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DIVINE AID.

Have faith; for thence a light is drawn Bound all afflictions here; And to your hearts from Heaven is borne "Have faith, for every pain and loss Has been in goodness planned; And you can jewel the heaven-sent cross By trusting God's wise hand. So lean on Him unto the end-

Your strength, gaide, comforter and Friend!" Devotion.

The Unsolved Problems.

Lecture of Ex-Judge Abram H. Dailey delivered at Laks Pleasant, Mass.

As years go by, we are prone to be more deeply impressed with the unsolved problems that man has struggled with since he found himself upon earth. Year after year we have congregated to study the mysteries of life, and to improve ourselves with the knowledge we have gained.

We still are children in learning, though we may be men and women in stature and years. The more we have learned, the more are we impressed with the density of our ignorance, and the lack of understanding. As we grow older, feebler become our bodies, and memory ceases the tenacity of its hold on the events which have transpired around us, and make up the sum of our experiences." There are things we would forget, but they seem deepest rooted in our souls, and are the hateful compaillons of our lives. We can but wish that it were not true, "that the evil that men do lives after them, and that the good is often interred with their bones."

Conscience is man's accuser, and none is without conscience. We learn that there are physical deformities from prenatal conditions; that there are innate moral defects is certain, but in so far as is known, there is in no man a faculty totally lacking, common to others.

We are, or should be, students of life. Our mission as Spiritualists is easily comprehended, and our movements have been open and fearless. Whatever else we may be, we are Spiritualists, and as such let us continue to be known. The word itself is second to none in significance. We will permit no limitations to what may be shown or comprehended under it, which in any way pertains to, or is founded upon it.

While we concede that we know but little of spirit, we do know enough to perceive that spirit pertains to all forms of life, and is eternal. It is, in fact, elemental in the cosmos of worlds. It is back of all forms of life, and is the soul of things. It is God. Therefore, I am a Spiritualist, a student of all that pertains to spirit. I would know more of God.

In a limited sense, we are spiritists; in its unlimited significance, we are Spiritualists.) The dividing line between the Spiritualists and other religious denominations is easily, defined. The Spiritualist bases his faith for

This being so, the question by the uniuformed naturally will be asked: "Of what benefit is the attainment of any knowledge of the future? Why this cry of warning out of the throats of priests and preachers, the world over, for the salvation of souls, if none can be lost? Why this waste of labor and treasures to save a soul that cannot be lost?" My answer is based upon knowledge attained, not only from what we find here, but from messages from the spiritual world, and is justified by reason.

First. It does not follow that because man's soul is immortal its condition is one of happiness. The laws of life here and hereafter, if violated, bring suffering. Our spiritual bodies, while here, are co-related to our material bodies, and suffering to the physical part would not occur were it not for that relation. Consciousness is the condition of the human personality, which permits it to realize pleasure and pain, and though the spirit is freed from the sensations of physical pain, after the separation, it is, nevertheless, subjected to great suffering for the violation

of laws which should be obeyed. Second. Spiritualism instructs us of the nature of the spiritual world, and of the essential conditions to attain the highest degre of happiness upon entering that world.

Third. It demonstrates that the story o the Fall of Man is a fable, and hence the doctrine of a vicarious atonement is 'fallacious, misleading and pernicious.

Fourth. That an Anthropomorphic God, by special individual acts, brought matter, light and life into being, is a claim refuted by the evidence of the processes through which this earth is shown to have passed; by the records contained on and in her bosom

Fifth. That we only know of God by the manifestations of the Supreme Power in the Universe; and all that we behold, whatever its form, is subject to certain laws which in the past have controlled its actions, are now operating upon it, and will continue to do so eternally. They may bring about unlimited changes.

Sixth. That the forces which are at work are invisible and will in all probability continue.

Seventh. That good, as contradistinguished from evil, has no existence outside of mental consciousness, whereby the mind discerns and distinguishes that which tends to produce pleasure or suffering. ... Eighth. That the doorway between this and the spiritual world for the transmission of communications, has never been closed since the first man entered the spiritual world. Hence it is of the highest importance that the methods of communication should be as complete as possible; that the truth re garding that other world should no longer be left to conjecture: that the truth contained in the various religions may be clearly known, and severed from that which is not true, that thereby the penalty of ignorance be no longer suffered.

To this end we should strive to awaken among all persons, a full realization of the nature of sin, and of the absolute certainty that every sinner must suffer for his own misdeeds.

done by evil spirits, then they were not fraudulent It is worthy of note, that the spiritual man ifestations of 1848 came at a time when art and science were having a renaissance, when scientists, philosophers, students and lovers of art were awake and the thirst for knowledge, wealth and fame was rapidly growing stronger. Artists sought to transfer the similitudes of the wonders of nature in their splendor and beauty to the canvas, that they might be perpetuated in homes, museums and galleries, for it is true that "a thing of heauty is a joy forever." Sculptors looked in wonder at the exquisite works of men of hygone ages, as they were recovered from their sepulchers, where they had so long been buried, amid the ruins of cities of ancient times. Historians and archaeologists were uncovering the libraries of people and nations now gone from the earth forever. They drove off or bought off the barbarians tenting over the graves of ancient civiliza-tions in the old, and supposed new world alike. Man by his learning, ingenuity and skill has

been able to decipher and interpret thousands of volumes of literature of these dead nations. Their laws and statutes, their litanies, and the offices and names of their gods and goddesses, are now known. Their wars and conquests have now become a part of our historical knowledge. The land where Abraham dwelt, and the

foundations of the Temple where he worshiped, have been discovered. Back of Abraham's time for thousands of years, have explorations gone, and the relics of people of still greater antiquity have been discovered, and the stories of their existence and achievements as written by their own historians are now being re-told in the languages of living nations.

We find the Jews comparatively a recent tribe. The outcome of all that has been gathered from all sources, amounts to nothing of any value, tending to prove that God has ever spoken to man, or revealed himself in any way, or by any method, different than he is doing now.

Among all of the human race, of which we have any knowledge, there have been those gifted as seers, prophets, and those with the power to work what have been called miracles. Through these it is claimed that God has, as a person, from time to time spoken and given his laws to men. But in one sense only, can this be truly said. If the voice of man is the voice of God, then has God spoken through and by him, and to my mind not otherwise.

Those relics recovered from the graves of Fime tell their own stories. These almost innumerable collections are rising from their graves, and through them the dead are speaking to us. They are the messages of those who lived long, long ago, purposely prepared to tell to us the story of their own lives, their conquests and achievements. They have engraved their prayers on tablets of rock; their words of praise and worship on enduring substances, and their laws upon stone, that knowledge might be preserved for the enlightenment of succeeding generations. There has been a longing desire by man in all ages, to know the truth concerning his parentage, and realizing that he was environed by a power which carried him onward and forward to know the source and nature of that power, whether it be an unthinking, inhuman, unfeeling force, forever warring with the elements, or is there one God at the helm, controlling and guiding, who is more powerful than the elements, and who is kind, merciful and good? Or is he like man changeable, unkind, unmerciful and cruel acording to his whims and caprices? That the people of all ages have been dirided in their conceptions of Deity, cannot be questioned. The denominations known as Christian sects, are but little in advance, if any, of the famous men of old, who taught that goodness, virtue and morality-and living according to the Golden Rule-are essential to the highest happiness. The knowledge obtained by archaeologists brings us not so near to those great truths the people of all ages have been seeking, as do the scientific works of the great men who have come with the dawn of modern Spiritualism, with facts no longer to be ignored. Again: Science has been, and is, sifting and classifying the various manifestations presented by human personality. How much is accomplished by the little understood powers of the individual, without telepathy from other mortals or spirits under the psy chometric gift, persons of great discernment and powers of analysis are seeking to define. The mind has been the subject of great study; its faculties and powers have been little understood. The weight of authority most learned of men and women among the is to the effect that the mind is dual; one part below and the other above the threshold of normal consciousness. That the sub-conscious mind is forever becoming filled with knowledge of transpiring events, with little concern regarding that part which is studying, discerning, analyzing and pondering upon those matters engrossing the objective mind.

That upon momentous occasions the great storehouse of the subjective mind is opened, and becomes the source from which the objective mind may draw to the astonishment and edification of others, is shown. - Genius is defined, and the marvelous gifts posse ssed by few in certain ways are explained.

I cannot here enter into details, regarding the advances which scientists have made, in bringing to light some of the faculties that man is found to possess. A warfare has been waged by those who would, if they could, close the door to such researches, lest they disturb the foundations of the religions they have esponsed, and those who are determined that, regardless of consequences, the truth shall be made known. Some, like the late Dr. Thompson J. Hudson, finding that the facts are with the Spiritualists, seek to account for them without explaining or accounting for those which unmistakably demonstrate life beyond death.

We owe a debt of gratitude to the late Frederick W. H. Meyers, Richard Hodgeson, and those able and patient searchers for truth, who have for many years, by their labors, systematized and presented to the world, that great work, "Human Personality and its Survival of Bodily Death," which will be to them a monument of honor and fame, as enduring as civilization itself, and I may truly say its value is not yet fully appreciated. Spiritualists should procure it and study it. It is a great educator.

The year since we last assembled here has been filled with many remarkable occurrences, which have left their impressions upon our minds. We were never more conscious of human frailty. How powerless is man to oppose the violence of the elements when they once leap their barriers, and rush against the obstacles in their pathway. Will it avail us to raise our hands in horror, and charge Deity with cruelty? Shall we consider the warring of the elements as manifestations of the anger and passion of gods within, or as evidence of the absence of any controlling hand guided by reason or will without.

Teleologists claim to see a purpose or plan in the great workings of the elements, out of which our world, and all related to it, have come, and in the destiny which is every monent being consummated. I am confident that the great movements, whereby worlds are formed, and life generated, are tending to the accomplishment of great purposes, and that limited extent they are discernible. How far that purpose is manifested by the exercise of such faculties as are found in the uman mind, if at all, is beyond the compreiension of man. Whatever that faculty may be, it is not a disputable proposition, that it has brought forth man, with all his physical and mental powers, and the spiritual universe as well.

Therefore, may we not recognize in all the wouderful displays of life, of force, of spirit, of intelligence, that which bears to us the relation of father? And is not that Father bringing us forward and upward from a lower condition to a higher and better one? And is not that "God in us." which is impelling us to advance in knowledge and spirituality? And is it not "God in us" which en ables us to provide for our wants by ploughing, sowing and harvesting in advance; and impelling us to learn how to use and control the elements; and when they burst their barriers, how to escape being destroyed by them? Is it not "God in us" which sees the gathering of the forces, and warns us in advance to flee from the wrath to come? Have you ever considered that we have brought with us from the lower orders of life much of their nature, disposition, instincts, appetites and passions, and with all of our education and vast ascendency, we still retain and manifest the cruelty and passions of the brute? Have you ever considered how closely the outbursts of human passion, and the cruelties displayed by man towards those he hates, resemble the fury of the storm, the ravages of flame and water? This world has its soul, and have we not something of it in our natures? Are not those things worthy of our candid consideration? Unless this world is composed of more than we see, or com prehend, with our five senses, then is there no spiritual world awaiting us, to which we can go, where storms never come, where pair and death are unknown. Our scientists have, from certain known data, been making calculations concerning the probable period that our world can be the abode of man, and sustain life. Considering the source of the energy of the Sun, the time when it will have become so cooled that the earth cannot draw sufficient from it to sustain life; is fixed as at about five million years. And will it then become a dead world. and utter darkness settle down within that vast realm compassed by the orbit of Nep-And if so, will the spiritual world tune? share its fate? And if not, why not? We argue that spirit cannot die, but is not that argument advanced, because we are interested advocates instead of serene judges? There is one fact at least, which justifies the hope of immortality. Spiritualists have scientifically demonstrated that the soul shucks the body, passes away from it, and that that condition prevails throughout the animal and vegetable kingdom.

We find the fact to be that the spiritual world is evolved from this world, and when, in the course of time, this world shall be dead-when it shall, as it evidently willwith other planets fall into the dead Sun, and, as the result of that tremendous crash of worlds, every particle of which they are composed will be fused and scattered in nebulous fires, filling with glowing atoms, as they have before, probably innumerable times, the most instellar spaces where we now "are, Then in that chaos and death of worlds, will this spiritual world, with its world of spirits, still live on, eternally moving among the innumerable spiritual worlds, which are forever being evolved.

These subjects are of surpassing interest to us. We are born into life, which is eternal. This world has its attractions and pleasures, but before us are glories we do not see now. There are the realms of beauty which we shall behold and enjoy in the society of our angel friends. The one thing needful is the garment of righteousness, to entitle us to enter and be associated with the sons and daughters of God.

Pen Flashes.

The Pilgrim-Peebles.

354 minte NO. 11.

Taking human nature at its best, the allabsorbing, ever-recurring question of ques-tions is from whence, whither bound, and what the final destiny of the thinking, reasoning human soul? The inquiry is a profound and a far-reaching one to living men. And yet, there are men in our midst so near matter, so nearly dead to everything beyond their fried ham in the morning and their beer in the evening, that little else interests them. They live for today only.

But to the throbbing, stirring masses, the mighty question rises like the goddess from sea, inquiringly exclaiming, the "From whence, and whither, O soul?"

Poets are prophets. They are inspired. Some poet, unbeknown to us, breathed these beautiful lines:

Luit - fuil one of the second second

This "Eastern story" teaching so adapted to the Oriental mind, of two mated souls blooming in paradisaic spheres as flowers upon one stem, but becoming disunited during jarring incarnations, and then becoming re-united again in a love pure and Platonic, is certainly a beautiful theme for contemplation. If it he but a dream, it is a very enchanting one. Evidently, it was the poet's purpose in the above rhythmic the soul's past pre-existence. Remember at this point that it is only the uneducated, lacking the finer elements of linguistic culture, that use the words pre-existence and reincarnation interchangeably. They are not synonyms. They are essentially different in origin and import. The pre-existence of the conscious, inmost spirit is considered to be one of the clearest, strongest evidences of the soul's immortality. Few with any philosophical insight, can be induced to look upon immortality with but one end to it. Few will contend that things particled and compounded, may not by a superior force, be non-compounded and disintegrated; and fewer still will be bold enough to assert that the interrelational acts of mortal parentage literally, magically manufacture immortal souls! It is difficult to believe that there is not something in conscious, regal-souled man that is not the modern make-up of an all too often purposeless chance act. These thoughts lead directly to the reasonableness of pre-existence.

tomorrow upon the demonstrable facts of today, and puts forth his hopes for the future in the history of the courses of nature, as discerned in her own works, and the fact that passing events are in conformity with previously observed and recorded phenomena. This comprises the scientific basis of our faith, our hopes, and reliance in its stability.

All who build their hopes upon promises made through human instrumentalities, with no references to the courses of nature, and well defined principles-clearly manifested to us-are not of us, nor with us; they are against us. The chasm between us is deep. It may be crossed, but cannot be closed. As we seek to be students of truth, and are worshipers at the shrine of that God whose word is Truth, we are in the highest degree answerable for our conduct, according to our "Prove all things, hold fast to that light. which is good." I am not contending that we have attained more than a basis upon which to build our Spiritual Temple.

This world is to us our temporary abode. We came up out of it; we are its children ing ancestry, conceived in rocks and born in the morning of Time. We are tracing our lineage, seeking to fathom the mysteries of life in its primeval forms, for the purpose of knowing, beyond the conjectures of theorists, or the dreams of mythologists, whether contained in the Jewish, Assyrian or Egyptian scriptures, the sources of life and and extent of the phenomenal powers which being through matter, and beyond this world, certain, if not all, persons possess and exif we can thus penetrate by any means given

True, we are all going forward on the bosom of the onflowing River of Time; and everything having life must pass through the gateway of Death, to the boundless spiritual eyond. The good, the bad, the ignoroceans ant, and the learned, the righteous and wicked, find a common sepulcher for their mortality, and a spiritual world for the immortal soul. We have a common heritage of 111

The world should know that no man can atone for the sins of another. The motives of men for their deeds reveal their inward nature, and to outgrow evil propensities is the one essential above all others, to spiritual progression.

Therefore, the aspiration of all should be to be filled with Christ in spirit, and to becom Christ-like in all our ways.

I have now defined where we stand, as a denomination of Spiritualists. I have done so not to enlighten you, who are better informed than I, but that it may go out to the world again, and again; that as the Spiritualists declared over fifty years ago, so they declare today.

I desire to repeat what many have said be fore, and what more have observed without proclaiming it, which is, that the voice of the spirit is one thing, and the medium is quit another. That mediumship is no guarantee of truthfulness, morality or learning on the part of the medium, nor does it indicate the

reverse. It simply means that the personality of the psychic may be used for presenting a phase of phenomena not possible for other persons not gifted in that respect.

I want to speak of the obligations I feel that we, as Spiritualists, are under to those who have for years been patiently exploring the human personality, for the purpose of discovering and making known, the sources ercise. From whence does the remarkable knowledge they seem at times to possess, come to them? We all know that for many years, and the years have not yet gone, there were two answers made to the various man ifestations upon which Spiritualism came be fore the world. One was that all wer fraudulent. The other, that they were sa tanic. These positions were utterly incon sistent and irreconcilable. If they were fraudnlent, then they had no existence in fact and were not done by evil ones. If they were

EMERSON. THE GREATEST OF AMERICANS.

This poet-prophet whose centennial birthlay was recently remembered and honored by all English-speaking nations, wrote:

"The Eastern-born Nazarene belo the true race of prophets; he saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, he lived with it and had his being there. Alone in all history, he estimated the greatness of man. One man was true to what is in you and me. He saw that God incarnates him in man, and evermore goes forth anew to take possession of His world. Yet it is only in a 'jublice of sublime emotion' that Jesus say, 'I am divine. Through me God a through me speaks.' Churches are not h upon his principles, but upon his tropes." (Continued on page 4.)

LOVE'S BEAUTIFUL ISLE.

O winds of the sea, come whisper to me Of a far-away isle, sunny and green, As the tide rolls in, foam-white and free, Washing the shore's sandy sheen, While I view from afar like some lone star, A finy sall on the horizon dim-A foam-flecked ship on a sky-blue bar With the wind's low, solemn hymn.

As I gaze on the trail of the fairy-like sail, The phantom ship I can dimly see. From the sait waters deep, where the sen weeds trail, Come Love's whispered words to me. And quick on my ear, familar and dear, Over the waves of the billowy tide. To my wandering heart, dispelling all fear, The dear one close to my side.

O wonderful land my lone ship a-strand On God's star-lit Infinite Isle. Where sweet spices rare my faint heart is fanned With the light of Lore's beautiful smile. On Faith's bright shore that Love evermore From sorrow my heart will beguile. Though wearied my earth-life my spirit will soar

To my darling's beautiful isle.

Bishop A. Beals. Oceanside Home, Summerland, Cal.

Was It the Same Woman?

Mary F. Blanchard

CHAPTER I.

ONE NIGHT IN BERLIN.

In the city of Berlin one starry winter's night, thirty years later, a little group of American tourists stood in a parlor of one of the best advertised hotels known to their the best advertised hotels known to their guide book, saying to each other, through the medium of fine raiment, which was in ludi-crons contrast to their jaded faces and the zomewhat sullen spirit that seemed mutually to possess them all, "This thing will we do tonight in behalf of pleasure, for the killing of old time." Not a smile was visible on even the youngest face of the whole party, so weary were they all from their six months scampering over foreign soil; for no earthly reason than merely because everybody trarels who is anybody, and if you stay at home, where coulfort is, people will think you "marrow," whether or not they are able to define properly that formidable little word of the genteel. of the centeel.

The second property that forminable fittle work of the genteel. Pirst and most important of the party, in his own opinion, that is, was Simeon Brown, a bright-eyed sleek Mulatto, some twenty-tive years old; his friends at home (among them were some of his own color-for now and then a Negro will associate with a Negro), had sportively named him Cinnamon. "Cinnamon Brown! Cinnamon Brown!" they loved to shout it after, him as he passed. When his master heard the name he called him that himself for a little while, after which he shortened it to Cassia; this joke, too, wore itself out through repetition; an-other name, evolved from the much christen-ing, was given him, and that was of staying quality, so that now he had borne for years ing, was given him, and that was of staying quality, so that now he had borne for years the name of Spice, and all his other names— some there were which it would not be good manners to set forth—were swallowed up in the victory of brevity. But neither this ap-pelation nor any other could lessen an iota the supernal dignity of the pampered valet of Paul Malvern. He himself at that moment stood leaning against the tall back of a chair, on which was cast a lady's fur-lined cloak. clonk.

Simeon sauntered up to him and said in undertone, "The Governor is keeping us all

undertone, "The Governor is seeping night." I'and yawned. "What then?" he mut-tered; "it is only a difference in fatigue. Be-tween go and stay there is a secret under-standing to bore mankind." Go is disguised as pleasure and has more popularity, but his purpose is the same, and his pills are full as bitter once you get the taste of them through the coating."

the conting." At his elbow a lady laughed. "Paul," she said gaily, "I actually believe that you are homesick—to keep my spouse in counte-nance. He talks of nothing else when we are alone together but home, home. 'I want to go home,' he wails, even in his sleep, the tedious ery-baby."

tedious cry-baby." A gray-headed six-footer, dressed in the tip of fashion, who hore all over his fine per-son the man of the world brand, which is unmistakable, joined in the laugh at his own expense, where he stood with his arms folded, his kindly, near-sighted eyes blinking through glasses. "A man of my years," he drawled, "has no business to make himself ridiculous by indulging in the antics of a globe-trotter; that should come earlier, before sciatica gets in its work." in its work."

in its work." His wife turned her back on him, with an uptoss of her bonneted fine head, displeased by the illusion to his age, as it reflected in-directly on her own, though she was some years younger. The registers they had payears younger. The registers they had pi-tronized in their roamings, and there were many of them, held this entry, "Mr. and Mrs. Alfred A. Bossom, Boston, Mass." She was a harge-lidded woman of handsome bust, with style in plenty and gusto to go with it; she was the life of the party, a social leader, to the manor born. "Button my glove, to the manor born. "Button my glove, Spicy," she said petulantly. It was interesting to note the important nir with which the black performed this humble office, using up as much time as he dared over the dimpled, lovable little hand, though over the dimpled, lovable little hand, though he touched it charik. There came into the room at this juncture a middle-aged man, with a business-like air thrusting some papers into an inner pocket of his coat. He had 2 sullen jaw, as strong ns iron, and a bulky, well-balanced figure. Seeing him, the others bestirred themselves and brightened, after the manner of weary passengers, who hear the welcome shout of "all aboard!" A lady, slight in build with a sensitive thin face and silvered hair, rose from the divan and Paul dropped the cloak over her shoulders. "You are pale, mother," he said, with fond solicitude, "are you ill?" "'A little depressed, dear, that is all; the penalty of fatigne," she answered in a sweet pathetic voice.

Mrs. Bossom, come under the shadow of my wing. I am learned in the art of following the trail of jost fans, handkerchiefs and scent bottles, and such skill as I possess in casting out the devil from a lady's train and getting it into tractability is at your service. Bossom, I leave you to keep an eye on mother and her rosses. Father is absent from the body-look at himi-thanks to the last mill which brought us news from Wall Street. Father Malvern, that haste you rec-ommended hath its excellence." Inskell, hat on, stood in the middle of the foor, casting up figures on the back of an old letter, wholly oblivious to everything else under the sun, his face dark and repellant. As he addressed his father, Paul's voice

As he addressed his father, Paul's volce caught a certain haughtiness of tone and the fire that ever smoulders in blue eyes flashed into sight: but he laughed as he passed out, with Angle on his arm, large, luminous, mov-ing as if to music and radiating genuine eu-iorment

ing as if to music and radiating genuine en-joyment. It was this party who, awhile afterwards, as they sat grouped in a box of one of the finest theatres in the city, drew the attention of a couple of idlers the other side of the house, who inspected them through their glasses with "nuch the same interest with which sailors aboard ship sight an object looming on the horizon. "No, my lord," said the larger of the two, a blonde athletic man with heavy side-whiskers and large teeth, "they are my own countrymen. That stony image there who looks as though he disap-proved of everything, is of the Wall Street breed, a born New Yorker; the other fellow, I am not so sure of him, an overworked pro-fessor, very likely, both Americans." "What makes you think so?" "I know my own as one deer knows an-other."

oth

"I know my own as one deer knows an-other." "And Dorothea, with the roses on her lap? You loast of your Scotch descent: I call on the wizard quality of your blood to read for me the riddle of their destiny," said now Lord Eldon Rumford, his pale, scholarly face brightened with laughter; this strong-limbed, magnetic creature at his side acted on his spirits like a tonic. Capt, Jack Saunders, the American mil-lionaire and noted yachtsman, who had the hearty handshake and the riotous merry voice of the seaman, laughed at his own folly and again put up his glass to please his friend, entering into the spirit of the joke. "Let me see,-Dorothea, a sad woman-'um, 'um,-who takes no special interest in any-thing-save in that chap behind her-'um, 'um-a son or brother-ant! I have it now-she is the long-suffering wife of your iron Dutch-man, a disappointed lady, out of health. A coarse man takes a sensitive to wife because they make good scapegoats, and usually she gets that look of melancholy, her recompense for utrining the other cheek." "Bravo!" said the Englishman. At peace with the world, Saunders sank back among the cushions and ran his gaze

for turning the other check." "Bravol" said the Englishman. At peace with the world, Saunders sank back among the cushions and ran his gaze over the crowded house, noting the pretty faces here and there, and the strong tide of the lamplight as it tossed up in lovely pris-matic colors the sheen of satin and the flash of gem. There is something inspiring in the multitude when well-dressed and on fix good behaviör; and Jack, soothed by the warmth and the congenial atmosphere, sat with his lids half closed over his eyes, basking in har-mony. His drowsy thoughts went droning through his brain like bees at noontide round a sun-fed hive. Dorothea and the roses; again his gaze drifted in her direction. Paul still stood behind her, looking forth as idly as himself on the vast assemblage which filled to overflow the pit and galleries, drawn hither by the potent spell of one of the sweet-cst singers of her time who, in that "dome of pleasure," was filling an engagement for the senson.

pleasure," was filling an engagement for the senson. All at once Jack drew himself bolt upright with a jerk. "Great God!" he said. Snatching up the opera glasses he gazed long and breathlessly to where sat the lady in pale gray. "Strange!" he muttered, in a disappointed tone; his head dropped on his breast and he remained for some noments thus, as if asleep. In surprise and cold displeasure the noble-man regarded him askance, suspicious of his good faith. "What is it?" he asked, finally. Saunders breathed heavily, his sunburnt checks losing their rich color, as though he was under some heavy mental stress. "Ah!" he said, rousing, "I thought I had lost the faculty altogether, it has been so long since anything of the sort—" He broke off in a shame-faced way and laughed. "A sweetheart of your boyhood, perhaps," said Rumford, with indifference; "to find her not only married but gray headed—" "Nothing of the sort; those people are all strangers; I never set eyes on one of them before." He hesitated a moment and then

"Nothing of the sort; those people are all strangers; I never set eyes on one of them before." He hesitated a moment and then went on. "I owe you some explanation, I suppose, and must make a clean breast of it, accordingly, eveh at the risk of being laughed at. First, give me your word of honor that you will not repeat the story I have to tell, not for the present, anyway. One's inner life should be a dead secret to the world." Itumford bowed. "My word of honor," he said, with a grave sweetness in his voice, like one who touches on a sacred thing. This laughter-loving ranger had depths beyond his sounding, after all.

sounding, after all. d loth to mit him

BANNER OF LIGHT.

rapport with these people opposite and the manifestation took place in the ordinary way; but you ut it into my head that I had discovered sometiding new in the shape of pay-chie wonders; and I, being in that sensitive condition which always presedes and follows the trance state, caught on without stopping to reason the thing out. Florence Cook, one night, went into convulsions when the splitt of Katie Kling was selzed by a sceptic in the senace room and roughly treated. Your doubt hurt me-on the same principle. You thought I had loat my wits; I thought so too, merely because you did-one of the penalities of being recentre." "Who, pray, was Florence Cook's and who was that other plerson, may one ask?" "All' said Jack, wiping the sweat from his face with a white silk handkerchief, "I see you are not up in splittualistic lingo. There is one thing, though, on which you may depend, truuble is in the wind for those folk yonder and you are mixed up in it. But let us be away; this thing has got on my merres; I need tresh air." He rose to go, his large eyes heavy with mesmeric sleep, his face flushed with the heat. There was something about the man which made the others belonged to some other and harger world than ever his life would know. The two men gazed into each other's speet with fullest sympathy between them; that pure, unselfah friendship with no jealousy to mar it, that friendship with no jealousy to mar it, that friendship with no jealousy to mar it, that it is ald. Simplify that never is known to women, a friendship with no jealousy to mar it. Simplify and the enginement mer state on the seated of the seate and any heart as a schoolboy. This passion that the nature of thus for a full moment they stood at gaze, loaking deep into each other's sou. Sametrise and the Englishman stud on puzzled and the faces shining through the sweit and the faces while the new read-my heart as a schoolboy. This passion that consider the prosend of diesh. All that the nature of the pristine day. The though the loenged ato a sch how great is beauty combined with flesh, how fair a thing is physical perfection lit by the soul. For not only beauty crowned as with a diadem this woman, but genius had set on those noble brows its holy sign, lending her a more than mortal power. Finer even than her person was her perfect poise, the lofty self-command which sat upon that brow with peetless grace. Seeing her, one could under-stand ar in no other way why Antony sur-rendered up his soul to Cleopatra. Paul Malvern, with a scharp intake of the breath, regarded with astonished admiration this sirve of the stage, whose fame had made the circuit of the world; and the heart within him stirred as Meronon's stirs when up comes the red dawn. Never in his life until that noment had he beheld—Venus.

the rea tawn. Never in his life until that moment had he beheld-Venus. What she sang he could never remember afterwards; he was conscious of a silence and then a sweet upspringing of golden notes that filled the theatre with throbbing melody as they soared and sobbed and sank and died away, as music does heard in the land of dreams. Listening to that voice, men old in vice went back in memory to their boyhood's time, when life was new, and all its possibilities stretched before them, and theirs was given the choice to strive for rightcousness or to follow those whose steps take hold on hell; and all their murdered years rose from their graves and mocked them through that singing and that light. Women who had sold themselves for gold wept when they heard that voice. And Paul, his soul on fire, never stirring once from where he stood, scarcely breathing, even,

where he stood, scarcely breathing, even, listened through every nerve, and knew that from that hour life for him would never again wear the same calm mien, never again seem bright and smooth and fair, a lily-lake where, crowned with olive, mused the where, crowhed with onve, mused the dreamer, I cace. And now the song was hushed, the curtain fell, the audience sighed and stirred, a mighty lion rousing from its lair; then came the re-call. How glorious she looked with that victorious smile, bowing her acknowledgments to the public!—a white vision seen through a of flowers, through thunderous accla-Paul, sharing in the excitement, snatched Paul, sharing in the excitement, snatched from his mother's lap one of the ripe red roses and sprang onto the stage. With the speed of a swallow he crossed the space di-viding him from the singer, his feet sinking deep in the flowers that strewed the floor, and went straight up to where stood the white glory, proud and tall, the bouquets raining down in fragrant showers. An astonished hush settled on the audience. With utmost composure, bowing with the grace that had come to him from inheritance, he said in a full voice, his tones falling in clarion notes, so that he was heard in all parts of the house: "Madam, my mother's compliments; with this emblem of love and sheare she sends you a suggestion. A touch illence she sends you a suggestion. A touch of color would add perfection to a charming

Our World-wide Defenders of Spirit. ualism.

It is only stating the truth when said that Dr. Peebles is as well known in London as Chiengo, as well known in New Zealand as California. And wherever known, he is known by tongue and pen as an earnest defender of Spiritualism—Spiritualism "straight" He has little patience with any trundling, twisting, and courtesying to popu-larity, little patience with the metaphysical tags. flaps and furbelows that a few hare-irained sentimentalists are ever trying to fasten on to Spiritualism. To him a rose does not smell as "sweet by any other name." At the late anniversary of the Stoke New-ington Progressive Church, in London, Dr. Peebles forwarded the following address, which was published in the "North London Tribune," London. It has in it the inspira-tional ring of genuine Spiritualism: "Though absent from you in body, I am often with you is spirit, praying for your phy-sical, mental, and spiritual prosperity. Oceans form no harriers to good thoughts and good wishes. You know that I am an extensive traveler, and whether wandering under the southern Cross. I have never seen antion, are, or tribe without altars of worship, how-ever weird, nor without dreams, visions, ap-paritions, and some kind of spiritual mani-festations. These are matural to human be-ings, and bearing in memory all travels, all Bibles, I count them as foros-proor, perish-ing dross-compared with that tiny, yet michty, Bochester rap that furnished the key and opened the gateway to a present com-muion with the dwellers in the spirit world. "When a michty diary to a present com-

mighty, Rochester rap that furnished the key and opened the gateway to a present com-munion with the dwellers in the spirit world. "What a mighty discovery! Modern Spir-itualism, now in a measure known through-out all enlightened lands, did not spring into birth full grown, like Minerva from Jupiter's brain. It was feeble at first, persecuted by both Catholic and Protestant; but it was a fruth, and all truths are immortal. It could not be slain. Behind the manifestations were hosts of ministering spirits, and multitudes of the angel hosts. This movement was the Easter morning of a new dispensation, free-ing the human soul from the fear of death, from mediaeval superstitions, and from hu-man shaveries.

from mediaeval superstitions, and from hu-man slaveries. "When I contemplate the height and depth of Spiritualism, my soul exclaims: Bring flower-buds and forget-me-nots, ring the bells of gladness, sound the loud timbret, shout the chorus in one ascending, resounding anthem of joy, tor death is conquered, priest-eraft is uncovered, theology is proven worm-enten, creeds are doomed, sin is checked, the devil is defeated, and the old-time hell of our fathers is transfigured into Gehenna gar-dens and vineyards, where purpling grapes now grow in richest luxuriance. Spiritual-ism, as you well know, dear friends, abounds in phenomena. The genuine are the cellarista, as you well know, dear friends, abounds in phenomena. The genuine are the cellar-wall foundations, the scaffoldings by which the masses ascend. They have their uses. Materialists especially require them, and more, they require a clap of thunder to arouse and inspire them to think above the ruts and miry fogs of a dreary, material ex-istence.

"But Spiritualism does not rest alone upon, or centre in, phenomena. It centres in essen-tial spirit, and is based upon the conscious-ness of the race, upon the spiritual emotions of a quickened nature, and upon the moral constitution of man, which constitution re-quires for sustenance free thought, aspira-tion, vision, faith, trance, clairvoyance, clair-audience, and heavenly impressions from the angel spheres of love and wisdom. You, dear friends, who have drunk from this living, ever-flowing fountain, walk in the spirit. With you, faith is largely lost in fruition. You see in every pure and crystal stream a present Jordau, in every emerald-clad moun-tain a present Olivet, in every well-cultivated field a Canaan flowing with milk and honey; and you, inspired by angel hosts, teach sal-vation by character, or by the life, as did the Apostle Fault. . . . "But Spiritualism does not rest alone upon,

and you, inspired by angel nosis, teach sat-vation by character, or by the life, as did the Apostle Paul. . . . "To your tents then, O Israel! To the quiet home seances, O Spiritualists! Make the weekly home circle an altar of devotion to the truths of angelic ministries. Let the volce of prayer be there heard. . . The bat-tle against creeds and bigotry is on. We must face the foe; we must both dare and do. Reconstruction there must be, and in these reconstructing changes Spiritualists must lead, and lead aright or be overwhelmed by the more innorant masses." This Stone Newington Church has just moved into a larger hall and is one of the most prosperous societies in the city of Lon-don.

The Blessings of Spiritualism. Mrs. M. T. Longley.

"We render a liberal interpretation of the word Spiritualism. We give to it a broad and liberal manifestation. You claim too nuch. You know your loved ones live and work side by side with you. You work wells

AUGUST 15, 1908.

loes not wish us to do impossible things but asks us to do the best we can and try to learn to be a little better each day. The an-gels know what human weakness is and do not expect us to always do right. Spiritual-ism asks us to live a life of goodness and sweetness. When we do wrong the suffering will come to the soul life. We develop Spir-itualism as we grow in goodness and we will know that Spiritualism has made our lives more beautiful."-Excerpts of lecture given at Onset, Sunday, Aug. 2.

Reminiscences.

Alexander Wilder, M. D.

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violence.

. . .

violence. The newspapers announce the failure of the Norcross Brothers Company. It had the contract for the new Library Building in Bryant Park. It employed several thousand men, and the statement is circulated that labor troubles and a tight money market were primarily responsible for the failure. I suppose that the "tight money market" is one of the incidents of "honest money" legis-lation, and will be patched up some day--perhaps before the usual repetition of gen-eral bankrupter. The labor troubles seem also in a fair way to work out serious mischief. It is my dis-position in conflicts to wish well to the "un-der dog," especially if he did not provoke the fight. Indeed, I am somewhat of an under dog myself. But there is justice, and to that every one is entitled.-Neither the right nor the fact that there is a controversy at all. It is an unnatural, a murderous rivalry. This chronic contention bids fair to become an in-curable cancer on the public body. It should he dealt with eildicently. Yet no remedy can

The fact that there is a controversy at an. At is an unnatural, a murderous rivalry. This chronic contention bids fair to become an incurable cancer on the public body. It should he dealt with eilleiently. Yet no remedy can be devised except by superior intelligence and rigid conscientiousness.
A negro in South Carolina was once asked how his people when they were uppermost after the close of the Civil War failed to keep in power. "Master," he replied, "you make a big pile and put intellect under it, and it will not be long before intellect will get on top."
The same principle will apply in the labor controversy. Intelligence should be employed in the adjustment with a fixed purpose to do right. The rich, the capitalistic and employing class should be made to know how poor people live. It is equally important that the poor, the employed, should learn how their employers of fabor of the which they sustain would break the laborer down, and even drive him crazy. Nor are employers of labor often long-lived.
I am jealous of trusts, and deprecate the massing of wealth which is now taking place. To my apprehension, it is a precursor either of violent catastrophe or a general suppression of free government. The trend just now is toward the latter. Our legislation is already matter of bargnin and sale, statute by statute, and the people are becoming sick of a democracy.

voice.

'It is the gown; gray changes the complexin into putty; I never dare touch it with my finger tips," interposed Angie Bossom, casting over her arm the folds of her sailn train; "you need some dash of color for a

self, even now, and when at last he spoke it was in a dogged way, as though he was sure of not being believed. "Well, then, here goes: in that crib yonder there are four men present.'

Rumford looked blankly at him. "Well?"

A strange smile crept over Jack's face. He had the manner of a man distraught, but who is bent on holding himself in check.

who is bent on holding himself in check. "I fail to understand you," said Eldon, coldty: "this is one of those jokes, perhaps, that in America is called a 'sell.'" An annused contempt crept into Saunders' eyes. "My lord, we are not so hard up for wit over the water." To cover his discomfit, Rumford again studied the Americans only to persist in his opinion as he brought the glass to bear over the box. "You are mistaken, there are only three, the boker,' the professor,' and 'the son."

"Four, begging your pardon. No, I am not drunk and my health was never better. Be-hind Mrs. Dutchman there stands, material-ized, a spirit, a man about forty years old, who resembles the boy enough to be his father."

Seeing that the man was in dead earnest Rumford, who was a gentleman to the finger-tips, bowed gravely, too polite to smile. He had no faith in anything of the sort; only a little playfully he ventured the remark, "A ghost seen in a theatre through an opera

train: "you need some dash of color for a brightener."
"There?."
"There? that reminds me—my bouquet. I jeft it in my room—on the dressing table, perhaps. Haskell, give Spice the key, please, —where is that boy?"
"Thumbling in the pocket of his waistcoat the usband answered scrilly—the very tome that one might have expected from that sort the nosegay and make haste. A woman must stop and deck herself though the Judgment."
"And if we didn't trig ourselves like squaws, you me would naver look at us," and Angie, nothing daunted by his frowning from for she was not his wife.
"Panal left them and in a short time returned the result of perverted imagination." he said, soothing; "sleep, and plenty of it, will set things right. Calm yourself, Captain."
The looks younget, prettier, too. That was the missing link. And now let us be off.

toilet." Serenely smiling, the songstress took the rose and twined it among the laces of her corsage. "My thanks to that kind lady, your charming mother. Say to her for me that, in her son, she has a gallant gentleman." Paul, bowing low, backed himself off the starc.

Thereupon, every man present sprung to ils feet, and cheer after cheer went up for 'Linda! Linda! Linda, the Queen of Song!" (To be continued.)

Haqger and nakedness and chill have undoubtedly caused much suffering in the world, but it is a question if they have caused as much all-a-round misery as has been caused by too much wealth and too much ease and luxury.

A pessimist is a man who believes that if other people aren't as miserable as he is, they ought to be made to be.

walk side by side with you. You must realize this as Spiritualists, for your loved ones tell you of this. You know that what is theirs is yours but you must live for this. You learned this through the arisen; from the teachers of the higher life you have learned that as you sow you will reap in the future.

"If we are selfish our bodies are made up of Weighty material and we are held to earth. If we are unselfish and try to make our homes pleasant we will radiate that which is light and helpful. Science is as true in this particular as it is in the action of the stars. He who tries to do right can rise above this earthly sphere. We can learn how to live and to rise to the higher world. This subject appeals to the human heart and the intellect of mankind. "Spiritualism brings to you the love, the con-fidence and glow of your small feindle there

"Spiritualism brings to you the love, the con-fidence and glory of your angel friends, those of your own household, those that are near and dear to you. Spiritualism is a blessing to you and brings you up to the higher planes. These facts come to you as you realize a message from your loved ones. Your friends come to you from worlds of beauty and make your life glorious and beautiful. They tell you they have homes, schools and teachers. Some can do better than others. They tell you of these things as lucidly as they can. If they tell you they have temples they have, but you must remember that they are obliged to describe them as you know them.

to describe them as you know them. "Human hearts are going to live upon this plane only a short time. If this fact is es-

to describe them as you know them. "Human hearts are going to live upon this plane only a short time. If this fact is es-inblahed then you begin to realize that.you are blessed, uplifted by the power of splirit communion that is given to you. You would not dare do a wrong when you know your loved ones are by your side. They have helped you onward. "Fever Spiritualist who has looked deeply into this subject has become developed, the bram has been expanded. Spiritualism then is a grand helper. We expect Spiritualists to be led by the spirit. We see a great many Spiritualists who are walking erect because they are filled with light by the spirit. Spir-itualism contains and embraces all that there is in life. The new thought is the spirit vi-brations expressing themselves through you and uplifting you. This thought is as old as the universe and yet there are schools that call it new thought. Spiritualism has taught "Our spiritual intelligence teaches us and helps us and brings us power. Spiritualism

But to the case in hand. Let there be justice to the capitalist; the employer of labor. When he is engaged in planning his <text><text><text><text> enterprises, he is thereby making opportunity for the many who would otherwise have nothing to do. To cripple him is analogous for

The families waste; servants waste; shift-

The families waste; servants waste; shift-lessness is general. The wealth of this country has been pro-duced by its industry, and accumulated by its economies. Those in humble and moderate circumstances became more wealthy because they were prudent as well as industrious. New England with her unproductive soil and universal rocks became wealthy because of the thrift of her people. It is too common to rail at the Yankee as penurious; yet he is concrdit rather than stingy. They who prate about being liberal are so very often at the expense of others. The present times need amending, but the reform most needed and only certain to be efficacious is the reform of the individuals at home.

Do You Know What It Means to **Cure Constipation**?

Lily Dale, N. Y., City of Light Assembly-July 8 to Sept 2. Freeville, N. Y.-Aug. 1 to 16. Onset, Mass.-July 12 to Aug. 30. Lake Pleasant, Mass.-June 7 to Sept 27. Mowerland Park, Mass.-June 7 to Sept 27. Verona Park, Me.-Aug. 1 to 31. Tomple Heights, Me.-Aug. 1 to 31. Tomple Heights, Me.-Aug. 1 to 32. Etnn, Me.-Aug. 28 to Sept 6. Madison, Me.-Sept 4 to 13. Queen City Park, Vt.-July 26 to Sept 6. Sunapeo, N. H.-Aug. 2 to 30. Niantic, Con.-June 21 to Sept 6. Island Lake, Mich.-July 19 to Aug. 30. Grand Ledge, Mich.-July 24 to Aug. 23. Briggs Park, Mich.-July 17 to Aug. 17. Wonewoc, Wis.-Aug. 13 to 30. Mt Pleasant Park, Iowa-Aug. 2 to 30. Marshalltown, Iowa-Aug. 23 to Sept 13. Chesterfield, Ind.-July 16 to Aug. 30. **Cure constipation** It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Con-stipation means that the bowels are weak, so that they cannot keep up that constant mo-tion the doctors call peristaltic action. When that stops passages cease, the blood begins to alworb the poisons through the walls of the intestines and thus disease is scattered every-where. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently, and permanently done by Ver-nal Kaw Palmetto Berry Wine. It is a tonic larative of the highest class. It builds up the bowels, restores the lost action and adds new life and vigor. Only one small doss a day will positively cure constipation of any de-try it. A free sample bottle for the asking, Vernal Remedy Co., 120 Senece Bidg., Nur-falo, Y. Y. The opening meeting of Verona camp oc-curred on Sunday, Aug. 2. The day was one of Nature's finest. Many improvements have been made about the grounds this season. Excursions from Bangor and intervening places come every Saturday and Sunday. The hast two Saturday excursions landed one hundred and fifty persons each time. All are delighted with this lovely place and with the genial and accommodating managers of the hotel, Mr. and Mrs. A. F. Smith. Mr. F. M. Davis of Boston, the celebrated musician, has just erected a beautiful cottage on Echo Park, 'adjoining the camp ground. Mr. and Mrs. Davis furnish, most excellent music for the meetings and entertainments. Mrs. Marshall Farnham, the most accom-plished singer ever upon these grounds, is delighting everybody with her charming solos. She will remain two weeks. Tres, A. F. Smith and others addressed the meeting in the morning. In the afternoon F. W. Smith of Rockland gave an address on "Inmortality."

Spiritualism; Its Relation to Life.

Thomas Cross.

Thomas Cross. Mr. Cross prefaced his lecture_at Onset with a poem entitled "St. Peter at the Gate." He discoursed on "Spiritualism and its Re-lation to Life," and said in part: "Some people have had the great fortune to have the conceit taken out of them. Death and grief come along and smite you and you rise up slowly with the experience. "Follow the light which points to victory over ignorance. We are living in a scientific age. We eat scientifically. We live in an age of philosophy. Whether we contradict phenomena or science we stand upon facts. What can I do? What can I hope? Spirit-ualism answers these questions. You can do all that you make yourself capable of doing and no more. Spiritualism has added a domi-nating note in man. When all others have lost heart and turned aside discontented you Spir-itualists are to lift up and save, help with your high standard of morality. You can bring them out of the shadow of death into life. You have an opportunity of writing a record on the eternal sky. Write now for life. You have an opportunity of writing a record on the eternal sky. Write now for duty, honor, glory and you shall never be for-gotten. You have the opportunity of doing good. We ask you to help us to live a clean, straight and honored life."

For Over Sixty Years

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

Do Your Best.

Carrie E S. Turing.

"Our uncommitted sins and the unrealized

"Our uncommitted sins and the unrealized good." "The guilty men are not all in prison, the paupers are not all in the poor house. A woman that I know went from medium to medium to find out when her husband was going to die and was told he was going to die. She had brought her message with her and the medium had to tell her he was going to die. It was three years that she waited for him to die and when he died she wore a long veil of black and wanted to know about his property.

long veil of black and wanted to know about his property. "If you are wishing that some person would die that would be some help to you, you help to be a murderer. If you have evil in your hearts it will be the resting place for evil. The uncommitted sins are those that are uncommitted because of fear. "I never say unkind things about the churches, but if they would not he so many

BANNER OF LIGHT. oxide of sine lasts as long as lead, even on bencons where it is subjected, as they are, to the highly corrosive action of sea water. A prohibitory law is necessary; fortified by the advice of the Committee on Hy-giene and of the Committee on Aris and Manufactures, it is our duty to unite in sup-port of the Government's proposal. It is not a Draconian project, as has been asserted; but a proposal in behalf of public health." The amendment noted above allows a de-lay of two years before totally prohibiting lead, instead of one year, as originally pro-posed.

Campmeetings for 1903.

Verona Park, Me.

W. Smith of Rockman gave "Inimortality." Verona Park is having a real boom this season and the future prospect of great suc-cess is very cheering. The coming speakers are: Mrs. K. Ham, Baxter, Emerson and Scarlett. Freeman W. Smith.

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

Onset News.

NER OF L1

Biodgett's Landing, Lake Sunapee, N. H. The camp opened Ang. 3 with the vice-presi-dent, John Gaye, in the chair. He made a few remarks followed by singing by the choir and words of good cheer by Mrs. Hond, Wor-cester, Mass., Mrs. Fannie H. Spalding, Miss F. B. Spalding, Norwich, Conn.; poem en-titled "Heaven," Thomas Hardy; lecture and seance by Mra. Effie I. Webster, Lynn, Mass., in the morning and afternoon. L. Worthen, secretary. "Unity Camp.-The several meetings Sun-day, Ang. 2, were very interesting and the at-tendance large. At the 11 o'clock conference vice-president Samuel Merchant presided, with Mrs. Day as organist. Mrs. Twing, Mrs. Coggeshall, of Lowell, J. S. Scarlett, Mrs. I.ewis and Mrs. Simmons, of Haverhill, participated in the exercises. At the 2 o'clock service President Caird introduced for the first time at Unity Camp the talented presi-dent of the New York State Association, Mrs. Carrie E. S. Twing, whose short talk was, wry much appreciated. Mrs. Der. Chase, Mrs. Coggeshall and Mrs. Albert Lewis as-sisted at this service. After a concert by an orchestra J. S. Scarlett, state missionary of the N. S. A., delivered a very forcible lecture. Selections were rendered by the Unity quar-tet. "The annual meeting of the Oniset Wigwam

Selections were rendered by the Unity quar-tet. The annual meeting of the Oniset Wigwam Co-Workers was held Aug. 1 and the follow-ing officers elected: Mrs. Mary C. Weston, president; Miss Nellie Putney, first vice-president; Mrs. E. A. Warner, second vice-president; Mrs. E. E. Dickerman, treasurer; F. A. Blackden, secretary; Mr. J. H. Young, Mrs. Helen A. Trask and Mrs. Carrie F. Taber, directors. The annual fair will be held on the grounds in front of the Wigwam August 19 and 20. E. A. Blackden, secretary.

Gleams from the City of Light.

LILY DALE, N. Y.

Gleanne from the Otty of Light.
 Hern anaking everything, they you have something to every the every the

A LETTER TO OUR READERS.

New Haven, Addison Co., Vt. Dr. Kilmer & Co., Binghamton, N. Y. Gentlemen:-Aboot a year ago I was suf-fering from what I supposed was rheuma-tism. I became so bad that I could hardly get on my feet from a sitting position. I run down in weight from one hundred and ninety-five to a hundred and forty-five pounds. I tried different kinds of medicine but received little or no help. I saw Dr. Kilmer's Swamp-Root highly recommended for kidney trouble, but I never had any idea that my kidneys were affected. I thought I would try a fifty-cent bottle of Swamp-Root and see what the effect would be. I commenced tak-ing it according to directions and in a few days I saw that it was helping me. I used the fifty-cent bottle and then bought two more dollar bottles, and they completely cured me. I have got back to my original weight, one hundred and ninety-five pounds, and I am a thorough advocate of Dr. Kil-mer's Swamp-Root.

Very truly, Wm. M. Partch. Feb. 17, 1903. You may have a sample bottle of this wonlerful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book tell-ing all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fiftycent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address,

KEY-NOTES FOR DAILY HARMÓNIES By Miss BUBIE O. CLARE. A perpetual Onlendari short pithy selections for every day in the year, on the plane of practical, healthful living. Just the thing for a bolidary

Binghamton, N. Y., on every bottle.

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PATHS TO POWER

By FLOYD B. WILSON.

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001	TENTS.
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A NEW	EDITION.			

"Poems of the Life Beyond and Within."

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

GILES B. STEBBINS. These Poems are gathered from aucleus Hindostan, from Persia and Arabia, from Greece, Rome and Northern En-rope, from Catholic and Protestant bruns, and the grees poets of Europe and our own land, and close with inspired voices from the spirit-land. Whatever seemed poets to lima-

"I never say unkind things about the churches, but if they would do what they are supposed to do there would not be so many charity societies. You can find a lack of spirit among other organizations besides the churches. J find it among the Spiritualists, I find a Spiritualist society of high standing and go away feeling good, but when I return I miss some of the people that were there. I ask why they are not there and, no one knows; but we find out later that they must have their own way or destroy the society. And the hard workers are doing their best to succeed. There are societies that you can't get into without a ticket from the president. Everyone pays his own way and they are building because they love each other' and work together for the truth." "Are we doing all we can to throw out kindness to the guilty to make them better? What do we do? Do we say I am afraid you're wrong, let us help you? That is Spir-itualism. Are we doing this as Spiritualists? Thoughts are forces that will go out and touch the work they are an the head. If we try to do our best we will be blassed."— Excerpt from lecture delivered at Onset.

White Lead Before the French Parliament.

It is known that the French Government has introduced a bill boking to the general prohibition of white lead in the painting of structures and the substitution of zinc white is printed in another columin of this sense the Honse of Deputies on July 1, and is now before the Senate.
Breaking in farce of the proposed law.
Brenchntive Cameure sail:
When the Government realized the impose against phosphorus and sought a substitute. This is not poisonous, and phosphorus, which is printed in another Sunday, much to the phosphorus and sought a substitute. This is not poisonous, and phosphorus, which is not poisonous, and phosphorus hercoris has tabandoned phosphorus and sought a substitute. This is not poisonous, and phosphorus hercoris has tabandoned the at the oxide of zinc, which is expected to replace white lead, covers less solidly than the latter product. The reports of the sone and Highways answer this objection. The alter product. The reports of the base and Highways answer this objection. The alter product. The reports of the base and Highways answer this objection. The alter product. The reports of the base and Highways answer this objection. The alter product. The reports of the base and Highways answer this objection. The alter product. The reports of the base and of the planters in other of Bridges and Highways answer this objection. The alter product the test has been made:
Martine durability, the test has been made:

Onset News. The town of Wareham has been celebrations of the Week since July 26 and Friday, July 31, was set apart as Children's Day to be held at Onset. The management at Onset gave up its Conference and opened the grounds and Auditorium free for the benefit of the guests. Children from the various schools of Wareham and its suburbs marched through the streets carring banners and flags, led by the Week Bedford Band and a delegation of the Grand Army. Through the efficient management (and hard work) of Mrs. O. Famie Altr, conductor, the Onset Lyceum joined in the celebration. The Arcade and with flags and singing appropriate words written by Mrs. Allyn marched through the children of Wareham marched through the gate to take their places, they were saluted by the Lyceum as they passed by. The Lyceum count form the schools of Wareham gave recitations which were warmly applauded. The band rendered several selections and "Columbia, the Gem of the Ocean" was sung with selections which were warmly applauded. The band rendered several selections and "Columbia, the Gem of the Ocean" was sung with selections which were warmly applauded. The band rendered several selections and "Columbia, the Gem of the Ocean" was sung with the service ended with a salute to the fag. We are very proud of our Lyceum sing two selections written by Mrs. Allyn. These were on the schools of Wareham fare to the foot the code sity in the march. Mrs. Harris, Mrs. Faige (who assisted as guardians and lead of the order too. Credit is a short by the Lyceum for the schools of the service set of the sector of the service sector, Mrs. Lizzie Smith, Mrs. Harris, Mrs. Faige (who assisted as guardians and lead offer their and that the musical part of the program, and last but not least to Mr. A. J. Maxham who so ably acted as chorister, for their and in the musical part of the grown. The shorts were participated in on the common.

and sports were participated in on the com-mon. Sunday, Aug. 2. The Bridgewater Band gave three fine concerts during the day. At 10.30 Mrs. Mary T. Long-ley, secretary of the N. S. A., spoke before a large and enthusiastic audience in the Auditorium. This was the first appear-ance of Mrs. Longley at Onset for eleven years and she received a grand welcome. Mrs. Longley said: "Mr. President and Friends: I thank our good chairman and friend, Dr. Fuller. I am glad to be here at old Onset, the place where I first appeared as a lecturer. I am glad to be here and meet Mr. Maxham, listen to his songs, and also to meet my friend, Mr. Colville. I am pleased to be here today and look into your faces." Mrs. Longley took for her subject "The Facts of Spiritualism are its Consolution and its Instructions," a report of which is printed in another columin of this issue. In the afternoon Mr. W. J. Colville space

Horsford's Acid Phosphate a Tonic that trengthens and invigorates permanently.

Briefs.

measure and kept the audience in a roar of laughter at his funny sayings. His classes and Mr. Wright's were well attended, and many knotty problems of life and its pur-poses in evolution were elucidated. Both left this week for other camps. The general assembly attendance and spirit is good, and Sunday excursion trains bring many hundreds each sunday. J. E. Hyde.

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Of Beautiful Songs."

ains filteen compo ito rhich i ave ever been elections are: "I Sing I swning Light"; "The on Should Die To-Nh V B ava" | "Somethin

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poiss of Europe and our own land, and close with impired voices from the spirit-land. Whatever seemed best to lima-trate and express the vision of the spirit catching dimpese of the future, the wealth of the spirit catching dimpese based and the spirit catching dimpeses of the future, the wealth of the spirit lims. Lirs written mortality in words full of sweetness and glory-full, too, of a divine philosophy. No better collection illustrating the idea of immortality has ever been made.-Rev. T. J. Sunderland, Ann Arbor, Mich. The poet is the prophet of immortality. The world will thank the compiler long after he has gone from this life.-James G. Clark, is Asberg Adsertiser. This volume can only bring hope and comfort and persos into the household.-Dervil News. A moist product - Mathematical R. Root, Bay City, Mich. A going by rolm hop at the set of the spire of the product of LIGHT FUBLISHING CO. For sale by BANNER OF LIGHT FUBLISHING CO.

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-----Pen Flashes: "" Tr

(Continued from page 1.)

These are clear-cut, weighty words, bearing, indirectly, at least, upon incarnation and reincarnation.

WHAT IS BEINCARNATION, OR RE EMBODI-MENT?

Considering definitions, this is a knotty question. What cult is authorized to define it? Who is empowered to state its fundamental principles and purposes? Is it the Kalmuckian Lamas of Thibet; or the dreamy, speculative Hindus of India? Is there not something weak and servile in drawing the philosophy of life, birth and death from the

dec's death, he dedicated a message of affection through M. Deslions, one of his writing mediuma (see my letter appearing in the Spiritual Universe, Chicago, Feb. 17, 1870). It is needless to state that reincarnation, as taught by Kardec, differed in some respects. at the stars and feel that I am chained to as widely from the Thibetan and Brahmanic matter-and must I ever and ever return to theories of reincarnation, as do the latter from the reincarnation promulgated by Theobe re-chained? I chafe under the thought. True, I can talk through the air to New

sophists and some American spiritists. The York, and direct letters by lightning under dogma seems to lack a unitive basis. the sca to Melbourne, but how much more-HUMAN BEINGS RE EMBODIED IN ANIMALS. infinitely more can I do when freed from Many Brahmins, Buddhists and some Hindu

this boudage of clayey earthliness, permitting Theosophists believe in the reincarnation or me to explore the immensities, weigh the transmigration of human beings of the lower mighty planets and extract from them their class, into animals. This will not be denied. origins and their biographies! Be this my Conversing with them in Bombay, Madras, destiny instead of being linked to a cog on the Madura and Tuticorin, and with Buddhists revolving wheel of a heartless, karmic, fleshly in Colombo and Kandy, Ceylon, they personfate. ally assured me with emphasis, that the baser and viler of human beings, would be re-em-The green apples of summer time do not bodied into tigers, and jackals, and even sercontradict the ripened ones of autumn; but

pents. This was their karma. Here are of my authorities. In the Colombo "Buddhist" of September 2, 1892, occur these

the 'accumulated experiences' are regarded as potent factors in the determination of one's re-birth. For instance, if a man persistently desire to eat animal food like a tiger, and longs to have the appetite and strength of that animal, it is possible that he may be born as a tiger; but from that circumstance it should not be inferred that the nature of the tiger on this account will be improved." A Hindu writer in the Lahore "Harbinger"

anything terrestrial to satisfy the onward, upward march of the soul, conscious not only "There are some people who have gon of its consciousness, but of its individuality through the human plane downward, that is, and imperishable identity. they have reached the limit which is contiguous to the plane of the lower animals. As REINCARNATION AND THE INCOUNLITIES OF the influence of their wicked actions tends to

degrade them, they pass on to the sub-human plane, which is occupied by the lower ani-They will then appear in animal mals.

forms. Our scriptures mention accounts of sages who passed into the bodies of animals for a certain interval of time in expiation of some sin." Miss Catherine Christie, an excellent lady

and Theosophist of Dunedin, New Zealand, when lecturing upon reincarnation and karma, said in public in words unmistakable, that the "lower classes of the old Atlanteans were reincarnated into animals," and some Indian Theosophists affirm that these karmic phenomena are still in process. Think of this nowa-day phenomena of humanity reincarnated-

re-born again into brutality-the spirit back into a low, fleshly animal vehicle! In the above cases and many similar one in the Oriental scriptures, metempsychosis,

trausmigration and reincarnation may be measurably considered stopictics into is to say, men gravitating downwards to be re-born in and as animals. Is not this retrogression, rather than progress through evolution?

WHEN AND WHAT THE METHOD OF REIN CARNATION?

To the accomplishment of any rational re sult, there must be substantial material, purpose and a well-directed energy. Now, theu, how is reincarnation accomplished? Does the Ego, the inmost spirit, disrobe itself of the "astral," rather than the spiritual body, as a preliminary step? Self-purposed, does it dart like 'a ray of light to the waiting matrix? Does it come fleshward from choice, or is it physically forced through generation, from spirit freedom to flesh imprisonment?

The Thibetans, Hindu adepts, medieval, occultists, French spiritists and Theosophists all differ radically among themselves in defining the hypothesis and the methods. As knowledge is said to be "the world's savior." it would be most interesting to know if the descending Ego, that is, the triad (Atma-Buddhi-manas), enters the spermatazoon, or ovum, at the interrelational moment, or at the quickening, or at birth, or at the seventh year. These have all been designated the

times-the diverse seasons for the reincarnation planting. In her "Epitome of Theosophy," the clo quent Mrs. Besant informs us that these "incarnations are not single, but repeated, each

individuality becoming re-embodied during numerons existences in successive races," and she further assures us that "this slow proc ess is going on through countless incarna-And all for what? Am I told to "get knowledge?" But is this the only world in which to get knowledge? Is it to "gain more experiences?" Who would not prefer some experiences climbing the mountains of the moon, sailing on the canals of Mars, or traversing the starry spaces? Am I further told that people are reincarnated to pay off some old karmic debts which they are not conscious of contracting? The scriptural prodigal son, symbol of humanity, justly suffering from hunger in a far-off land, voluntarily returned to his father, and what did the father do? Did he send him back, 'memoryless, after a little devachanic rest at home, for more karmic experiences in eating swine-refused husks? No, the father forgave him; but now-a-day reincarnation knows nothing of the divine Fatherhood, nothing of forgiveness. In fact, the basic foundation of this karmic-incarnation is retaliation.

BANNER OF LIGHT.

NATURE REBELS AT REINCARNATION.

reincarnation, or re-embodiment, does di-

rectly, squarely contradict evolution. Does

the yellowing corn seek a return to the husk?

Does the winnowed wheat strive to reclothe

itself in its cast-off chaff? Does the winged

butterfly hunt for and struggle to re-enter

the chrysalis shell? Does the newly-hatched

bird making music in maple and elm, desire

to be reincarnated into the old shell and

fleshly aches and pains, desire to re-enter

and re-wallow in human ions, cells and vis-

cera? The asking answers the question-aye,

more, it postulates the utter insufficiency of

LIFE.

The "inequalities of life" has become

stereotyped stock-in-trade song with rein-

carnationists. Some have few opportunities.

Some are born with little, others with great

capacities. Some are born in poverty, others

in palaces of the rich. Well, why not?

These temporary inequalities, seen from the

subjective and the eternal, in connection with

the absolute whole, are sublime in their

philosophical bearings. There is eternity for

the play of progression. Inequalities, di-

versities and differentiations are among na-

Suppose there were an equality of all forest

trees-say weeping willows! Suppose the

surface of the earth were one vast plane of

equality! What would the sturdy farmer

Would not every intelligent person say, "mon-

otony, monotony" "Certainly! And equality

is little more than another name for monot

ony, and monotony to a thinking, stirring re-former, "would be hell!" Inequality, every

way considered, has its rich compensation.

and the disillusioned life just beyond, demon-

Lincoln was a rail-splitter, Garfield a mule-

driver, and General Grant a tanner-boy. Did

they grumble about lack of opportunity,

poverty, and the "inequalities of life?" If all

men were born germinally temperate, well-

balanced and moral, there would be no work

for great-souled reformers. The optimistic

thinker tires of this everlasting pessimistic

brawl of the lazy and the go-easy shiftless

about the "inequalities of life." When

sounded to their depths, these inequalities show

not a scintilla of reason for reincarnation.

Inequalities exist now, and it is to be confi-

dently hoped that they will exist in the next

and all future stages of existence. Was it

"Go teach eternal wisdom how to rule

not Pope who wrote:

Suppose again, that earth's millions

ture's divinest gifts.

say?

strate this.

storm-shattered nest? Do spirits, freed from

Conquer Revenge, lest he tempt thes to be-come the slayer of thine own Soul in a mad degradation! It would be comparable to fore ing the university professor back to the old school-house to rectify some blunders made in the multiplication table. endeavor to work harm to thine erring brother. Conscious of this wondrous life, vibrant throughout this Illimitable universe, I look up

Rise above the clouds of darkness, of doubt and distrust, lest thou lose sight of the sunshine of Joy, and the glories of the Soul's matchless beauty.

Dwell not in the Valleys of Decelt, neither hide in the Caves of Distrust, lest thine own being become a spring of polsonous water to work injury to thy brother.

Cast thine eyes upward and behold God's wondrous glory in the rainbow of His love, and the storm-cloud of His mercy.

Face the sunshine of thy perfected Soul, and stand forth in the light of thy Spirit, clad in the garments of Truth; then shalt thou find Wisdom's pathway and mount upward upon the stepping-stones of fact. . . .

Obey these commands of the Soul, and the millennial dawn will cast its rays of light over all the earth, and Phoebus will look down upon an ennobled, enfranchised, and truly redeemed humanity.

The Spirit of Pence will abide in the homes and hearts of men, and Love, the handmaiden of the Soul will sing unto the ears of earth's children the inspiring. songs of Heaven's loftiest angels. . . .

God will be revealed in man from within, and man, the neophyte of Wisdom will become the God of Power to rule his own immortal destiny.

Then it will be said with truth, "Swords have been beaten into ploughshares, and spears into pruning-hooks; Nation will not rise up against Nation, neither will there be war any more," for man has conquered himself, hence is at peace with all the world. . . .

What shall bring about this Reign of Peace? . . .

The sunshine of Truth, shed abroad in all hearts.

. . . Who shall teach man that he is the child of his Soul?

. . . The Soul will instruct its own child.

Whence cometh Wisdom?

. . . All truth, all knowledge, all understanding, abideth forever with the Eternal One, the Unseen, the Great Unnamed, in whose being dwelleth Life, whence floweth Wisdom.

Who by searching shall find out God?

He who searches his own being; he who seeketh to become wise in the truths of the Spirit, shall find God within, and learn that

visible, and ruleth its earthly tabernacle from afar.

Who shall behold the Divine Essence with the eyes of understanding? . . .

through knowledge of himself.

From the Infinite Invisible, over the unseen wires that throng the ether spaces, flash the commands that guide and control all sentient action.

The electric energy of the Universe is the messenger of Intelligence to work its will into

The Soul speaks, and Man is. Between the two stretch the wires of Life and Will, and lo! a thinking entity dwells upon the earth, the planets, or stars that throng the spaces

Remember, Oh My Soul, thine own immor-tal destiny, and seek that which will aid thee on thy heavenly way through true and loving

Sing, Oh My Soul, sing the songs of Love! Sound the Trumpet of Joy! Ring the bells of Peace! Then shall all men rejoice because of thee, and Heaven's benediction be bestowed upon all the earth!

Heed, Oh My Soul. Heed the call of thy Higher Self! Then shalt thou walk earth's ways in safety, forever led by Wisdom's light, guarded by Love's angels, and inspired by the potency of All Good!

Content thyself, Oh My Soul, with only that which is best that grows in the celestial gardens of Life! Eat thereof and be strong to wage the loving conflict for Truth and Right! Thus shalt thou earn thy rest in higher

Speak, Oh My Soul. Speak unto all who are depressed in Spirit; who are in darkness of despair; who are weighed down with the burden of Sorrow; that they may be filled with happiness, cheered by the sunshine of Hope, and str agthened by the oil of Joy! . .

Call aloud, Oh My Soul. Proclaim unto all the earth the glad tidings of life beyond the grave! Speak, that Sorrow's wall may be turned into songs of rejoicing, and Grief's dark pall made a mantle, illumined by the light of an Angel's smile!

. . . Cry aloud, Oh My Soul. Speak unto all who mourn words of assurance that the grave hath been conquered, that Life hath gained a lasting victory over seeming Death!

. . Speak, Oh My Soul! Speak unto all earth's children the glad tidings of Immortality! Let the sounds thereof penetrate the uttermost corners of the earth, that all tears may ccase to flow, all pain be removed, and all anguish forever healed!

Proclaim, Oh My Soul, unto all Mankind, and let the sound of thy voice be forever heard. "Life is ever Lord of Death, and the Soul forever knows its own!"

. . . Be comforted, Oh My Soul! Know that thy dear ones live! Make merry and rejoice when thy loved one goes, for behold! an angel enters Paradise!

Rejoice, Oh My Soul! Behold the Kingdom of Heaven within thee, and learn that Harmony with thyself is Heaven! Then shalt thou be filled with Joy and thy whole being will turst forth into singing. -++*

. . Re comforted, Oh My Soul. Behold on the mountain tops of Peace in the Valleys of Rest, on the plains of Truth, sporting in the sunshine of Love to the music of choirs celestial, the children torn from the arms of mortals to blossom into full perfection in the gardens immortal!

Learn, Oh My Sonl, that the pathway of thy Higher Self is across the plains, through the valleys, and over the mountains of earth; that thou may'st minister unto all children who are in need of thy tender care! Thus only canst thou hope to gain peace for thyself, and rest for thy turbulent spirit.

. . . Look aloft, Oh My Soul! Behold the radiant faces of Heaven's angels smiling upon thiffe! Greet them in Love, welcome them to the sanctuary of thy being, and cease looking downward to grovel with the muck-rakes of despair!

Listen, Oh My Soul, and thou shalt hear thy dear ones' songs of heavenly joy, telling thee they are arisen from the things of little worth, free from the trammelings of pain, and are come in love to greet thee, to show thee the way to thy Home with them in the Holy City of God!

Listen again, Oh My Soul, and learn that thou thyself must build thy home in that City Eternal! See to it that its foundations are upon the Rock of Truth, its walls made of Brotherly Love, its roof of Kindness, and all its supports o

born tomorrow-and all time thereafter, were born at the same hour of the day, under the same constellations, with the same dispo-sitions, with the same capacities, and with the same tastes-and that a taste for mechanics! This, in its broadest sense, would be equality the much-harped "equality of life." How would you like it?

. . .

he is a child of the Soul?

Where is the Soul?

The chief difference between the prince and the peasant, is temporal, worldly, and physi-The Soul forever abideth in the Infinite Incal environments. But the spiritual is the real, and the spiritually toiling farmer, or soil-handed mechanic may be nobler at heart

than the millionaire aristocrat. Grave-dust,

He shall see the Soul who has become Soul

. . .

perceptivity.

deedst

realms.

some words:. "The impressions of one's former life, or

childho	od pa	eriod o	t the	world?	Science	1
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reason	dignif	iedly re.	fuses t	to adorn	herself in	
the old	moth	-eaten I	archm	ents of	the East-	Ľ
				ination.		

ALLAN KARDEC AND BEINCARNATION.

Coming down to modern times and inquiring what is reincarnation, the theories of it are as numerous, as different and as far apart as the poles. Allan Kardee (whose real name was Leon H. D. Rivail), one of its first, if not the first advocate of it in the Western world, declared in his writings that "spirits have not the choice of the world they are to inhabit. . . . Spirits animate men and women alternately. . . . Many souls of this earth are reincarnated in Jupiter. . . There are still-born children who never had any spirit assigned them. The spirit is not reincarnated in the new body till birth. The foetus has no soul. . . . The body of an idiot may contain a spirit that animated a man of genius in a preceding incarnation. The idlot the spirit state comprehends that its

chains of imbecility were explatory. . . . The moral qualities that a man exhibits are those of the pre-existing spirit reincarnated in him. Several spirits sometimes seek at the same time to incarnate in a body about to be born." All of this, and much more of a similar character, is, as must be admitted, but a series of assertions, devoid of even the show of scientific demonstration.

It may not be amiss to here state that Allan Kardec was not only a clever mesmerist, but a great student of Oriental literature. eing was saturated with the mysteries of the earth. One can readily then see fuence that this aural thought must have had upon his mediumistic sensitives. It was my privilege to attend, in 1870, some of the scances he had organized in Paris. St. Louis was the alleged spirit president. If is reported that three hours after Allan Kar-

REINCARNATION OPPOBED TO EVOLUTION

The grand theory of evolution is accepted alike by scientist, seer and sage, "Unward," exclaims the inspired poet, "all things tend." Look at the formation of this planet, first the fliaty, igneous strata, then the mineral kingdom, then the vegetable, then the animal, then the human as the crowning earthly glory, then the fiesh-disrobed, death-defying spirit, conscious and proudly aspirational. Now then, if the vegetable does not reincarnate into the mineral, nor the animal back into the vegetable, nor the human back into the four-footed animal, why should the spirit reincarnate back into the fleshly chains of mortality? This would be down-

Then drop into thyself and be a fool?' (To be continued.)

Editorial.

Incline thy soul and listen; hearken ye with the ears of the Spirit, that thou mayst learn the ways of Wisdom revealed in all Life's perfect works.

Speak the word vouchsafed unto thee by forces beyond thine understanding; then thou wilt become a teacher unto thyself and all within thy house.

Seek yo the ways of the Soul, that thou mayst speak unto the children of men, in language without words, the Eternal truths of the Infinite All.

Fill thy mind with all things good, and let their light penetrate the dark places along the highway of thy life, that others may be guided into a haven of rest

...... Be free from all suspicion of thy neighbor, lest the discolorings of thy thought poison and destroy thine own being.

.....

Triumph over Envy, for he is one of the tempters set to turn thee from the roadway of Peace into the swamplands of Despair.

Put Jealousy forever from thee, lest h maketh thy life a dreary desert, by forever drying the rich and sweet juices of thy heart's best effections.

These wires, when used every moment by nan, in loving recognition of the Source of Being, always give him the message of Truth, and in Truth should he abide forever.

Rise, Oh My Soul, to higher things' Be exalted in the light of God's love, and reflect its power, as the waters of the lake mirror the stars set in the windows of the dome of heaven at night.

Be filled with power, Oh My Soul, and minister to those who grope in Sorrow's night, seeking the light of the Sun of Joy. . . .

Stand forth in the glory of the morning, Oh My Soul, and drape thyself round about with luminous clouds, as cerements of thine own divinity; garments that shall radiate comfort, as the earth reflects heat!

. . Be lifted up, Oh My Soul, to the mountain

tops! There clothe thyself with the silvery raiment of Truth, that all men may be led to higher plains,

Fill the cup of thy being, Oh My Soul, with the sweet waters of Eternal Truth, and glorify thyself by quenching the thirst of all who come to thee seeking aid!

. .

Rise, Oh My Soul, to still higher things, transfigured by Wisdom's rays, that thou mayst lead all men unto the mountains of Peace and Love!

Rise, Oh My Soul, above thy Lower Selfi Speed forth on thy pinions of power, that thou; mayst call all mankind to the vantage ground of the Spirit!

of pure love for thy fellowmen.

Make straight, Oh My Soul, thy pathway efore thee! Cast out from it everything that will cause thy brother to stumble, and see to it that its every sign-post bears the impress of a spotless life and a noble example!

. .

Strike, Oh My Soul, the axe of Wisdom at the roots of the brambles of Falsehood, the briers of Selfishness, the thorns of Hatred, and the Upas Tree of Revenge! Plant in their stead the flowers of Truth, Brotherly Kindness, Love and Mercy! Then shalt there be rejoicing among the angels, and all of the children of men shall call thee blessed!

Dr. A. J. Davis.

Dr. A. J. and Della E. Davis are now tak-ing a much-needed vacation in Essex county, cycling among the charming scenes of the North Shore, including the popular places known as Magnolia, Manchester by the Sea, Rowley Woods, Beverly Farms, Hospital Point, Salem Willows, Marblehead, etc. They will return at the end of August and Dr. Davis will then resume his practice at 63 Warren Avenue.

Everything in nature is engaged in writing its own history; the planet and the pebbles are attended by their shadows, the rolling rock leaves its furrows on the mountain side, the river its channel in the soil, the animal its bones in the stratum, the fern and leaf inscribe their modest epitaphs on the coal, the falling drop sculptures its story on the sand and on stone-not a footprint on the anow or on the ground but traces in characters more or less enduring the record of its progress.-Emerson.

AUGUST 15, 1903.

BANNER OF LIGHT.



"THE CHRIST QUESTION SETTLED,

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

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

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

This volume of nearly 400 pages, elegantly, richiv bound, contains the ripest thoughts of Col. Ingersoll, Rabbi 1. M. Wisse, Prof. J. R. Buch-anan, B. B, Hill, Moses Hull, Hudson Tuttle, J. S. Loveland, W. Emmette Coleman, with the testimonies of the controlling intelligences of J. J. Morse, W. J. Colville, Stainton Moses, Mrs. M. T. Longiey, and others, concerning the existence or non-existence of Jesus Christ, concerning his conception, his travels, his gifts, his mission, etc., with the interspersed writings, criticiams and conclusions of Dr. Peebles. This book, wrote W. J. Colville in reviewing it, "takes high rank, and will be long looked upon as a be lona looke

Color Value.

It is fair to suppose that most of those em-ployed in color work, be it in the line of painting, gowning or decorating, believe that they understand their business, but close ob-servation has taught me that the average tinking rerson does not intelligently com-nrehend the value of color in its important re-lation to the individual and his daily life. Color creates atmosphere, atmosphere gilds or cloads existence. Upen entering a room where the color tone is perfect, a feeling akin to rhythm at once asserts itself, in fact per-fection of color is a wordless poem and I can think of no better description of the freshly clothed Dining Salon of the Empire Hotel, 53d Street and Broadway, New York City. The lemon olive, combined with tonches of cerulean blue, apricot salmon and gold, to-gether with the opalescent light globes, cer-tainly presents an harmoniously perfect and charming effect. The Stradivarius sending forth from its time-honored strings a strain from the "Bo-hemian Girl"-well, one must see and hear to know!

hemian Girl"-well, one mass the to know! Within my recollection the time has come and gone when hotel appointments were left entirely to those whose industry it was to supply, but in these days of extraordinary hotel progress, a versatile man is the one who succeeds, and I am told that to Mr. W. John-son Quinn should be given the credit of the color effects that create the refined atmos-phere of that very popular hotel. A Student of Color.

There is only one thing for the slave and that is to set him free.—George D. Herron.

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THE SPEAKING DIAL

Hotel Empire.

The Hotel Empire. The Hotel Empire, situated on Sixty-third street, at the junction of Broadway and Co-lumbus Avenue, was built in 1893, not only in atrica accordance with the laws passed in the previous year, but with the object of making it a lasting monument to the ingenuity of the human mind in its fight against the destroy-ing elements of nature, it is not only fire-proot but absolutely indestructible. The could built the hoters kind of a fire in any room of this hotel and go to sleep calmly in the next, sure that after closing doors and windows the fire would burn itself out and could not possibly sprend, every wall being fire-proof and every floor tilled. Besides should there be smoke enough to cause evac-uation, 400 people could leave easily and reach the street in less than five minutes by more over, each floor, from sub-cellar to the building, affording egress from every room. Moreover, each floor, from sub-cellar to the roof, is connected with an automatic fire alarm and has two distinct contrivances for instantly extinguishing flames. These are tested every week.—From the New York World.

Next N. S. A. President.

Next N. S. A. IPeshdelit. To the Editor of the Panner of Light: With reference to the next president of the National Spiritualists' Association, I have heard several names mentioned, all of whom are "good men and true." Still, I would like to name a man for the consideration of Spir-itualists. What's the matter with W. J. Col-ville? Is there a greater teacher before the public? Who excels him as a forcible and ready speaker? Is there a man in our ranks who has written more pages of advanced thought literature? Who else has been in close contact with half as many Spiritualist societies as he? Whose name and writings are spoken and read by persons all over the civilized world, as are Colville's? If ability, tact and experience count for anything, coupled with zeal and willingness to labor for the good of humanity, often "with-out money and without price." let me repeat, what's the matter with Colville? A. J. Maxham. Onset, Mass., Aug. 6, 1903.

And say to mothers what a holy charge Is theirs—with what a queenly power their love

Might rule the fountains of the new-born mind. -Lydia Sigourney.

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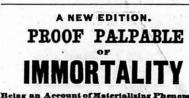
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ETIOPATHY

Hotel Empire.

ception and careful attention extended to the summer guest. From the well groomed "Buttons" up the line to the dignified and courteous proprietor, Mr. W. Johnson Quinn, evidences are np-parent of a continuity of purpose builded upon refined simplicity, the only basis upon which correct and continued success may be confidently expected. The results of the evolution of civilization prove the above assertion to be true, albeit the question is daily being asked by thinking people because of unwholesome accepted con-ditions, What is correct success?

Important Notice to N. S. A. Aux-

Unity Camp, Saugus Centre, Alex Caird, M. D., president. Services at 11, 2 and 4. Sunday, Aug. 16, Rev. W. T. Hutchins of the Springfield Ethical Union and other good speakers and mediums. The concert and song service from 3 to 4 is a very interesting part of the services and greatly enjoyed. Harry C. Chase, musical director, A cordial wel-come to all. come to all. "The Sunshine Club, Mrs. Clara E. Strong, president, holds its public circles on Tuesday and Friday evenings at 30 Huntington Ave., Room 202. A. M. Strong, sec.

The Hotel Empire, corner of Broadway and 63d Street, New York City, is undergoing the annual freshening process in its diaing salon. The semi-chaotic condition, however, seems to have no effect upon the cordial re-ception and careful attention extended to the summer guest.

AMENDMENTS FOR CONVENTION OF 1903

Announcements.

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Wonewoe (Marget Balance (Meeting).
Wonewoe (Marget Balance).
Won NEW NAMES we will send

Unfinished business-Cons. Article 10; change the word "thirty" on fifth line to "sixty." Amend-That a quorum for the transac-tion of business shall consist of a majority vote of duly accredited delegates.

PRESIDENTIAL CANDIDATES.

PRESIDENTIAL CANDIDATES. As there will be several candidates for the other of N. S. A. president societies are re-quested to refrain from pledging their dele-gates to vote for any special person, although a preference may be expressed to the dele-gates by their societies. The election hour may present matters that will demand the ex-ercise of the best judgment of the delegates in casting their votes, that the business may not come to a standstill, or to worse confusion. Mary T. Longley.

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

Wonewoc (Wis.) Camp Meeting.

Giv's names, dates and circumstances. Spraks in vari-ous languages; answers mental questions, convincing the most akeptical. Has come to prove immortality and spirit communion. D-velops all phases of mediumablp. Mag-netized by a powerful spirt band. Head what the late Hon. L. Dosnelly, former gove nor of Minn., said of the Beraking Dial. Dials now gl.30. Beware of imitations. Bend for circular and testimonials and enclose stamp for reply. 2817 Columbus Ave., Minneapolis, Minn.

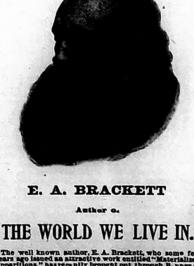




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OR WAY OF LIFE,

EING AN EXPOSITION OF ONTOLOGY, PHYSIOLOGY AND THEEAPEUTICS.

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BY GEO. DUTION, A. B., M. D. W. J. C. Wills says in reference to the book: "Eitor sthy Physicology, Ontology Therspecifics - The above four tilles nave been applied by Dr. Geo. Dutten of the got his valuable for work on "The 'Y all Life, 'desirout o obtaining in the above on the 'Y all Life, 'desirout o obtaining in the above of the above the most practical maner the outlines of a thorough lib-eral medical education, cannot do better than invest five ollars in this extremely concise and valuable book, wh ch is deeply spiritual in tone and fully abreast of the latest icclustical therspecifics. Dr. Dutton is a fueld, con-tain dynsical therspecifics. Dr. Dutton is a fueld, con-tained with ardent love of trath." "Ho pages, bound in cloth and gold. Contains a p ritrait of the anthor. Thice 32.56. "For male by BANNER OF LIGHT PUBLIBHING 00.



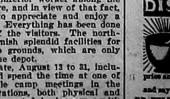
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Anthors in their pro-

PARTIAL LIST OF CONT

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ONLY ONE DANGER

However skilled and strong art thou, my foe, However fierce is thy relentless hate. Tho' firm thy hand and strong thy alm and straight Thy poisoned arrow leaves the bended bow To pierce the target of my heart, all know I am the master yet of my own fate, Thou canst not rob me of my best estate; Though fortune, fame and friends, yea love, should go. Not to the dast shall my true self be hurled, Nor shall I meet thy worst assaults dis-mayed;

mayed; en all things in the balance are well

When

There is but one great danger in the world-Thou canst not force my heart to wish thee

. That is the only evil that can kill. Ella Wheeler Wilcox.

Dr. Hiram Kennard Jones.

Alexander Wilder.

Among those who came to Concord in the first years of the School of Philosophy, was Doctor Jones. At home he was therecentre of a circle the members of which looked up to him as they who assembled at the Akademeia in ancient Athens regarded their venerated instructor. Tall, slender, bent perhaps a lit-tle with years and student habits, he always tle with years and student habits, he always attracted attention. I first saw him at Con-cord in 1879, but we never spoke together till two years later. In 1882 we met every morning and separated at night; and from that time we were always close friends. I saw him last in 1897 when a guest at his house, but we exchanged letters afterward. It was not in the course of things again to meet

It was not in the course of things again to meet. A letter from Miss Calvert, the lady in charge of his house in Jacksonville, Illinois, told me of his failing health. I replied promptly, anxious to do what might be de-sired and to know what might be to tell; but not till the middle of July did I hear that he had passed from earth. He died on the 16th of June, having almost completed his eighty-five years. Dr. Jones was born in Rappahannock county, Virginia, July 5, 1819. His ancestors were natives of Wales and Scotland, and his grandfather emigrated to America a short period before the Revolution. He joined the patriot army, serving directly under com-mand of General Washington. In 1829, Mr. Stephen Jones removed with his family to Lincoln county in Missouri. Here they were engaged in farm work, but two sons, Hiram and George, each in his turn resolved to adopt another calling. Under the efforts of Rev. Dr. Sturtevant, Dr. Edward Reecher, Rev. Jonathan B. Tur-ner and others, Illinois College had been es-tablished at Jacksonville, a flourishing town about thirity milles west of Springfield. Governor Duncan endowed it richt with

about thirty miles west of Springfield. Governor Duncan endowed it richly with lands, which unfortunately were disposed of afterward before the institution could realize their full value. Many prominent public men lived in Jacksonville, or at least graduated at the College. It was the home of Richard Yates, the "war Governor," a man well quali-fied for the most eminent public service, and of his son the present incumbent of that

Here Hiram Jones became a student, and after graduating, entered the medical depart-ment, and in due course received his degree. He returned to Lincoln county and engaged in practice. The bitter partisan feeling which was then active, forshadowed the impend-ing conflict between the States. Dr. Jones was both a Union man and opposed to human slavery. He nude up his mind accordingly to remove to a Pree State. The State Charitable Institutions of Illinois are located in Jacksonville,-the School for the Ferble-minded, the Hospital for the In-sane, the Institutions for the Blind, Deaf, Here Hiram Jones became a student, and

the Feedle-minded, the Hospital for the In-sanc, the Institutions for the Blind, Deaf, and Dumb. Not only are there the Illinois College and Freparatory School, but three seminaries for the higher instruction of young women. The literary atmosphere is thus maintained, and with it is a strong flavor of Connecticut Yankeeism. In former years the "Underground Railroad" had a station there; and there are now two African congregations and there are now two African congregation in the city.

Dr. Jones was appointed assistant physician cian to the Hospital for the Insanc, and made his home immediately at Jacksonville. He afterward became the Superintendent and held the position till he retired to devote himself to general practice in his profession

Those who remember him at that time are enthusiantic, almost exuberantly so, in his praise. He was pre-eminently successful, Mrs. Lambert declares, during all the years of the half-century which marked his minisof the number of the number of the number of the number of the self-sacrificing labors, "but those whose loved ones even to the third and fourth generation have been under his care, have felt the upholding power of his skill and his spirituality. spirituality." Of his bounties he never would speak, but others now speak for him. During the Civil War and afterward, while sustaining the la-bors and responsibilities of a large practice, he gave his professional services gratuitously to the families of the men that had enlisted in the army. He continued this for many years, till many thousands of dollars in service and benefactions had been bestowed. His method with other beneficiaries was not so much to with other beneficiaries was not so much to give outright, but to enable the individual to with other the but to enable the individual to help himself. In this way many, thus aided and encouraged, engaged in careers which as-sured self-support and usefulness. Though al-ways a philosopher, he was richly endowed with practical wisdom, and became himself possessed of a handsome competence. possessed of a handsome competence. In 1844 Dr. Jones was married to Miss Elizabeth Orr, the daughter of Judge Orr of Missouri. She was endowed with rare quali-ties of mind and heart, fondness for study, and a disposition which endeared her to all who knew her. Their house, No. 505 West College Avenue, stood in the midst of a large cross of trees all selected as indicements to concept avenue, stood in the mids of it arge grove of trees, all selected as indigenous to America, and seldom more than two of a kind; and it was of dimensions as extensive as its hospitality. Jacksonville abounds with literary clubs, and they often assembled there. It was in Jacksonville that Illinois hed it durational action and the more who there. It was in Jacksonville that Hilnois had its educational centre, and the men who gave impetus and direction to study and in-vestigation in the West, had there their start-ing-point. Here Professor Turner lived and died; here were the Governors Yates, and others of equal celebrity; here came visitors from England and Europe, and the reputa-tion of Dr. Jones was a principal attraction to bring them. to bring them. The Joneses made guests welcome, as though these were giving rather than acceptthough these were giving rather than accept-ing favor. Eminent scholars made their house a place of call, and none were excluded for humbleness of station. I saw there Prof. W. T. Harris, Rev. W. H. Milburn, Gov. Yates the younger, Dr. Bradley, Elder George Stevens and others; also those of speculative turn like D. E. Wagenhais, W. P. Hoisington, Thomas M. Johnson. Some of my most delightful times in life, I had there. Mrs. Jones ruled in the domestic manage-ment, and did not have occasion to change her servants. Yet one bardy knew of her dominion, it was so unobtrusive. It was a sad day when she) was there no more. She was a lady, a woman of affairs, and a queen. They had visited Europe, Egypt, Palestine They had visited Europe, Egypt, Palestine and England together, and I have as a

keepsake a fez which he brought from Da-maseus. They again visited England in 1859, bringing home mementos of Dr. J. J. Garth Wilkinson, and others equally dis-tinguished. Dr. Jones omitted no opportunity to add to his knowledge. His library was unusually large: it requires an older man than he to read all his books. Erom two copies of Plato in Greek and their English translations, Aristotle, Plutarch and Cleëro, down to Berkeler, Dugald Stewart, Hamilton, Kant, Fichte. Schoejenhauer, he seened to have the works of the principal philosophers; and the sciences received like attention. He had an excellent microscope and used it. When I was there in 1897, he had just purchased the nincteenth volume of Elie Recius. The col-

was there in 1897, he had just purchased the nineteenth volume of Elie Reclus. The col-lege has inherited the whole collection. Yet he was not pedantic, nor while familiar with books, did he ever seem bookish. He often embarrassed me by appearing to defer to me as in some way superior. Otherwise our intercourse was to the highest degree agreeable.

our intervourse was to the highest degree acreenble. The "Plato Club" was formed by him in 1860, It was the oldest organization in the Western Hemisphere dedicated to philosophic study. It met weekly on Saturdays, gener-ally at his home but sometimes at other places. It held these meetings in 1897, and I presume afterward. The Dialogues of Plato were read through again and again, every time with increased interest and apprecia-tion. It was usual to compare the utferances of this great philosopher where practicable, with the texts of the New Testament, and the Sacred Writings of other World-Faiths and philosophic 'theories of later authors were also used in comparison. The works of the other philosophers were also employed. Dr. Jones and Mr. Emerson were always

also used in comparison. The works of the other philosophers were also employed. Dr. Jones and Mr. Emerson were always on familiar terms. They visited each other, and on one of these occasions they planned the School of Philosophy which was held soveral summers at Concord. Messrs. A. B. Alcott, S. H. Emery and F. B. Sanborn were associated with the management. Among the lecturers were Prof. W. T. Harris, Rev. Dr. Kedney, John Watson, Rowland G. Hazard, Prof. G. H. Harrison, Elizabeth Peabody, Julia Ward Howe. But Mr. Emerson, whose name and residence were prominent in the establishing of the School, took no part in the lecturing. He was too infirm in health, and died in 1852. Dr. Jones was the repre-sentative of the ideas and doctrines that were more purely Platonic. In 1882, the senson which I attended, he spoke upon more gen-eral subjects. Christian Philosophy, the Re-lation between Common Sense and Phil-osophy, the Relation between Experience and Philosophy, Philosophy of Religion, and Law of the Supernatural, and Community of the Faiths, and Worships of Mankind were his Philosophy, Philosophy of Religion, and Law of the Supernatural, and Community of the Faiths, and Worships of Mankind were his themes. His master-piece, however, was a discourse on the Symposium of Plato. It was more than eloquent; the speaker and his utterances were aglow with inspiration. This discourse was his last at Concord. He noted a disposition prevalent which was distasteful to fim, and at the close of that term, he went home to return no more. The interest in Summer Schools thus aroused led to the establishing of others, of different form and purpose in different parts of the country. Besides these, there was also established an organization of a more permanent character. A conference was held at the house of Dr. Jones early in July,

more permanent character. A conference was held at the house of Dr. Jones early in July, 1883, at which was formed the "American Akademe," with Dr. Jones as president. Its purposes were declared to be to promote the knowledge of philosophic truth and to co-operate in the dissemination of such knowl-edge with a view to the elevation of the mind from the sphere of the sensuous life into communion with the Divine ideal and nature. The meetings were held monthly: he fitted communion with the Divine ideal and nature. The meetings were held monthly; he fitted up his billiard room for a chapel, and the members assembled there. Some four hundred persons all over the country wave enrolled as members. Once I met Rev. W. H. Mil-burn there. The Akademe held stated meet-ings for ten years, publishing its papers, first in "The Platonist," afterward in its own Journal.

Like gentlemen of the South and West of The gentlemen of the South and West of former times, Dr. Jones was always hospi-table. He made his visitors welcome, and free as in a home. Mr. William Jennings Bryan was an inmate of his family while at-tending college. Judge Bryan, his father, and Dr. Jones were cousins, and the pictures of the two adorned his dining room.

of the two adorned his dining room. Dr. Jones was much interested in Spirit-ualism and the phenomena. He tead the journals, entertained speakers, and some-times attended sittings. He took me to one in 1853, and I have it to remember that the psychic described me as one who "thirfds a great deal," and as lying on the ground with my eye-glasses at my side, dead or senseless -I do not recollect which. The Doctor was certainly interested in these "Footfalls from the Other World," and discoursed about them as greauine and entitled to candid attention. as genuine and entitled to candid attention. Indeed, he lived alike in both this world and

of some average human being and further it should not be forgotten that hypnotic sug-gestion does not only call forth intent activi-ties, it also in some instances opens the hypthe one beyond the veil. He was never inattentive to secular mat-He belonged to the State and County

BANNER OF LIGHT.

Questions and Answers. W. J Colville.

Psychical Research of London) in the case of "Miss Beauchamp"? 3. In the cases of "changed identity" where, apparently, the original Ego has de-serted the human organism and a new one occupies it—as the case of Mollie Fan-cher and Lurancy Vennum (The "Watseka Wonder")—does the original self—or Ego— continue its connection? Where does it abide? Is the new occupant endowed with the memory of the past experiences of this mortal organism?

nortal organism?
4. Do you consider possible the complete coalition of two or more souls, spirits, or "Egos" of the same sex—if sex exists in soul—so as to become wholly one, but with all the faculties and attributes of the original the second second

entitics—e. g., the conlition of a disembodied spirit with an embodied one or of two disem-bodied spirits, etc., or is such soul or Ego a distinct unit through eternity?

ANSWERS 1. We do not know of any case of "mul-tiple" incarnation or of any phenomenon which could be fitly described as one soul

though it is quite probable that such doc-trines have arisen naturally as hypothetical

attempts to explain such strange experiences as those of Mollie Fancher of Brooklyn and a few other very remarkably conditioned sensi-

tives. There is no ground for assuming that one soul owns more than one body, though it is quite possible that the term "body" is itself a complex one, but as Leadbeater states in "Man Visible and Invisible," there may be hodies within bodies, but not two bodies on the same plane of existence. When it is sup-posed that a single Ego owns and operates

posed that a single Ego owns and operates two or more separate organisms at once the more rational explanation is that certain Egos now expressed on earth are so nearly identical in expression that there are no marked dissimilarities between them; they are indeed like spiritual twins. Then again it not very infrequently hap-pens that two or more individuals on earth at one time are directly guided by the same unseen intelligences and these mediumistic neople resemble each other to a remarkable

closest imaginable similarity between certain individuals, but we do not deem it probable that a single soul builds and owns more than one terrestrial body at once. The successive control of different bodies is easily conceded, but not the simultaneous ownership of 'several bodies unless it is meant that the soul can function simultane-ously on several distinct planes of expression and therefore find itself possessed of a psy-chic or astral as well as of a physical or-ranic structure.

2. There are certainly two reasonable in-terpretations of the phenomena cited. Three distinct personalities can be attributed simply to mediumship and it is not the least

resemble each other to a remarkabl degree because they are spiritually influenced by the same spiritual directors. We can readily account on these grounds for the closest imaginable similarity between certain

people

ganic structure.

niortal organism?

"Invisibles," and now as the attractions the sublunary world became feeble, only little was required to permit him to pass of to the society of his own.

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Questions by F. H. Ransom, Philadelphia. 1. Do you know of any instance of "mul-tiple incarnation." i. c., the simultaneous use by the sonl-or Ego-of more than one mor-tal organism, continued through the earth-life,-if not, do you consider such a phenom-enon possible? 2. How would you explain the "triple per-sonalities" apparently found through hypnosis by Dr.Jsuet of Paris in the case of "Leonie," and by Dr. Morton Prince of Boston (cited in the "Proceedings" of the Society for Psychical Research of London) in the case of "Miss Beauchamp"?

lights of spiritual communion there would be substituted idolatry of self which can never occasion any genuine blessedness or happi-

The great truth that God loves man and The great truth that God loves man and man loves God and that friends love each other lies at the root of all true views of hap-piness on this or any other planet and in this or any other state of existence. All souls in their own estate are equally good and bean-tiful. All are equally near to Deity and all are partakers of the same divine life which pervades the universe, but the identity of a spiritual unit can never be lost. Complete union means perfect fellowship and as souls are in groups or societies and some are specially near to each other in spir-itual kinship, the extraordinary close rela-tions occasionally made manifest on earth either between two who are now incarnate or between one incarnate and one excarnate are

between one incarnate and one excarnate are traceable eventually to this fellowship.

The most perfect friendship calls forth into symmetrical expression the latent attributes of friends and develops faculties to the highest degree, but there are no faculties or at tributes per se belonging to one soul which all souls do not share. The statement that each is assisted to perfectly express attri-butes and faculties through close association with the other is quite a reasonable proposi-tion and it can be proved to demonstration that the purest and deepest friendships do serve that useful end. We think many of the perplexities which

now beset inquirers into psychic mysteries would be greatly lessened if more thought were given to the primal concept of the soul which regards it as an all-containing entity, a multum in parvo or miniature or micro-scopic universe. Contact between souls can stimulate expression because every soul in-herently possesses all that there can be any herently possesse desire to express.

Dr. A. J. Davis and Mr. E. Wake Cook.

Mr. E. Wake Cook has favored us with a copy of a friendly letter which he has re-ceived from Dr. Andrew Jackson Davis. Be-lieving that our readers would be pleased to read it, we pressed Mr. Cook to permit us to use it in "Light," but he feels in a dilemma owing to the eulogistic references to his ad-dress. These, he thinks, are quite unde-served, yet they throw a very genial light on the kindly and generous nature of the great seer himself; while the rest of the letter con-cerns us all. The second paragraph throws valuable light on the most interesting and in-structive case in the whole range of psychol-ogy; and the "P. S." is, or should be, ad-dressed to all Spiritualists, and being to some extent a reply to criticisms, it should by mane as public as the criticisms themselves. (Copy.) Mr. E. Wake Cook has favored us with a

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that I laid emphasis on the slips and errors in 'Nature's Divine Revelations' to show that my laudation of the work was a critical es-timate, and not the result of blind enthu-slasm. The wish that he has expressed in his 'P. S.' is one which I feel sure posterity will religiously carry out."—From "Light," Lon-don, July 18, 1903.

Ira Moore Courlis.

ing for me?'

can't see how I can spare the time for you." But just then I moaned, "Can you do noth-ing for me?" He seemed to take another backward glunce within himself and then said, "You have a father and mother on the spirit side of life, and your father says I must do some-thing for you or your heart will break, and I cannot resist a plea like that." He then asked the lady, whose guest he was, if she could prepare a room for him where he might concentrate for awhile and he would see if he could get anything for me. I did not know what to expect or what would be the nature of the communication, if any, that he would give me. I simply feit that my burden was too great to bear and asked God to "help me or I perish." In a few mo-ments he invited me to a pleasant, light room and asked me to be seated in front of him, and then, in the most natural way, hold-ing my two hands, he described to me my father, mother, brothers and sisters, as well as my heautiful boy who died in infancy, and gave me as he did so each one's name. Then he proceeded to apeak of my great sorrow and to advise me as the loved ones suggested. I remember feeling no surprise or anything but the deepest gratitude to God who, through this marvelous man, had opened the heavens and given me a true glimpse of those who had gone before, and, when my darling mother spoke of incidents of my childhood, which only she and I could know, I feit at once that she was able to guide me, and as in childhood days, placed myself under her ma-tornal protection; always being reminded by her that she was only an instrument in the hands of God and I must pray to Him, and all of my own cherished ones on her side of the river would do the same and they would try to bring me safely through my troubles. Of course Mr. Courlis became the instru-ment of telegraphic communication between us and as time went on his beautiful, pure personality endeared itself to me more and more and from him I learned some truths of

Of course Mr. Courlis became the instru-ment of telegraphic communication between us and as time went on his beautiful, pure personality endeared itself to me more and more and from him I learned some truths of the "other life" which have made it appear so natural and charming that were it not for the "inission" to be fulfilled here, I would gladly lie down to sleep and wake among the loved ones who await me there. During all the time of my acquaintance with Mr. Courlis he remained ever the tender, sympathizing friend, full of compassion for all in sorrow, gentle as a woman, yet pos-sessing a manihess which commanded perfect respect, and his wish was to "die in the har-ness," doing what little he could to make life easier for those around him and to prove "be-yond a doubt" the continuity of life. He never claimed any merit for himself, but said he "was but an instrument in the hands of God and a very poor one at that." He gave his life for us that we might not live by faith alone, but should have the knowledge which the Christ, whom he adored, said should be ours if we wished. For my-self, I cannot be grateful enough for his triendship not the wonderful truths which he has made manifest, and I want to say in conclusion that when I have followed the ad-vice given to me, through him, from those near and dear ones, I have made no mistakes, and gradually the robe of sorrow is slipping away from ne, and at any rate, I have learned to look upon my afflictions as angels in disguise, and can already see the good which can come from apparent evil. Above all, I have learned that to resist evil is to in-crease it, and to worry or repine is to die, both spiritually and physically. All of these things he has taught me and many more just as beautiful and true and who shall say his was not the work of God, are fail to address the thouch thar mark

All of these things he has taught me and many more just as beautiful and true and who shall say his was not the work of God, or fail to acknowledge that, though they may not understand all that he wished them to, or see as he did, that he possessed a great part of the truths that go to make up life here and hereafter, and blame us not if we shed some tears over the parting from one so dear to all his flock?

simply to mediumship and it is not the least improbable that some very sensitive individ-ual may be completely overshadowed at vari-ous times by one or other of three guides or attendant spirits. The other hypothesis is that as a human individual is highly composite and complex while under hypotic influence, certain char-acteristics at one time and certain others at some other time can so far predominate an cxpression as to cause it to appear that there is a triple or even quadruple or quintuple

Medical Societies, but he state and county Medical Societies, but he had little pro-fessional or partisan hostility to new and ad-vanced views in therapeutics, Sheridan Waite lectured in the American Akademe at his invitation and he read medical journals not counted fold of medical not comprised in the limited field of medical orthodoxy.

orthodoxy. He was early a Republican, but finally lost sympathy with the party, and after it had abandoned its former platforms, remained uloof, a believer in a legal tender currency

He was from the beginning of his career ns a student a fast associate of the Illinois College. Entering as a student in 1539 at twenty he graduated in 1844; received the medical degree in 1846; the degree of A. M. in 1846, and LL. D. in 1878. He was a mem-ber of the Board of Trustees and active in the promoting of its interests. In 1884 he be-came Professor of Philosophy, and lectured to the sonior class for fourteen sessions, giv-ing his services without for an employment. to the senior class for fourteen sessions, giv-ing his services without fee or emolument. In 595 he made the liberal provision of \$20,000 to crect a new college building for a lecture and library hall, and when it was com-pleted the next year presented it to the cor-poration as a memorial in honor of his de-ceased wife. The famons Taj Mahal with all its magnificence was not more illustrious as an honor to sincere and well-deserved con-jugal affection. The Board of Trustees before formally accepting it paid him the fitting testimonial

jugal affection. The Board of Trustees before formally accepting it paid him the fitting testimonial of holding a Philosophical Symposium, on the third of June. Invitations were sent to all parts of the country. They were widely accepted and the hall of the new building was densely packed by a brilliant and in-tellectual audience. Everything passed suc-cessfully except the absence of Pres. Newton Ratima. The speakers were the present writer, a professor from Chicago University, Doctor Jones himself in place of Dr. Bati-man, concluding with Commissioner William T. Harris. Philosophy, practical and specu-lative, appeared that day in various guisses. There is hardly a better auditorium in Aneerica, than that of the new lecture hall. I think Dr. Jones had now begun his with-drawing from the earth-life. He had become hard of hearing; his nearer friends were al-ready departing from this life, and ease be-came more attractive. But he continued to serve his patients till 1902 at which time he began to decline professional calls. Our cor-respondence continued, however, but finally was only "differing the mail like a true philosopher, long lived in communion with the

notized subject spheres with which the operator is con-nected. We are all in the midet of an area of the to influxes from psychic

is a triple or even quadruple or quintuple personality. The varying planes of human consciousness are in a sense distinct personae, for they are diverse sheaths or vehicles through which a single entity is functioning. We all speak of our higher and lower selves and of our angel side.

In profound hypnosis one or other of the several inner planes of consciousness may be brought to revelation and thus a deeper in-sight may be gained into the hidden content

We are all in the midst of an ocean of psy-chic influences and the more sensitive we are the more readily do we respond to suggesthe simul. There is no refutation to be found in any reliable hypnotic records of the simple theory that "triple personality" only signifies responsiveness on the part of an acute sensitive to the psychic action of three attendant spirits or our rounding spiritual ircles

circles. 3. In a case of seemingly changed iden-tity, where the Ego which built the body has apparently deserted it and handed it over to unother occupant, there is no proof of a real desertion, but rather only of a very pro-nounced and long-continued "spirit-control." If for some longer or shorter period, another entity controls your organism, you may func-tion on one of the other planes of your con-scionsly objective. When you are asleep you sciously objective. When you are asleep you are no less conscious than when awake and the same remark applies to all states of trance, reverie, and ecstasy. Consciousness is transferred from one realm of perception to another, but it is never obliterated.

to another, but it is never obliterated. When students of psychology have learned what constitutes memory and what is recol-lection they will have seen their way clear to a solution of the greatest of psychologic mys-teries, viz., the preservation of continuous memory despite interrupted recollections. As to the abiding place of the soul or spiritual entity, this is always in the spiritual state, for a hody can never be more than a vehicle through which a measurable degree of soul-consciousnes is made manifest. During pro-found entrancement it frequently occurs that the Ego is experiencing the kind of life it would continue to partake of were the phy-sical body to be disrupted while the trance

To E. Wake Cook, Esq. June 6th, 1903. Estcemed Dear Sir.-

Esteemed Dear Sir,-Frequently, during the past few weeks, my attention has been called to an address by you to the Members of the London Spir-itualist Alliance on "Genius in the Light of Spiritualism." Thoughtful men and women of culture and refinement have expressed themselves unqualifiedly as grateful for the benefits your discourse has conferred by your clean-cut and logical analysis of genius and its inspirations; and I also desire to express to you my own admiration and profound gratiits inspirations; and I also desire to express to you my own admiration and profound grati-tude. These readers of your address, pub-lished in London "Light," do not hesitate to affirm that you have philosophically solved the underlying problem of seership and spbil-line inspirations. You probe deeply; you as-cend caimly; you discriminate fairly and instity.

cend chimly; you discriminate tanty and justly. I remember how (so many years ago) my own mind continued in the dark concerning the meaning and value of what has been dur-ing my youthful period freely transmitted to mankind by and through me. Practically I was in profound sleep-intellectually. My or-dinary state was rather below the ordinary. Very slowly, extremely tardily, did I ap-proach the crisis, the pivotal point when my superior condition seemed to merge and in-terpenetrate what might be termed the better parts of my ordinary mentality. It now seems to me that you have scientifically dis-covered the method, analogically explained the spiritual causes, of the inspirations and reve-lations of genius. ations of genius.

A thousand thanks, dear Mr. Cook, and may mankind discover in you the exalted talents which you so intelligently and justly perceive and appreciate in others. (Signed) A. J. Davis.

Sical body to be disrupted while the trance state continued.
The phrase adopted by F. W. H. Myers "survival of bodily death" is provocative of much thought and study, because survival of the first importance to the world's construction. They should remain in the books of existence. The occupant who but temporarily occupies a body belonging to another cannot be endowed with the other's memory, but there can be so close a familiarity with the experiences of the iffe of another that so intimate an associate can give forth detailed information concerning the other's history.
In any case of continued possession of an organism by an entity other than its proper owner, there must be a very close psychic tie
Net of the first importance of the information concerning the other's history.
In any case of continued possession of an organism by an entity other than its proper owner, there must be a very close psychic tie

Another Tribute to Mr. Courlis.

When the brain is worn out-when the body is exhausted by disease-when pain be-comes unbearable and all the sweetness of physical life is turned into bitterness, then comes that kindest of nature's processes, spirit birth. The experiences of the human soul from physical birth to spirit birth are the steps by which we climb to the summer land. land.

To us who are left, there are heartaches To us who are left, there are heartaches and crushed hopes because no longer can we behold the physical form of the loved one who has vanished. But to our brother who has entered upon the second stage of life, who after a virtuons career, has gone to the spiritual heaven to dwell with the millions of earth's ascended people, it is emancipation. It is the ecstasy of spiritual happiness. Leaving behind the painful weakness, the agony from disease, he drops off the casket of consumption and free as a happy bird, he mounts to the spheres of transcendent love, of culture and of celestial refinement. No longer feitered hy the chains of inher-

of culture and of celestial refinement. No longer fettered by the chains of inher-lited or acquired disease, he now rejoices in perfect health, in marvelous mental vigor or spiritual beauty. The sweet hymn of the angels opens heaven's portals to him. Father, mother, brother, sister, companions, friends, all give him rapturous greeting and congrat-ulate bim on his arrival in their radiant sphere. Nor shall he lack a career in spirit life. The harvest is immense and every reaper is needed. Great missions are open to him. He can organize a church in spirit life, a better one than he had on earth.

a better one than he had on earth. Thousands will gladly listen to the still inspired words from his lips. Thousands of undeveloped spirits will learn to love him and wit at his feet to catch the words of hope and promise he may speak. There he will meet the noble of earth, those who spent their lives in the service of man. They will encourage and sustain him in his new field.

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Do not say his work has been cut off. Rather say he has been transferred to a new field, a larger work he will find in the su-pernal world. Spirit birth does not lessen a man's opportunities for doing good. It mul-tiplics them. We all loved our Brother Courlis. We would have him linger with us. This camp will miss him. The Brooklyn society, that refined and spiritual minded congregation of living souls, will miss him. But the upper world is now rejoicing that he has come among its people. He will soon realize that the laws of nature are kind as well as exact-ing.

ing. Weighted with an unfortunate heredity, he was destined to an early transition. But he lived long enough to make a deep spiritual impression upon the people to whom he min-istered and was met by his loved ones who had gone on before.

H. A. Budington.

Lake Pleasant.

The thirtieth annual session of the Lake Pleasant Camp meeting commenced August 2, and will continue until the 31st. At 10.30, Fresident Dalley gave the invo-cation and address of welcome. He paid a very feeling tribute to our arisen Brother Courlis, and expressed his gratitude to Mrs. Waterhouse and the ladles for their arduous work in making the Temple so attractive. A beautifut basket was arranged by Mrs. Waterhouse in memory of Brother Courlis, also floral tributes were presented by other ladles.

Waterhouse in memory of Brother Couris, also floral tributes were presented by other ladies. The Schubert Quartet, of Boston, sang three selections and were heartily encored. The ladies arrived Saturday and received a grand welcome from their many friends. The Rev. F. A. Wiggin of Boston spoke in the afternoon on "Thought, the Architect of Man's Destiny." Mr. Wiggin said: "The divine mind is the designer of all things. There is no mind other than the di-vine mind. The stamp of the divine is not very clearly discernible upon some ex-pressions of life for the reason that the mode of expressing the divine is out of adjustment with divine purposes. The spiritual and the divine are one, and the divine is not ex-pressed in Spiritualism only when those who voice it are imbured with the divine or spirit-ual.

voice it are imbued with the divine or spirit-ual. "The demonstrating a return of excarnate beings to certain physical relationship is but a small part of the purpose of Spiritualism. The thought of Spiritualists along this line in many instances requires a change. The purest thoughts fail to construct or give out expressions of Spiritualism, which do justice to the great truth embodied within it. "Thought is the anly builder and that which is constructed is just as perfect as the mode of expressing it. The mode of expressing is subject to the law of change. Every true Spiritualist will give heed to this law and constantly seek to so construct, that every expression in life may leave the impress or stamp of the divine." Evening session was a special test seance. Mr. Wigzin gave many tests, and all were recognized.

recognized.

recognized. There are many mediums on the grounds— Mrs. Sawyer, medium for materialization, is located on Lyman street, at Haslam Cottage; Mrs. Stoddard Grey is at her cottage on the bluffs and Mrs. De Witt Hough, Mrs. Hun-ton at Mrs. Heald's cottage on Montague street.

ton at Mrs. Healt's cottage on Montague street. Test Mediums-Mrs. H. H. Whittier, Ly-man street opposite the Lake Pleasant House; Mrs. E. Lincoln, at the Severance Cottage on the bluffs; Mrs. Shirley. We were pleased to welcome President Dailey and wife, Mr. and Mrs. Cardihan, Miss Ada and Delia Whitman, Mrs. Knapp, niece and two children, Mrs. E. Resch, Mrs. J. Loeb, Brooklyn, N. Y., Mr. Harrison, Boston, Charlie Fisher, South Deerfield, Mrs. J. B. Stores and Mrs. Scott, Hartford, Conn., Mr. Wilbur from Greenwich, N. Y. Edgar Emerson made a flying visit en route for the West.

Emerson made a fiying visit en route for the West. Guests at Hotel Aruvale: Mr. and Mrs, E. Tilton, Boston, Mass., Joseph Davis, Lena Davis, New York, T. Hammond. Putnan House: Mrs. M. E. Whitman, Put-ney, Vt., Miss Pricilla Barlett, Onset, Mass., A. B. Wyburn, Onset, Mass., Mr. M. A. Clayton, Albany, N. Y., George Packard, Amherst, Mass., Mrs. Vera Wetherhee, Irving, Mass., Mrs. Ida Grey, Ada Grey, Irving, Mass., Mrs. Ida Grey, Ada Grey, Irving, Mass., Mr. H. D. Child (Director L. P. A.) Mrs. H. D. Child. All the cottages are looking neat and trim. Flowers, ferms and creeping vines abound, making the place very pleasant and attrac-tive: everyone is happy and harmony per-vades.

More About Lake Pleasant, Mass.

The dramatic company, organised from the young ladies and gentlemen of the camp, is working hard under the direction of Della Sawyer Carnaghan to present its comedy on Friday evening, August 14, in the Temple, and the constant rehearsals have entailed much labor, but excellent progress. Mrs. Carnaghan certainly knows how to get the most out of her company, and we anticipate a big audience and splendid production. Many have been the calls for the "Banner," and it has been decidedly pleasant to see its representative. Mrs. Eldridge, in attendance at our meetings, note book in hand, subscrip-tion book ready for business, and the dear old publication for sale. Buccess to her efforts and to the publishers. Albert P. Blian, Clerk.

Karma.

Karma is not an invisible and inexorable god or devil which picks a man up by the scruff of the neck and sets him down in the midst of undesirable things as a penance for past misdeeds. No. Karma is the self-im-posed result of holding grudges against one's self

posed result of holding grudges against one's self. The principle of every man's being is equity. Whenever he does or thinks that which violates this principle, in his heart of hearts he cannot forgive himself for doing it. He feels deep down that he ought to make reparation or suffer punishment for his mis-deed.

He feels deep down that he ought to make reparation or suffer punishment for his mis-deed. This sense of ought sinks down, down into his subconscious mind, where it draws like a magnet, and brings to the individual such en-vironment as will offer him opportunity to make this self-demanded reparation. Thil the individual has made reparation in such a manner as to enable him to forgive himself, this subconscious drawing of un-pleasant things never ceases. And it is carried over from one istate of ex-istence to another, from one incarnation to another if you please. Karma is worked out through all the ages just as it is daily being worked out in your individual experience and mine. You say an unkind word today. You excuss yourself for doing it, but the excuse is only on the surface of your mind. Deep down there is a quiet "ought" which never once wavers—"you ought not to have said that." You cannot tully forgive yourself for saying it. But it is such a little thing that you soon forget about it. That is, you think you do; but deep down that ought is drawing oppor-tunity for reparation. You have hurt au-other; that ought is drawing you opportunity to heal a hurt to the end that you forgive yourself. So tomorrow or next day another little jar comes to you. It may be another difference with this same one to whom you said the unkind thing; it may be another; anyway a new difference of opinion arises. The chances are you will look upon this little affair as your opportunity to make rep-aration and work out Karma—you will bring all your Good Will to bear on the case; you will speak the kind word. Then your heart will grow light and you can forgive yourself and others. You will have worked out your Karma. Every difficult experience in your life is an opportunity for getting rid of some of your own self-imposed Karma.

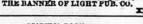
Karma. Every difficult experience in your life is an opportunity for getting rid of some of your oyn self-imposed Karma. If you meet the experience lovingly, cheer-fully, and do your best, you not only work out already-heaped-up Karma, but you lay up joy instend of Karma, for future use.— Elizabeth Towne, in The Nautilus.

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Although the vaudeville entertainments censed upon the opening of the convocation, their absence has hardly been noted in the many social gatherngs, entertainments and special dancing parties that have taken place during the past two weeks. Rev. F. A. Wig-gin's engagement with us was a decided suc-cess, both spiritually and financially, and the extra seances given by him in the Temple during the evenings of his stay with us, have so far been the feature of the session. Rov. W. L. Hutchins of the Ethical Union of Springfield gave two of the best ad-dresses we have ever listened to, on the af-ternoons of August 7 and 9, and the campers at Onset and Queen City Park will find a "feast of reason and flow of soal" in the lec-tures to be given by him at those progressive camps.

tures to be given by him at those progressive camps. We have had to make a radical change in our list of dates on account of the passing to the higher life of our friend, Ira Moore Courlis, and the engagement at Chesterfield during the last week of August of J. Clegg Wright. Instead of lecturing for us August 27, -28 and 30, as stated in our circular, Mr. Wright will serve us on the dates given to Mr. Courlis, namely, Sunday, Wednesday and Friday afternoons, August 16, 19 and 21. Helen Temple Brigham will take Mr. Wright's week-day dates of August 27 and 28, and the "boy medium," Roy Thompson, will lecture Sunday forenoon, August 30. Triday evening, July 31, one of the best entertainments ever held here was given in the Temple under the auspices of the Chil-dren's Lyceum and the Association. Our Waltham frieuds scem to be decidedly in evi-dence in camp Lyceum work this scesson. We noted that Brother Wheeler was one of the moving spirits in the Onset Lyceum, and here we have Mrs. M. L. Sanger and Mrs. Guilford.

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here we have Mrs. M. L. Sanger and Mrs. Guilford. Mrs. Carrie E. S. Twing and Mrs. Effle I. Webster are here doing their good work to the satisfaction of all. It is Mrs. Webster's first appearance on our list, but we think from the success that has attended her it will not be her last. Messra. Stratton and Bickford are the pro-gressive spirits of the Terpsichorean revel-ries in the partilon. Dancing every night and special parties twice a week. The "Old Folks' Dance" and "Prize Waltz" filled the pavilion. but the event of the season next to the Masquerade Ball, which occurs August 1, will be the cake walk of the children on Twesday evening. August 18. This feature was inaugurated last season with ten couples of little tots, ranging from three years old to nine, and this year twelve couples are to par-ticipate. This is pre-eminently the camp of the children.

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ceeded.' "Quick as a flash Petieboy showed that he understood what would have happened by

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understood what would have happened a saying— "Now what did he say? I won't tell you now. But let each one of you boys and girls write to me in the Banner and tell me what you think would have happened if Napoleon had escaped and come to this country. Then I'll tell you what Petieboy said. "Now, youngsters, let us see how well you know your history. Then we shall see who among you are going to be statesmen." Uncle John.

Turning Poet for Cupid's Convenience.

"Saved yourself by the skin of your teen, a most remarkable expression indeed when con-sidered literally." Many years ago, under almost the same conditions, this identical phrase was spoken to me, wherefore the story which I am about to relate flashed upon my mind like a bright-

From all Ferries, Steamboats and Ocean Steamers walk abort block to Elevated Rail-way and take "9th Ave., to 50th Strees" from which Hotel is one minute walk. It is an interesting fact that a word spoken It is an interesting fact that a word spoken under certain conditions, will drag from some remote corner of the unconscious mind, an incident of the past, which at the time of its occurrence might not have been considered worthy of record upon the annals of history. A marked psychological lesson cannot fail to be recognized when a matter of that kind comes into one's immediate premise. The following story is an example of the above: inster to Principal Theatres and Shops W. JOHNSON QUINN, ... Prop

Children's Rook.

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18

HOTEL

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THE VIOLET.

I am tired of being only a violet Hidden 'neath leaf and grass, Could I but change to a tall, broad oak

You'd see me as you pass! I'd grow among the song birds: I feign would reach the sky:

From whence you ne'er could pluck me To put in a vase to die.

When lo! In the morning twilight A wondrous maiden fair, Ha'h gathered me unto her heart — As she breathes a morilag prayer.

The organ notes roll softly.

The harp takes up the chord-I find myself mid lilles white At the altar of our risen Lord.

I've fallen from her bosom-Upon a lily's slow-white breast-As I die, I murmur:

"To be a violet is the best."

Some Work and Some Play.

Some Work and Some Play. "Well, little folks, do you like this? Isn't it a good idea to move the children's nock out of doors for the summer? It is nice and shady out here under the trees and you can sit on the grass and listen." "Now, Uncle John, we are all rendy. Ever points ago you said you would tell us about Petieboy in school. You never have; and will you please?" "Yuk, you youngsters are right in the milst of a vacation. You don't want to think about school now, do yon?" "Yes, now is just the time. When school keeps, we have all the school we want--" "And more too, sometimes?" "Praps. But now it is vacation you see,--the middle of vacation, too--it doesn't seem so had. It isn't so had to hear about another fellow in school, any way." "Ball I tell you about his work in school, or about host as all about play." "Met would just as soon hem?" a little about work as all about play." "But now if is young rascal out there on the grass? I sn't that the way to begin?" "I guess 'tis, but you have said 'once upon a time' so often that it seems to me that it is a good many times upon a time now." "Met don't dodry wonder you feel a time' so often that it seems to me that it is a good many times upon a time now." "Mudence, although I don't wonder you feel a title bit guilty. Anybody who doesn't like this story is told to you and Mr. Im-mudence over there is supposed to be deaf as it is not told to lim. "When Petieboy began school, he was seven. How a just as intense in cverything he did, as he is now." "What does intense mean?" "A to we have intense mean?"

as he is now.

intense mean?"

"Nay, nay my child." said the mother cloud, "Far safer the bride of yon sun to be, That the light of heaven may guide you on As you roll away to eternity."

As the mother cloud sped by to rest, The child cloud stole to earth below, But clasped instead of her love, the sea, A mountain peak, all ice and snow.

The sun had missed his longed for bride, So casting his golden gleam on high He spied his love, all frozen and white Half way twixt earth and sky.

The sea looked up, and the sun looked down Each longing to rescue a bride, But the ice cold peak, held firm to its own, Heart broken the child cloud died.

But the ice cold peak, held firm to its own, Heart broken the child cloud died. The night before we passed through the Golden Gate, we enjoyed as a party, the cor-dial hospitality of the Alaskan, as won by Cupid's convenience. As we neared the wharf in San Francisco, I noted a flush more brilliant than usual upon the sweet Californian's check; a melting glance of the eye before unseen; her oft changed necktie; the particular attention paid to the lines of the hat with its long stream-ers of black velvet; all these symptoms caused a dutter of uneasiness at my heart lest they meant sorrow to the chaperon. Suddenly she handed me her glass, and with a burning jush asked, "Will you please look and see who is on the wharf?" "Why, my dear child," replied I, at the same time leveling it, "how could I possibly distinguish at this dis-tance?" When lo, I exclaimed, "Itemarkable! I have the wharf and a pair of blue eyes actually on ship bond." "Oh! is it true?" she cried excitedly. As we swept the green waters of the majestic Pacific, I felt her slim, warm hand grasping mine closely, "You are sweet," she said, "and I love you, but look down quickly." Relow us some ten feet stood a stawart man, with eyes filled with sushine lifted to the brown orbs by my side. "Isn't he a dear," she cried. "How could I have left him all these weeks?" A substantial shadow fell upon the sunny deck as the distinguished Alaskan moved away unsteadilly Towards the Capithin's quar-ters.

The following story is an example of the above: When it came about that necessity rather than pleasure forced a trip from Boston to New York in mid-summer, the most restful way to make that trip naturally became my uppermost thought. The Joy Line, which carries its guests far into the outer main, a twenty-four hours' sail between the two great metropolises, presented itself as attractive. Business detained me at my desk until al-most the last moment. Arriving at the bridge which crosses the water near the Joy Line pier, my cab driver found the bridge open. Now what to do' Our time being so very limited, we thought it expedient to drive through several by streets and cross the bridge below. Fulling up at the pier the car-ringe door was thrown open with the words, "Saved yourself by the skin of your teeth," a most remarkable expression indeed when con-

The board was almost explosions as the one to which is and entered its commodious and com-formible cabin, a feeling akin to home swept over one, and the story grew in substance. The board was almost exactly the same in size, and accommodations as the one to which I shall refer in the following lines:

and three. This spirit abswered questions for others about the table, myself included. Mrs. H. also received a visit from her de-parted sister, who in her life, was passion-ately devoted to dancing. She caused the

in breather 1.31 de 2

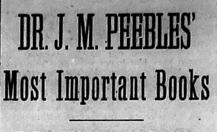
Splendid dining car service, helps to make the trip to mountain and lake resorts on the

different from any of the previous motions, and intuitively we knew we were if a greater presence than hitherto. On being requested to spell out his name the letters formed—"Tecumseh." In the ensuing conversation, this spirit in-formed us, that he was the celebrated Tecumseh of which our history spesks, he said: "Good friends. I visit many circles, and my

Tecumsed of which our history speaks, he said: "Good friends, I visit many circles, and my mission is, that wherever I perceive sin-cerity and a desire for calightenment on the-part of cannest people, I endeavor to con-vince them. I have many things to say to you, and will in time provide you all with guides of my own selection. If your lives continue as at present, I can promise mutual benefits for both—you of the material world— and us, your brothers and sisters of the im-material world. And now good night, and let the good spirits guard with silent vigil the repose of our friends."

V. S. U. Program at Onset.

On Saturday, Aug. 1, the Veteran Spirit-ualists' Union availed itself of the courtesy of the Onset Bay Grove Association and sent representatives to conduct the exercises in be-The new sweet Unitorning a cheek! a meining in the sweet Unitorning a cheek! A meining in the serving of the binner of the hold with its long streams and units of the one analysis of the courtesy of the one of the



AUGUST 15 1908.

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LIBERTY. This hnely illustrated volume of between three hundred and four hundred pages, by Dr. Feebles, treats exhaustively of inoculation, cow-pox and cali-jmph vaccination from Jenner's time to the present. It tells how the cow-pox pus poison is obtained -how the vaccine virus, while causing many deaths, sows the seed of eczema, pimpled faces, cancers, tumors, ulcers and lepros. It gives a history of the several years' battle against vacc-nation in England, Parliament making it "optional" instead of compulsory. This book should be in every school library and family. Price \$1.35.

¹¹ What does intense in every thing he do, as he is now."
"What does intense mean?"
"A boy who is intense, is so interested in the thing he is doing, whether it be work or play, that he doesn't know that there is any-thing else in the world at that moment except the one particular thing he is doing.
"When Petieboy had a lesson to learn, he just worked on that lesson and nothing else. He was so busy he forgot everything else. The result was, he went ahead of the other boys so fast that he skipped a grade every time he was promoted. He got double promotion as it is called. That's where he had the advantage of the boys. Whe foold in school. Some boys work hard when they play and play when they have work to do. That you see is putting hard work where it counts less than if they worked hard first and then play and play when they have.
"By being intense, Petieboy learned to read before the other fellows did, learned to write better and quicker than they did and after the bad learned his own lessons, he had time to the lessons of the next grade as they recited theirs; so the first thing he knew, the teacher found he was a grade ahead of the own grade, but he beat the fellows in the grade above him too.
"It don't mean by this that he was a book-more, Petieboy and als well as any of them and when they and so well as any of them and when they and head as they recited the its."

"I don't mean by this that he was a book-worm, or a goody-goody at all. He played as hard and as well as any of them and when he got into the grammar school, he was the youngest boy in the whole school. Although he was a good hard worker in the school house, he was just as hard a player, out of doors. Young as he was, he led his grade in the school house and out of doors he was a fielder on the school pine.

the school house and out of doors he was a fielder on the school nine. "He didn't like his primary teacher. He called her 'Biddy B.' because she was so stiff and prim. But he did like the grammar school master, although he used to try to 'stick' Petieboy in geography by asking him to answer all sorts of questions in the grade above him. Often when a chap in the next



The boat was almost executy the same in size, and accommodations as the one to which I shall refer in the following lines: A party of some thirty started several years ago for Alaska, a trip which in those days was a little out of the ordinary, while today the Alaska steamships are crowded to over-flowing. Now it chanced that our party lacked young women, at least unmarried ones. There, was one, however, a Californian, whose exquisite brown eyes, beautifully pro-portioned figure, and Corinthian copper hair cast the rest of the beauties of the party into the mystic shades. This charming Cali-fornian, who had known from birth nothing but the intoxicating and heavily odored at-mosphere of California, which social statisties have proven materially affect temperament, was chaperoned by an aunt who in turn had known from childhood only the refined, coldly cultured air of the social within the gentre of attraction. Admirted by old, 'young,' men, women, girls and boys alike. Aside' from her physical beauty she was attractive mentally. Now one of the most distinguished of our party, a married man, whose wife was, alas, in Alaska, became one of the most absorbed victims of Cupid's often short lived malady. All went well until the time came, after the smooth Alaskan waters had been left behind, for embarking on the Pacific, bound for San Francisco. Here it happened that our party divided, the Eoston chaperone becoming one of a Yellowstone party, in consequence leav-ing to my care the California beauty. Under these conditions we became stateroom com-panions. The morning after leaving port we found ourselves being rocked as in a mighty cradle. Missionary work fell to my lot among our sick party. The second day, however, found most of them engaged in the various ship board occupations. Late in the after-noon my charming room mate dressed, hoping to Join us at the dinner hour. She lay on the sup board occupations. Late in the after-noon my charming room mate dressed, hoping to join us at the dinner hour. She lay on the berth in our stateroom; I sat by holding her hand as she repeated to me some of her poetic fancies.

fancies. A substantial shadow darkened the small window looking out upon the sea; the voice of the distinguished Alaskan spoke; "Are you playing hands? I should like to join that rame."

playing hands? I should like to join that game." I replied, "As chaperon I monopolize in that line, but I would really like you to hear these sweet verses." Accordingly I placed a stool for his accommodation and he listened in rapt attention until suddenly, as if prompted by some unseen force, he said to me, "You write sometimes?" I replied wriefly, "When forced." (Now, this distinguished Alaskan had fre-quently entertained our entire party most royally during the trip). Near the window in the small stateroom, was a low, narrow door; here he continued, addressing me: "I will give a farewell supper before we leave the ship if you will write a poem in twenty min-utes upon what you see from that doorway," "Which is nothing," I replied promptly. "You are evidently not a careful student or lover of nature," he said caimly, "for I can see yonder, two fleecy clouds, a mountain peak, snow-capped, and look—a brown guil winging by." A feeling, that I sensed almost as a pre-

peak, snow-capped, and the indescribably beautiful blue sea, and look-a brown gull winging by."
A feeling, that I sensed almost as a presentiment, passed over me, but I laughed, and looked into his passionate eyes as I asked, "Shall I call it the broken heart? But I must be honest," I addee earnestly, "and tell you I never wrote a thyme in my life, to say nothing of a poem."
"You can do it," he said briefly, handing me a pencil and paper. Now the whole situation I had sensed, and determined to force Cupid to use the point of his impassioned arrow to answer my purpose, and I have alivary believed that Cupid really wrote the following lines which I may say here, have been followed by hundreds pointed from the same quivering bow.

THE BROKEN HEART.

The great soft sea tossed high and low, The brown gulls winged the ship long side As a cloud smiled down, through the mid air light And sighed to be the blue sea's bride.

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

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table to rock and wahhle, as if in the throes of a weird minuet. Mrs. H. was moved to laughter and tears.

laughter and tears. On the departure of this spirit, from whom no information was gleaned, outside of the announcing of her name and the violent mani-festation of the table, we asked if Aunt Jane

festation of the table, we asked if Aunt Jane was present. Three slow, distinct knocks, answered the medium, who in this case, was Mrs. R. A sinking of the table apprised us to use the alphabet. The shade then informed us, that Aunt Jane could not then come; it also said, that she was as yet, not sufficiently developed to give any satisfactory proof of her spirit be-ing, but she would soon have her to that point where she would be enabled to in-telligently converse with her earthly friends. On being asked to reveal who he might be.

On being asked to reveal who he might be, he answered, "Rockland!" At this point the medium Mrs. R. uttered a startled exclamation, and withdrew her hands from the table, crying. "I don't want that man!" that man!" She did not exactly mean that, but her

N. E. P. A., 369 Washington S., Doston, Mass.
and refer to it all your life for entertainment and instruction. "Racy," "Mollicking," "Hu-morous," "Blues-dispelling," "Inspiring," such are a few of the many approving adjectives applied to that popular new book whose sug-gestive title is "The Gentleman from Every-where."
More than one thousand of our leading au-thors and editors advise you in their papers to read this unique, beautiful volume, and many of their interesting letters are printed in the publisher's handsome brochure which we will be pleased to give you at our office. Ex-Governors John D. Long, J. L. Cham-berhain, Ideut-Gov. Curtis Guild, Ambas-sador Draper, Hezekiah Batterworth and Sam Walter Foss commend this book in high terms of praise. Here are quotations from a few sample comments. Rev. Edward A. Horton, D. D., Boston: "James Henry Foss gives us, in his new book, a very entertaining story in which humor and ennestness, trial and joy, pence and struggle, pathos and jollity, pass before its with panoramic attraction." The Brown University Alumin Monthly: "We have enjoyed this narrative very much. It is devoid of dull pages, and the picturesque adventures, pathos and babbling humor fasci-nate us from start to finih." The Cleveland. Ohio, Dally World: "The author's power of description, both of nature and of human nature is great, and the he-ro's experiences as school-boy, emigrant, farmer, book-agent, school-master, preacher, olub-founder, town-builder, stump-speaker, and soldier are unique and highly entertain-ing."

She did not exactly mean that, but her power being but just revealed to her, she was for the time startled.
She then went on to state that in her life-time-Aunt Jane had always spoken of this Rocklahd as being her spirit guide, and that he was the spirit of an Indian who had lired years before Columbus had sailed for the New World.
The cleveland, Ohio, Dally World: "The author's power of description, both of nature in great, and the heroe's experiences as school-boy, emigrant, school-master, preacher, club-founder, town-builder, stump-speaker, and soldier are unique and highly entertain-ling."
A slow and dignified tipping of the table three times then occurred. The movement and the impression conveyed were altogether

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