—From August Arenu.

#### Ministering.

Helen Van Anderson.

I cannot think of any more beautiful way

I cannot think of any more beautiful way of ministering than this, of ever thinking and speaking of the ideal to children, to boys and girls, to grown people, to everybody. There is that within every soul which answers to a suggestion of his own highest.

I have in my mind two memories, in cach of which is a sermon. The first recalls a home wherein a young girl, who was practically homeless, worse than parentless, and in every sense dependent upon the charity of those with whom she lived, who, though kindly treated so far as a provision of food, clothing, etc., was concerned, yet received from every member of the family such words as these: "You can never do anything right. You have done just the opposite of what you ought to have done," etc. And the effect of this kind of speech, given as it seemed from one or the other of the family from morning till night, together with the thought of her held in their minds, had actually brought about in her appearance the most dejected, hopeless, unhappy, almost foolish expression that I ever saw on the face of a young person. Under other circumstances she might have been totally different. She was endowed

son. Under other circumstances she migh have been totally different. She was endowed with the ordinary faculties, and had, in truth with the ordinary inculties, and had, in truth, a great many fine natural traits, but had become so completely dominated by the picture of herself as she appeared to those about her that she had accepted it as a true picture and was exemplifying it in every particular in her character. What a momentous difference had she been privileged to receive thoughts and words which would build and bring forth her possibilities and her true character.

The other memory is of a home of which was an inmate for several months, wherein was a daughter, one of the most wayward, capricious, wilful and incorrigible children I think I ever saw; yet so patient, so gracious and sweet were the words of her mother that my heart was won with admiration, and I waited eagerly to see the outcome of this kind of training. Years passed, that incorrigible child has grown to a most beautiful character. The picture of her ideal self, which her mother so continuously kept before her and so beautifully suggested in every word, has finally become manifest so that all the world may see the outcome. was an inmate for several months, wherei

tinally become manifest so that all the world may see the outcome.

It has been my privilege within the last year to visit the young woman's home where, she now reigns as wife and mother. Every detail of that home is perfect. Order, neatness, beauty and harmony are everywhere apparent. Even the baby is the most model child I ever saw. It eats, sleeps, laughs and does all other charming things just at the right time, without making anybody any inconvenience or discomfort. So far reaching are the results of the right thought training!

Can you wonder that I say there is no better way, no more important way of minister-

are the results of the right thought training!
Can you wonder that I say there is no better way, no more important way of ministering to the betterment of the world than by just thinking right thoughts of people, even when you do not speak audibly? You are holding the picture and the sensitive minds will receive it, even though they may never know that you created it.

Another beautiful way to minister is by writing letters. There is nothing which brings us into soulful contact with persons more quickly than/a friendly letter, and how many people there are who would prize and gratefully appreciate a few words of encouragement or friendly recognition. I know of an old lady who is now over ninety. She is hale and hearty and happy and spends her days in receiving her friends for a little friendly chat or in writing letters to the absent ones. Often her sons and grandsons, some in college and some in business, bring their friends for a special visit to "mother" or "grandsons, some in college and some in business, bring their friends mother," as the case must be. She is introduced to the strangers, takes their name and address, sneads a few moments or half and hour in visiting and later, when the time

comes, writes them a letter. She has always been an active person, doing many things for the benefit and blessing of others. She says that now she does not want to lose her usefulness, so, as she knows no better way, she writes letters to friends who cannot often come to see her.

Is there one among us who cannot find some way to give cheer and joy as the days go by? Perhaps we may build better than we may ever know.—Magazine of Mysteries.

#### "The Other Room."

DR. LYMAN ABBOTT'S CONCEPT OF LIFE , AFTER DEATH.

George A. Bacon.

This is the title of a new book by Dr. Abbott. It is written to emphasize the doctrines distinctively held and taught for more than half a century by the great body of Spiritualists, although he disclaims, quite prudently perhaps, of being one. That, however, is of little consequence, in one sense. To announce himself as such, would probably interfere seriously with his prestige as a pastor and his usefulness as a minister—as the successor of Henry Ward Beecher, who by the way was also a Spiritualist in private but non-comital in public.

This kind of action is known as theological diplomacy, and passes for worldly wisdom—

This kind of action is known as theological diplomacy, and passes for worldly wisdom—which it undoubtedly is.

I have said that this book was written to emphasize the teachings of Spiritualism, which it does, but I should have said, it was written to accent his own advanced views as a representative of what he calls the "Church of Christ"—views which, he says, "the Church of Christ has often ignored, and sometimes

on const has often a solution of the const has often and immortality: "The Universe is God's house. This world is not the only habitat of the living. In His house are many rooms. Death is only pushing aside the portiere and passing from one room to another."

other."

Whatever may be the conception of liberalminded Christians of today as to the afterlife, it is respectfully submitted that the view
here quoted does not correctly represent
Christian theology, as enforced by the Church
for centuries and centuries. Heaven was always pictured as an eternal state of perfect
happiness. The other condition was just its
opposite. These two ruled the world, and
these states debarred progress. Disbelief in
these and other dogmas of the Church have
deluged the world with blood.

Dr. Abbott, quoting Christ to the penitent
thief, "This day shalt thou be with me in
Paradise," says: "Yet Christ, rising from the
dead, appeared to his disciples upon the
earth. If he was with the disciples, and the
penitent thief was with him, then neither he
nor the thief was in 'a happy land, far, far
away.' Paradise is not a distant country; it
is only the other room."

With reference to Spiritualism our author
says: "All populan errors have in them some
measure of truth. It is the truth, not the
error, that makes them popular. I am not a
Spiritualist. I have many reasons why I
am not.

"The spiritualistic mediums have too often Whatever may be the conception of liberal-

Spiritualist. I have many reasons why I am not.

"The spiritualistic mediums have too often proved arrant impostors; against fraudulent pretense by the spirits themselves, if spirits there are, there is no protection; the method of their communicating and the subject matter of their communications are alike repellent to common sense and to refined feeling ... for these reasons I am not a Spiritualist."

It is refreshing to have a public teacher express himself so directly. But notwithstanding his denial, he is a Spiritualist, all the same, in our opinion.

He would say, too, that he is not a Universalist, a Swedenborgian, etc., yet he is,

versalist, a Swedenborgian, etc., yet he is, because he preaches the same essential doctrines which give these organizations their characteristic designation. So likewise is he a Spiritualist. To disayow the name while preaching the particular views of any collective body of believers, may be all right from a certain standpoint of Christian morality, but to us it appears to be of questionable beneats.

honesty.

But the reasons given for this disclaimer are enough to make the judicious grieve, and the student of logic to tear his hair. 1. Because mediums have often been impostors.

Because the method of spirits in communicating, and the matter of their communicating, and the matter of their communications.

municating, and the matter of their communications are disagreeable to common sense and to refined feeling.

Suppose a well-intentioned questioner of the infallibility and immaculateness of the Church should seek to apply Dr. Abbott's first reason, to the Christian clergy: "That they have too often proved arrant impostors." Would the bottom of the Christian Church drop out? The impostors among them are ten to one as against recognized mediums.

The writer has recently seen a large en-

The writer has recently seen a large envelope of newspaper clippings, casually noticed and gathered during the last two years, recounting the misdoings and immoralities of Christian clergymen. Collectively, they are enough to make an ordinary fire burn abnormally blue. Now because of this, should one who is disposed to be called a Christian, deny the title, with far greater relative reason than Dr. Abbott has for not being called a Spiritualist? It is the unquestioned prerogative, however, of every one to determine what and how he shall be labeled.

His second reason is against the manner

His second reason is against the manner and matter of the communicating spirit. We know not what manner, form or shape he would have invisible presences announce themselves, but they uniformly affirm, strictly in accord with the highest common sense, that they have to adopt, under the circumstances, the simplest yet most effective means at their command.

Surely we do not ignore or turn away a Surely we do not ignore or turn away a friend who comes to see us, because he raps upon our door or rings the bell. We bid himenter, give him of our hospitality, never dreaming that his coming was "repellent to common sense," but everyway natural and dignified.

To those who have laid away their dearly To those who have laid away their dearly beloved ones, and sorrowfully found but "little or nothing of enduring comfort" in what their Church had to offer as to the true condition of these loved ones after death, is it wholly "repellent to common sense and to refined feeling," to have these loved ones return to our firesides, and by various ways and means, prove beyond all doubt, demonstrating over and over again, their palpable presence? Assuring us of their continued affection, of their happiness, and of the naturalness of the life upon which they had entered? Is all this "repellent to common sense and to refined feeling?"

tered? Is all this "repellent to common sense and to refined feeling?"

When our good Doctor Abbott can furnish us from out the popular teachings of the Church, half as much sense and comfort as have these misjudged mediums given to the world during the past fifty years, then it may be in order for him to decry their works.

Voicing exactly what has been the burden of the message, alike by our trance mediums, our inspirational speakers, our seers and poets since the dawn of this distinctive, spiritual movement, Dr. Abbott says: "The dream of poets that our unseen friends are friends still, and minister to us in services which we but dimly recognize, in counsels which strangely guide us, though we know not whence they come, is more than a dream. Poets also see. Their witness to the invisible realities is not to be discarded. Their prophesying we are not able to despise; and with

rare exceptions they have always believed and taught us to believe.

"Far off thou art, but ever nigh;
I have thee still, and I rejoice;
I prosper, circled with thy voice;
I shall not lose thee tho' I die."

Alas! that these beautiful visions and dreams of the poets, when they become reali-ties, when consciously actualized, should be so "repellent to common sense and to refined feelings."

feeling!"
Washington, D. C., Sept. 27, 1903.

#### Transitions.

CHARLES B MILLER.

Mr. Charles R. Miller, long a resident of the City of Brooklyn, passed to spirit life last week, at the advanced age of eighty-four. His funeral was attended at his home in Highland Avenue by a large number of friends, who gathered to pay fitting tributes of respect to his memory.

Mr. Miller was not only an earnest, but an enthusiastic Spiritualist. He was possessed of a bright and active mind, and was tenacious in his views when he was once satisfied that he was right.

The writer feels under great obligations to Mr. Miller for having been instrumental in bringing about those conditions and opportunities which led him to investigate and to become convinced of the great facts constituting the immovable basis of modern Spiritualism.

When I first knew him he was engaged in

tuting the immovable basis of modern Spiritualism.

When I first knew him he was engaged in publishing the "Psychometric Circular" which he-continued for nearly four years. He also edited a Spiritualist magazine entitled "Gallery of Spirit Art," and was an able contributor to many of the leading spiritual journals until within the last few years of his life, when his health failed him and he retired from active ltfe.

He was of an exceedingly kind and generous nature. He made his home the home of many mediums. He was president of several societies, and spread the knowledge of spiritual philosophy wherever he went. He was highly respected as a citizen; was engaged in extensive real estate operations, and was interested largely in all public affairs.

Mr. Miller leaves a widow of nearly his own age, and a family of several children residing here in Brooklyn. I shall always hold him dear in memory, as will his numerous other friends. Mr. Miller has not gone to a place of rest. His life was one of activity, and he will take up the work anew in the "world over there."

A. H. Dailey.

Brooklyn, N. Y., Oct. I, 1903.

Brooklyn, N. Y., Oct. 1, 1903. H. Dailey.

MRS. EMELINE HULL FRANK.

As the sun was slowly sinking in the Western horizon the soul of Mrs. Emeline Hull Frank, wife of Geo. M. Frank, left its tenement of clay and climbing the white hills of God passed to the land where it is always morning. Mrs. Frank was 85 years of age and passed away as the dew before the sun, no pain or sickness, just a happy transition into the higher life. The funeral was held at the residence of her daughter, Mrs. Geo. Davis on East Main St., Mohawk, N. Y., conducted by the Rev. C. M. Smith, pastor of the M. E. Church, assisted by Rev. J. S. Humphrey of Little Falls, where interment was made. She leaves, beside her husband, one daughter and two sons, Mrs. G. Davis, Mr. G. S. Frank and Mr. C. E. Frank. She was an estimable woman, a kind mother and an earnest believer in spirit return. We cannot call her gone; she will live in the memories of all and sometime there must be a family reunion in that land of peace and rest.

All grief and doubt and unbelief, Flee where mother is; Hope and faith and sweet relief Come where mother is; There all woes and sorrow cease, Naught but rest and Heavenly peace Dwell where mother is.

Laquinsta. FERDINAND I. STORER.

Passed to spirit life from Hyannis, Mass., Sept. 27, 1903, Ferdinand I. Storer, aged 61 years, 11 months, 5 days. Funeral services were conducted by Rev. William Brunton of Fairhaven, Mass. He passed out with the beautiful knowledge of Spiritualism brought to us by our dear boy Ammi P. Storer who passed out three years ago.

MRS. WILLIAM CHEEVER

Thursday afternoon, Sept. 17, Mrs. Julia Davis, wife of Wm. Cheever, passed beyond the scenes of care and strife to the home beyond the veil, aged 76 years, 5 months, 9 days. For the past three years she had been an invalid, although the passing came suddenly, being confined to her room but for a day. The direct cause was diabetic coma. She was a firm believer in the spiritualistic faith which was ever a sustaining grace; was glad, yea even anxious, to depart and be at rest. The last rites were Sunday. Mrs. Sarah A. Wiley, a long time friend to whose voice she had often listened, came at her request to speak of the beauties of the life beyond and pay kindly tribute to the character of the devoted wife, mother, neighbor and friend. She was laid to rest in the Alstead Centre Cemetery beside that of her first husband, the father of her daughter, Osmore G. Emerson, who passed on in 1859.

#### Monogamy in Turkey.

Although of late years, among Turks highly placed, it has come to be considered as far more chic to have only one wife, yet this laudable increase in the practice of monogamy does not tend to a complete emancipation from certain well-established Moslem traditions. The mention of one's wife to a foreigner is nowadays made the easier when one may truthfully speak of her in the singular number. A Turk may, after some months of semi-intimacy, talk somewhat freely, indeed, of his domestic life, provided always his household is modeled after the European plan of life. The social line is drawn at the point of asking even a lady to call. Frequent visiting between European and Turkish wives, when these are in the singular number, is possible only after a somewhat prolonged residence and much friendly intercourse.

what prolonged residence and much friendly intercourse.

To the casual visitor there is an unexpected embarrassment in finding almost all the Turks one meets in society married to one wife only. The singularity of this singleness is as trying, apparently, to the Turk, on certain occasions, as it is eminently disappointing to the European.

"I do so hope the Minister of — may grant me the honor of visiting his harem," an American lady remarked with the charming aplomb characteristic of the American woman.

ing aplomb characteristic of the American woman.

"F—— Pasha would be too delighted, I am sure; only, as it happens, his Excellency has no harem in the sense in which, I presume, most foreigners understand our word," was the courteous reply of the minor official to whom this remark was addressed. "He has but one wife, as, indeed, we mostly all have."

"Hasn't any one a harem?" The cry was almost tearful. "F—— Pasha has a great many children," continued this disappointed investigator of Turkish customs.

"The was to too much of it, it is all gold. I shall most heartify recommend it to my friends. "When he was power in the reading of Curse and French Pasha has a freat to the hing heartify recommend it to my friends. "When the most form the same adds another of the hand privileges for which I am independ a minor official to whom this remark was addressed. "He has been the privileges for which I am independ to Mr. Wis fin."—Lities Whiting. "There is not too much of it, it is all gold. I shall most heartify recommend it to my finance. "White all gold. I shall most heartify recommend it to my finance." Wise the reading of Curse and French I am independent of the same privileges for which I am independent of the same privileges for which I am independent of the same privileges for which I am independent of the same privileges for which I am independent of the same privileges for which I am independent of the same privileges for which I am independent of the same privileges for which I am independent of the same privileges for which I am independent of the same privileges for which I same provileges for which I same provileges for which I same provileges for which I am independent of the same privileges for which I same provileges for the same privileges for which I same provileges for the same privileges for which I same provileges for the same provileg

"Yes, he has eleven living. His wife is very tend of children."
"Is she Turkish?"
"No; she is a Circussian lady of very good family."

"Is she Turkish?"

"No; she is a Circassian lady of very good family."

"Ah-h, a Circassian. She must be very beautiful; the boys are so handsome," the pretty American remarked in a mollified tone. From a romatic traveler's point of view, if Turks persist in marrying as virtuously and fully as every one else, at least to find them marrying a Circassian slave was a trifle more solacing than to have found the single wife of correct Turkish descent.

The young alde-de-camp smiled as he made answer: "Yes, you are quite right; we mostly marry Circassians, and almost all our children are beautiful."

There are still enough harems throughout Turkey sufficiently equipped with a plurality of wives to satisfy the most exacting of travelers in search of sensation. Even in Constantinople there are pashas and effendis rich enough to keep up the old standards of Moslem marital pomp. The majority, however, of the upper ten thousand practise, at least outwardly, the European fashion of monogamy.—From Anna Bowman' Dodd's "Fhe' New Weman in Turkey" in the October Century.

#### Right and Wrong Thinking.

I knew two men who, at an early age, lost the savings of years. One was very deeply troubled, and gave way to chaprin, worry and despondency. The other, on reading in his morning paper that the bank in which his money was deposited had hopelessly failed, and that he had lost all, quietly and firmly remarked, "Well, it's gone, and trouble and worry won't bring it back, but hard work will." He went to work with renewed vigor, and rapidly became prosperous, while the former man, continuing to mourn the loss of his money, and to grumble at his "bad luck." remained the sport and tool of adverse circumstances, in reality of his own weak and slavish thoughts. The loss of money was a curse to one because he clothed the event with dark and dreary thoughts; it was a blessing to the other, because he threw around it thoughts of strength, of hope and renewed endeavor.—James Allen, in From "Poverty to Power."

#### Hope.

True hope is based on energy of character. A strong mind always hopes, and has always cause to hope, because it knows the mutability of human affairs, and how slight a circumstance may change the whole course of events. Hope awakens courage, while despondency is the last of all evils; it is the abandonment of good, the giving up of the battle of life with dead nothingness. He who can plant courage in the human soul is the best physician. Love inspires courage and hope, and thus is doubly the giver and the preserver of life.—Von Knebel.

Who is the Appel that cometh? Life!

Life!
Let us not question what he brings,
Peace or strife.
Under the shade of his mighty wings.
One by one,
Are his secrets told;
Lit by the rays of each morning sun,
Shall a new flower its petals unfold,
With the mystery hid in its heart of gold.
We will arise and go forth to greet him,
Singly, gladly, with one necord,
"Blessed is He that cometh in the name of
the Lord."

Human help is our need, human forgiveness of our wrongdoing, human love in our loneliness—these are the sacraments through which, at their sweetest and purest, we feel a divine help and forgiveness and love flowing into our souls.—G. S. Merriam.

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decided and authoritative answer to all these kind and earn est questioners.

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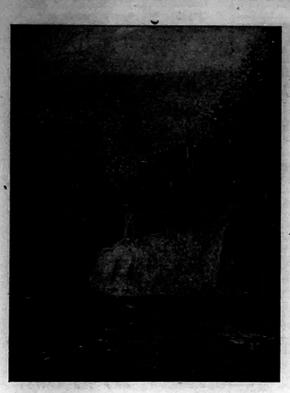
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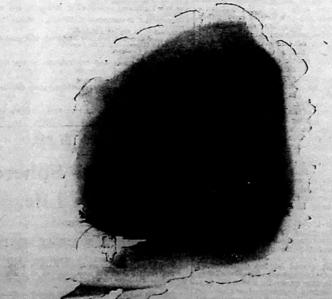
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