VOL. 89.

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

BOSTON, SATURDAY, MAY 4, 1901.

Fostare Free.

NO. 10.

## BIRTHDAY REVERIE.

"I will lift mine eyes unto the hills, from whene ometh my help."-Pealm CXXI.

I will lift mine eyes to the eastern heights, As they're flushed by the moraling's gold, For they patiently watch through the long, lear night's With a faith that has never grown cold. Through the decreat storm they have bravely stood And they're witnessed the darkness fise Beierer the invincible Power of Good, Whose message is whispered to me.

I will lift mine eyes to the distant bills,
In their summer-tide verdure clad;
For the sight of them bushets earth's trials and ills,
And maked the watcher right glad;
Midst the songs of the birds and the glory of flowers.
They are crowned with a spiritual grace,
That was won by their faith through the dark w nier
hours.

hours, e rude storms lashed the tears down their face

whose fuse storms tashed the tears down their face it will lift mine eyes to the snow-capped peaks. That tower so ms jestically high, For a Voice from Eternal Bilence speaks, And the Lord of my soul drawn high; In their gittering whiteness firm they stand, Looking starward all spottess and pure, With a song to our earth and the touch of The Hand That doth give us the "strength to endure."

That doth give us the "strength to endure."

I will lift mine eyes to the western creets,
As they're kissed by the sun's last rays;
For the peace of the Infinite Love on them rests,
And makes happy my heart in His praise;
They have gized through the purple and crimsoc-zol
gleams,
As the Ocean was singling His pialm,
And the mustle was flasting from islands of dream
With the joys of unspeakable calm.

I will lift mine eyes to the heavenly hills,
For "The Banner" of Forty-four years
Is held by the Angel of Comfort who stills
Our heart-corrows, and dries all our tears;
And the one who would win for his ap rit eure rest.
Must a true banner-bearer aye be,
Living so that, by blessing, his life will be blest
Bf God's guidanes o'er earth's stormy sea!

Decotion.

Sydney, Australia, 1901.

### The Flash Light of all Inspiration.

BY GEN. W. H PARSONS.

The great work on Philology, or the origin of words, by Father Hare, whose MSS. is just completed for publication after thirty-five years of research in the libraries of Europe and America, show the strong bond between the English of today and its ancestral language that was spoken 10,000 years ago in Central Asia.

It would be difficult to find a word in the English language whose origin cannot be traced back to some one of the 700 Aryau roots of this work: through Sanscrit, Greek, Latin and the German languages to the Anglo-Saxon offshoot.

Our incontestible relationship with the original stock, whose language colored that of all Europe, ancient and modern, and whose philosophy and religion dominates three-fourths of Asia, gives interest to the revivat of the study of the Vedanta Philosophy and Religion of our Aryan Ancestors, whose habitat in prehistoric times was the "roof of the world" in Central Asia.

According to all secular scholars and especially John Caird, D. D., President of the University of Glasgow, and the former Professor of Divinity of that great institution—"the Aryan Vedas are the earliest and oldest records of religious truths." The earliest form of religion, or of any thing that truly deserves the name in the history of the race, is supplied to us by the early religions of India."

Thus wrote John Caird, D. D., who found the Indo Aryan and Indo Germanic race, 1500

deserves the name in the history of the race, is supplied to us by the early religions of India."

Thus wrote John Caird, D. D., who found the Indo Aryan and Indo Germanic race, 1500 years prior to our era.

The great Veilc teacher calls the Bhagavad-Gifa the collected essence of the colloquy between Chrisna and Arjuna.

According to sacred chronicles (see Bhagavad Purana: Book XI., Chap. VII.-20; and Vishna Purana: Book V., Chap. XXXVIII.-50; Chrisna lived 125 years, and departed from the world in the year 2001 B. C.

According to the Vedanta\_Philosophy, each soul is potentially divine, and its goal, the manifestation of the divinity within. Its power to control nature, whether within the soul or exteriorized, is proof of its divine origin; and that the spirit did not emanate from matter, but, according to the Raja Yogi, matter and forces are but the gross form of the subtle; the grosser the effect and the finer always the cause; and he who, like the Yogi, discovers how to manipulate the sublimated, subtle and finer forces of the external world, gets the whole of nature under his control and proves himself divine in origin and in kinship, to that One, out of whom and by whom, all that is manifest are but expressions; and to find this One, out of which all these manifold expressions are created is the end and aim, not only of science, but it is the whole of religion: to which temples and forms, rituals and dogmas, are secondary; as the study and mastery of internal nature insures the control and mastery of the whole universe, external and internal.

"There is but One," say the Vedic writers, "though the poets call him by different names," and Dr. Caira declares that:

"We find, especially toward the close of the

Vedic period, that instinctive sense of unity, that lies behind and comprehends all individual diversities, finding direct expression in various passages of the Vedas."

The Brahmans taught ceaseless rounds of continuous life, through lower forms, until the exalted position of Brahm or God was acquired.

The Brahmans taught ceaseless rounds of continuous life, through lower forms, until the exalted position of Brahm or God was acquired.

Buddha, the Protestant reformer and restorer of the true Vedanta philosophy of the Ancient Vedas, taught that he had rediscovered that without passing through ceaseless rounds of lower forms of being and earthly affliction, the goal might be reached, for which God had created him, by the practice of the most exalted virtues, which as a code of ethics (the same as promulgated by "the Christ") animates the moral conduct of his followers, the most numerous and most moral people on the planet.

Modern Reincarnationists should know this distinction between Buddhism or the original Vedanta philosophy and Brahmanism as taught by Theosophy.

Behind all particular ideas, generalized in the Vedas, is the recognition of the One Absorute Existence; and that he who has grasped the secret, that the external world is but the gross form of the subtle and invisible, gets the whole of the internal forces under his control. This abstract principle, once absorbed in human consciousness, on superconsciousness, man has grasped that which is truly vital in all the universe; as the highest action of Life is thought, and thought is the vital force or highest action in svery being; and when perfect concentration or contemplation is attained, the spirit exists on a higher plane; comes in touch with facts in nature beyond the scope of reason, or those already known, and which instinct and reason can never know. This is the abstraction and inspiration of the Newtons, the La Verriers, the Edisons and the Teslas, who are thus by perfect concentration and contemplation wresting from nature its most profound and vital secrets, subsidiary to the daily uses, the elevation, exaltation and increased powers of man. The control of all the forces of the universe, physical and mental and spiritual, are the ultimate attainment of the students and devotees of internal nature, who give themselves to contemplation and stu

"There is a spirit in man" (declared the Argan Seer of the Land of Uz in the oldest Epic of the Orient).

"There is a spirit in man, and the inspira-tion of the Almighty giveth him understand-ing."

then of the Almignty given and anticathing."

The flashlight of a Divine afflatus thrills the soul of the Poet, Philosopher, Seer and Inventor, whose creations of so called genius are the offspring of a supposed intuition, but in reality the touch of "the spear of an Ithuriel," of a celestial Hierarchy; which "before Abraham was;" and were "with the Futher before the foundations of the world were laid," as was the Eon, "the Christ," as declared by him in the wondrous monologue in the 17th Synoptic Gospel of John.

Christ," as declared by him in the wondrous monologue in the 17th Synoptic Gospel of John.

The highest proof of man's original emanation from the Divine is contained in the "Tingacus" of Plato, who declared in his day a truth well established in this, that:
"Man does not participate in the divinely inspired and true prophecy, as a reasoning being, but alone, when he is either deprived during sleep, or through sickness, of the exercise of reason; or when by some inspiration he cannot himself command.

"An excellent man in divine cestasy, who is better than one in sane conscionsness, declares divine things, in which the soul recognizes, as in a radiant reflection, that which it saw in the hour of ecstasy; he following God, being filled with Joy and Love."

Thus Swelenburg embodied the same truth, that:
"Man believes all his thoughts proceed from within him, whereas all this flows into him, from Without."

Modern Science, through La Place and Herbert Spencer, proclaims that "This earth and all planetary bodies were primarily nebulous and gaseous matter."

This creation of the visible universe, from gaseons or invisible matter, which they who "sit in the seat of the scorral" and skeptic, have vulgarized by sneering at the supposed assumption of ignorant creedists that the world was "made out of nothing," because invisible—castablishes the verity of the Aryan postolate of Chrisna:
"All that exists was in its primeval state invisible extending a stands out the sublime Vedanta truth that before the foundations of visible matter were laid, in sun or planet, spirit pre-existed, and infinite wisdom and intelligence dominated; and on reconctric lines mapped the Universe and set the stars in their courses.

Says Longfellow:
"The spirit world around this world" of sense.
Floats like an atmosphere everywhere;

"The spirit world around this world of Floats like an atmosphere everywhere; Wafts through these earthly mists and vapor

These perturbations, this perpetual jar Of earthly wants and aspirations high come from the influence of an unseen st An undiscovered planet in our sky.

From the world of spirits there descends
A bridge of light connecting it with this,
O'er whose unsteady floor, that sways and
bends,
Wander our thoughts above the dark
abyss."

## Musings of a Lone Philosopher.

BY PAUL F. DE GOURNAY

Dame Nature is incessantly in the throes of parturition, though we may not be aware of it. Production is the result of unrest, effort and the disturbance of pre-existing conditions. The shock of electricity-laden clouds disturbs the tranquil ether as it produces a storm; the tiny seed bursts its shell by a mighty effort and there is an undeaval of the sandy crust as the light-seeking tendril forces its way upwards, while tender rootlets-nerves of the plant—dig below for a nrm grasp on the yielding earth.

All life in unrest, eadeavor and travail. The mental unrest of the individual shows a disturbance in his pre-existing ideas, an effort to reach something higher. What? He does not always know; but he shall have no rest until he finds out and the new idea is born.

Collective unrest may disturb the peace of mind of a community, of a nation. The outcome may be reform or revolution, whether the cause of the unrest be political or religions. If it be the latter, it were more properly called soul unrest and no human power can stay its action.

Such an unrest prevailed in Greece and Rome just before the advent of Christianity; such an unrest heralded the birth of Spiritualism.

such an unrest herauged the min in special unlism.

The human mind's unfoldment is, like the process of nature in all things, gradual; and it is, slow rather than rajid. A whole generation may be pregmant with the germ of an important idea, before that idea reaches the degree of development insuring life. Thus, that which we owe our predecessors we pay, with interest to our successors. Solidarity binds the generations of man.

Great ideas come generally from the heart; but, to reach other hearts, they must pass through more or less receptive minds, at the risk of being adulterated and losing some of their effectiveness. Yet, the thought-substance is imperishable; sooner or later the genuine thought-seed, floating away from barren ground, shall drop on suitable soil where it shall grow a 'thing of beauty and a joy forever,' dispeasing fragrant flowers and luscious fruit to appreciative minds.

Tremendous possibilities this fact of the imperishable substance of thought presents; for the few good and great thoughts evolved daily from men's minds, what a legion of frivolons, base and wicked thoughts are born! They fulfil their mission the same as the good, they find soil adapted to their nature, and they grow to poison the atmosphere and spread the centagion of folly and evil.

And we wonder the world is no better! Let us learn, let us teach our children to think right. The power of thought is a neglected factor in the education of the race. There is no doing without thinking; actions are but thoughts materialized; but there is more, thoughts, good or bad, may do their work effectively while remaining invisible to the physical eye; and, we should not forget it, like curses "they come home to roost."

Only a soul can understand, can know, another soul, and this conditionally on their their on the same spiritual plane. Candid as may be the lips, confiding the mind and affectionate the heart, the soul hath a secret chamber which none can enter, save its alter ego, its God-ordained companion for eternity. For this reas

cial balances; the conceit, though poetical, is, perhaps, too simple for our modern jurists.

There are rogues who make a special study of the law; they wish to know how far they can go without being caught in its mesbes, or, if caught, how they may slip out of them. The code, like the Bible, is a dangerous book in some-baseds.

can go without being enoght in its meshes, or, if caught, how they may slip out of them. The code, like the Bible, is a dangerous book in some hgads.

I am law-abiding, but when the law assumes to prescribe who will physic me, and that I must submit to having some disease-breeding virus inoculated into my system, then I am a faw-breaker—a Constitutional inw-breaker, for the Constitution of the United States recognizes my right to manage my physical (and spiritual) constitution as I think best.

"Americanism;". this word is defined by the dictionaries: "A word, phrase, or idiom peculiar to the United States;" it might be given a broader meaning, viz: "Americanism—the cult of the principles upon which the American nation was founded and to which its citizens are faithful." Do we not say that such or such an idea or action is unamerican? To be an American, therefore, one should not only be born in the United States, or naturalized a citizen thereof, he must entertain and live up to the principles of Americanism, as defined in the Declaration of Independence and confirmed by the Constitution.

A man professing royalism, absolutism or despotism, cannot justly call himself an American, though he be born in Boston, Chicago or San Francisco. May not the same process of reasoning be applied to Christianity and Spiritualism? Going to church, or attending public seances, does not make one a Christian or a Spiritualist. The Christian must live up to Christ's teachings; the Spiritualist to the philosophy of Spiritualism, ere they can logically claim their respective titles.

Spiritualist to the philosophy of Spiritualism, ere they can logically claim their respective titles.

The tendency of the unthinking is to stick to the letter and look no farther. They recite the words, they have not learned the lesson of them. It were well the apostle's saying was more generally remembered, that, "The letter killeth, but the spirit giveth life." How many dead Christians and Spiritualists perambulate our streets, innne entities to which the theosophist's label "shells" might be pinned.

It is these "slaves of the letter" make despote creed and stultifying dogma possible, and superstition to usurp the throne of reason. In them are to be found the greatest obstacles to reform and progress; to the forward movement of the mind they offer the resistance of inertness, more difficult to overcome than active resistance.

When spiritualistic truth is\_more widespread and the supremacy of Mind acknowledged, men will discard the dry bones of the dead letter, and the spirit that giveth life will lead him, through knowledge and wisdom, to eternal happiness in eternal life.

## The Methodi-ts Failing Into Line.

Unorthodex Usterances from a Toronto Dea con and Member of the Conference

The following paragraphs taken from the published report of a paper read in Victoria University by Herbert G. Paull show that some of the people of Canada are thinking. Such utterances a few years ago-say last century—would estracise a man from polite Methodist society. Now apparently the great Methodist weekly, "The Christian Guardian," of Toronto, is glad to publish such. Mr. Paull is a class leader and a great Methodist church worker—and his words are entitled to consideration. The subject of the address was

# THE CLASS NEETING OF THE TWENTIETH CENTURY.

Reliefs pre changing: reason and rational-in are swaying the minds of thoughtful ion. Creeds have suffered radical amend-ent and are likely to suffer further radical

ment and are likely to suffer further radical alteration.

The Rible itself has been revised. The scholarly are possessed with a notion of a higher criticism.

Messianic prophecy in certain—phases is called in question, although inspiration is not changing and the Bible still remains the book of books, yet many a theological monstrosity has had to give way before the penetrating search-light of Truth.

Great causes are always at work to change the current of man's imagination. The daily and weekly newspapers, and the bosts of weekly and monthly illustrated periodicals, along with the steam and electric railways, the telegraph and the penny-poet and man-bood franchise, are the potent democratic factors of universal leveling, and all these great moral dynamic forces necessarily change at least the tone of individual experience. The morality of the days of Abraham and Jacob and Lot is the grossest licentious-ness of today. If the men of rightness repute of those days lived in these days, and perpetrated such extravagances as they enjoyed then, there is not a judge in the land but

would sentence them to a term in the pend-tentiary if they were fortunate or unfortu-nate enough in being called upon to pro-nounce judgment thereon.

The morality of a hundred years ago-touches us nearer, but the morality of a cen-tury past, in many respects, is the crime of these later days.

Men in the days of Wesley were hung for shop-stealing. The gibbet was conspicuous

Men in the days of Wesley were hing for shop-stealing. The gibbet was conspicuous on the King's highway on many a turnpike. A century or so earlier holy men and women were burned at the stake by holier men in gued old Merrie England for rightecounses? sake. And the so-called church of Christ has not been entirely guiltiess of some of the most degrant wrongs ever perpetrated in the name of righteousness, while slow and per-verse in accepting and promulgating new truths.

truths.

In Wesley's day men were sold as slaves in British possessions, and a man might be a downright upright Christian, and bay and sell and trade with his dark skinned brethren, precisely as he would with a herd of entitle.

A great mass of the people of all denominations nowadays positively refuse to believe in
a literal bell of brimstone and fire. Farrar,
Drummond and Freeman Clarke have done
much to pave the way for questionings in
this direction.
Calvinists of these later days are shocked
to think their gentle fathers ever believed
that babies a span long would lenguish in
endless torment. Intelligent Christians hesitate to believe in the descent of a literal New
Jerusalem precisely 1500 miles square and
1500 miles high with gates of pearl. Many
rational Christians question whether it is absolutely essential to salvation to be baptized
with water.

The question is conscientiously raised in
ministerial and scholastic circles whether the
so-called miracles of Jesus were superhuman
or supernatural.

r supernatural. If supernatural

or supernatural.

If supernatural only and performed in bedelience to natural law, then the like may be within the possibility of progressive Christianity, for, as Jesus himself profoundly said, "Greater works than these shall ye do."

If it is the privilege of Christians to follow in the wake of Jesus and his apostles, whose lault is it that the attention of Christian believers has not been turned into these hidden syrchic channels, which mean so much for machinal.

manhind?
Jesus said, "This kind goeth not out but by prayer and fasting." What proportion and class of Methodists fast willingly these days? Do we not rather love to feast?
Many investigating Christians already look to human magnetism and suggestive thera-peuries as a means of physical healing, and very seriously question whether the medical to human magnetism and suggestive thera-peutics as a means of physical healing, and very seriously question whether the medical Pharmacopocia contains all that is necessary to know with respect to the healing of bodily

to know with respect to the nearing of today allments.

The potent forces of nature are unseen—the thines which are not seen are temporal, the things which are not seen are eternal. Unquestionably occult and psychic phenomena are branches of study worthy of the prefoundest investigation. Theosophy and Christian Science claim their adherents, whose membership comes mostly from the ranks of Methodism, so it has been said.

Tens of thousands of Christians and earlightened and scholarly Methodists amongst the number, preachers and laymen and officials alike, insist upon their right to inquire into the phenomena of Spiritualism and emphatically deny, after patient investigation, that either legerdemain or diabolism account, for the unquestioned manifestations that take

for the unquestioned manifestations that take place in response to properly appointed con-"It shall come to pass afterward, that I

at snail come to pass afterward, the will pour out my spirit upon all flesh, your sons and your daughters shall proph your old men shall dream dreams, your yo men shall see visions, and also upon the vants and upon the handmalds in those d will I pour out my spirit."

Psychic research ry and in Enrope f men's inquiry.

ry and in Enrope are modifing the centered of mea's inquiry.

And how shall we bestate to attach importance to the interrogations to such secisitis when such names as the following are the vice-presidents of the Society for Pepschical Research in England: The Right Rev. the Eishop of Eipen, Lord Raylergish, the Right Hos. A. G. Ralfour, the Marquis of Bute, Prof. J. H. Hysiop, Columbia University, U. S. A., Prof. & P. Langley, Smithsonian Institute, Sir Win, Crookes and others, "Many shall run to and fro, and knowledge shall be increased."

BEFORE EASTES CRADLE SONO.

Not yet in eight— The summit of the " Eternal Hills " The summit of the "Ricercal Hills" Though long A P-Agrim on the upward way. One more sweet year With amber, gold and purple light Is added to the new long list

Is asked to the now long liss
Of years—
The three score years and ton.
But what are years ?
Men measure time and set the bounds;
Tradition-trains eled, count the bours
Which tell the story of a life,
Protestarin

Protesting—
Yet, time-serving and ereed-bound,
As in the story of an Eden and the Pall,
has meekly bows assent;
Himsell, be parse the way
And dies!
What purpose all these so-called years—
And what is life?

What purpose all these so-called years—

and what is life?

span—brief passage 'twixt the cradle and the grave
Then death
ree-lighted for a season and embowered;
, travel stained and weary with the load,
wide the way side falls.

B sede the way side fails!

What has been wrought—

Is this the end?

What of the past, before earth's cradle song, thy song

Was sung?

Was sung?

Similar of thou, Oh! Healer, friend;

Similar wrestling, Jacob-like, cooling the fevered brow?

En abodied once!

Ere this, thy willing feet, may be,

Oa some like "shore of time," again and yet again

Have trod.

Os some like "shore of time," again and yet again Have trod,

To learn all wisdom's ways.

We hall these thus, on this thy NATAL DAY

Thou lover of mankind!

And, angel-matched, proclaim thee victor—ere the dawn

Thou hast prevailed

Today, we voice thy song thy notes of joy,

"There is no death—no years.

"There is no death—no years." Save God's Eternal Years."

# Medical Freedom.

BY ALEXANDES WILDER, M. D.

The editor of the Hanner has given us an article upon the various assaults on medical freedom recently made in twenty Legislatures. They may all be classed not as new occurrences but as as old affair repeated—"Monsieur Tonson comes again." Eighty years ago the statute books of a majority of the States were blotched and disfigured with enactments of a like character. They made it a misdemennor for anybody to treat the sick except licensed practitioners of the Old School. Then, too, if any such should administer lobelia or other unofficial remedy, or should discountenance the use of calomel, antimony or blood-letting, he was very certain to be arraigned before some medical body and his license annuled. He was also obligated to give back his diploma of M. D., if he had one. After that he was befouled by his former associates with their favorite slang nickname, "quack." He was subject to all the penalties thenceforth of an uniteensed physician. It was the heterodoxy and not any fault of character, or fitness that constituted the offense.

17. Waterhouse was a professor from the beginning in the Harvard Medical School. A meetical statute had been passed in New

not any fauth to cassacted, so a strict of the offense.

Dr. Waterhouse was a professor from the beginning in the Harvard Medical School. A medical statute had been passed in New York, in 1827, of a character shamefully inquisitorial. Dr. Waterhouse wrote a letter of protest to Dr. Mitchill of New York, a member of Congress and friend of President Jefferson. He marveled that Gov. De Witt Clinton should sign such a measure, and called it "Unconstitutional." New York he declared was far behind Massachusetts in medical matters, as well as in theology.

That statute passed was the last enormity to be endured. John Thomson, the son of the old pioneer, and then a resident of Albany, arose in his might. "Solitary and alone," he determined to grapple with the adversaries of civil and medical liberty.—He appealed to the people and the people responded. They were not Thomsonians, but their institucts were for freedom.

I apprehend that there was some partisan political feeling, as well as medical cupidity and arrogance in the matter. The Thomsons were Republicans or "Democratis" as they were afterward called; and in New England it was considered as hardly respectable to belong to that party. The western counties of New York belonged to the "Infected District." The people were very susceptible to new and advanced ideas. The early revivals of religion swept over the region like prairie fires. Anti-masonry and anti-slavery had in turn their strong hold there: Adventism in its turn found there its numerous votaries. It was no wonder then that when Thomson upreared the standard of medical enfranchisement, the people of that region, by tens of thousands, signed his petitions, and elected men to the Legislature who were sure to vote the same way. The conflict lasted four-teen years with varying success. Leading Whigs like Wm. H. Seward, Albert H. Tracy, were in favor of continuing restriction others like Bray Dickinson, Judge Culver, Erastus Boot, were energetic supporters of the people of that region, by tens of thousands, sig

once to pass a medical repeal bill. Neither party dared longer risk side issues in politics; these had mide the political attitude of the state and outlon uncertain. Horace Greeley, now receptaled with his infant 'Tribune' as a political power, advocated rigorously the repeal of the obnoxious medical enactments. This took place in 1844. All were permitted to practice medicine, only with penalties for gross ignorance or malpractice. These penalties of course, were only for heterodox wrongdoers. The "regulars" can be counted on to shield those of their own kith, every time. But no matter. A man has no right to do wrong, or to engage in a calling for which he has no tact or knowledge.

New York gave a small plourilty for Mr. Polit electing him president, but swelled a majority of over ten thousand for Silas

Wright for Governor. By this time the medical statutes had been awept out of the way all over the country. This result, it may be remarked, was followed by no calamity. The statistics of disease and mortality exhibited nothing binfavorable for having better practitioners; but mercury fell into disrepute among the people and the atroclous practice of blood letting was made to cease; physicians gradually became unore intelligent. In 1848, the Eckectic Medical Institute of Clarianath, was incorporated, and the designation of "Eckectic" which had foated around among Botanic physicians was adopted in distinction from "Physic-Medical" or Thomsonian. Dr. Thomas V. Morrow, Dean of the new college, in a public address signalized the nuspicious fact of the repeal of the obsoxious statutes. "It is hoped forever," said he.

What would be say now? That the gold

Thomsonian. Dr. Thomas II. allowed the auspicious fact of the repeal of the obsoxious statutes. "It is hoped forever," said be.

What would be say now? That the gold has become dim, and the pure gold changed? That they who ran well for a time have been hindered and ceased in their adherence to truth and the Hight? That his Eelectic brethren and followers are building again the things which they once labored to destroy, and so are making themselves transgressors? That there are those who say that they are Eelectics, and are not, but are of another synagone?

On the heels of the legislation for the repeal of the oddors and unconstitutional medical statutes, the American Medical Association was formed. The repeal, it was complained, has made them "unable to compel their brethren to practice in accordance with the views and wholes of the majority." They must institute a medical boycott now that they had not a legislative one. "The most effective blow would be given to the newborn heresy if the profession as a whole combined against it."

Right bere it may be well to bear in mind that what is meant in Old School parlance by "the Medical profession." Is only the physicians of that guild. Eelectics and Homeopathists, however meek and subservient, have no place in the "profession." They are only endured because they have been able in many places to take care of themselves; but they are hated sometimes and despised geacrally. The Ethiopian has not changed his skin, however white some may describe him. It is declared that as Bishops of the Bonan and Episcopal communions have authority to drive them of reputable social standing and to driveniae religious orthodoxy in "the Church," this Association is supreme to decide and define orthodoxy in medicine.

The object of this American Medical Association is—to grasp and hold all lucrative offices in the army and navy, the civil service and hospitals; to unite against Heform and its dependent practitioners, to deprive them of reputable social standing and to drive them from the

arrogant. Its protessors are considered in the medical body; and the tendency to persecute is equally hot and unqualified.

For many years this amounted to little more than senseless thunder. Indeed, the freedom enjoyed by heterodox practitioners operated to make them careless to maintain social alliance. The Civil War gave the opportunity and it was grasped with the end distinctly avowed to "crush the irregulars." A sort of freedom was extended by the events of the conflict to black men and the instinct of liberty became correspondingly dornant in white men. Herbert Speacer observed this during his visit to the United States. The purpose was now devised to throttle all the medical schools of practice that did not acknowledge featly to the American Medical Association. During the "Seventics" bills that read exactly alike in most of the sections were introduced into the several State Legislatures. Some were caacted; but the opposition was found to be so great that compromises were resolved upon where necessary.

When the Rev. George Whitfield was agi-

tions were introduced into the several State Legislatures. Some were enacted; but the opposition was found to be so great that compromises were resolved upon where necessary.

When the Rev. George Whittield was agitating England by his preaching, the clergy of the Established Church sought to devise measures to suppress him. King George III. proposed as the most effective method, that he be made a Bishop.

In several States an analogous compromise was made, by placing one or two physicians of the minor schools upon the Examining Boards. A new pretext was invented to explain this change of tactics. "We are not opposing physicians," was the story got up for the occasion; "but we want to strike a line of distinction, and shut out clairvoyant practitioners," etc. Such a frivolous pretense that deceived nobody, was put forward at the meeting of the Eclectic State Medical Society of New York, in 1837. The society voted this motion down, but elected a president who surrendered the whole position. This compromising has been carried out all over the country, till the Statutes of proscription are general. Vermont, I believe, is still a Free State; she used to be anti-slavery in old abolition times. Heaven grant that she maintain her integrity. Else then, "no man may buy nor sell except they that have the maintain her integrity. Else then, "no man may buy nor sell except they that have the maintain her integrity. Else then, "no man may buy nor sell except they that have the maintain her integrity. Else then, "no man may be not be the federal Constitution and especially of the Fourteenth Amendment, I have no doubt. The Federal Constitution and especially of the Fourteenth Amendment, I have no doubt. The chief pretext of authority for cancing them is that "higher law" described in the Episte of Thesselanians ii: 3, 4,—Police Power. This power like necessity, knows no law but the sweet will of those excertising it. Able juries have repeatedly of the four her should be a supported to the part of the same the towards and apply

that vote for him. Those who are in favor of medical freedom are bound by the bighest loyalty to vote only for candidates who will legislate for medical freedom. This has been my course for years. As individuals acting alone amount to but little, there should be combined action wisely brought together and directed to the end in view. Every "healer" as well as every friend of equal rights should let his influence be felt all through his clientele. There should be first of all an appeal to the "Plain people." The Botanics won fifty-five years ago because they put themselves and their cause in the hands of the voting population. When the people learned who they were, what they wanted, and what good reasons there were for granting this, they arose in their might and compelled it to be granted.

When Dr. John Thomson, in 1844, wheeled the huge petition up State Street in Albany, and Dr. E. J. Mattocks spread it out in the Assembly chamber with some hundred and thirty or forty thousand signers of all shades of opinion and one of purpose, there was no dodging.

If those opposed to this legislation now, will do as Thomson did, employ like purpose and energy, peralsting for more than a decade of years, they will before the -earth amkes many onward reyeluctions, see the sun rise upon a freed cammonwealth,—no more a sovernment of the people by the doctors and for the doctors.

## A Twentieth Century Catechism.

BY W. J. COLVILLE.

LESSON FIRST-HUMAN NATURE

Q. Who are we?

A. We are all human beings.
Q. What is it to be a human being?

A. It is to be possessed of rational intelligence enabling us to study the order of the universe and live in conscious harmony with

universe and live in conscious harmony with universal law.

Q. Is human nature good?

A. It is altogether good, but it needs to be rightly comprehended and its various capa-cities righteously employed before its esseu-tial goodness can be demonstrated.

Q. What is the relation of human beings one to the other?

A. We are all brothers and sisters, mempers of one great family, sharers of a combecessities.

What do we all desire to manifest?

Health, Happiness and Prosperity.

A. The harmonious co-operative activity of all our faculties; loss or absence of health is due to mistake resulting in discord.

Q. What is Happiness?

A. The inevitable result of a healthy or

A. The inevitable result of a healthy or harmonious life; unhappiness is caused by failure to live at peace within ourselves and with our neighbors.

Q. What is Prosperity?

A. The successful outcome of a well-ordered life; when people do not prosper in their undertakings they have missed their way or lived in discord. way or lived in discord.

Q. What is the first step towards Health,

Happiness and Prosperity?

A. Learning to regulate our thoughts about ourselves and concerning our sur-

about ourselves and concerning our sur-roundings.

Q. How can we regulate our thoughts?

A. By the exercise of will; we must only allow ourselves to think about what we ad-mire or wish to come to pass.

Q. What effect does thinking have upon our holdes?

our bodies?

A. Our thoughts are continually shaping and remodelling our organisms, so much so that we cannot avoid showing forth in our flesh whatever we continually think about.

Q. How should we deal with what people call evil?

A. Oppose it with contrary good. If a false statement is made, correct it by making a true statement. If a vice is exhibited, opnose it by practising a contrary virtue.

se it by practising a contrary virtue.

Q. What is virtue?

Q. What is virtue?

A. Whatever conduces to the good of the A. Whatever conduces to the good of the one who engages in a certain practice, and at the same time causes him or her to exert a harmonizing influence among companions.

Q. What is vice?

A. Whatever injures one who practices it and exerts a discordant influence on those around.

Q. What is moral feeling?

A. A desire to so regulate one's life that blessing may accrue to the entire human

family.

Q. How should we deal with sorrow?

A. Study out the means whereby it can be overcome, deal tenderly with people who are feeling unhappy, but never encourage them to look on the dark side of their experiences.

Q. How should we regard pain?

A. Simply as an evidence that we have made some false step and are being reminded of it so that we may discover it and vanquish it. We sometimes suffer in consequence of repairs going on in our organisms.

of it so that we may discover it and vanquish it. We sometimes suffer in consequence of repairs going on in our organisms.

Q. What is Psychology?

A. The science of the soul which is the
vitalizing principle or dominating intelligence
revealed through the body.

Q. What is Physiology?

A. The science of the body which should
be studied, together with anatomy, which explains the form of the structure while Physiology explains the functioning of the life
principle in our corporeal frames.

Q. Are all human beings alike?

A. Structurally and functionally all are
essentially identical, but no two are precisely
the same in every external detail.

Q. What may we learn from this?

A. That unity is the order of the universe,
but uniformity is contrary to nature.

Q. How can we determine between unity
and uniformity?

A. Unity is revealed in general outline and
common necessity. Diversity which is the reverse of uniformity is displayed in numberless variations of size, color, and numberiees
particular circumstances which distinguish
human beings one from another.

Q. How can we best illustrate unity displayed in diversity?

A. In two unnottakable ways. First by

A. In two unnottakable ways.

played in diversity?

A. In two unmistakable ways. First by calling attention to physical differences and secondly by observing dissimilar mental characteristics.

Q. Give some pointed examples of physical diversity?

# FAMOUS CLARA BARTON

The Universally Loved and Honored President of The Red Cross Society Gives Her Endorsement For Dr. Greene's Nervura.

Clara Barton, the Best Known Woman in the World, and Head of the Great Benevolent Red Cross Order, gives Recognition to Dr. Greene's Nervura Blood and Nerve Remedy. Miss Barton by her Encouraging Words, thus Widens Her Helpful Influence to All Classes and Conditions of People who Need Health and Strength.

Who does not know of Clara Barton and the great society of which she is

the practical, hard working President?

Ask any of the Boys in Blue, who so gloriously upheld our banners in the Spanish War; ask them who is the most heroic woman in the world, and they will answer with one accord "Clara Barton."

Superintending in person, in the midst of those fever stricken ranks in Cuba, the supplies and the medicines which our own government failed to provide, Clara Barton's services to our soldiers will ever remain fresh in their ries. It is beyond question that Clara Barton and her relieving forces saved thousands of precious lives in that campaign.

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Armenia, Africa, and India have cause to praise her good works.

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Surrounded by the clashing interests of a selfish world Clara Barton stands generosity, untiring energy, and sublime devotion to the relief of distress.

Mothers bless her for the lives of sons.

Wives give her grateful thanks for husbands restored to them by her ely aid.

mely aid.

Children owe her gratitude for fathers safe return.

If Clara Barton gives her endorsement to a medicine, let every sufferer take and the same of the s

w We have tried Dr. Greene's Nervura blood and nerve remedy, and although the remedy has been in our hands but a short time, we judge that the remedy has all of the merits which are claimed for it. We shall still continue its use, with the expectation that we shall be able to indorse it still more highly." CLARA BARTON,

President of the American National Red Cross, Washington, D.C.

Dr. Greene's Nervura blood and nerve remedy is indorsed and recommended by more people whom it has cured, more physicians, more hospitals and more charitable societies than any other remedy in the world, and if you wish to be made well and strong again, if you wish health to take the place of disease, if you wish to know what it is to be without pain, weakness, nervousness, humors or indeed any kind of nervous or physical suffering, take Dr. Greene's Nervura blood and nerve remedy.

Consultation, examination and advice in regard to any case may be had free, personally or by letter, at Dr. Greene's office, 34 Temple Place, Boston, Mass. Call or write to-day.

A. Every normal human body coalders of a single complex organism that if one two eyes, but eyes are of different color; member rejoice, all are rendered happier, and every healthy person enjoys good health and if one member suffer, a shadow is cast over s adapted to some useful occupation, but all healthy bodies are not of equal size or weight, nor adapted to exactly the same kinds of ocupation.

Q. Name some striking examples of men-tal diversity.

A. Different children exhibit different capacities for acquiring particular sorts of knowledge. Some display abilities to succeed in particular lices for which their equally useful and intelligent companions appear to have no talents.

Q. What inference do you deduce from

A. That human nature is truly one; but in the Social Organism individual members are

A. That human nature is truly one; but in the Social Organism individual members are adapted to fill special places and render distinctive works.

Q. What have you to say concerning the different races of mankind?

A. There are five great races known to ethnologists as Caucasian, Mongolian, Malay. Negro and Red. These five races may be compared to five fingers on a single hand. The Caucasian, which is the most dominant and enterprising of these five races, may be likened to the thumb which is the fulcrum of the hand, the four remaining races resembling the four other fingers.

Q. How should we regard other races that he one to which we immediately belong?

A. We should always remember that races are only divisions of the great human famil?, which is a unit, just as the different portlons of our bodies described to us by Anatomy are all necessary parts of one homogeneous structure. As one part of the body depends upon another for support, co-operation is the only means for accomplishing the ends we all desire to reach.

Q. What is meant by Co-operation?

desire to reach.

desire to reach.

Q. What is meant by Co-operation?

A. Co-operation means working together for the achievement of a common result when all the workers respect their mutual rights and delight in premoting the general interest.

Q. What is Competition?

A. Properly speaking, competition is the means whereby we become individually and collectively competent or capable of performing some useful work in an efficient manner, but a false usage has long prevailed in speech but a false usage has long prevailed in speech but a false usage has long prevaled in speech in consequence of which competition has been made identical with ill-will to one's neighbors or desire to hamper another's progress. Q. From what cause has this lamentable effect proceeded?

effect proceeded?

A. Clearly from a mistaken view of mutual relationships, chiefly perhaps from Talsc opinions regarding the opinions of Nature and the law of demand and supply.

Q. What have the greatest moral teachers of the race always insisted upon?

A. The califactive of the hymnon family by

The solidarity of the human family, by A. The solidarity of the human famuy, my which is meant that we are so truly members the whole body. Q. Do we always see this to be the case?

A. Not always, because our field of visiou is very small; but when we learn to pene-trate more deeply into the nature of cause and effect we shall understand this clearly.

Q. What do you call the science of hu

A. Anthropology, from the Greek word anthropos, which means the upward gazer, because the human form is properly erect in token of the nature of humanity which is as-

What is Philanthropy?

A. Love of humanity; this beautiful word is derived from the Greek philos, signifying love and anthropos, man. Q. What motives actuate human conduct?

A. Selfishness at first; later in our development, love of others influences us to act for their welfare as well as for our own. Q. Can we be truly happy, healthy or suc-cessful if we act without consideration for others?

cessful if we act without consideration for others?

A. We cannot be, because when we care only for self we are narrow-minded, short-sighted and usually jealous or eavious of others, thereby thwarting our own highest interests, though quite unintentionally.

Q. Can you give some illustration as to how we influence each other?

A. Whenever anyone is healthy, happy, useful and virtuous, an influence is generated which inclines other people to become likewise. We are therefore always helpful to others when we are in the best condition ourselves. Self preservation is perfectly harmonious with neighboriy regard for everybody's interest.

body's interest.

Q. How should we teach children the priu-

Q. How should we teach children the priuciples of sound social economy?

A. By proving to every child that as all are members of a single family, it is the family welfare that needs consideration at every turn, and as the family includes all its members, the course of conduct which truly benefits any must promote the welfare of all.

Q. Does human nature need alteration or improvement?

A. Essentially it is unchangeable and re-

A. Essentially it is unchangeable and quires no altering; but the condition in which we find it very often needs improving. Q. How can we improve human condi-

tions?

A. By means of education, a word derived from the Latin educere, to lead out. As in the case of all living creatures, we can improve species without changing type, so we can greatly elevate all human conditions without radically changing anything in human conditions.

man constitution.

Q. What is the master key to harmony in all relationships of life?

# sanner of Tight.

BOSTON, SATURDAY, MAY 4, 1901.

# Spiritualist Societies.

BOSTON AND VICINITY.

Boston Sphrimal Temple invest in Bertaley Halt,

( Bertaley street, very Smalley at 16th, v. and 140 p. t.

y, A. Wignin, speaker shed populate. E. All o, Franciscus;
Hary L. Porte, See, Li Edgewood St., Rozdowy.

The Geoppel of Sphris Heinra Society, Minde M.

Soule, Paster, Assembly Hall, 200 Hambigned Avenue, Sinday evenings at 7th. Discourse and Evidences through the

months of the patter.

Engle Hall, 610 Washington Street.-Meeting

Predicted.

The Ladies' Dpiritual tile Industrial Society in set in Dwight Hall, \$14 Tremon street, every Thurday, butters are till at \$15 P.M.; evening inceting 14 52 P.M.; evening inceting 14 52 P.M.; evening inceting 14 P.M.; attitle L. Ealou, Scy'.

The Ladies' Lyceum Union meets every Wednesday affernoon at \$14 Tremont street, Boston. Business meeting at \$9 s.; evening meeting at \$9 m. Mrs M. J. Baller, President; Mrs. Elizabeth E. Dodley, II Abbon street, Somertie, Corresponding Secretary. Commercial Hall of the Commercial First Commercial Commercial Hall of the Commercial Hall o

120. Cambridge Ladundrial Receivty holds in regular members the second and fourth friday of the member of members of the second and fourth friday of the member of the second of the sec

Cambridgeport, Washington Hall, 871 Massachu-setts avenue. Meetings every Sunday at 2.10 and 7.10 P. M. L. J. Akerman, president.

petts avenue. Seetings every Sunday at 2.8 and 1.30 F. M.
L. J. Alexman, president.

The Woman's Frogressive Union of Brooking
and a Victoria, Increased and the Control of State of St

chines, beath free M. Deorge befores, Fredmin, shas
I Wont Hall street, New York City,

Church of the Fraiernity of Eosi Communion,
Byritmalaute service very bunday evening at 8 o'clock, at
Aurera Grata Cathodray, Beaford avenue and Madison,
Byritmalaute service very bunday evening at 8 o'clock, at
Aurera Grata Cathodray, Beaford avenue and Madison,
Masse by Verd quaractic. Wm. Abreats, organits.

EThe First Spiritual Mission Church of Chicago
Atheneum Building, 22 Van Euren street, near Wabash
seemes, di Goot, Services at Liu and Liv, N. Phenomena,
seemes, di Goot, Services at Liu and Liv, N. Phenomena,
seemes, di Goot, Services at Liu and Liv, N. Phenomena,
seemes, di Goot, Services at Liu and Liv, N. Phenomena,
remenal Music. O. Thomas H. Benton, Minister,
Tribe Spiritual and Ethical Society of New York
bolds meetings at 171 Lexington Ave, between Ethia and
Ident Temple Ritghand is the regular speaker S.

Mirs. H. E. Clack, medium, holds Spiritual Meetings
every Friday evening at a Geleck, at No 71 Main street,
(mate Gi, Waverly Building, Hartford, Coon., with good
Clack, anticled by other local tailor.

Schriefs' First Spiritual Church, Hartford, Com
Radane Haret, conductor, Meetungs bald regularly every
weinenday evening at Services and Hartford County
Weinenday evening at some of Madisma Haret, No. 21

Liddiaw, sonyana. Thought Francference circle bede every
Weinenday evenings, and public test circle every Friday
Weinenday evenings, and public test circle every Friday
Argium street, Suite G.

The Pattadelphin Spiritualist Society, bolds
meetings at Handes and Hajon hall. Sh. had Spring Gir

The Pattadelphia Sp'ritualist Society, holds meetings at Handes and Hayda hall, 8.h and Spring Usr-den, every Sunday at 2.2s and 7.20 p. m.

A. To govern our thoughts so that our A. To govern our thoughts so that our words and actions may always agree with our highest ideals and deepest affections. We are all good at heart, we all have a love of right within us, but we have not learned fully how to bring our best into expression. When we thoroughly discipline our thoughts in private, we shall make no mistakes in public.

## Review of The Field.

Review of The Field.

Boston Spittual Temple—Mr. Wignin, in the transe state, took for the text of his men lody and one unit," and in treating the state of the s

Howe, planisi, plensingly rendered several selections.—Iv. C. I. Fox, President.

The Malden Progressive Spiritualists, at their hall in Masonic Building. 19 Princessor street, had for speaker and suctions to a large and selection to store, the for speaker and suction to South the selection of the selection of

specific and nacrial unfoldment, what of the applit forcers that once payported to come from them provided and the professe with perfecte rare, and deep their petals, agifit moud hands made of paratine, apirit photography which claimed to produce apirit pictures of departed friends, and other like manifestations all of which were reverenced by many as define therefore the produce of the photography. The past is like a moving panorama, leaving us to examine, admire or regret while with expectant page we watch for what may yet appear on the canvas of time.

We, as Spiritualists, demand much, and we may be able to establish a fact, but it ofttimes requires years of unfoldment before we can appreciate the fact and intelligently present the truth to inquiring minds. Even science does not always get what it demands at once, but is obliged to accept a seeming varue mystery whose trail leads through winding labyriaths ere it can establish proof and enlighten the world.

Thus the visible and the invisible work in harmony. Hence we need to seek to unfold our own individual spirit and take notes of nature's working, observe with natural eyes and understandings, then accept the answering echo from so-called psychic realms.

We may not sink our differences, but we

the answering ects from so-called psychic realms. We may not sink our differences, but we all take our chances on the seas of life's vi-cissitudes under the Banner flag as distinct representatives of our own unfoldment and experiences.

Our flag may be tattered and torn but it shows work and battle for the right, and we may expect to arrive in port bearing our in-signia of honor to the Cause that respects human rights.

Malden. Mass., 1 Ellis Street.

If You Feel Depressed e Horsford's Acid Phosphate.

Dr. W. E. Pitman, Lynchburg, Va., says:
"I have used it in nervous depression and lyspeptic troubles, with good result."

### Letter from Mary C. Von Kauzler.

I have been a reader of the Banner of Light since 1864. I never can forget my delight on first learning there was a paper published in the interest of spirit return, for I had from my earliest remembrance' seen and been influenced by these visitors from the life beyond.

I was first entranced at the early age of cleven years while joining with my young schoolmates at a regular noon-day prayer meeting we had organized for the purpose, as we believed, to strengthen each other for our welfare, and I do think it, was fruitful of much benefit, not only in those days, but has continued a support through after years to each of us, who in the depths of spirit desired divine guidance.

Spiritualists should teach their children to know the power of silent demand, for thoughts like clinging vines attach themselves to the rock of truth and climb upward, unfolding in wisdom and love or downward to trail in the dust.

The beautiful letters in the forty-fourth birthday issue of the Banner of Light pleased me much, especially Sister Matte E. Hull's, where she alluded to the unselfsh influence calsting among the early workers. I know something about those days. Not only were there unity and kindness among the speakers and mediums, but the people then did not gather as Spiritualists, with minds filled with all kinds of suspicion. The word fraud was scarcely known only with the enemy outside our ranks.

Oh, friends of progression, let us journey back to the beautiful light of heaven found within. We have wandered away and found the barren country of extended external expression at a great cost. Not only have we suffered but those who have never yet learned of the truth of a demonstrated immortality. We who have been chosen and trusted with the keys that unlock the gates between the two existences have many lost opportunities to account for.

The National and State organization and of the State organization, invite your chosen workers to meet in convention with you to discuss ways and methods by giving experiences, exchanging idea

phenomena, and eadd: "If that was destroyed our beautiful temple mould fail." He urged the friends to look into the work of segmination, and "in the name of the spirit friends who have assisted you, join the State Association, so as to show to the loved ones you appreciation for what they have done for you."

Mrs. Alex. Caird of Lynn gave some very fine demonstrations of spirit return, and gave messages. Mrs. Smith of Providence. after speaking briefly, read an inspirational poem, which was well received. Mrs. Ent. I Webster of Lynn spoke in regard to phenomena, after which she gave many interesting messages, which were all recognized. The afternoon session closed with benediction by Mrs. Carrie F. Loring.

The evening meeting opened with a vocal selection by Mrs. By Mrs. Grace L. Crawford. Mrs. Sarah A. Byrnes spoke briefly, referring again to Miss Clark's address of the afternoon. Mr. L. F. Symonds said in part: Tive or sky years ago the light that has brought you here tonight, came into my life, and after receiving the benefits of this truth for one year, I asked, What can I do for your Lorent to help the Came along. I see Spiritualists in the front rank of all reforms. I have noticed a growing sentiment among some of the oldest and best speakers to have the thought crystallized, and proclaim that Spiritualism is a religion. I am glad—but I tell you, my friends, if you think you can take your Spiritualism into the church and keep it there you are laboring under a delusion and a snare. It is not a subject for church discipline. I have no controversy with religious appirants, but if there is no other denomination that gives you facts of spirit return, why do you neglect Spiritualism?

Mrs. Jennie Sk. D. Conant-Henderson spoke at length under spirit control upon the theme of Temperance, after which she gave several very fine tests, which were all recognized. Mr. Churies L. C. Hatch played a violin solo and was recalled.

Mrs. Minnie M. Soule surveyed in a very near the said that the objects of the association had been presented and the denomen a sociation. She presented many practical ways of carning the tollar to join, and we hope to reveiue several members from this call. Bumble Bee gave many very fine tests in her usual sweet way, and they were all recognized. President George A. Fuller was the next speaker, and

HOW TO PIND OUT.

der are out of order.

What is Bo.

There is confort in the knowledge so often expressed that Dr. Kilmer's Swamp-Boot, the great kidney and bladder renewly, felishis every wish is curing rheumatism, pain in the back, kidney, allver, bladder and every part of the urinary passage. It corrects insuling to hold water and scaling pain in passage it, or bad effects following use of liquer, wine or beer, and overcomes that unpleasant incessity of being compelled to go often during the hight. The mild and the extraordisary effect of Swamp-Boot is soon realized. It stands the highest for its wooderful cures of the most distressing cases. If you need a meeinche you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co. Binghamton, N. Y. When writing mention that you read this generous offer in the Banner of Light.

# OLD AND NEW PSYCHOLOGY.

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The author mays in his introduction: "The writer lays of claim to having written a complete or enhancing tractice of Projectory, but simply has understance to prome; the conference of the salient features of the compendious theme.

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# Banner of Light.

### BOSTON, SATURDAY, MAY 4, 1901.

tissued every wednesday apternoon at 4 o'cloc For the week ending at date.

Entered at the Post-Office, Boston, Mass., as Sec.

PUBLICATION OFFICE AND BOOKSTORE No. 204 Dartmouth Street, next door to Pierc Building, Copley Sq.

WHOLESALE AND BETAIL AGENTS. THE NEW ENGLAND NEWS COMPANY,

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

TERMS	OF	SUB	SCR	PTI	ONIN	ADV	ANCE
Per Y	ear			*****	*****	1	2.00
Blx Mt	inc	13				*******	1.00
Three	Mo	nths					.50
Postage pal	d by	public	bers.				
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les	med by	
BANNER OF LIGHT	PUBLISHING	COMPANY.
Marrison D. Barrett.		
Prederic G. Tuttle	Treas.	and Bus. Mas
Marrison D. Barrett.	E	liter in Chief
Marguerite C. Barret	A.	letant Editor

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

## ADVERTISING RATES.

40.3	een.	s per A	gate Line.		
			DISCOUNTS.		
8	mont	be	10	per	cent.
10		1 40		**	
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Liverisements tybe renewed at continued rates must be left at our Office before 12 M, on Sainrd 17, a wek in advance of the date whereon bey are tyapp ar-

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The BANNEAU of LIGHT cannot not an earlie to von h for his housy of its many afterdistrict. It services much he his housy of its many afterdistrict, it services man which a pour of fair and how a sole a part theor face in a cacepted, and whenever is in a side human that dishoned or improper possion of the advertising columnation, bey are all ones interdistricts of services and an extendistrict in our columnation when the services are all the parties whom they have proved to be dishomorable or uncertainty of confidence.

### Religious Fellow-hip.

The address of Mayor Maybury of Detroit in welcoming the delegates and visitors to the mass convention recently held in this city is one that will long be remembered by every person who heard it. It was full of thought and replete with timely suggestion. He spoke of the changing faiths of the world, and referred feelingly to the yearning of humanity to know something of the future. Every one was sensibly touched by his honor's reference to his mother, and the inference that he drew from the love of the child for the mother with regard to a desire to live in another life was

was sensibly touched by his honor's reference to his mother, and the inference that he drew from the love of the child for the mother with regard to a desire to live in another life was singularly affecting. He welcomed the Spiritualists of the United States to the city of Detroit for the purpose of giving more light to his fellow citizens upon the great question of life beyond the grave. He stated that the world was eagerly looking for the coming of those who claimed to know something of the beyond, and were able to demonstrate the truthfulness of that claim.

He continued "it is said that you people are in possession of that light, and if so, all progressive thinkers are desirous of receiving it, and I welcome you to a discussion of the question that it represents. I bope that you will feel perfectly at home in this great city, and feel perfectly free to discuss any and all questions that will advance the welfare of humanity. I welcome you to our hearts and homes and trust that your convention will be one of the most successful you have ever held, and I hope you will go away with the feeling that you have done a good work among the people. I trust that your deliberations will be pleasant and hope that the thought thrown out will give to the people the evidence for which they are so eagerly seeking." These words indicate a breadth of thought that we take pleasure in presenting to our readers. Representatives of the different city governments throughout the nation have welcomed our people to their cities in the different city governments throughout the nation have welcomed our people to their cities in the different city governments throughout the nation have welcomed our people to their cities in the different city governments throughout the nation have welcomed our people to their cities in the different city governments throughout the nation have welcomed our people to their cities in the different city governments throughout the nation have welcomed our people to their cities in the different city governmen

ready is, rather than by the color of his religious cont. The respect that is more paid to our Cause is solely due to the influence of organization. We have shown our friends, our oppositeries, that we respect emissives, and by fellow-shipping one another are entitled to the fellow-shipping one another are entitled to the fellow-ship of other deaounlinations. It may be said by the over-scaptions that this is not a size of progress, but rather an indication that our, people are endeavoring to follow entited inethods. To us this is a most superficial view, and even if they do follow methods that are useful and valuable to humanity, what is the harm? Why should we not profit by every good thing that the clurch has given us. The leonoclastic spirit has never yet given a crust of bread to the hungry, nor a glass of cold water to a person who was perishing from thirst. Surely, the time is ripe for the change.

We hope much from the influence of these conventions that have been held during the past five months. Everywhere they have been largely attended, and the utterances from our platform have been broad in spirit and progressive in attendances. They have uniformly urged an advance to the higher ground of altruism, and have shown the people the necessity of finding the good in each and every individual human soul. There has been apparent at any similar series of gatherings known to us for the past

christian church and church members up has been apparent at any similar series gatherings known to us for the past entry years. The oneness of truth has been conzized and all of the 'peoples have recipated this feeling and have, with the extens of a very few instances, been unimaly fair in their references to and commits upon Spiritualism. Religious-fellow is definitely work. The regime of the minimum of the minimum of the property of the minimum of the property of the minimum of the property of the minimum of formly fair in their references to and ments upon Spiritualism. Religious fe ship is doing its work. The realm of the ship is doing its work. The realm of the universal religion is yet to be found, explored and settled. When we reach that universal realm, there will be no isms, but only the religion of human brotherhood, and the service of humanity. There will be the recognition of the supreme fatherhood and motherhood of the infinite, and the thorough demonstration of life beyond the tomb for every child born into this world. Will Spiritualists take the lead in the work of finding this realm of universal religion, and enter into it as its first igion, and enter into it as its first This they can do if they will but ettlers?

### A Proposed Colony.

We learn from reliable sources that a number of philanthropists are coatemplating the purchase of a large tract of land in one of the most fertile sections of America, almost in the land of perpetual summer, for the purpose of establishing a co-operative community of Spiritualists. It is not proposed to hold the land in common, but to allot to each actual settler a certain tract that he is to cultivate for his own use and the support of his family. Co-operative stores, banks and manufacturers are to be established and if the farmers see fit to co-operate in their agricultural enterprises, of course they have a perfect right to do so. The land is very productive and yields readily to cultivation. From what we have learned of this proposition, we are much pleased with it. Each settler in taking up his farm must give evidence that he is able to take care of himself and family until the first crop is harvested. He can purchase his land upon time and secure money to pay for the same through the concernity bank at We learn from reliable sources that a num first crop is barvested. He can purchase his land upon time and secure money to pay for the same through the co-operative bank at a very low rate of interest. Each person who purchases a farm is to become a stockholder in the bank. This is an assurance that he will not be robbed of his money, or in any way deprived of his rights. The gentlemen who are at the head of this proposition seem to be in earnest, and as soon as we learn more of their plans, we shall take pleasure in presenting them to our readers. It seems to us that the time is come when co-operative municipalities can be proved to be successes in every way. This experiment will be watched with more than ordinary interest.

# Humor in Education.

Humor in Education.

A would be reformer in the West asserted recently that fon in plenty should be interspersed with our modern methods of education of the young. He alleges that fun opens the brain cells, stimulates them to action, and makes the child far more apt in his studies than he is under the present system. We admit that our public schools everywhere are very faulty, and that the cramming process is slowly but surely undermining the health of many of the children of school age. A large percentage of them now wear glasses, even though they are less than ten years of age. The question of how much they are adapted to learn in a given space of time is not considered but they are required to go over so much ground every year, otherwise they are put back in their grade. This fear of loss of standing makes many sensitive children exceedingly nervous, and they study beyond their strength until their eyesight is permanently impaired. It is not a quiestion of how well the children can do with the majority of tesichers, but how much can they stand, or, attempt to do?

Will the introduction of jokes and conundrums lesses the danger of over straining? Will it give any relaxation whatever? Will they not turn their minds from their work for a few moments' fan, only to return to it with the feeling that they must redouble their efforts because of lost time? Then there is the other danger of making many of them more attentive to the fun element than they are to the real-work of the school. Mea and women are not fitted for the stern realities of life through jokes, no matter how good they are. It takes devotion, study, and consecration to accomplish anything in the way of success, and he or she who imbiles the thought that life is a mere pastime, in the course of which the greatest possible amount of pleasure is to be subtracted from it, becomes a most dangerous factor in society. Pleasures are necessary, as well as lanceent fan, but when they coarse fided that men and women have no responsibilities to bear,

richt.

It has not been many years since the city officials as well as state officers would refuse to give our people a hearing, much less a welcome. Times have changed, and men have changed with them. The spirit of religions fellowship has grown, and is growing much faster than the average Spiritualist is aware of. The old conservative and extremely orthodox view of what constitutes good citizenship and honest dealing has radically changed. A main is now judged for what he

We iselieve in inascent games and plemy of laugater for growing children, but we believe there is a meaner to their future standing in life, it they are given the impression that ran, frolle and fairy storles are the all of existence. It would be well to correct the present abuses in the public schools, but it will come through the abolition of the cramming system, and bearing by rote, rather than through coundrains and quivote nonsense. Let the natural talents of the child determine the course of study he is to follow, and gradually show him the necessity of broadening his shought through the acquisition of knowledge of such other branches of study as will fit him for a useful life. Let catholicity of thought be stimulated, but let it come by means of the awakening of the higher attributes of the child's mind, and not by the process of forced growth. Hard, earnest study, with plenty of healthful outearnest study, with pleaty of healthru out-door exercise, will develop men and women qualified to meet the stera realities of life. Such as these will create their own amuse-ments, and will not need artificial stimula-tion in this direction on the part of their in-structors. Let us have reform in education by all haenas, but that reform to be of any service, must come from within, not frem without.

### A Random Sugges ion.

Many highly cultured persons argue that immortality consists only in a future existence. They do not pause to question what they were before they were born into this world; nor do they reflect long upon the thought that life in order to be immortal must be eternal in all directions. If finite life ever had a beginning, it is certainly only logical to conclude that it must have an ending. If the infinite be eternal and self existent as soul force, then finite beings as children of the infinite and finite expression of souls must have always existed in order to make up the perfect universe involved in Infinitude. Therefore, if a thinker can divide eternity from his present position, he must see that it reaches as far backward as it does forward, and must account for the eternity of the past ere he can rightly promise what the eternal future is to be.

Another thought suggests itself at this point: Many Spiritualists assume that the return of spirits from the summer land is proved immortality. Such a position is not tenable. Spirit return and spirit communion only demonstrate the continuity of life and intelligence. Immortality cannot be mathematically proved until one or more witnesses are able to show that they have lived immortally past, present and future. This cannot now be done, save by inference, and infer-Many highly cultured persons argue that

are able to show that they have lived immortally past, present and future. This cannot now be done, save by inference, and inference is not always mathematical evidence. If a man survives the change called death one year, ten years or a thousand years, we can infer that he will continue to survive through many millions or billions of years. This inference must also be extended backward, to show that he having existed the number of years that he has emmoastrated after the change called death, has existed fully as many years prior to his living on the earth. If any mortal Spiritualist or Christian has ever done this, then immortality per se is demonstrated. Evidence is wanted upon that subject.

ubject.
We suggest, therefore, in view of the above questions and deductions that it would be We suggest, therefore, in view of the above questions and deductions that it would be much more modest for our Spiritualist friends to cease stating that they have demonstrated immortality of the individual soul. Their religion has demonstrated the eternality of the Individual soul. Their religion has demonstrated the eternality of the Individual soul. Their religion has demonstrated the eternality of the Individual soul in the Individual soul factorial that the soul for the Individual soul factorial that the source of all things, so finite life is destined to a similar immortality, but such reasoning is not the mathematical evidence that the unthinking Spiritualist has been prating about for so long. Let us simply assert that we have proved that man lives beyond the ichange called death; that he retains his intellectual powers unimpaired; that he enters upon a life of progressive unfoldment as soon as he makes the effort to do so, and that he is capable of communicating with his friends as soon as he understands the law of vibration sufficiently to permit him to control or get into rapport with a mind still in the form. In order to make this statement of value, we must give to the world scientific evidence of fact in place of blind guess work and the unscholarly manifestations that are now put forth in the name of our Cause. Let our teachers he qualified to guess work and the unscholarly manifesta-tions that are now put forth in the name of our Cause. Let our teachers be qualified to teach and Spiritualism will soon lead the world in the great work of social, economic and religious reform.

## Wanted.

We learn that the work of Dr. Faul Gibler entitled "Psychism," that created such a great sensation is the literary world some three years ago, is now out of print, and it is not possible to secure copies even for the public libraries.—An inquiry has been landed to the editor with regard to the possibility of obtaining a copy of this most valuable work for one of the great libraries in the Central States. Anyone desiring to donate a copy or to sell the same, will please communicate with the editor of this paper, stating terms.

# Gone Home.

We speak these words reverently of the venerable Amos Thompson of Portland, Oregon, the father of the well known philanthropist, Alonzo Thompson of Nebraska. Mr. Thompson, Sr., was born in the State of Maine in the year 1807; hence had rounded out a life of 54 years upon the earth plane. Nearly eighty years of this period were passed in the State of Illinois, but he has been a resident of Oregon for several years past, dwelling with his second son, whose home is in that progressive city. Our sincere sympathy goes out to all of the friends of our risen brother in their affiliction, but we con-

Affiliave you joined the ranks of the Altruists of America? If you have not done so, you should join at once, and celebrate your step in the direction of liberty by subscribing for a Spiritualist paper. The Spiritualist press is a unit in its advocacy of Altruish, hence no Altruist can afford to be without a paper to expound to him the gospel of his soul.

Le Let your soul gardens be well cultivated, oh, children of men, if you would have the rarest and most precious flowers grow therein. Keep the flower-beds well trimmed, the rose trees well trained and the sweet forget-me-nots well protected lest the noxious weeds of hatred, the poison ivy of lust and the deadly night shade of jealousy shall destroy your garden's beauty and ruin your soul in its endeavors to unfold itself.

LET If you would have the angels visit your homes, oh people of earth, then you must become angelic in your lives. Let there be no cobwebs of distrust, no dust of uncleanli-ness, no annoying insects of eavy find lodg-ment in your mental houses. Clear them out and then the angels will not be ashamed to call upon and bide with you.

##After the toil, the struggle, the heartsorrow, the aching pain, the cruel dream, the
pang of remorse, the fitful fever of regret,
and the agonizing sense of duty undone, there
comes momentary oblivion, in which the finite
expression of Being gathers streaght to push
on until all things are overcome, and the
restful Nirvana of Truth has been found.
Spiritual Spiritualism is the divinely
equipped leader to guide mankind to that
abode of the Soul-Self where Rest and Peace
join hands forevermore.

LE Some one has said "It is better to be the ruler of one fond heart than to be the monarch of many a throne." True Spiritualism tenders its followers the emptiness of earthly honors, and shows that the realm of Love is within the domain of the Soul. In that realm each Being knows its own and is only ruler of itself.

### Soul.

### BY AUGUSTA ADAMS.

I am soul. 'Tis bluntly said, but truly told. Who gathers up the shadows of the past to sift their presence with light of all the future? Who reaps where naught was sown, but told its truth? Who laughs at all the littleness 'Time may show and deeds it back its own dull hours, but I.who laugh where soul of all my soul doth cry itself?

I am in firmament of all the Heavens, and I cry myself to every star through soul that knows not space nor hours that tell their shape a never to its ears.

Who sings the morning star aforth to tell me of its beauty? Who loads the heart of every flower to temple me its leveliness. Who

Who sings the morning star aforth to tell me of its beauty? Who loads the heart of every flower to temple me its loveliness. Who shuts the door that backwards hinge to all the ages?

Tis soul that tells me of its soul, and I in soul of all that soul do ever dwell. No parting ever builds itself between, and the reverence of my soul doth sit where bowing of lixelf is ever seen though I in Time a haunted may know it not.

Bodies starch themselves to stand between, but what says Life that echoes through all souls and rings itself to outer car though deadened still? What says the heart when known it is of ways where sorrow walks? What says the smile when little child doth queen itself along our way?

"We are one," is written hard and fast upon the door of every life, no matter where the door-bell rings its echo strikes a chord responsive.

responsive.

responsive.

Far away where darkness sits we look apon the outward form and wish us space away. But what says soul?

"Look in and see the road whereby I came, cuess not its littleness but know its might. I am speaker where the shapes of hell do lauce, and all the air I breathe athrough is dauce, and all the air I breathe athrough is heritage that bodies give. I am dreamer in a land of pain, and this the doubling self I hall athrough is maker of my destiny. The sweeps I've traveled o'er are told through many tales, and I who risk this journey am not the thing to task a life for naught." So answers soul. So stand I back bepitied with its greatness.

The little hourlings where I grew the ioning self, that tutors me away from trust, go racing on apast themselves while I do learn the answering.

Grace crowns all hearts, love knows all

souls. Porsooth, think you the God-in-man is stood aforth to little shape himself athrough the few while all the many hell themselves to know no heaven? Think you the soul is parchment writ to read itself to listening ears of those weleted?

parchiment writ to read itself to listening ears of those selected?

No answer falls, nor none may fall, for God is noiversed through every soul, and you and I, fair friend, are known to every friend through that which e'er bespeaks itself as soul. We temper all the days and beace us all the nights as it doth poise itself, and down the years we ride we halloo all our nearness to the hearts around by growth of this that speaks us yearlings way, or way that knows no years.

Far back in history, where counted was great night by stage of soul, we saw the yearlings not upon its face. It showed itself as plant that saw no sun but God's clear face, and it spoke no words but wound themselves athrough the air as all-revealers of God's way.

Jod's way.

Time dims all things, so soul is well-becovered with its briary growth.

It haunts us still though we do stand on ip-toe of the days and call adown the years our little greatness.

we smile and low ourselves viene Timehodis court, but know no greater way. And
why?
Far-seated on its throne of silence aits
Soul, and words of Time are not its coin. It
dresses not nor halters not to all its tune.
It smells no nosegay but the soul, and it tells
no love but that where souls do leap to souls.
Ab, why is death aborn when this which is
all life doth sit so near? Why are little days
begotten to forget themselves? Why are
months aworded to give pain when this that
speaks listelf would for all tougues with love?
And so we why and wherefore, but sinks
the eres in rest where quiet of this peace is
found, this peace that spells through every
soul, no matter where it hangs, this peace
that temples all itself where soul doth cry to
every soul its loveliness.
Ab, may we widen out to all eternity the
everlasting arms that give us yield of souls
as they do grow to know themselves, and
may the All Soul that covers us with gentleness be wisdom in our hearts.
Rockland, Me.

### Active Public Work.

Active Public Work.

Mrs. Kates and myself have rather enjoyed almost incessant activity in the public field of labor for the Cause of Spiritualism the past two years, but it grows monotonous and wearisome to be grinding out meetings all the time; no avocation becomes a pleasure without rest. Brother Barrett says we can work all the time, but he needs a rest. Wé thought that it was he who could go on all the time, for we must catch day naps whilst he seems to continue availe and writes and writes to satisfy the demands enforced by two onerous positions; as editor of the Banner and president of the N. S. A.

Add mass meetings of two or three sessions for a day and tedious railroad traveling, some sociability and business cares to the regular duties of these offices and you find the actualities of what Brother Barrett has met so bravely and well the past winter. Having been with him some weeks, I can realize the labors imposed and feel it just to say he cannot go on without rest. In such work he needs able assistance and should not be afflicted with the exactions of those who do not co-operate. He does not complain and is strenous in desire to help every possible person or locality. To be with him awhile is to learn the stress of his duties and obligations.

I write this to ask for more public goodwill for each worker in our Cause. Exac-

with him awhile is to learn the stress of his duties and obligations.

I write this to ask for more public goodwill for each worker in our Cause. Exactions are too prevalent and help too infrequent. Words of appreciation or sympathy do more than money to sustain the advocate of Spiritualism, but finance must be carefully considered, and when our people will give freely for the sake of giving, instead of so often asking for double value in return, we will have more self-sacrificing laborers than now to bless our platform.

The local workers get easily discouraged and fall aside from public help, but the platform toller must go on against all obstacles, Our beds are not of roses, and our bank accounts are not easily swelled. The prospects for an old age of want is in excess of the possibilities for comfort and competence. Most all of our old workers become pensioners of others' bounties. Mrs. Kates and myself work hard now to secure our elder life on earth from the cold charities of the world but to ask compensation is held to be mercenary.

Organized co-operation should result in

self work hard now to secure our elder life on earth from the cold charities of the world but to ask compensation is held to be mercenary.

Organized co-operation should result in protection. A competence will increase power and possibility of labor. When the good and true lovers of humanity shall leave to our Cause the necessary funds to house and sustain a public labor, we can settle in localities and carry forward human progress until a spiritual era is made possible. We now waste much of our energies.

Let me state some personal figures: Mrs. Kates and myself have traveled over nine thousand miles since September first, 1900, and addressed over twenty thousand persons. The receipts have paid the expense and our modest salary. But the labor has been diffused instead of being concentrated. The average of twenty-five meetings permonth has created only spasms of effort or laterest in the separate localities. If half this energy were applied by us in a given locality, we should have created such local interest that practical results would be wonderfully and permanently tangible.

The public propaganda is necessary, but one or two cannot assume its duties. Nor does that rest with the N. S. A. or the State Association. The local society must assume it and prepare the way. Active public work vannot be done anywhere that local energies are dormant. The ground must be fallow in order to be tilled. Instead of waiting for our National and State organizations to send you missionaries, your duty is to prepare the way to secure a local speaker and medium. Do not wait for numbers nor financial support but develop these by commencing humbly at your home and with such congenial souls as may be willing to seek for mental and spiritual growth.

Humble beginnings, aided by zeal and aspiration will surely unfold results that will sooner or later attract the public's attention; but lack of zeal, waiting on public opinion, selfish calculation of expense, will not win. If the Cause of Spiritualism is not respected in your community

Fraternally, George W. Kates

Minneapolis, Minn.

A god has his abode within our breast; when he rouses us the glow of inspiration warms us; this holy rapture springs from the seeds of the divine mind sown in man.— Orid.

# If Your Wife

Is nerveus and your dostor's medicine does her no good, why don't you write to Dr. Greene about her and get his advise? This will not cost you anything, and it will probably be the means of making your wife a well woman.

Dr. Greene's address is 34 Tample Place. Boston, Mass. He is the discoverer of Dr. Greene's Nervura and has the greatest success ouring nervousness in all its forms. It is no exaggeration to say that thousands of women and men have been made well through his counsel. Absolutely no charge for advice by mail.

No same man can deay the evidences of his own senses. The impossible of fifty years ago is the actual of today. Wireless telegraphy, shadow photography, telepathy, are silent but potent factors as evidences of the trend of modern investigation, and those things and more remarkable discoveries to come, nust necessarily ameliorate much of the barsh conjecturing and experiences of the parts he conjecturing and experiences of this next generation; as much as the experiences of this peneration have been changed and tried by the results of the world's progress over the bellef of preceding generations; and so on by natural sequential retrogression, back to the times of Herod and Nero, Ahab and Jezbel, Sodom and Gomorrah.

A new sense of rysponsibility has come over the civilization of nations—a film has been lifted from the eyes of mankind, and as seen lifted from the eyes of mankind, and as

morrah.

A new sense of responsibility has come over the civilization of nations—a film has been lifted from the eyes of mankind, and as never in the history of the world before man has commenced to realize that he is his brother's keeper.

### The Wagner Bill.

The Wagner Bill.

To the Editor of the Banner of Light:
Your editorial in the Banner, under the ling mind, to every liberal minded man or woman either in or out of the church, the thought, that we as Spiritualists are very nedigent in our duties, or that our Cause, so often spoken of by us, as the one so dear to us it is a well known fact, that the senator who offered the bill is not alone an archest Romanist, but that he acted as a mouthpiec for the Romans at large.

We were unsuccessful in our measures to defeat this bill, and it now becomes our duty been averted, and what mistakes we have made. We are pleased to say, as far as Brooklyn is concerned, every possible effort was made to defeat the measure. Rev. Moses Hull and Mr. D. W. Hichardson certainly a man of the second of the second

o the Editor of the Banner of Light: In the Banner of April 13, Dr. Peebles

In the Banner of April 13, Dr. Peebles says:

"The word religion was not derived from religare, as some theologians, following Cicero and Lactantius, have affirmed, meaning to bind back; but it was derived from religere, to think, to reflect deeply, as being that divine emotion which causes spiritual contemplation, leading to the inner life of the soul."

The writer is mistaken as regard Cicero's derivation of the word religion, which is from relegere, "to read over again," etc., and he has made a graver mistake in affirming that the word is derived from religere. Turning to my Latin dictionary, Ainsworth's, I find relegere and religare, but no religere. Nor is such a derivation as Dr. Peebles affirms hinted at, either in Webster's Unabridged or in the Century dictionary. If such a word as religere is to be found in any Latin dictionacy, I want to know it.

The Tough Invisible.

The Mass. Convention in New York.

The Mass. Convention held in N. Y under the auspieces of the National and Nate Spiritualists' Assure, opened at Management of the National and Nate Spiritualists' Assure, opened at Management of Management

### Eine Camp, Maine.

To the Editor and His Noble Staff of Help-

look forward to the day of its arrival with as much pleasure as one naturally expresses when a dear friend arrives; many have said to me; "How did you happen to be a Spiritualist?" My answer always and invariably is—"How can any rational, intelligent person be anything else? Everything points us to an after or other life."

Now as the beautiful spring-time comes and the old earth is putting on her dress of green bedecked with the lovely flowers that come to shed their fragrance on all alike, does it not remind us that when the winter of life is over and spring comes in the form of immortality, that we should so live that when we put off our earthly garb for the spiritual our garments may be strewn with flowers of purity and love.

As I am writing I can look on to the dear old Etna Camp where so many of your readers have been and where you, Mr. Editor, if I remember aright, first made a "public profession." Well do I remember when a little handful of the faithful got together and selected Etna as the most suitable place and with our departed borther. Daniel Buswell at the front, and Dr. Cyrus Chase, whom many may remember, he being president of the association for many years, they met at Camp where more cottages were built and so it has continued to grow until at the present time the cottages number about one hundred and thirty with nearly as many tents when the comp is in session. Many, very many, have crossed the silent river but their memories are ever fresh in our minds.

In reading your last week's edition I nothed with interest what was said of the late Joseph Stiles. It was my husband's good fortune to be considered one of his particular friends and he received many letters from him, also at the death of his (Mr. Stiles') mother he sent Mr. W. a paper with the poetry which he commosed on that occasion. At some future time I will send it to you.

During the past winter our association has bought the grounds and many have signified their intention of building during the coming sammer. Already we are receivi

nature and fresh, fragrant rest will come to you."

Many persons go to the mountains and sea shore and come away disappointed. The reason is that they have not learned to see for themselves. They go because it is fashionable. Their souls are not responsive to nature's great attractions. They need awakening and to come into touch with all the sweet affinities of the universe. If we would understand nature we must become acquainted with her, and allow me to say, there is no better place in the universe than our dear old camp to get acquainted with its beautiful scenery, walks and drives.

Hoping that the Banner may wave long after all who now have the pleasure of culting its columns for the choice particles that drop from gifted peas, I will close with best wishes for all who are connected with it.

Yours for Truth and Spirituality,

Mrs. 8. Lill Wetherbee.

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# "Life and Power from Within"

### SPIRIT

# Message Bepartment.

MRS. MINNIE M. SOULE.

The following communications are given by lifes Soule while under the control of her own guides, or that of the individual spirits seeking to reach their triends on earth. The messages are reported stenographically by a special representative of the Banner of Light, and are given in the presence of other members of The Banner staff.

These Circles are not public.

To Our Henders.

We earnestly request our patrons to verify such communications as they know to be based upon fact as soon as they appear in these columns. This is not so much for the benefit of the management of the Banner of Light as it is for the good of the reading public. Traffs is truth, and will bear its own weight whenever it is made known to the world.

world.

If the cause of Truth, will you kindly amist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the Banner of Light, hence we ask each of you to become a missionary for your particular leadily.

Report of Seance heldApril 4, 1901 S. E 54

### Invecation.

Once more we come in joy and confidence to give the expression of those who are seeking to speak their love, their hope, and their helpfulness. Be very near to us at this hour, ob spirit of truth, and let the messengers who are strong and free and swift to carry the influence of pood be near to us to give us strength and the influence of peace. So often in the struggle-of life we look to those who are still above us and ask that their helpful influence be poured for a time-lato us; so at this time when the struggle of life seems dark for many, when the effort seems all unavailing, we ask that those who are amply able, who are higher in the understanding of this law, may draw so near to us that their word shall be a sweet tribute to this effort. Help the suffering wherever they may be. Our one thought at this time is that something of the burden of the world may be lightened by our influence; that somewhere some soul may be led into the light and the comfort of this understanding of the law of spirit return. Our special mission is to speak for those who would speak unto their own and wait and watch for the sign. May the hearts to whom these messages would go be opened to receive and so may the world take a step forward. Amen.

### MESSAGES.

Charles Mason.

The first spirit who comes to me this morning is a gentleman about thirty-five years old. He is rather bright looking but seems to be weakened through his conditions before he went to the spirit; as he returns, he takes on that condition again simply to identify himself more perfectly to his own. He says: "Please say that my name is Charles Mason. I used to live in Hillsboro, N. H. When I went away it seemed to me and to those whom I left that that was the end of everything and you cannot imagine what a sweet I used to live in Hillsboro, N. H. When I went away it seemed to me and to those whom I left that that was the end of everything and you cannot imagine what a sweet surprise it was to find that life had just begun for me. I was one of those people who had a real horror of death. I fought it as I would a demon and found its clutches ever round about me until it seemed that I should be unable to keep my reason. To others who have that same fear and horror of stepping out into an unknown condition, I would give this message:—That it is a sweet condition. It is a bright life and there is really nothing to fear. If one haw no fear for this life and has courage to take it up with its opportunities and its conditions, certainly there is nothing to fear in the next condition of the same life. I want to get to Annie to make her understand that I am very well aware of the changes she has made; they don't displease me in the least, and I wish she could feel that I am near her because I am sure much of her nerrounness would vanish. My little boy is left; he is named for me and I strive to come as close to him as I can. Grandmother has too many things to say to him about religion I think. His young mind ought to be left free to get its understanding of truth when he is older. It seems to me the best thing for people to do is not to crowd ideas down into the lives of children but to fit them, teach them and broaden them in such a way they can understand for themselves. I suppose the fear of having souls lost first prompted people to insist on other people coming to an understanding about the future life about God, and with this fear taken away it does seem as if the children ought to be left free. They will be amply able to take care of themselves."

reading and studying everything that comes along. Age doesn't seem to dim his under-standing and so I am glad to see that he will at least cense into this truth before he comes to us. The reading that he is doing is open-ing the door for the reception of what is to come later. I have seen his daughter and she says to tell papa that she is watching for him and give him her love."

Charlotte Bryant.

Now I see a lady. She is a little above the medium height and rather large and strong looking. Her eyes are blue, her hair is brewn and is combed back quite plainly from her forehead. I think she isn't over thirty years old, she looks so fair and young. She seems to have had so much experience that I am surprised at her years. The first thing she says is: "Well, little one, I have been over here a long time and I have never yet tried to send a message although I have known about this truth and about this place, but today I felt such a desire to speak to tried to send a message although I have known about this truth and about this place, but today I felt such a desire to speak to my people that I come with this word. My name is Charlotte Bryant and I used to live in Providence. R. I. I was well-known there and have many friends still left, but I desire to go to Fanny I long so much to help her, for I know how she has been suffering. In fact it is her suffering which has brought me here. I am sure if she would go under treatment with—someone who would understand her case, there is hope for her, but if she stays as she is now, it won't be long before she will find herself much worse. I want to tell her too, that I don't think that Will understands bow sick she is; if he did, he would do everything in his power. The fact is she doesn't talk to him much about it; deaves him to guess and he doesn't guess right.) I don't care for plants any more than-I did when I was here; she knows I always said I would not bother to have them round, but I am interested in poor people, in working among those less fortunate than myself and in the schools and they will understand when I tell them I am still teaching and helping people ever here."

people over here."

George Fox.

I see oh, a lovely man. He is fat, round, and plump as he can be. His face is perfectly smooth but he has what appears like a wig on. His hair is parted a little bit on one side but comes down wavy and looks exactly like a wig. He puts his hand up to his face with a little air of mock shame because I have discovered it and then he chuckles a little bit and laughs and says: "Never mind, I don't care a bit now. I used to be awfully proud, but now I am better. My name is George Fox and I used to live in London, England. I have come across the water to send this message back to my people. It is not often that you have anybody come from so far but it seems no distance to me because these people round about are familiar. I want to get to Addie and I want her to feel that I am here, and more than that, I know the Indians about her. They often assist me in my efforts and I am sure she will be more chairvoyant if she but trusts instead of all the time thinking that the power is being taken away. Tell her that I bring Phoebe, and right beside me as I speak is her chief, 'Eagle Feather.' I have tried to make this message clear and definite and I, should be glad if she will respond to it. I thank you for receiving me so cordially."

I should be klad if she will respond to it. I thank you for receiving me so cordially."

Sadio Ellis.

Now I see a girl about fourteen or fifteen years old. She is as brown as a nut; hereyes are brown and her hair is brown and her skin is brown, too, and she puts out her little hands and they look just like little brown leaves stuck out here and she laughs merrily as though she loved to be outdoors all the time. She says, "Well, I guess I did. I would rather be outdoors any time than boxed up in a schoolhouse. My name is Sadie Ellis and I lived in Bridgeport, Conn. I used to go away from school every chance I got, just to be outdoors. My mother and father didn't like it much. They thought it was better for me to stay in and study. Dear me, I wish all the boys and girls could have their lessons outdoors. I think they would learn a lot more. They might not learn so much from books, but they would learn more of the leaves and flowers, and birds and beasts, and that is quite important, I think. My mother is alive and her name is Maggie. She would not believe that it was possible for me to come back. She has seen me ever so many times, but she thought she was craxy when she did, but I am going to keep right on trying and every time she sits down in that room in that chair at work, I shall come just as I have before and look right into her face. I leave when I see how scared she is, but I know the time will come when she will hear me speak and then she will have to believe. I have a little sister and she has been awfully good to me and helped me very much. Please say to my papa that I don't like the little sister and she has been awfully good to me and helped me very much. Please say to my papa that I don't like the man who has charge and I think papa will be able to get out of it."

Samuel Furber.

A spirit comes by the name of Furber.

George and to Albert. I want them to know I am interested not only in their material conditions, but their spiritual. I can't preach much, I don't know that I care to, but I do want them to be conscious of our effort to come into their lives. I can see so much better-now than I could when I was here, and I have no concern over what has been done with my property. It is only that I want to see the best come out of it for these who are left. God bless you for giving me this privilege and I hope I can come again with more strength."

Sarah Toylor

Now I see a woman about forty-five or fifty years old. She is short and stout and wears spectacles; her hair is gray and parted and combed rather plainly. She has a bright, pretty way and comes bustling along as though she was just as full of business as any bee you ever saw and she laughs when I give that description of her and says: "Well, I am busy. I would not be content unless I found a lot to do. I never wanted to sit down and wait for someone else to work for me. I never had a stroke of work done for me in my life when I was able to sit up and assume the responsibilities of life, and the habits that I formed in meeting them may be the key to my present attitude. My name, you want to know? Well, it is Sarah Taylor, and I came from Hudson, Mass. There, I feel better for having said that much. I want to go to Edward to tell him that if he don't look out, I shall be twisting him up in his own conditions because I know how to do it and I don't like some of the performances that are going on. I am happy because I am busy. I haven't a word to say about the conditions, only this, that I shall keep working until they are better."

Hachel Snow.

Here is a woman about forty years old. She has brown hair, brown eyes, and she slips in like the sunshine without any noise or effort. She has a book in her hand. It is her Bible, and I am sure before she went away that it was her staff and shield; she holds it up before her and turns to this,—"In my Father's house are many mansions; if it were not so, I would have told you," and she says: "How many people believe that passage and take it literally! I am sure I did not but I am gind to say to my people that it is to true and means so much to me and to the spirits who come with me. My name is Rachel Snow and I came from Barnstable. I am so anxious to tell my people that they will enter into the same joys which are mine if they will only understand and live in the light. I pray constantly that they may come to a realizing sense of what the spirit world is like. I am just as fond of flowers, as I used to be, and I live alone much of the time because I got into that way before I came over here. My people are all round about me, but to the ones I go, this message will be understood. I thank you for giving me the opportunity to speak at this time."

me the opportunity to speak at this time."

Jeremiah Atkins.

There is another spirit that comes to me, and this is a man who is strong and big, and he just stands here as if he was going to make himself heard, whatever comes. He says: "Good meraing; my name is Jeremiah Atkins and what I have to say I want to speak right out big and loud the way I used to talk when I was here. It is all nonsense to my mind the way people shut their eyes to facts and call themselves 'God's people.' I used to rave a lot against the Bible and against Christians in general. I think I was more than half right because the most of them,—those I knew and those I happen to see now,—have a way of shutting up their eyes and ears and opening their mouths and just saying what they think, not listening to a word that anybody else has got to say about life, or God, or religion. I don't want you to think I am a crank, because I am not, but I do like to see fair play and so I have come to say this morning that if those who don't believe in church form and expressions that come in that line have no chance in earth life to be heard, they have it over here. I don't see but what I am' just as near the kingdom as those who spend their lives in telling other people how holy they are. I don't know as this message will be very acceptable, but it is my word." He comes from Oregon City, Ore.

## Letter from Abby A. Judson.

nception what it is to stand in that ley, for hours it may be, with insufficient

no conception what it is to stand in that by blast, for hours it may be, with insufficient clothing.

Many of these rich persons have tender hearts, but they do not realize what they have never experienced, for true it is that "a fellow feeling makes us wondrous kind." Perhaps they have desired to ald the poor, but have failen yieldins to persons who beg for a living, and conceal the comforts they possess, in order to work on the feelings of those whem they wish to spoil. We have all known such cases, and some persons who have been deceived by the dealgning, become very reluctant to give money even to those who seem to be in sore need.

I once knew a woman who had good warm clothes, but when she was going out to pedded wares, or to tell fortunes by cards, she was very careful to wear some thin, thread-bare garment. The day might be cold and she be in a constant shiver, but the hope of rich gifts, and the anticipation of a good supper in her warm room kept her up through the day.

I know of many persons who have ample means and kind hearts, who desire to ald the suffering, but find it difficult to ascertain whether the persons who seem to be in need are really so. Some of these persons scan the columns in your paper, and when they read of those whom others know, who are in need, they willingly send the means to aid. Such persons have been glad to read of cases that have been presented in this series of letters, and have written to thank me for showing them where they could place their money and be sure that it will do real good.

When I was a young girl attending the Congregational church in Bradford. Mass.

good.

When I was a young girl attending the
Congregational church in Bradford, Mass.,
my mates and I used to dread the Sundays
when we listened to colporteurs and home
missionaries. Their sermons were full of figmissionaries. Their sermons were full of fig-ures and statistics, and were so dry and un-interesting that when the collection was taken by the solemn-browed deacons, it seemed as if every mite that fell into the box was drawn out of the pockets of the donors by a mere sense of what was expected of them. There seemed to be no heart in the gift.

by a mere sense of what was expected of them. There seemed to be no heart in the gift.

But once in a while, a home missionary was along who did not deal in statistics. He took us on an imaginary journey out west. He led us into the cabin of the poor, where the led us into the cabin of the poor, where the led us taste of his humble fare. We saw his wife's threadhare gown, and we heard her cough. He took us to the schoolhouse where the pastor preached on Sunday, and showed us the children on the front seats, and the grown-up people squeezed into the back seats of the school-room. We smelt the tallow candles that lighted the place, and we sang out of the dog-cared little singing books. And when he wound up with an earnest plea for money to relieve the needs of that faithful worker and his wife, and to begin to build a small meeting house in this far-away Western village, the pocket-books were pulled out and dollars were laid in the contribution boxes that the good deacons carried along with all the steps, while the rain of quarters, dimes and pennies from those who could not give the larger sums had a cheerful sound, and the brow of the home-missionary lost its furrows and his face beamed with grateful smiles.

At supper table that night, possibly some dignified person remarked that there was

rows and his face beamed with grateful smiles.

At supper table that night, possibly some dignified person remarked that there was not much to the sermon, and that he merely told a number of stories. But before the week was ended, it was learned that the collection was unusually large, and when next year the foundations for the meeting house were laid in the Western village, it was found that the interesting speaker had accomplished his object.

Sometimes when I read one of these letters to the Banner, I can but smile to see what minute and personal details have been given. But when it seems that I have gone to an extreme in this, a letter is sure to come by the post, saying that its writer had found that very letter the most interesting and the best of all. Tastes differ. Probably many of your readers do not look at them at all, but as they do not write to tell me so, I do not become discouraged.

Of course everyone cannot agree with the views of any writer. That is not to be expected, and it those who write for the public should attempt to shift their views, in order to make them resemble those of every correspondent, his writings would be as unsteady as the varying scenes presented by a kaleidoscope.

I have noted that when I make any per-

The Pharisees were cavious of the rare powers of Jesus, and it has been remarked that the angel Gabriel if on earth could not escape the shafts of jeslousy. Solomon recorded the apt proverb:

"Wrath is cruel, and anger is outrageous; but who is able to stand before cary?"

Yes: enry might be hard to bear, but one who knows that he is doing the work which the higher angels desire him to do, can endure the shafts of enry with equanimity. Hecurring to the line of thought in the earlier part of the letter, we were greatly interested in an extract from Dr. Rainsford's little book, "Good Friday Meditation," quoted in the "Outlook" of April 20.

The able and philanthropic rector of St. George's church makes the point that fear cannot make a man hate sin, though it may frighten him from committing it. He goes on to say that the knowledge that he is causing pain to some one else can make a man not only hate sin, but finally turn from it forever. He illustrates by saying that if a man who floats a dishonest business scheme saw the insides of the homes his greed had made desolate, saw the hard earnings of a lifetime swept away, the struggle against want and cold again forced on those too old to struggle any longer, he would curse his greed, and hate his money-bags.

Dr. Rainsford here appeals to the innate sense of love and justice, the sense that inheres in every human heart, however its growth has been stunted by bad hereditary conditions, perverted education, and malignant surroundings.

growth has been stunted by bad hereditary conditions, perverted education, and malignant surroundings.

Were any human beings devils, the knowledge that they were inflicting pain on some one else would not deter them from sia. If there were in the infinite universe a devil, "pur et simple," it would not be possible to awaken in him a sense of compassion. Were there at the utmost limits of immensurable creation, a single soul which did not contain at its centre the germ of love, then the good principle (some call it inspiration, and others call it God) would not be omnipotent, and evil would have the same inherent potencies as good.

But as love is at the root of all, and in the germ of all, then we may indeed be sure that with the increase of knowledge, or meatal light, there will be a turning away from wrong doing, and a grasp upon the right, knowing that wrong will bring misery to other creatures, and that right will enhance their happiness, will make every finite creature, in its final expression, abhor the wrong, and tenaciously grasp the right. Thus does the finite climb God-ward, for God is love.

Every pampered scion of luxury would turn restlessly in his downy bed if he actually realized that men and women, children and animals, are aching with the cold. If he did realize it, he could not endure it, and in order that he may not be made restless by it, he shuts it out of his thoughts. At bottom, he does not want anything to suffer.

Then let us, in newspaper and book, with pen and pencil, with word of mouth, far and wide, and without ceasing, proclaim the woes of the world. Let us draw pen-pictures of the suffering that is going on, so that men may know about it, they feel nothing. When they know about it, they feel nothing. When they know about it, they will feel, and when they feel, they will do. Psychology teaches us that knowledge precedes a feeling of either aversion or pleasure, and feeling precedes an act of the will.

Possibly some may have thought that I told too many particulars regarding Mr. J

Letter Irrow Adopt A. Jussian weight of the first presented people to inside to a understanding about the people coming to an understanding about the profile coming to an understanding about the first free. They will be analytic about the first free fir

## The Local Society.

The Local Society.

The decline of local societies, I observe, has engaged the future of your renders related to the cause of it. I begt to submit that the cause, in my experience, is very frequently to be found in the manner in which such societies, it may experience, is very frequently to be found in the manner in which such societies are too often conducted.

In the first place, they do not always deal failth of the submitted in the submitted submitted in the submitted submitted in the submi

respecting persons avoid such meetings after that kind of treatment, can the empty seats be construed into signifying a lack of interest the state of the proceedings, too much cultive the state of the state of the state of the consider having received its "money's worth" unless there have been "sights and sights" of it. In that way, an unhealthy appetite, so to speak, is created; there is an absence of taste or desire for instruction addressed to the intellectual side, while the liking becomes almost clamorous for whatever appertains to material entertainment. I have been repeatedly convinced that very many attend local society meetings for what they can get out of them in the way of "free" settings, and that such predatory purpose is abetted by the manner of conducting such meetings. In cultivating the "fortune-telling" feature, the management may gain at first through popular interest in such attraction; but, in time, the reactionary loss is seen to come as the ostentations predictions fall repeatedly of fulfilment. Fail of fulfilment! Certainly: spirits are far from omniscience, and must disappoint very often, notwith-standing their unhesitating presumption. We all know this. The fact that confidence in ability to read the future, is seconded by a glib recital of the simposedly secret or hidden past, must not be taken as assurance that the future can be as correctly spoken. The past is an accomplished fact, in the knowledge of which, there is a "cloud of witnesses," but the future is not yet an entity; it is unformed, undetermined, uncertain, subject to a thousand interfering influences so that not even the wisest and highest in the manufacture can be as correctly spoken. The past is an accomplished fact, in the knowledge of which, there is a "cloud of witnesses," but the futur

criminatingly cautions. You don't like that! Well, I cannot help it, nor am I responsible for the truth in it. Honest men acknowledge truth at sight, and all must bow to it sooner or later.

Before I close, I wish to refer to your editorial of a few weeks ago in which you refer to the great and high sounding names almost invariably announced by controls, and, in that connection, you pertinently ask now long before some one will proadly announce the influence of the late Victoria. Well, not long, I'll warrant for two reasons out of many: first, there is the all pervading disposition to have "some fun" at another's expense, manifessed here typically and conspicuously on all fools day, and perstaent, as any other leading human trait, on the other side. The more solemnly credulous the victim here is, the greaterthe fun and the louder the hat hat hat on the other side. Second, there is human vanity operating there exactly as here. The subject's desire to boast association with the notoriously great such become the easy victims of influences bent on devility, are readily imposed upon by undeveloped cranks over there who, having lost identity, pretend or imagine a personal right to the names of earth's famous.

This world's greatest are often so changed when removed from the environment which exalted them here that, could they for one minute be clearly seen as they are, no one on this plane would tolerate, for a moment, any association, much less be boastful of it. There are many names, even centuries old, emblazoned with glory upon the pages of earth's history, the legitimate bearers of which are still, today, dwelling in fifthy huts over there, clothed in rags and existing in squalid and loathsome surroundings instead of the glided spleador of their former palatial residences here, the purple and fine linent, the prestige and power, and the subservent consideration of those who basked in the reflected glory of their power. Could those who do so itch to "rub up against" royalty see the late Victoria as she stands tod

cadition the very autithesis of what it was a the earth place. It was a the earth place at the last and evince interest in codeses over there and evince interest in earth dweller's welfare, what becomes, one alcht ask, of all those who, in lovely walks and in obscure and difficult places, bear the teary burdens of this life and develop, under larger and aupretentions names, canobling haracter and leave behind a life long insplication to the little circle that know them. Well bumlity, in the flesh or out of it, is shining virtue, and the wise and experimed do not need the scripture to tell them hat he who in truth humbleth himself shall be exalted. To those who see with the eye of faith, no vice in all the long category is opponenties of the property of virtue and off lift becaute a selfshness. It matters not what form or thase sin, evil or wrong may take or be persecrated under, when the matter comes to be lifted, in the last analysis will always be desired. The last analysis will always be the read of wealth and power from the good heavy might do, to the removes they might vold.

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KARL ANDERSON'S TABLES OF HOUSES



A da'nty little maid is she,
The precious little sprite,
Who comes to us so gay and free,
Prom spirit realms of litht,—
And Nancie is her name, you know,
You've heard of her before,
She brings to mertals here below
Her sweet and childish lore.
Her little beart is filled with love
For all poor weary souls
Whose lives are sad, and far above
She points to higher goals;
The lassie wakens in the hearts
Of all who meet her here
A flame of love that no'ver departs,
She is so sweet and dear.
Scarce three short years did Nausie

She is so sweet and dear.

Scarce three short years did Naunie stay
Within the mortal form,
When quietly she slipped away
From earthly strift and storm,
And then unto a ledge most fair
Lotela took the waif.
To give her love and tender care,
And hold her close and safe.

And no midst flowers, love and light,
Did ""Tela" haby "grow
Into a little spirit bright,
With sonl as pure as snow,
Until from out her home above,
Lotels brought her here,
To be a messenger of love,
Twixt earth and yonder sphere.

Twixt earth and yonder sphere.

Oh wondrous tales in beauty framed,
The lisping lassie told,
Through "Lady Mother,"—thus she or med
The medium she controlled;
With charming, sweet and winsome ways
She made us captives all.
Bhe scattered golden, sunny rays
In lives of great and small.

In lives of great and small.

One day the conversation led

To C-nucleare, as we sat,—
"And wmat is Conscience?" Nannie said,
"I peer heard of that."

And then to help the cailed along,—
"Why, Conscience," one replied,
"I swhat teils you what's fight of wrong,"—
"That's 'Fela," Nannie cried.

## Rowey.

Dear Banner Children:
I will write you about a little boy whose
name is Howey. When he was four years of
age he was given a birthday party, and his
mamma said to him:
"Rowey, you are four years old today,"
"Mamma," he replied, "where's the three

where s doe three gone?"
When Howey was five his papa gave him a little waron. One morning while he was at play, loading wood into his cart, his mother, seeing it was time for school, called Rowey to come in. He did not come. She went to the door and called him again, telling him if he did not come in and go to school he would grow up to be an ignoramus, and not know anything.

He replied: "Well, ignoramuses can haul wood."

ood."

At the age of seven he was fond of imi-ting the neighbors; when they planted heir gardens he wanted to plant. If they kked, or pulled weeds, he wanted to pull eeds too.

their gardens he wanted to plant. If they raked, or pulled weeds, he wanted to pull weeds too.

One day he saw farmer Dudley in the field planting some beans. When the farmer had gone to dinner, Ilowey got some red beans, and quietly planted them in the same hills with farmer Dudley's beans. After at time, the beans came up. Mr. Dudley could not imagine how so many blossoms were red, when he was sure he planted all white beans. In the fall when it was time to barrest these beans, they all came out mixed. It was a great trouble to Farmer Dudley, for he was childed to sort them all over before sending them to market.

Now if Bowey wanted to see how red and white beans looked growing together, he should have planted them in his own garden, and not used another man's property.

He is ten years old now, and a very bright scholar. He now thanks his good mamma for keeping him in school.

The school of experience is also another great school. As you grow older, remember you cannot call back the years that are going away so quickly, leaving only memory, whether of pain or pleasure, but you can strive to obey your highest and best thoughts.

## From a Mother.

Dear Banner of Light:

Ofttimes I have thought I would like to write but could not find the time. The Banner columns grow better and better from week to week. I was so glad to see Allee's letter of March 20. It did my very soul good to know how kind and thoughtful she is. I know she must have a great big heart and it reaches out all over the whole world.

I always look at the children's column-the first thing; we are so anxious to know what they have to say. I know my children have been growing more beautiful under the influence of children's column. I cannot find words to express my gratitude to all of the co-workers for the children.

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HER CONSCIENCE.

BY AOMES O. WINK.

A da'nty little maid is she,
The precious little sprite,
Who comes to us so gay and free,
From spirit realms of light,—
And Nanole is ber nume, you know,
You've heard of her before.
Bue brings to mertals here below
Her sweet and childish lore.
Her little beart is filled with love
For all poor weary souls
Whose lives are sad, and far above
She points to higher goals;

The wind canno flow against a house that important that will not fade away or rust and become useless.

The wind canno flow against a house that is set on a good foundation and tip it over. As we are houses for our spirits, we must be strong and house flows from the little is set on a good foundation and tip it over. As we are houses for our spirits, we must be strong and house for us printing me strength and courage in the lowers of most freed.

Could byte, dear clickness tip us over. The lowers of most freed.

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Could byte, dear clickness tip us over. The lowers of most freed.

Could byte, dear clickness tip us over. The lowers of most freed.

Could byte, dear clickness tip us over. The lowers of most freed.

Could byte, dear clickness tip us over. The lowers of most freed.

Could byte, dear clickness tip us over. The lowers of most freed.

Could byte, dear clickness tip us over. The land is set on a good byte, dear clockness tip us over. The land is set on a good byte dear clockness tip us over. The land is set on a good byte dear clockness tip us over. The land is set on any lower of the land to let sickness tip us over. The land is set on any lower of the land to let sickness tip us over. The land the wind and become seless.

The wind canno flow and become success.

The wind canno flow and become and excess.

The wind canno food and to be success.

The wind canno flow and become and excess.

The wind canno flow and byte our spirits, we must be strong and liter on our spirits, we must be strong and lower are lower the l

## When Papoose Dies.

When Papoose Dies.

The Indian mother, when her baby dies, does not believe that swift angels bear it into the sunshine of the spirit land, but she has a beautiful dream to solace her bereavement. The cruel, empty places which everywhere meet the white mother's eye, are unknown to her, for to her tender fancy a little spirit child fills them.

It is not uncommon, says the author of "Little Folks of Many Lands," to see in Mexico or in Canada a pair of elaborate tidy moccasins above a little Indian grave. A mother's fingers have made them, a mother's hand has hung them there, to help a baby's feet over the long, rough road that stretches between his father's wigwam and the Great Chief's happy hunting grounds.

Indians believe that a baby's spirit cannot reach the spirit land until the child, if living, would have been old enough and strong enough to walk. Until that time the little spiit hovers about its mother. And often it grows tired—ob, so very tired—so the tender mother carries a papoose's cralle on her back that the baby spirit may ride and rest when it will.

The cradle is filled with the softest feathers—for spirits rest more comfortably upon feathers; hard things bruise them—and all papoose's eld toys dangle from its hood, for dead papoose may like to play even as living papoose did.—Ex.

## We Know and Love Our Own.

FROM ROSEBUD

We Know and Love Our Own.

FEOM ROSERUD

To all the dear, kind friends in earth life:
How do we know our own? Oh, loved ones of earth, we know them by that shining golden thread of love, that has and always will bind no stogether; it can never be broken although we are often forsaken by our loved ones in the earth-life, and many times they do not hear us when we whisper our messages of love in their ear; yet our love for them aever grows cold, for are they not our own? Oh, dear fathers and mothers of earth-life, do you think that your precious little buds that faded from your sight, do not know you now? Those beautiful little buds have blossomed forth in spirit life and are trying to send the fragrance of their pure young lives into your homes to make you happy in your lonely hours.

Dear ones, it all rests with you. You want to see your darlings, you want to feel the little arms around your neck once more, you want to see the bright eyes sparkle again, you want to hear the little prattling voice once again. You can see and hear and feel that your own are once more with you. Let the world fade from your sight, let only tender, loving thoughts fill your heart. Ask your own to come to you, and your own will answer. You have often looked at the vacant chair, but you cannot see the form of the loved oae, for your eyes are filled with the blinding tears which will come. Dear friends, wipe those tears away and you will see your own. They walk side by side with you every day, they hover over your bed every night, they hear your harsh words to each other.

We see you when you place the beautiful flowers upon what you consider our last resting place; we see you when you sit down in the little old rocking chair and look at the picture which is so dear to you now. Friends of earth-life, when a low or one, fit could only prove to you, what a loy it is for me to talk with our dear ones, than it is to communicate through the agency of another person, for we cannot make anyone else understand was sclearly as we can our own. W

for he will see his Rosebud face to face Dear friends, this same day will come to you all. Try and live each day so that you will be ready to meet your loved ones when they

These little crumbs of comfort Rosebu ends to an her friends through her median Charles E. Dane. 25 Marsh St., Lowell, Mass.

# Literary Deparment.

Books Here Reviewed are So'd at Banner of Light

RATIONAL MEMORY TRAINING.— aper, 30c. B. F. Austin, B. A., B. D. 167

pp.

Because of the important part played by memory, in the lives of us all, we are all interested in the cultivation and strengthening of that most essential of our mental faculties.

memory, in the lives of us all, we are all interested in the cultivation and strengthening of that most essential of our mental faculties.

In the book at hand we have a brief consideration of the works and conclusions of some of the clearest thinkers that have turned the searchlight of thought on the study of Psychology.

The work does not lay any claim to being a cure-all for weak memories with their attendant idle servants that rather than perform their tasks shirk at first then wrongly accuse memory when the result is seen to be unsatisfactory.

No tricks of memory are taught, rather, the natural entitly along the seen to be unsatisfactory.

No tricks of memory are taught, rather, the natural entity and development of memory as one would strengthen a magnet or a muscle, by use; and as fundamental considerations the author offers the following:—"It is of the highest importance that the general principles upon which memory works should be well understood by parents and teachers, and that the youth who are committed to their care should be taught to observe carefully whatever they would memorize, throughly understand every lesson, arrange methodically their knowledge, and frequently reproduce the same. All rational memory training must rest upon these four principles.

These principles expanded and applied are the teachings of the book; and the amount of good you can derive from the really valuable treatise depends like most of your goods or evils on yourself and the application you make of the knowledge you possess.

Aids to memorizing certain things are suggested, helps to the student and such hints to teachers as I at one time (when teaching) would have thought of great worth and endorsed by employing. Many of the things taught in this little book should be pasted in the hat, till such time as by observing their injunctions they are no longer needed there because they exist in the ever-ready volume of a valuable memory.

Two pamphlets from India, filled with the philosophy of Annie Besant, have found their

of a valuable memory.

Two pamphlets from India, filled with the philosophy of Annie Besant, have found their way to my table. One has the title, "The Place of Politics in the Life of a Nation"; the other, "Eastern Castes and Western Classes." Concerning castes and classes she has this to say: "There are four great natural divisions alike all over the world. These natural divisions alike all over the world. These natural divisions are people employed in production; the distributing class; the guardian division of the nation; the teacher, teacher of Religion." Elaborating on these definitions, she goes on to show that in India, under the old regime, the castes better served the interests of the community than do the classes of the western world.

As a "think-jogger" for those interested in social economy, the lectures are valuable, since they bring into the realm of political life the wealth of observation and thought of one that looks on with an interest from the outside.

As to fixity of hard and fast lines between

one that looks on with an interest from the outside.

As to fixity of hard and fast lines between different castes, we find this statement: "In the old days a man could pass from one caste to another, if he showed the qualities of the higher. If a Brahman was born a Shudra from a piece of bad Kanna, if he worked through it and showed the Brahman quality then he was passed on to the Brahman order."

then he was passed on to the Brahman order."

From the lecture on Politics one quotation only is made, that one because it shows a foreign view of the conditions of our land: "Study America, where the penniless workman of this year may be the millionaire of 20 years hence; America, where wealth is the tide to honor, and wealth is the road to power. Not learning, not wisdom, not refinement, not courtesy, not careful thought, not self-sardifee for human good, but money. America is now well-nigh, in the throes of civil war, of a lafor war, the most cruel and the most brutal of conflicts. For to make money the title to honor is the most vulgar of all civilizations, the most petty of all ideals, the most degrading object a man can put before his fellow-men." Price of the pamphlets, 10 cents each.

pamphlets, 10 cents each.

The shops are idyllic, too, as if Nature had seized even the man of trade and made him subservient to her designs. The general draper's, where I fitted myself out for a day or two quite easily, is set back in a tangle of popples and sweet peas. Madonna illies and Canterbury bells. The shop itself has a gay awning, and what do you think the draper has suspended from It, just as a picturesque surgestion to the passer by? "Suggestion" I call it, because I should blush to use the word advertisement in describing anything so dainty and decorative. Well, then, garlands of shoes, if you please!—From "The Diary of a Goose Girl." by Kato Douglas Wiggin, in the May Scribner's.

in the May Scribner's.

The summer is for the closest possible association with Nature: for the teachings of those simple, every-day truths: those wonderful lessons of life which He in every wild flower that blooms, in every leaf that grows, in every bird that sings, srid in every brook that flows. We leave these lessons unread, and yet within them lies more fascination, more mystery, more marvelous plot, than in the finest romance ever penned.—May Ladies' Home Journal.

Man does not "go to" Heaven, but he creates his own Heaven, and enjoys the happiness and harmony associated with the term in exact proportion to the degree in which he has created them during his life on earth. Many a man still dwelling here experiences daily more of the joys of Heaven, so called, than many others who have passed through the changes we call death.—Margaret Bottome, in the May Ladies' Home Journal.

"Poverty," says Richard Le Gallienne in his latest romance, "The Love-Letters of the King," "with its enforced careful choice among pleasures, is a fine sharpener of the taste. There is no such connoisseur as your poor connoisseur."



school, far too often, there are few trained teachers; the Bible is taught in an indifferent way and with indifferent success; there is a lack of proper grading of the students, so that the big boys are thrown together with the little ones; the superintendent is a superannanted, easy-going fellow who has been selected because he is willing to serve; the music is in the hands of some one who leads, either because he is the only one who can lead, or because he has grown fast to the position from long service. There is no business sense used in the selection of teachers for this and that class of pupils; a fligery old woman is put over a dozen mischievous, romping boys, and some sleepy old deacon has charge of a number of young girls. The school is conducted on the same plan year in and year out.

Are you going to blame a boy for getting out of that Sunday school? Don't you think that he sees through the failure of it all?—William C. Sprague, March issue of The American Boy.

MARK CHESTER.—Because of the deci-

MARK CHESTER.—Because of the decision of the Banner of Light Publishing Company to issue Mark Chester, Carlisle Petersilea's forthcoming story in book form, there has been a delay in its opening in the Banner.

has been a delay in its opening in the Banner.
Patience, readers, and you shall soon have the pleasure of becoming acquainted with Mr. Chester.
The matter is to be plated for the book and printed direct from the book plates into the Banner. Banner readers, I warrant, feel that though disappointed in the non-appearance of the story in this number, "hasty communications corrupt good manners," and that it is well to present a stranger in most attractive forms, and with the assurance that he be well recommended. Such a presentation is assured of Mark Chester.

"MUSIC HATH CHARMS."—Two books of songs suited for Spiritual meetings are at hand, one by C. Payson Longley, containing the music; the other, by Stephen Barnsdale, has the words only, set to familiar airs.

Prof. Longley has done much to improve the music usable by Spiritualists on the various occasions when music perforce is a part of the program, and his efforts have been recognized by public workers in our ranks. Of the songs of Mr. Barnsdale, we would say that because of their price, together with the popularity of their tunes, they are admirably suited for use in mixed audiences, such as assemble at mass meetings and conventions.

Longley's Reautiful Songs twenty in numerical conditions.

entions.
Longley's Beautiful Songs, twenty in num er, with music, 25 cents.
Rays of Light, thirty-one songs, 2 cents.

BOOKS RECEIVED.—"The Tower of Wyr." Babcock, 330 pp.; \$1.50.
"The Builder and the Plan." Gestefeld. 220 pp.; \$2.50. Meaning and Result." John K. Wilson. 560 pp.; \$1.25.

## The Irrepressible Conflict.

BY DEAN GLARKE.

Truth and error can never dwell together in peace. They are as antagonistic as light and darkness. Where there is no affinity there can be no affiliation. A conflict of ideas is inevitable whenever Reason contacts theories, doctrines, and dogmas not in harmony with nature. Conservative and time-serving people may cry: "Feace! peace!" but there can be no peace till Truth wins the victory. So long as human minds think, Truth and Error must meet in battle array. All mankind are born to the service, and are the soldiers of one or the other of these two beligerents. Where there is a common cause, there can be no neutrals. Somewhere and sometime all must participate in the strife. Because of the primitive ignorance of the human race, the hosts of Error wastly outnumber those of Truth, but in equipment, valor, and heroism the soldiers of Truth is minions of Error are encamped all over earth, and are entrenched and fortined by Custom, Prejudice, and Education, so as to be almost impregnable. But "Truth is mighty" and must prevail in the end.

All new truths are by nature agressive, and therefore arouse the hostility of the protectors and defenders of ideas and institutions founded in error. Modern Spiritualism is the newest born truth and it is now in the van of the aggressive forces Egitation, in the empire of the mental and religious thought of humanity. It has come to stay and to continue the part of the mental and religious thought of humanity in his in the pano, and the pano, and the pano, and the pano, and there can be no compromise or conciliation. It must conquer and exterming the pano, and there can be no compromise or conciliation. It must conquer and exterminate them, or vice versa. To prove our assertions, let us array some of the principales of each cult.

Christianity teaches "The Fall of Man, and the Vicarious Atonement." Spiritualism teaches the eternal Rise of man, and personal atonement for all his sins. Christianity teaches a local Heaven and Hell forever established. Spiritualism that we must "work

development of inherent goodness or spirituality.

Christianity teaches that man is naturally denraved and that he must be regenerated by a miraculous "change of heart" which he alone has no power to accomplish, but it must be done by the grace of God." Spiritualism admiras that there is more of good than evil in human nature, and that normal growth in the line of natural evolution, added by rightly directed education and self-culture, will ultimately "overcome evil with good," and that every man must be his own savior, added by those in advance of him in Spiritualism, and can never be reconciled and dwell together in peace, any more than light and darkness, or heat and cold—one, in the very nature of things, must displace and destroy the other. Which shall survive? Let the poet answer who wrote:

"The new shall ever supplant the old, while time's unceasing current flows.

"The new shall e'er supplant the old,
"The new shall e'er supplant the old,
While time's unceasing current flows,
Only new beauties to unfold
And brighter glories to disclose,
For every crumbling altar
That falls upon the way of time,
Eternal Wisdom hath o'erthrown
To build a temple more sublime."

Whatever is wrong and erroneous in Chris-tianity is doomed to die, and all that is good and true in Spiritualism shall live and flourish forevermore.

WOMAN, AND HER RELATIONS TO HUMANITY.

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