use to the world that the world shall believe in us if it does not believe all of our words.

"Finally, let me appeal to you as the supporters of the fire-sides of the future. My mother once said to me, 'Robert, never marry for money; marry for love; but if you see a good girl who has money try to love her.' Let your lives be bright with the spirit of noble and beautiful equality. I never ask a woman to obey a man when I am performing the marriage ceremony, because the best woman I ever knew promised to obey me and never did. Let me give you an old man's benediction to go with you into your bright and beautiful lives here in the university and into the broader life of the world. Remember the inward light that will guide you; remember to do your best in what you have to do. Put the rivets in to stay."

THE CHRYSANTHEMUM.

Your ragged beauty charms my eye,
Chrysanthemum;
You hold your tousled head so high,
Chrysanthemum;
Have you been racing with the wind,
And left your hair-pins all behind,
Or do you mean to be unkind,
Chrysanthemum?

Shake back those locks and show you face,
Chrysanthemum;
I long its beauteous lines to trace;
Chrysanthemum;
Thou expert of the coquette's art,
Thy glorious rays have reached my heart
And pierced it as with Cupid's dart,
Chrysanthemum.

I thought that summer's bloom had passed; Chrysanthemum,

But like good wine, she kept you last; Chrysanthemum,

And when November's storm clouds lowered:

The sun this wreath of beauty showered And laughed as he the earth embowered Chrysanthemum.

But you you shake your saucy head, Chrysanthemum; You, who on sunbeams bright are fed, Chrysanthemum, Thou glorous link 'twixt summer skies, And winter's white robed beauty lies, To us a glimpse of Paradise. Chrysanthemum.

ALICE T. FERGUSON

-Montreal Witness. Eversley, Ont.

There it something on earth grander than arbitrary powers. The thunder, the lightning, and the earthquakes are terrific but the judgment of the people is more.

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As the table of contents suggests, this book is a sequel to the preceding volume, and aims to supply deficiencies in the method of self-help through silence and contemplation. Those who have been helped by "The Power of Silence" will find this book in every way as practical and many who have heard the chapters read as lectures pronounce them decidedly seperior to the former volume. The philosophy of "The Perfect whole" is still the intellectual basis of the author's teaching, but the whole problem of the realization of the rounded out ideal is considered from a different point of view. It is strong in its emphasis of normal, natural methods of growth, as opposed to artificial and purely introspective methods. It considers many questions suggested by recent discussions of Oriental systems of philosophy, and points out the probable outcome of the present widespread interest in Hindu thought. Its tone throughout is tolerant and suggestive rather than dogmatical and authoritative. And its aim, first of all, is to be broadly helpful in daily life, to aid the reader in the process of self-i-nowledge, and show how the wisdom thus gained may be put to immediate use by the quickening of the soul, not in one's self alone, but in humanity at large.

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