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NO. 13.

TO MY SOUL.

BY MRS. N. THOMAS.

True companions, most united
Are my loyal soul and I,
And through oft repeated failures
My soul stack firmly by
To give strength for greater efforts,
Greater courage to command.
Pointing to the bright star shining
Steadfart from the summer land.

Steadist from the summer land When to each new day I waken Fears beset me lest I yield To the many self temptations Which the hours may reveal. Later, in the idle twilight We a sweet communion hold, And like music o'er my senses Is thy approval, oh my soul.

As the day-light succeeds darkness,
After the long, dark night is past,
As the gleans of Heaven's brightness,
Dispel shadows earth has east.
Looking toward the glerious sunrise
Of a future life begun,
Brings a joy no thought can fathom,
When my soul and I are one.

Psychic Romances.

BY OLIPH V. HATHORN.

Or OLIPIE V. HATHORN,

(Continued from May 18.)

"Miss Farleigh has told me the same story that you ayakened me to hear a night or two ago," said Henry, "and it corresponds in every respect. She saw you, and saw things exactly as they were, and described them as you did. This matter is becoming a rare perchological problem."

"So I should say," replied Charlie in astonishment, "I am amazed; but there is no time now to study the question. Let us secure Miss Farleigh's assailant, then assist her to the hotel, where we can discuss the matter further."

her to the hotel, where we can discuss the matter further."

The brothers made the trump fast to a young sapling, then assisted Aliss Farleigh to her feet, and walked slowly toward the hotel. She was so greatly agitated that Charlie suggested that they should rest for a few moments ere they tried to proceed farther. The trio seated themselves upon a large flat rock by the side of the road that jutted out, shelf-like from the hillside. Miss Farleigh was too much agitated to speak, and the brothers could only look the sympathy they felt at her distress.

was too much agitated to speak, and the brothers could only look the sympathy they felt at her distress.

The sound of carriage wheels rapidly approaching was most agreeable to them, and in a few moments a span of horses drawing a large two-seated coach containing three men, came upon them. One of the gentlemen in the coach, who held the lines, glanced at the trio, and noticing the white face and quivering lips of Miss Farleigh, brought his horses to a standstill, and inquired if he or his friends could be of service.

Henry briefly related the story of the assault, whereupon the three gentlemen sprang from the carriage, and asked to be led at once to the spot where the brothers had bound the tramp to the tree.

"I am the Sheriff of this County," said the gentleman who had been the driver, "and these friends are two of my deputies. We will take the rascal into custody, and relieve the country of his presence—at least, for a time. What may I call your name, sir?" addressing his question to Henry.

"My name is Martin, and this is my twin brother. This lady is a friend of ours who is stopping at the same hotel we are," responded Henry. "Let me go with you after the tramp while my brother drives our friend to the hotel."

"That is exactly what I was about to propose," said the Sheriff, "Had you not

to the hotel."
"That is exactly what I was about to propose," said the Sheriff. "Had you not better go with them, sir, and bring back the

"By no means," exclaimed Miss Farleigh.

team?"

"By no means," exclaimed Miss Farleigh."
"I am rapidly recovering from my weakness and shall soon be myself again, when I am once more with Auntie Merrivale."

"Very well," said the Sheriff, and he signaled the brothers to assist Miss Farleigh into the carriage. Charlie then seated himself by her side, grasped the ribbons, and drove rapidly toward the hotel, while Henry guided the Sheriff and his deputies to the spot where the tramp was still tied fast to the tree. He was soon handcuffed, led to the roadside, where the entire party seated themselves to await the return of Charlie Martin with the carriage.

For a few moments nothing was said by either Miss Farleigh or her companion, as they started toward the hotel. Suddenly she exclaimed, "Ob, Mr. Martin, how weak and silly you must think me! I have never had anything of this kind happen to me before in my life. Until this morning, I never had the experience of fainting away?"

"I do not consider you weak or silly in the least," and Charlie carnestly. "I think you have conducted yourself as becomes a heroine. It is no small affair to be compelled to struggle with a brate of a tramp!"

"I did not mean that altogether," she responded. "I had in mind our strange encounter this morning, and our other yet

stranger meeting of two nights ago. What must you think of me?" and Edna Farleigh covered her face with her hands and groaned

Charlie longed to tell her that he though charme longen to tell her that he thought she was the most charming woman he ever met in his life, but wisely refrained from do-ing so, and was easting about for some fitting remark, when he was interrupted by Miss Farleigh, who spoke in a low, earnest tone of voice.

Farleigh, who spoke in a low, earnest tone of voice.

"Mr. Martin, I know you will understand me when I tell you that I am positive that that wretched tramp has had something to do with my life history. Oh, I feel it, I feel it," she sald velemently, "and I know that he has done something to me and mine that has seriously affected our lives. I feel some one yearning for me, and I frequently reach out my arms toward some one whom I can feel, yet cannot see, but am thwarted every time by some one whom that villain who assaulted me, resembles very strongly! Who is it? I wonder, and what does, what does all of this mean?"

by some one whom that villain who assaulted me, resembles very strongly! Who is it? I wonder, and what does, what does all of this mean?"

"No doubt it will all be made plain to you some day," said Charlie at random, "and I will do all in my power to aid you in solving the mystery."

"Thank you, I knew you would, and that is why I have spoken so freely to you," said his companion. "You must meet my Auntie, Mrs. Merrivale, this evening, with your brother, Mr. Martin, and we will talk over the strange events of the past few days. In the meantime, I know you feel as I do, that we had better keep my occult visit to you the other evening a secret among us four."

"By all means," replied Charlie quickly. "It is too sacred a subject to be bandied about among the thoughtless, and I am too desirous of knowing its real meaning to make it common property."

By this time they had reached the hotef. Charlie helped Miss Farleigh to slight, esceptied her to the hotel porch, and then drove to the spot where his brother and the Sheriff's party awaited his coming. The tramp was soon seated in the carriage by the side of ome of the officers of the law, and was taken at once to the lock-up only a few miles away. Charles and Henry turned their faces toward the hotel and conversed earnestly upon the strange events of the day until they reached the shade of the welcome hostelry. To their surprise, they found Miss Farleigh seated quietly by the side of her Aunt, conversing with her as if nothing unusual had happened.

The brothers gazed upon her in wonder. Edna Farleigh was herself again in every respect. Every vestige of the agitation that had beset her in the forest and on the way to the hotel had completely disappeared. She was once more the self-possessed, dignified, womanly woman she had ever been up to the morning of the day whose events we are now transcribing.

The bell rang for dinner, and as our quartet entered the dining room together, the steward obligingly seated them at a table by themselves. Henry Martin found Mrs. Merr

tennist, and declared to himself that he had never enjoyed a meal so thoroughly in all his life.

Charlie had cars only for what Edna Farleigh had to say. She was grace itself, as well as the embodiment of tact, The occult happenings of the past forty-eight hours constituted a large part of her conversation, yet she occasionally drifted into the discussion of other themes, which she handled so skilfully and explained so lucidly as to lead Charlie to wonder at her versatility.

Dinner was soon over, and as the night was rainy, our four friends sought the parlor, where they passed a most pleasant evening together. Henry Martin expounded his views upon his favorite science of psychology, but was forced to admit that he could find no rational explanation of the phenomena of the past few days.

"Not even Thomson J. Hudson's theories throw one ray of light upon these events," declared Henry, "nor can I account for them upon any of the hypotheses of the most eminent writers upon this subject. This is a matter that requires careful study, and I hope other phenomena of a similar character will occur to afford us more light upon this perplexing problem."

Edna Farleigh said nothing in reply to

under the subtle law of attraction that is ever most potent in its influence, yet but little un-lerstood by men. It required neither cua-ningly devised schemes nor bold intrusions on ningly devised sciences nor bold intrusions on either side to arrange meetings between these two. There was something within each one that fold without words where the other could be found, and drew them irresistibly into one another's presence.

Henry Martin at first wordered somewhat, at his brother's complete desertion of himself, but he soon accepted the situation, and betook himself to his hunting and fishing expeditions alone. He realized that he and his idolized brother had been companions for the last time, yet he felt no pique at the radical change, and rejolced inwardly at what he felt would be Charlie's great happiness. He liked Edna very much, and felt that the affection that had grown up between her and Charlie owed its origin to a higher power than that of man, and was due to a cause that was far deeper than material seeming.

One day Henry announced that he should depart early the next morning for an all-day's fishing excursion. He would take his rille as well as his fishing tackle, hoping to find some game that it would he lawful at that season of the year to bigg down.

At the peep of day Henry started out. He employed no guide, for he knew the woods and lakes thoroughly by this time from personal exploration, and felt certain that he could find his way without any trouble. He hastened along with a light heart, and was, after a few hours, intent upon the thought of inducing the "speckled beauties" of the lake to nibble at the balt he so temptingly held before them.

The day was beautiful in every respect. The atmosphere was most agreeable, for it was one of those days when the thermometer marked a degree that was delicitously cool and pleasant, and gave no one an opportunity to grumble at the excessive heat. A few fleecy clouds were seen in the blue sky above, while the cricket, the thrush, and the bobolink added their melodious notes to the pleasures of the day.

Charles and Edna set out for a morning row upon the lake. They soon returned and were strolling leisurely in the shade of the wood, when they found some rustic benches upon which they seated themselves to rest. "Elna," said Charles, "I have something to say to you, yet I feel as if you know what it is without words from me. I have never thought much about these things until si

ing, tell me—is it the same with you? Low you love me as I do you? Answer me, sweetheart, for the happiness of two lives is at stake!"

Edna, who had hid her face upon Charlie's breast, as he began speaking, looked up with her beautiful eyes suffused with happy tears, and with tell-tale blushes upon her cheeks, and said in a low, earnest voice:—

"Yes, Charlie, I do love you with my whole soul. I have loved you ever since—since—well, ever since I saw you that night, and I think long before that time. I, too, am assured that we are the dual halves of one soul, destined to spend Eternity together. Oh, Charlie, how glad I am that we have found one another on this side of the grave!"

Charlie drew her closely to him, as she began speaking, but held her at arm's length as she spoke the last words, and gazed long into her soulful eyes without speaking. Then he said with a voice trembling with happy emotion:

"Edna, you have spoken the very words that were in my mind just at the moment you gave that exclamation. Surely, surely we are one if you can even think my thoughts for me!"

"Ah, my precious boy, I have dreamed of you through these many years, and I am now conscious of the fact that you have drifted before my inner vision on many occasions in bygone days. The soul ever knows its own, and commands the spirit it animates to find its other child. This command we have both obeyed, you and I, and here we are! Oh, Charlie, how very, very happy I am!"

"So am I, too, my dearest," replied Charlie, 'A great peace has settled over my soul, and it seems as if I had come to my own again. I have no fear, no crosses, no anxiety, only calm content, and an earnest desire to be of service to you first, and then to all of my fellow-men. But, my Edna, what do you mean by saying that I have drifted before your inner vision? I never saw you before I came here."

"Are you sure of that?" asked Edna with an arch smile. "Think, now; go back over, the years of your life; do you recall no dream

In which my face appears—no event in your inner world in which I have not digared? Ab, you know, my beloved, that you have dreamed of me in your poetical flights, and have seen my face when you were under the laspiration of your art! Can you deny these subtle dreams even from your earliest childhood?"

(To be continued.)

(To be continued.)

Over the House Tops.

BY MES J. CLEGG WRIGHT

Article I. - The Vision.

My Dear Friends:—It has been eleven years since I wrote the last letters under this title, "Over the House Tops." Some of you have not forgotten about them, ow me, for you have asked me to coatinue them, even at

have not forgotten about them, or me, for you have asked me to coatinue them, even at this late day."

In compliance with these repeated requests that have come from many states and homes, I take up my pen and try to catch again the early inspiration.

When I closed my last paper, I promised that at some future time I would tell you of a strange experience that had just happened to me. I will begin these articles by keeping that promise, for that experience is as vivid in my memory now as it was then, when it had but just occurred. You will remember that I was Registrar at that time of a Medical College of which my father was the Dean. It was during the vacation of the session of 1883, and I was sitting in my studio, which was located in the same building as the College. I was expecting a visit from Mr. Wright and was sitting before the window when I suddenly seemed to be in another part of the room and I heard a rap on the door; I rose and opened the door; my mother stood there and seemed to be laboring under great excitement.

"Alice," cried she, "do come to Pa."

Almost immediately I heard footsteps coming behind her and looking over her shoulder I saw my father in his shirt sleeves, his collar thrown back. He came swiftly to mother.

"Oh, why did you come down stairs?" said she.
"I could not stay up there alone," he said.

"I could not stay up there alone," he said.

I could not stay up there alone," he said.

I looked closely at him, for his voice sounded full of pain, and to my horror I saw that
the side of his cheek and neck were eaten
full of holes. Terrible ulcers they seemed to

ed full of pain, and to my horror I saw that the side of his cheek and neck were eaten full of holes. Terrible ulcers they seemed to be.

"Oh. Ma." I cried, "how has he hurt himself like that? What is the matter with him?"

"It was burned with acids," gald-she.
Then as she said this, everything began to swing round. She and father seemed to swing out of sight. I came to myself. I was still sitting at the window; I had not moved away. Before I could collect my thoughts a rap came on the door. I opened it expecting to see mother surely. But lot Mr. Wright stood there, just in from the Grand Central Station. His coming put the vision out of my mind for a moment, but I soon told him about it. He offered no explanation, but advised me to carefully remember it, as it surely would be explained some time.

Next day I told mother about it, but some-how I could not bring myself to tell father. Well, time passed and nothing happened to explain this manifestation. The session of the College opened and all went on as usual. In the fall I paid a short visit to my sister. I left my father well. I had remained one week, when one night I was visited by a very strange dream. I seemed to be in one part of the house and my sister was in another; I started to go to her, when, upon opening the door of the room, I was confronted by a lion and lloness. The llob, was croached down upon the floor, but the Boness was walking backward and forward. They looked middly at me, but barred my passage. I could not go to my sister. At last the Honess went over to the lion and licked his head and jaws and moaned over him. I said to myself. "That lion is sick, that's what is the matter. He is sick and he is going to die." I began to weep. This wakened me and I thought over my dream. Somehow, I connected this dream with the vision I had of my father, and before I arose in the morning I had made up my mind that I would return home immediately. I announced my determination at the breakfast table to leave for home that very day, I arrived there about t

house.)
"Did you need me, father?" I asked.
As I leaned over to kiss him, bending over
his chair,—
"Yee," he said; "kiss my cheek, dear; my
mouth is full of feed."

I noticed then for the first time that he talked queerly. I went to my chair at the table and sat down.

Never before in his life had father refused to take or give a hearty kiss. How strange I felt. He are so queerly and talked but little. After the meal I went to my room; mother followed me.

"Mother, what is the matter with Pat" I asked.

sked. She looked at me for a moment silently and

She looked at me for a moment sheathy and then in a shaking voice she said:

"He has a strange sore in his mouth, Alice, and I am afraid that it is a cancer. Hs wanted you to come and help him with the College, so he could go at once and take

"Has he done anything for it so far?" I

treatment."

"Has he done anything for it so far?" I asked.

"Only burned it out with acid," she said. As she said the word "acid" the memory of my father's mutilated face as I saw it in the vision came suddenly before me. It turned me sick and faint. Mother and I talked it all over and wept. We both felt that the beginning of the end had come, and it was so. For eleven months we fought the battle against death, but at last that desperate disease, cancer, prevalled, and all that was mortal of father was laid away, mutilated just as I saw it in the vision, but at rest. Never for a moment did I believe he could be saved, and this belief helped me to master the details of the business soon to be left without a director. It seemed as though my very soul was quickened within me. My father's strong hope that he would recover prevented him from leaving any directions as to what should be done in case he should be taken away, but when he was gone I seemed to know every detail. There was no break, no jar; the session opened just as usual and went on, a new Dean was appointed and I was relieved at last of the burden I had carried because of the faith that was in me that I was the one appointed by the spirit world to do it. It has left to me the sweet certainty of another life where my loved ones dwell.

"Itse Your Infinite Power."

Use Your Infinite Power.

BY FANNIE A. HINDS.

We have not the fingers of the favored skilled artisans; we cannot offer their match-less productions, but each to do his best, we find, is the secret to all true helpfulness. Would you know how to serve all to best good—use what is made to be used, as a divine gift.

less productions, but each to do his best, wo find, is the secret to all tree helpfulness. Would you know how to serve all to best good—nse what is made to be used, as a divine gift.

The hidden power of so-called greatness, in any branch, is but the combined skill centred in individuals, waking to new life what has slept in past conditions of being. Jurisprudence is the power of angmenting what men have held to be the law for good in the past, adapted to present needs and circumstances. That is only one field. There are others as great as to fashioning results, helpful to the individual, as well as communities. In the less lofty positions men wield a power which is felt long after they leave the environments hemmed in by the earthly material existence.

Progress is brought about by using whatever gift is bestowed upon individual lives: we behold not so much what any one person has done, or wrought, but the centred, or concreted action of the many. Each life has its part to play in the complex problem. As each performs his part, we witness the accompilishment of divine purpose.

Do not strive to do your neighbor's week. Do your own as it is shown to you day by day. Do not get disheartoned became another's seems of greater moment or importance. Without yours it would lose its best support. A word, or thought expressed, by lip, or fanger, mores the world cuward, Brains and hands are twins—with only one, what could be accompilished?

Make it plain to yourself and others that the progress onward is like unto the weaver's shuttle in the pattern beautiful. There must be varied colors and shades, dark and hight, grave and gay, to represent the color perfect in its blending, with our Father's love and good-ness. Be of good cheer. Bide the shadows.

grave and gay, to represent the cone person,
—one tones the other. So some lives must be
grave, others gay, yet each one perfect in ira
blending, with our Father's love and greedness. Be of good choev. Bide the shadows,
for out of them comes richer grace, to adore,
the mamsions the soul is building in the
Father's house.

From the Fount of Boing flows the river
Love. Never resting, never counting, from its
source above. Use the power it beings, with
a sense of trust.

15 Congress St., Worccester, Mass.

The world is nothing: the man is all yourself is the law of all Nature, and y know not an yet how a globule of sep ascend in yourselves slumbers the whole of rease it is for you to know all; it is for you dare all.—Emorson.

By thought the ills of life are about

WHEN THE CURTAIN DROPS

When the cuttain drops,
And the much steps,
and the much steps,
we the flare of the footlights fades away;
And the planning gems
And the dadeens
has the cluderes
back to the paste that they are by day;
As it the structing thug
is a common thing,
the the painted foel is a sober one;
And the noble queen.
With her grace serses,
women-them-when the play is done:
As it the lords and earls,
And the lace and curls,
the pums and pride are forgotten—ther
When the certain drops,
And the emistic steps,
y must all become what they are—again
Its thus with life—

They must all become what they are—again.

Its thus with life—
When the nimbs strife
Has faded away with the mimb mirth;
When the kings have sighed,
And the slaves have died,
And the slaves have died,
And the slaves have died,
And our strut and romp
Find their ead—and the prompt-books close for u. A. d we've played our parts
W t sour hands and bearts,
Then the make up's doffed, and the show ends th
S, we should not grieve
For the mine tide we have lived—for then,
When the curtain drops,
And the mesis stops,
We will all become what we are—again.

From the Baltimore American.

The Changing World.

BY GEO, H JONES.

e, Love and Faith, they are al-

ays with us.

Come what come can!

The Hev. Dr. Lyman Abbott, when pastor
I'lymouth church, told his congregation of
se change which the last twenty-five years
as made in his theology. It was the tenth
universary of his pastorate in Brooklyn. He

has made in his theology. It was the central anniversary of his pastorate in Brooklya. He said:

"I once thought there was a God at the centre of the Universe, and that he dwelt on a great white throne surrounded by his angles, who were also his messengers; that from time to time II made worlds, and that in one of those times II made this world as an engineer makes an engine. As II made this world, so II made the world of man and ruled them as a King rules over men, establishing laws and penalty as a necessity, "I respect the old faith, though I, myself, hold it no more. I think not as one dwelling apart from Nature. There is but one force and that force is God. I do not search the history of the past to find God, but I have learned to look for II im in every act of nature today. A mirracle is not a manifestation of extraordinary, but of ordinary power. What makes a mirracle is an ousgaal manifestation of ordinary forces."

Without narrating the history of the earlier events of the Christian religion, its struggles, and meetings in secret places to avoid persecutions, till it, too, was strong enough to persecute, I will refer to later events and corrollaries.

The history of a good thing invariably is:

now old age has it; ever retaining potentials for betterment.

"He alone got the muses
Who carries them in his own warm bosom;
To a vandal they are stope."

Colonel T. W. Higginson, speaking at a gathering of Spiritualists in 1855 at Dodworth Hall, New York, asked the question; "What must be the condition in the old pasture, to drive the sheep over the wall into the new pasture so fast;"

It was not altogether the Church that was accountable. It came from a proclivity in the human mind itself. "For concelt of mortal man was part of the original plan." Feeling himself to be sperior to the conditions about him, he becomes dissatisfied with the inharmony. Doubt fills the mind, and as greed and deception seem to prevail all around, he entertains distrust and even contempt for all. The old pastures failing to afford the needful herbage, he is forced on the quest for new.

There is not a religious body today, whether Jew, Gentile or Christian, that impresses the mind of a thinker with respect for its teachings. They are sincere in their beliefs. Such would look upon an individual who entertained a doubt of its truth, as being a "heathen."

tained a doubt of its truth, as being a "heathea."

It was from suggestions that came to this heart of mine and its demands, that I first learned to investigate and comprehend somewhat the ways of life in and around me as not being what they seemed. I was still a child surrounded by the Puritanic element of the Gromwellian stamp, is which men would kill the cat on Monday for having caught a rat on Sunday. In after-life, I tasted from the tree of knowledge, and forfeited paradise. "He thought the thought great thought and thought."

No other thought a thought;

If others ever thought the thought."

What is the mystery in our hearts that

They thought he thought a thought."

What is the mystery in our hearts that every thought and perverted wisdom that life sport long with were made to put on masks and play the fool?

Many really do not do themselves full justice, because of a desire, in order to gauge this expression with prevailing thought of the day, the interest of fashion of the moment. But the broadening of the Agnostic's borizon—"don't know"—is charity. And knowledge adjusts and orders things, and makes the difficult appear easy. It is only ignorance that seems obtuse because of its lower plane of perception, and the real power of process, not understood.

Helne says:

It was a marked event in religious senti-nent when Rev. E. H. Chapen, la 1870, a lulversallist, was permitted to state in the New York Times, "That Universallism would not be likely to increase very rapidly in the user future on account of its principles be-ng so largely adopted by other denomina-

pendent." But, rather, "a necessity." And, as Doctor Oliver Wendell Holmes said. "While some are crying out against Spiritualish as a delusion of the devil, and some are laughing at it as an hysterical folly, it is quietly undermining the traditional ideas of the future state which have been and are accepted."

the future state which have been and are accepted."

We exist by its warmth, sent to us from that "bourne" whence travelers have returned. And in the hands of some people it is like the Jackknife referred to by Henry Ward Beecher. Once, in 1832, he gave a notice with this explanation:—
"Some of you may think it strange that I, an orthodox clergyman, should announce frem this pulpit that the Rev. Dr. Ferquson, a Unitarian of Philadelphia, would occupy Dr. Chapen's pulpit, a Universalist. But I assure you, there are some people who, with an old rosty Jackknife, can accomplish more good than others with a whole set of new tools."

an old rusty jackkuife, can 'accomplish more good than others with a whole set of new tools."

The world is changing around us. Some have treasured up all that time has rendered worthless—the principle, feeling and mode of religious and physics (in the medical sense), which another generation has fung aside, and you remain a symbol of the past.

Spiritualism is represented by a new race of men, no longer living on faith of the past, but projecting their lives forward. Ceasing to mold themselves on ancient superstitions, their privilege is to press onward, yet reserving reverence for the stately and gorgeous prejudices of the tottering past. That past, so strangely peeping over our shoulders; for all forms of religious worship claimed for all phenomena each investigator demanded an apprending to know that he knew, and mediums did not get angry at their pertinacity. They, too, were lavestigators of no mean order. They failed in condidence in the source of the intelligence that came to their cognizance so far above their own ability—every time, hardly an exception, the intelligence claimed for itself a spiritual origin, with tests of personal identity. Events crowded crents into realizing the existence of the departed by the phenomenal evidence established in the minds of culture and refinement—and many by their courage showed their conviction of Life in Death.

It is easy for ignorance to sit in judgment upon superior knowledge. I, myself, often thought I knew; but evidence which I could not deep turned the tide of my conceit.

Indeed, there is nothing more unreliable than appearances.

It is sheer folly to engage in an attempt to unravel all the truth. The finding of the

Indeed, there is nothing more unreliable than appearances. It is sheer folly to engage in an attempt to unravel all the truth. The finding of the truth is by no means the reward of every effort. I fully realize that I per se am power-less; but, rather, like the atom and the molecule, possessing no power of choice. Indeed, our knowledge at best comprises but a few terms of an infinite series, the ratio guessed and the base unknown.

Words stand for things.
We are told that "Nature has allotted this earth with all its luxuriance, its richness, its verdure, its variety and charm of scenery to man as an abode."

This sentiment emanates from the minds who are not in sympathy with the new idea of Lyman Abbott—that of correlation in conservation.

ervation.

Every form of "Religious Worship" neces-sarily clusters around its own God or gods, objective, imagined, immaculate.

Omar Khayam well expressed this ques-ion -

"I sent my soul through the invisible, Some letter of that after life to spell; And by and by, my soul returned to me, And answered—I myself am Heaven and Hell—

And answered—I myself am Heaven and Hell—
Heaven but the visions of fulfilled desire,
And Hell the shadow of a soul on fire."
To illustrate the common ignorance of familiar things, by repeating a conversation between a church member and an agnostic.
Strange as it may appear, there are some people who, like kittens, have not yet had their eyes opened.
"What?" demanded old farmer Schalk.
"These star-peepers, what do they know?
Are their eyes better than mine? Doa't I see that the sun gets up every morning there?"
pointing his finger towards the eastern horizon.

"The same star-peepers, what do they know? Are their eyes better than mine? Don't I see that the sun gets up every moraing there?" pointing his finger towards the eastern horizon, and the sun gets up every moraing there?" bointing his finger towards the eastern horizon, and the sun gets and the sun gets and the sun you find me a star-peeper who knows his Bible. Don't tell me about your 'this way,' and 'that way?" exclaimed the old man. "You find me a star-peeper who knows his Bible. Don't the Bible say that Joshus told the sun to stand still? Doesn't the Prophet Isaiah say that the Lord stretched the sky over the earth like a net?" "Very true," replied the agnostic, "But tell me how it is that these 'star-peepers' as you call them, are able to lell, long before the time when the sun and the moon will be darkened?" "How are they able to tell? you ask," retorted Schaik. "They find it out from the almanae, or course."

The oaly almanae to which the farmer appeals is one published under the sanction of the church to which he belongs. It is adorned with figures representing the signs of the zodiac and with texts selected from the Bible, and he supposed that it was made up year by year by a committee of ministers.

The Arabian proverb says:—

"He who knows not, and knows not that he knows not, is a fool; avoid him.

"He who knows not and knows not that he knows, is a sleep; awaken him.

But he who knows and knows that he knows, is a wing; awaken him.

But he who knows and knows that he knows, is a wing; awaken him.

But he who knows and knows ont that he knows, is a wing; awaken him.

"But he who knows and knows ont hat he knows, is a wing; awaken him.

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"But he who knows and knows ont hat he knows, is a wing; awaken him.

"But he who knows an

of God in the spheres, more than we have here.

No one had ever seen His face.
They knew no first cause.
We have been informed over and over again that God "was the universe" and not a personality. One stated, "When I say that in the whole sit my life, of nearly three hundred years in the spheres, I have never found one spirit who could explain the God principle—bow created and existing, or how he created matter—you will see at once how little is known on the subject here.

How well I remember the old Presbyterian deacoo's seedding, by the mediumship of Laura Edmonds, for our holding converse with the dead. The old deacon who claimed to have been resident in the spheres over a century, was still conscious of the truth of the faith he died in.

He Has "No Hesitancy" in Publicly Endorsing Dr. Greene's Nervura Blood and Nerve Remedy, Because "It Has Proven of So Much Benefit" to Him.

The strong statements made by Senator Bowen find an echo in the words and hearts of every one who relies on Dr. Greene's Nervura blood and nerve remedy for troubles of the blood and nerves. These are the most obstinate lils to which men and women are subject, and the medicine which cures them is a boon to mankind.

"It is with pleasure that I write this letter. I have long been acquainted with the merits of DR. GREENE'S NERVURA BLOOD AND NERVE REMEDY, and have tested its merits in my own case, so that I know whereof I speak. I have used several bottles of the Nervura, and found the results most favorable to myself and flattering to Dr. Greene. Especially has it been so in a nervous difficulty for which I have used it. I have no hesitancy in thus publicly endorsing a thing which has proyen of so much benefit to me. Permission is granted to publish this letter with my photograph."

S. P. BOWEN, Plattsburg, N.Y.

Every man, woman, and child in Northern New York State knows the Hon. S. P. Bowen. He has been identified with public business for forty years, and has a reputation for earnestness and fidelity to trust second to none. Senator Bowen's public endorsement of Dr. Greene's Nervura blood and nerve remedy makes its merit plain to those who have doubted the efficiency of this great medicine.

Churches, creeds and worship are as necessary to some as they ever were. They, too, change.

Spiritualism—Telepathy from the superior state to those left, by waves coavering the best knowledge conditions permit. The expectant heart is anxious for more. Church service offers harmony by its modes of worship, an inducement to the bleeding heart—a hypnotic process. Those Spiritualists who thus go to the churches retain their knowledge of life, which fertilizes the church, as the bee loaded with pollen the fecundating dust of the flower to another blossom.

This may be one reason why spiritual meetings are slighted.

The variation by necessity, correlate to the coming of desire, thought and action. Come what can come, is personal property which no other person has a right to, for we are only spirit with the lidea we graps. Faith of the Christian is empirical knowledge to the Spiritualist—testimony by living witnesses.

The late Colonel E. C. James informed me on his return from Japan two years ago, of the faith of the Japanese, "who believed his prayers were answered when the spit-ball be had thrown at his idol of God stuck."

The faith of the Chinese in bits of paper and crooked streets to keep away evil spirits is well known. Spirit phenomena should not be peddled, like admission fees at the teatrance of a circus. Nor given in the dark in the presence of agnostics, for the phenomena are not delicate as a blush on a maiden's face. It is by conditions—liable to be influenced by extraneous causes.

But ignorance still holds the fort and what we speak must be for the few, for they alone will understand, that we do not, any better than those who differ from us, have positive knowledge, except that our "deceased" are not dead. What verity in nature is as inexorable as change, that birth by death?

Mr. Waddell, a gentleman of wealth and character, once said to Judge Edmonds—he had been telling us of his experiences, and concluded by saying—"Judge, probably no man has received more satisfactory communications than I have.

The makes ancient good uncouth;
They must upward still and onward,
Who would keep ahead of Truth."

Why do we adults of the civilized world
look for approval from the stranger rather
than for justice to be determined by our own
sense of right? Oh! this spirit of servitude!
The most of us are more slaves than free.
(Civilization makes alaves of us all. Fashion
is our lord. No proclamation of a Lincoln
can unweld a link from this servitude.
The child is honest, no hypocrisy, no timidity, not requiring an introduction; faithful,
honest and true.

Spiritualism—the Intelligence that tells of
Heaven by death, and how best to avoid the
Hell in life—has drawn a weighty fact from
truth. The act of the passing generation is
the germ which correlates and must produce
good from potentials—still-the history of acts
of cruelty in the long past serves to illustrate
how much of the old material goes to make
new history. Even the martyrs of that terrilide delusion, witchcraft, which teaches that
influential classes were fully liable to all the
passionate error that has ever characterized
the maddest mob. Clergymen, indges, statesmen—the wlasst, calmest, holiest persons of
their day—stood in the inner circle around
about the victims, loudest to appland the
work of blood, latest to coafess themselves
miserably deceived.

Our Poritan forefathers, most unreasonable
wretches, who said their prayers before daylight, to hear sermons three hours long and
to proclaim bountles on the scalps of Indians.
Their festivals were fast days and chief pastime the singing of paslms, burning witches
and Quakers for the love of God.

At all events, whatever they attempted to
do, they showed the courage of their conviction and with the approval of Ignorance did
it in the name of the Lord.

In the depth of every heart there is a tomb,
and a dungeon, although the light, the musile, revelry above, may cause us to forget

their existence and the buried ones or the prisoners they hide. Without an all-dependent trust in a com-preheasive sympathy above us, we might hence be led to suspect the fasuit of a sneer as well as an immitigable frown on the stone

prisoners they hide.

Without an all-dependent trust in a comprehensive sympathy above us, we might hence be led to suspect the issuit of a sneer as well as an immitigable frown on the stone countenance of fate.

Let us not argue from any evidence of injustify that the times of our forefathers were more vicious than our own, when, as we pass, we discern no badge of infamily on man or woman. It was the policy of our ancestors to scarch out even the most secret ains and expose them to shame in pillories, without fear or favor, in the broadest light of the noon-day son.

With them it was an honest but ignorant fight for souls. Today with us it is a rigid and cruel fight for gold.

Few of us realize the rapid strides of correlation in the recent past, shown by change of thought. For instance: In 177, at nightfall, the King of Prussia, Prederick William L, rather of Frederick the Great, would hold one of his evening revels, in a bare hall, around a long wooden table, where ranged seats of wood. The King obliged his guests to drink excessively: it was one of the ways of making love to him—that of taking a little too much wine. The King would threaten his physicians with imprisonment of the faculty if they did not relieve him within a given time of some pimples on his tongue; to beat a doctor because he did not cure one of his little girls quick enough of small-pox.

In the autumn, the King had at his court a young pastor. While at table, the points at issue were none but the most edifying-salvation, sia, purgatory, hell, apparitions. The minister of the gosel had no time to eat, so harassed was he by the King's questions. He breathed to God a prayer begging him to gulde his tongue; but Gundling was among the guests, and he arrived drunk. He made astonishing gestures, arose from the table and went falling among the pages, returned, howled and then went off again. The pastor prayed the Lord to be merciful and preveat such like scandals.

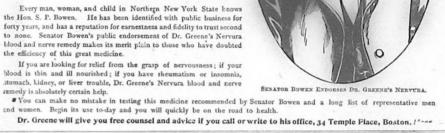
However, the presence of the Queen and princesses imposed a certain restriction. A

It is not very long since the patient with a burning fever was refused a drink of cold water.

In the spring of 1817 the Princess Charlotte of England was once more expected to become a mother. The two royal physicians, Drs. Baillie and Sir Ilichard Craft, for some time had kept down her abundance of humors by repeated bleedings and the measurest possible fare, unmindful that in so doing their patient was also deprived of the strength necessary for the coming hour. The unhapt Princess and the expected child died. George Washington had a sore throat, and the prevailing ignorance of the best faculties then known bled him to death.

The faith in ignorance is a power of no mean order, because of its honestry; while the content of the c

Nobody ought to have the blues, girls least of all. And yet girls do suffer from moods of depression, and are miserable because they are mismaderstood, or because their lives are vague and indefinite, or because they are their way out. When we are young we do not realize that we cannot force affairs as we grow older. There is great peace in living for a single day as it comes.—January Ladles' Home Journal.



BY EDWIN WILDER

In the Banner of May 11th, on the fourth page, under the head of "A Pleasant Occasion," we read about mediums other than Mrs. Piper, giving "scores of convincing mesanges," but can the world accept of that statement, is it to be depended on—unendorsed by our infallible Psychical Research Society?"

Mrs. Pepper, Miss Gaule and Mr. Courlis, giving geaulne "evidence of the ability of our spirit friends to make themselves known to their loved ones on carth." Well, I am glad that the great and glorious fact of spirit communion does not depend on Mrs. Piper alone. Should she be translated, where would the little select coterie of investigators, with a prefix attached to their names, find another gennine "Psychie"? Would the night of darkness rest over us once more? Would the sunlight of spirit manifestation and communion rest under a shadow for another fitteen years for some "scientists" to be made certain there was a second genuine medium still on the earth?

Let us give thanks that the common people have learned, and do know whereof they affirm! And that the excarnate bear testimony beyond question, concerning the persistence of life beyond the grave. But it is the "slate writings through that gifted psychic, Fred P. Evans," which more particularly interest me at the present writing. I am more than glad, I rejoice, to learn there can be, is, real, bona fide, genuine, independent slate writings, and T. J. Hudson's book, telling of the tricks, the sleight-of-hand performance, in connection with the particular phase of the phenomena, I am glad to know there is something worth counterfeiting, because men never trouble themselves to counterfeit what has no value, what has ao actual existence.

Now, according to this "onlooker," "the messages were direct, full of internal evidence of fact, and most complete in their reference to matters of personal interest to the several stream." "Prof. Evans did not bouch the slates after they were cleansed, but as twith his hands classed behand his head." "The messages received were c

Banner of Wight.

BOSTON, SATURDAY, MAY125, 1901

Spiritualist Societies.

sire this list to be as a y us of any errors or emission. Notices for claum, should each this office by 18 o'clock , of the Satursky preceding the date of ication.

BOSTON AND VICINITY.

Boston Spiritual Temple mosts in Berseley Hall,
Berseley & Land 148 F. H.

F. A. Wignin, speaker and psychic E. I. all sq. Pranosest
Mary L. Forter, Rec. H. Edgewood R. Rezulov, Humile M.
Focus, Paster, Assembly Hall, 300 Hamilpton Avenue, Spirit
Red Spirit Medical Paster and Evidences through the
mediamskip of the paster.

mediumship of the paster.

The First Spirituantis Ladies' Aid Society meta-very Friday at 14 Tremon street. Business meeting at 4. Fruing cooled 1 in. Err. Mattie 4. A. Davelston, Mass-carde L. Heigh, Sery, 16 Spiritual 2. A. Davelston, Mass-land 1 in Particular Lycenson street, Feet Spiritual 1 in Particular Lycenson street, Seats from 1 in Particular 1 in

Eagle Hall, 616 Weahington Street. Meetings held every bunday and Thursday afternoon. Mrs. Nutter, Presention.

manton meeting at 130 July.

Matthe & Endough Comment of the Comme

Somerville Spiritualist Society, 55 Cross Street Elia H. La Boche, President. Meetings Sunday, Tuesday and Friday evenings, 7.3. Developing circle, Thursday, 1.3. Cambridgeport, Washington Hall, 577 Massachu-setts avenue. Meetings every Sunday at 2.50 and 2.50 r. H. L. J. Alerman, president.

r. Asserman, president.

The Cambridge Industrial Society holds its reporting the Second and fourth Fridays of the month. Cambridge Lower Hall, cli Mass, Ave. Mrs. O. M. Harthy Freddent. Hrs. H. E. Hall, Cor. Sec. J. Fouter Pince, ighton, Mass. Support at S.S. Evenlag meetings at 8 classes meetings at 8.

Waverley. Meetings will be held in the Veteran Spiritualists Union Home every Sunday at 1.20 p. m. Take subway car for Waverley; fare, 5c.

spiritualist Union Home every finally at 7,20 p.m. Take subway car for Waverley; Iare, ic.

HIGOELLYN, N.Y.

The Woman's Frogressive Union of Brocklyn holds meetings every funday attention and evening the son Are, before meeting at a contract the substitution of the

street, Evondy n. . Ida Moore O carila pastor and mediumMusic by Verd quar ette. Wn. Abress, organis.

The P. ret Spiritual Mission thurch of Chicago
Atheneum Building, 22 Van Buren street, Bear Walaa's
venne, of Boor. Services at 12 and 74 by W. Phenomena,
Messagest Tais Beatling and Discourses the Month InstruMessagest Tais Beatling and Discourses the Month InstruThe Spiritual and Ethical Seclety of New York
holds meetings at 13 Lexington Asse, between 57th and
fish ste, every Sunday at 14 Tair, and at r. st. Miss
Helen Temple Highean is the regular speakers of the Spiritual Meetings
every Frings evening at 8 of check at No 17th Meetings
every fringstonial directors. And The Month Instruction of the Spiritual Chicago
every Fringstonial directors, and memages, by Mrs.
Madams Haven, Conductor, Meetings bed regularly evening at 5-28. Temple of Honor hall 82 Aylund
Christ's First Spiritual Church, Hartford, Conn ,
Madams Haven, Conductor, Meetings bed regularly evening at 5-20. Temple of Honor hall 82 Aylund
evening at 5 cylook, at rooms of Madams Haven, No. 12.
Aylund street, Saile 67.

The Parliabers and Hadin hall, 8 h and Spring Gir-

evening at \$0 cross, as rooms of Asylum street, Suite 67.

The Pattadelphia Sp ritualist Society, bolds meetings at Hande, and Hayda hall, \$ h and Spring Garden, every Sunday at 2.19 and 7 29 p. m.

own slates, fastened, and made secure after their own fashion, where the medium in the presence of the full audience, simply touched the slates. I think there were seventeen individuals with their slates sat on the platform. One party had his slates enclosed in a paper bag, and it was hung up on the chandelier. After some music, and a short talk, they were asked to examine their slates and report. Not all, but the most of them found something on them. Then the paper bag was taken down, slates removed, unfastened and found to contain considerable of a message.

What a pity it wasn't done "scientifically!" Are we sure we have sight, or touch?

Berkeley Hall Society.

Quartet, that has given so much satisfaction the present senson, and added so many to its long list of friends, has been engaged for the season, commencing Oct. 6, 1991. E. L. Allen, Treas.

Maine invaded. ARMY OF WORKERS LOOKING FOR GOOD TIMES

Anticipation is the consideration of something beforehand, and for the spring sportamen it is a foretaste of the expectations and delights of the spring vacation. There is nothing more enjoyable to the sportamen than the preparation of the lines, books, files, tackle, and other paraphernalia for his spring trip, for they bring to mind the many happy hours and pleasant associations of past good times. The conclusion of this overhanding is followed by a perusal of every book, pamphlet and folder obtainable for information about fishing resorts and regions, the final declasion being that the old one is good enough. Next comes the tedious wait for the announcement that the "ice is out," upon which declaration away he goes.

Comfortably situated in the night Pullman the eager and expectant fisherman knows that by noon of the morrow his haven will be reached, and a toe short period of unequalled sport is at hand. New England, with its hundreds, yes, thousands, of well stocked lakes, ponds, brooks and streams, offers allurements of greater importance than any other section. Take Moosehead, for instance,—its situation is deep in the wilds of Maine, yet half a day's ride places its overabundance of rare sport within your reach. Its every cove, inlet, bay and harbor is a fishing renderyous. Landlocked salmon and lake trout weighing five pounds each are often taken. The several accessible points on Moosehead are Greenville, Capens, Kineo, Lily Bay, Spencer Bay and North East Carry, at each of which places the fisherman will find accommodations of surprising excellence.

If you are thinking of making a fishing trip, or if you are an old timer, the Brochure "Fishing and Hunting," published by the General Passenger Dept. of the Boston & Maine R. R., Boston, will be of use to you. It will cost you but two cents in stamps to get it.

Review of the Field.

Review of the Field.

Boston Spiritual Temple, May 12. Mr. Wigzio, in his morning's discourse, took for his text, "For he shall give his angels charge over thee, to keep thee in all thy ways." From this and many other Bible passages he brought before his andlence the fact of universal spirit presence and influence as proven by ancient and modern phenomena. The evening andience was far beyond the scating capacity of the hall and the exercises of answering questions, giving spirit messages from ballots by Mr. Wiggin and singing by the Ladies' Schubert Quartet were up to the usual high standard.—Mary L. Porter, Secretary.

9 Appleton St., Boston, Friday, May 17.—The First Spiritualist Ladies' Aid Society met as usual with the president, Mrs. Mattie E. A. Albe, in the chair. Mrs. Hattie C. Mason opened the evening with singing. Mrs. A. S. Waterhouse' spoke briefly. Miss Marietta Willis gave an excellent reading, "Fishing;" Mrs. Bonacy spoke and gave many tests. Mrs. N. J. Willis congratulated the society upon the change of hall and spoke of the brotherhood of man and justice to all. Mr. J. Frank Baxter voiced a few sentiments which were well received. Mrs. S. C. Cunningham gave excellent messages; Mrs. Anna B. Scott, remarks and messages; Dr. C. W. Willis, Mrs. Mason, remarks.

We serve supper every Friday night at 6.15 p. m. Carrie L. Hatch, Secy.

Boston, May 12. Our Lyceum opened as usual at 11.30 a. m. There was not as large an attendance as usual. The audience was cut-rained with recitations by Frances Kohler, Harry Geer and Baby and Tracy Ember, Teress Revens; song, Dr. Hale; piano solo, Rebecca Goolitz; remarks, Dr. Willis, also Dr. Hale, en the lesson of the morning. We missed the presence of our good friend, Mrs. Butler, who was unavoidably detained at home. Memorial service on the last Sunday, April 28th, in her usual pleasing manner. May 5th, Mr. J. Frank Baxter presented two pleasing and instructive programs at 3 and 7 o'clock pp. m., to large and interested audiences.—Ella A. Wheeler, Sec'y, 74 School

Berkeley Hail Society.

Berkeley Hail Society.

To the Editor of the Banner of Light:

Kindly permit me the use of your columns to lay before your renders a short account of the doings of the Boston Egyfridal Society, held Sunday evening, May 12, in Masonic Building, 76 Piensant St., the religious services were coaducted by Mr. Milton; Mrs. Emma Whittier offered the invocation; Mr. Snow read a paper entitled "A Scientific Religiou," and Mrs. Annie Hanson Kibble gare beautiful messages of consolation from spirit friends.—John R. Waverley, Sunday May 12, Almson Milble gare beautiful messages of consolation from spirit friends.—John R. Waverley, Sunday May 12, Almson Milble gare beautiful messages of consolation from spirit friends.—John R. Waverley, Sunday May 12, Mrs. Milton; Mrs. Emma Whittier offered the invocation; Mrs. Sounday Mrs. Annie Hanson Kibble gare beautiful messages of consolation from spirit friends.—John R. Waverley, Sunday May 12, Mrs. Milton; Mrs. Emma Whittier offered the invocation; Mrs. Sounday Mrs. Annie Hanson Kibble gare beautiful messages of consolation from spirit friends.—John R. Waverley, Sunday May 12, Mrs. Milton; Mrs. Emma Whittier offered the invocation; Mrs. Sounday Mrs. Annie Hanson Kibble gare beautiful messages of consolation from spirit friends.—John R. Waverley, Sunday May 12, Mrs. Milton; Mrs. Sounday Mrs. Annie Hanson Kibble gare beautiful messages of consolation from spirit friends.—John R. Waverley, Sunday Mrs. M. Nichols.—The step of the header of the heavy sended of the heavy sended of the heavy sended of the heavy sended of the suncess of the section of debt, and with a membership rouning up to one hundred and fifty, its present number; an average attendance of seven hundred and hemost evident experiments of the Sunday Mrs. Sounday, Mrs. Nellie Burbeek of Brockton is a fine speaker and her additive society one fined in the society of the messages. The plano selections by Milts Howe well of the proposal particular and the society sold and the society sold and the societ

Bradtord Centre, Me. The spiritual society of Bradtord has had the pleasure within the past week of listening to two lectures through the mediumship of J. S. Scarlett of Cambridgeport, Mass, and all sugree that he is advancing thoughts that are bringing the people to better how themselves. He is also a fine test medium and we would recommend him to any society who is in need of a speaker and test medium. A. C. Balley, chairman exceutive committes.

The Bangor Spiritual Society has conducted a four weeks' engagement with J. S. Scarlett of Cambridgeport, Mass, which ends the meetings of our society for the summer months Mr. Scarlett has won the friendship of the society and in fact all others who have had the pleasure of listening to him each Sanday. Many regrets were expressed that Brother Scarlett had to believe it is the wish of every one here that he shall come to us again another season. I wish to say a word in this report in favor of the services of Mrs. Ada Lougee of Hampden, the noted cloculouist, who favored us for the last two Sundays. I wish to say also, that Brother Scarlett never misses an opportunity to say a word in favor of the good old Banner of Light.—J. H. Kane.

N. S. A.

BY DR. F. S. BIGELOW.

All too soon I see steps toward revolt and at the Convention of 1901 much bickering and strife are, I fear, imminent. Spiritualists, one and all, remember the soul and body of Spiritualism will be represented at that meeting, and will be approved or condemned by the outer world.

I beg of you all to meet as men and women, not as angels.

Angels have, we are told, made war in Heaven. Prove that the N. S. A. represents the highest standard of morality and spirituality.

Angels have, we are told, made war in Heaven. Prove that the N, S. A. represents the highest standard of morality and spirituality.

Selfishness, greed and madness must not be manifested at that gathering.

Are you striving to pattern the doings of Congress? You are supposed to imitate the good part, and set example worthy every one's attention. We plead with you all not to forget whom you represent in your Convention, and instead of striving to use the surplus of the Mayer fund, let us go to work in the right direction, in the spirit of-progress, for, the highest good of all.

I believe every true Spiritualist and Freethinker will give one dollar toward a fund which is to maintain and unfold the grandest possibilities of the soul. The treasurer of the National Association should hold the funds subject to demands, needs, and advice of the Trustees of that body. A committee should provide literature where it is thought advisable, and another committee should help those in need in case of sickness and death.

We all should work hard so that no one need be obliged to employ a physician or preacher who is objectionable to him. We claim to have the aid of other worlds; now let us prove it by moving in the right direction. One million of dollars or more can be raised if true soul interest is taken. We want the money where it can be used as needed.

One million of dollars or more can be raised if true soul interest is taken. We want the money where it can be used as needed.

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One million of dollars or more can be raised if true soul interest is taken. We want the money where it can be used as needed.

One million of dollars or more and a feel sure that many others will do likewise. Every library should contain the works of D. M. Hennett, A. J. Davis, R. G. Ingersoil and other liberal writers. With a large endowment fund we can place the works where they will do good. Who will help us?

Center

If your Brain is Tired
Use Horsford's Acid Phosphate.
Dr. T. D. Crothers, Supt. Walnut Lodge
Asylam, Hartford, Conn., asys: "It is a
remedy of great value in building up functional energy and brain force." Invigorates
the entire system.

Missionary Work and Experience.

BY GEORGE W KATES.

There has been a great deal said about the missionary work of the churches in foreign lands, and the unpleasant features thereof have not retarded the zealots from giving their service and lives. It requires there shall be sublime faith or high human ideals to create so much self-sacrifice for the cause of religious teaching. But, backed by a powerful organization, people are always willing to give service. A weak institution gives no eclat to sustain effort that causes sacrifice. A bilind faith in human need of a Savior causes devotees to seek for their salvation—but the primary cause of religious zeal is usually a desire to enlarge the church sphere of operation. To expand the Lord's kingdom is supposedly to increase the safety of one's soul. Thus selfishness is apt to enthuse the worker who is credited with sacrifices made.

In the field of human progress where a person goes forth with a sole desire to help his fellow beings, the labors become a greater burden because of the lack of sympathizing and helping associates.

The Spiritualist mediums and speakers have not been missionaries in the sense that creates such for the church in foreign lands—trying to convert heathen—but are such in effort to present truths and facts not accepted nor understood by the 'multitude. The Spiritualists are not trying to convert—but are seeking the education and development of humanity in spiritual, mental and physical conditions of life. They have not sought to build a powerful organization of devotees, but hope for a strong combination of intelligent and earnest helpers of humanity who shall destroy the strife, debauchery and ignorance so prevalent. But, we have come to the time when organized effort must supplant the desultory modes herefore employed. The Spiritualists are creating local, state and national co-operation. See societies now exist and a duty has arisen that we should considie to present truths and facts that relate to and prove our destiny and conditions of life in the soul sphere that lies beyond this plane.

ens, I have often consisted it is not wise to present the vickence until the people are inpressed by the teaching of its philosophy.

I have found that the philosophy impresses the heavy, but the phenomens antagonizes his prejudice. By teaching the ethics of spiritual facts we prepare the mind to receive the evidence. In presenting the facts, to a conglomerate antilence of people, the more credulous are apt to accept whilst the analytical mind will defer judgment and exact repeated manifestactor.

If the latter understood the ethics of the fact, he would not ignorantly repediate libert being startled by a phenomena that he was unprepared to witness, he rejects and accuses, thus creating antagonistic conditions. The former has less analysis and is willing to accept—and be becomes at once a familical devotee. Thus the missionary in our home-field finds difficulties surrounding him. His efforts are supported by these more crude and familiar followers—and they exact phenomena rather than philosophy. The local society must present the sensons more than the intellectual; and all spiritual force is sunk in the mire of material accumulation.

The visiting medium is not revered for any mental or spiritual attainments, but valued only as the machine of the spirits, and it is no mater whether the latter are ignorant or elarned, so they can "tell something" or "do something," that we poor mortals may realize spirit presence and power. Usually all this is aborted to serve their worldly conditions and desires.

This class of people develop mediumship and attract the less intelligent spirits. They rush at once into some public effort, at least invite friends and neighbors in to see the spirits work. No wonder there is obsession! It is an incressant habit with some to ask for the spirits to control the medium. The missionary is always urged to visit homes and then is pressed hard to "tell something," or let the spirit something or the spirits work. No wonder there is obsession! It is an incressant habit with some to ask for th

called friends,

To be a missionary in our own land, as a
Spiritualist, means to sacrifice yourself to all
sorts of privations. You will be entertained
in palaces and huts-but usually told how
much your hosts sacrifice to entertain you.
You will be held in the parlor or some family room to talk Spiritualism between meals
and after meetings, with a constant asking.
"Do you see something for us?"

Note that in the part of the private of the same of the same

Illy room to talk Spiritualism between meal and after meetings, with a constant asking. "Do you see something for us?"
You will endanger your life by travel of the rall and in wagons; you will be dose with rich food and poor food, sometimes well of sometimes feathers and other times of straw, in cold rooms or hot rooms; you may get sick, but the hospital is your refuge; you will get be the criticisms and distrust of the beople and you will get poor pay or be been and you will get poor pay or be been and you will get poor pay or be been and you will get poor pay of the beople and you will get poor pay of the beople and you will get you and we admire your courage. Perhaps the angels bless you, and humanity may write a posthumas history of you that will credit your zeal and sacrifice. Many zealots have preceded you, and the people are calling for you. But get good and ready before you start! We would not have you fall by the wayside. But we hope to see the N. S. A. set the states all organized and then these State Associations form circuits in each state, with a speaker and medium in each circuit, or located in separate localities. The public cause can then be prosecuted upon a co-operative basis that will create strength and protection. Missionary needs will pass away and an era of progress and attility will ensue wherein the ministry of the spirit will be utilized for intellectual and comforting communion. The crude use of a divine force will pass away and growth will ensue to forever bless the children of ities who are each and all heirs of immortality.

The Detroit Mass Moating

The Detroit Mass Meeting.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I take the liberty to report to your readers that under the auspices of the National Spiritualist Association, a three days series of meetings was held in Clawson's Hall, which was well attended, many coming quite a distance to partake of the "feast of reason, and flow of soul," as given by such eloquent advocates of the Cause as H. D. Barrett, Rev. Moses Huil, Rev. B. F. Austin, Will C. Hodge, Hon. D. P. Dewey, Mrs. M. E. Root, with C. H. Figuers and Mrs. Jackson as demoastrators of the phenomena. To single out any one specially would be too much of a task, as each one had their own way of presenting the beautiful philosophy. Of course we were all pleased to welcome Mr. Barrett, the president of the N. S. A., speakers. An excellent implical program was rendered at each meeting ander the direction of Dr. J. W. Briggs. While it is said that order, or harmony is beaven's first law, music must be the second law, as it brings such harmonious conditions, and inspiration both to speakers and mediums.

Anniversary Celebration.

The Fifty-third Anniversary of Modern Spiritualism was duly commemorated by the Spiritualist Society of Galveston, Texas, Friday and Saturday, April 23 and 26. The Indies held an afterboon reception and bazaar. Each night a musical and literary program was presented. Sunday alght the anniversary lecture service was held. Special choir music was a pleasing feature and an abundant outpouring of inspiration through Mr. John W. Ring on "Spiritualism Today," made it an occasion long to be remembered. The proceeds were applied to the "Temple Fund." The society is in a prosperous condition.—Corr.

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Bever in Episcopallanium; and this difference of opinion lead thin to investigate in order to find out for alimatic.

A chance meeting with a distinguished Theosophist copfirms Rectinal Spear's determination to answer Pizzer query for himself, instead of being content with the spathetic doubts that he had formerly beind on all religions questions. The first question to engage his activation was widely feath of the content of the beginning of another feath means annihilation or the beginning of another than the second of the content of the second of the content of the second of the se

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Editor of the Banner of Light, and President of the National Spiritualities' Association.

National Spiritualities' Association.

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is a harper photograph, also meaning on a magnificent panel, the size being field includes. Here Mc. Barreet is shown in a standing position, as thousands have seen him on the phallerum affirm the past server years. So the packing of the size of the past of

Life Beyond Death

BEING A REVIEW OF THE WORLD'S BELIEFS ON THE SUBJECT, A CONSIDERATION OF PRESENT CONDITIONS OF THOUGHT AND FEELING, LEADING TO THE QUESTION AS TO WHETHER IT CAN BE DEMON-STRATED AS A FACT:

An Appendix Containing Some Eints as to Personal Experiences and Opinions.

BY MINOT JUDGON SAVAGE, D.D. (Except) WITENTS — Principles closes. Mileto Besselle, Blo on the statement and Transcribedly. Provide Novelment of Bessell and Transcribedly. The Control of Bessell and Control of the Statement of Statement of Statement of the Statement of Stateme

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Decoration Day.

Thursday, May 20, will be a legal holiday, and our patrons are requested to take notice that the office of the B. of L. Pub. Co. will be closed throughout the day on that account.

25 Our patrons will please take notice that during the months of June, July and August, the Banner of Light Bookstore will close at 5 o'clock each week day except Saturday, when it will close at 2 o'clock.

Spirit Guides Once More.

Spirit Guides Once More.

It is with profound respect for the honest convictions of others that we approach this subject. So much has already been said upon it, and so little proof can be addiced to sustain the claims of the opposing parties, that it would seem superfluous to devote any further space to this question. But as the Spiritualists are often judged as a body by the claims of a few, it is only right that the rank and file should be placed on vecord with regard to the extravagant claims made by those who exploit themselves as the mouth-pieces of the savants in the spirit world. Several things must be taken into consideration in determining the authority of a spirit communication. If George Washington, Abraham Lincoln or H. W. Beecher or Phillips Brooks claims to speak through the lips of a medium, the hearer has a right to compare the utterances of the controlling spirit with those he made before he left the body. If the earmarks of personality, the internal evidence of fact, be therein contained, then he has a right to conclude that the speaker is he whom he claims to be.

If the control numerats to be Daniel Web.

If the control purports to be Daniel Webster, there must be some evidence of the Websterian character of the sentences given, before any one is warranted in believing that the great crator prompted the utterances of the speaker. When the spirit announces in load tones, "I am the spirit of Daniel Webster, and I have returned to earth to say that I find I made many mistakes when I writt Csic) my dictionary," no sensible person could for one moment believe that Webster was the speaker. When Dr. Benjamin Rush controls a medium and begins to tell of sciatic rheumatism in the shoulder, or speaks of removing ovarian tomors from a woman's neck, it is about time people with common sense uttered a protest against such arrant impositioned. If the control purports to be Daniel Weband our spirit friends counts that it a stellword in the world of souls. Such he case, Washington and other able he would be far more likely to grow it than they would to deteriorate after indred years or less of life in spirit

spheres.

It may be that the people who claim these eminent personages as guides are perfectly honest in thinking they are controlled by them. We would not impugn their motives, nor judge them harshly. We do urge them to beware lest they, be made victims of deciving spirits used by adversaries of our Cause for the express purpose of making Spiritualism appear ridiculous before the world. Some of them are self-deceived, and are victims of their own vanity. Others are egotists and feel that they can obtain a hearing from their fellowmen much quicker if they labeled their utterances with the name of some great orator or statesman. Lincoln, Beecher and Webster could not fail to use language similar to that found in their splendid utterances when they were in the forms. That they have given the earmarks of their personality through different mediums, on many occasions, we have not the slightest doubt. Our contention is that they are more progressive now than ever before, hence can use better language instead of worse, and have not forgotten digaity and character in their attempts to reach their fellowmen.

The parties to whom we refer advertise, widely, and are the cause of making Spiritualism and Spiritualists the butt of ridicule on the part of the intelligent people of the antion. It is absurd to suppose it could be It may be that the people who claim thes

unlism and Spiritualists the butt of ridicule on the part of the intelligent people of the nation. It is absurd to suppose it could be otherwise. We once heard a medium declare that President Lincoln was her oaly control; and that he never came to any other medium on earth. She then pretended to pass under control, and Spirit (7) Lincoln was made to say that he considered Grover Cleveland the wisest, purest, truest, and greatest statesman that ever lived! Not long afterwards, in another city, a medium declared that she was Lincoln's only mouthpiece, and through her lips the illustrious martyr proceeded to inform us that he considered Grover Cleveland to be an arrant knave, a trailor to his country, and the vilest, meanest, most contemptibly impure wretch that ever disgraced a high office! We submit in all sincerity that such vaporings as these cannot fall to injure Spiritualism. Lincoln was not near either one of these mediums. All rational minds must n the part of the intelligent people of the Spiritualism. Lincoln was not near either one of these mediums. All rational minds must admit that fact. Neither is he nor any other great man near those who are so blindly ecotistical, so wholly ignorant, as to presume to claim him and them as guides. Like seeks to claim him and them as guides. Like seeks like, and these arisen wise ones would only be attracted to those of equal intelligence and spiritual perception as themselves. We respect Spiritualism too much and love it too well to have it travestied by these ignorant egolists in any unseemly manner, such as has obtained so long in many quarters. We protest against it, and declare that such exploitations constitute no part of true Spiritualism.

The Doctors in Tumult.

This headline in the Boston Herald of May This headline in the Boston Herald of May I'i is of interest to many Spiritualists. The American Congress of Tuberculosis and the Medico-Legal Society are in joint session in New York City. One learned (7) physician argued in a most labored manner, at one of the meetings against carrying const

New York City. One learned (?) physician argued in a most labored manner, at one of the meetings against carrying consumptive persons in a passenger coach on the railroads. How wise (?) this man is in his own conceit! How just he would be to ostracise consumptives in such a barbarons manner! He would have them shunned as were the lepers of old. Such is medical wisdom at the opening of the twentieth century.

Dr. M. R. Leverson of New York City read a paper denying there were any infectious disenses, and asserted that neither smallpox nor consumption were contagious. He declared that the real cause of the spread of disease was fear, and scored the doctors for their failure to recognize the truth. His paper raised a tumult, and was, on motion of a most suplent physician from Montana, refused publication in the minutes of the Congress. This refusal shows the breadth of thought of the men of medicine in America. Any doctrine that is not orthodox must be suppressed, and they will go to any length to carry their purpose. Truly they are progressive beings, but their progress is often backward toward the age of barbarism and ignorance. Dr. Leverson's paper was suppressed for the simple reason it controverted the accepted theories of the orthodox medican, and was, therefore, heretical. Heresy always has been, and, if orthodox medical men and churchmen have their way, always will be, persecuted. It does not matter if Dr. Leverson told the truth; his doctrines were unorthodox, hence the truth must go! How great are the medicos of this age!

Another Plea for Altruism.

These words can be spoken of the great strike at Albany, N. Y. If it is not an object lesson to the people of America, then they must be exceedingly dull of comprehension. A strike is ever to be regretted because of the loss it entails upon employers and em-phoyees, but when it is accompanied by blood-shed, as in the present case it becomes ployees, but when it is accompanied by blood-shed, as in the present case, it becomes doubly deplorable. We do not care to discuss the grievances of the strikers, for there are always two sides to a story, and no doubt the contending parties are equally at fault in the matter. Compulsory arbitration would prove a solvent for all troubles of this kind, if it were to be faithfully applied. The New York Lexislature could have occupied its time to better advantage with a measure of this kind, and much more profitably to the people, than it did with medical monopoly laws, and antimedium bilk. In the Albany imbrorillo, innocent men have been the victims of the soldier's bullets, and those who incited the riots seem to have escaped all harm thus far. Why is it necessary when differences arise between Labor and Capitol for troops to be always

believe they are contribing for the a. The Albany trouble is a forcible argume the principles of altrolom, and cannot a did the cause of mondeight ownership of its utilities in all cities of the land, steady work at living wages is provid the Government for all laborers, and a bodied people are obliged to work, ther be a different state of things. Manicipal, and Governmental ownership of all utilities is the roadway to Altruism.

The Paterson Murder Once More.

Rumors are afoat to the effect that petitions are being prepared praying for the parden of the four nurderers of Jeanle Bosschieter. This fact leads us once again to refer to this fearful tragedy. Had the four
men been negroes, or white men of scanty
means, there is no doubt, that the jury would
have found all of the criminals guilty of murder in the first degree. Such a verdict was
warranted by the law and evidence, as well
as by every instinct of justice known to human beings. The wealth, social standing and
influence of the four culprits caused the jury
to return the verdict of murder in the second degree. Capital punishment was not neccessarily the penalty of a verdict of first degree murder. Life imprisonment or the gallows—was the alternative, and Judge Dixon
proved himself to be too just a judge to warrant the conclusion that he would visit the
extreme punishment of death upon the guilty
wretches. It is more than probable that he
would have given them hard labor for life,
and left them to the remorse of their own
guilty consciences.

McAllister boasted at the time of his trial Rumors are afoat to the effect that peti-

and left them to the remores of their own guilty consciences.

McAllister boasted at the time of his trial that the verdict was favorable to him, and that he looked for a brief seatence, with a pardon in the near future, through his wealth and political influence. Already these factors are at work to secure not only the release of this, the chief malefactor, but also of his companions in crime. Had this crime been committed in the South or West, the same condition of things might have obtained, but we very much doubt it. Wealth is not yet so firmly entrenched in those sections as it is in New Jersey, not are the people there so indifferent to the honor of women as they are in all of the Eastern States. The young villains may even have been lynched, and thereby the State's honor outraged. But which crime is the worse of the two—the lynching of a rapist murderer, or the raping and murdering of an innocent young girl? Shall these four fiends be pardoned? Ought they to be set free? These are the important questions now before the people.

Many of the leading dailies in the East are now saying, editorially, that Judge Dixon's infliction of the extreme limit of the law was too severe in all cases, and that a minor sentence would have served the ends of justice better. Some of them even urge that as these four men did not really intend to kill the girl, there was no excuse for making so much ado about the case. It seems almost incredible that human beings, calling themselves men, some of whom have mives and daughters, and all of whom have mothers, can become so utterly devoid of principle as to defend the ruilians who destroyed Jennie Bosschieter. Supposing they did not intend to murder her; what then? They intended to outrage her person while she was unconscious, utterly helpless and in their power. At such a time every principle of honor would lead a true man to protect the innoguilty consciences.

McAllister boasted at the time of his tria

morder her; what then? They intended to outrage her person while she was unconscious, utterly helpless and in their power. At such a time every principle of honor would lead a true man to protect the innocence thus at his merey. Not so with the influential and gentlemanly (?) villains in Paterson; they had no respect for the girl's helplessness, for they had deliberately made her unconscious by means of chloral hydrate, administered to ber without her knowledge, for the express purpose of accomplishing her rain. The claim that she was not a good girl is too absurd for any use. Had she been a woman of the fown, it would not have been necessary to drug her to carry out their purposes, nor would they have had to use subterfuge to get her into the saloon where the pulsoned liquor was given her.

Which is the worse of the two crimes, murder and rape? The latter, by all odds, will be the reply of every decent man on earth. The former merely sets the human spirit free from the body, while the second may result in social degradation, destruction of bodily health, and often crippling the innocent victims for life, provided death does not come to end their misery. The Paterson jury complacently makes rape a mere misdemeanor, as it were, and returns a verdict that puts a premium upon crimes against women, provided, of course, the perpetrators did not intend to go beyond a mere rape, when they assaulted their victim! This is honor and decency with a vengrance and in the United States of America, too! Think of it, fathers and mothers of this great nation! Your daughters can be dragged against their wills, repeatedly outraged by men, and yet the offense is only a minor one, to be punished lightly, if at all! Had you not rather your girls would be sent violently out of their bodies by the red haad of murder, than to be dealt with so fonly, and left to dishonor and life-long shanne? Yet you seem coatent to let present conditions alone, and have no word of protest to utter against the wanion destruction of words and produced. T

now doing their deadly work. The family is in straightened circumstances, and each menister has to labor with his hands for a liveliheed. Labor was once considered honorable in this land before the days of the relga of King Trust and King Mammon. Now it seems that mill girls are supposed to exist solely for the lastful gratification of wealthy and influential libertines, even if said girls were desirous of living virtuous lives. Now honest men and women, late whose home murder has stalked in a most cruel manner, are refused work through the influence of the friends of these by whom the murder was countitted. How great our nation has become to arrive at such a goal of distinction as this! Heaven forbid that all countries should seek to follow the same course! It remains for respectable people to protest against the pardon of the murderers as soon as one is saked for. It is their duty, also, to put up safeguards for the protection of virtue and grigible impresence. as one is asked for. It is their duty, also, to put up safeguards for the protection of virtue and girlish innocence. The age of consent, so-called, should be raised to twenty-one years, and all would-be ravishers should be promptly amputated sexually when taken in charge by the officers of the law. By such means only can society protect itself and its helpless members from shame and dishonor. Under the circumstances, emasculation should at once be meted out to the four Paterson villains who are now looking forward to a pardon, through no merit of their own, but through their wealth, that is to be used to thwart the ends of justice.

Mrs. C. E. Warner-Bishop.

Mrs. C. E. Warner-Bishop.

This venerable worker for the Cause of Truth has passed to her reward. In the early days of Spiritualism, she was one of its most carnest and eloquent advocates. The cause of freedom had no more loyal friend than was she, and the blacks of the South found in her a most zealous champion. She was identified with the early workers for the abolition of slavery, and is one of the last of that devoted band of humanitarians to take leave of carth. Of late years her health had been too delicate to permit of public work, but she had taken a deep interest in everything pertaining to Spiritualism, and had wielded a potent, sileat, influence in its behalf. She loved Spiritualism for the truth's sake, and nobly did she strive to place its principles, in all their purity, before the people. She lived to a good and useful purpose, and has passed to the higher life, full of years, and rich in the experiences of a useful life. She will be missed by her children and other relatives, all of whom have the light of Spiritualism to the relatives, all of whom have the light of Spiritualism to the them in their hour of grief. The of whom have the light of Spiritualism to cheer them in their hour of grief. They know that she was never so much alive as at the present time, and will have the pleasure of greeting her in spirit each passing day. We greet our esteemed friend in spirit as she enters upon her new life in the higher spheres, and wish for her a triumphal journey over the roadway of evolution, to the abiding place of the soul. Our sincere sympathy goes out to all who are called upon to mourn the loss of her physical presence. May the grief be turned to rejoicing, and their tears into smiles of happiness unspeakable over her new found freedom in the realm of the spirit. of whom have the light of Spiritualism to

P. G. Leymarie

This able and fearless champion of the Cause of Spiritualism in France has taken leave of earth after a long, useful and very stormy career. He has never been at a loss for a reason for the faith that was in him, and has stood up bravely in the midst of the bitterest persecution that has frequently been his position in life. He was assailed by enemies within the Catholic Church, often suffered violence, was frequently prosecuted, and treated with contumely, simply because of his loyal defense of what he felt to be the truth. No one could sustain the charge of of his loyal defense of what he felt to be the truth. No one could sustain the charge of wrong doing that was made against him, and he lived to see his good name vindicated, and his stewardship proved true. As the editor of our valued exchange "Revue Spirite" for nearly forty years, he was known as an erudite writer, and a most able exponent of the principles of Spiritualism. He has fallen at his post of duty at the age of more than three score and ten years, but his work lives on, and he will be remembered for the good he has done. He will be missed throughout the world, but his life record will ever be an incentive to the struggling ones of earth to push on to the goal of success. We greet our venerable brother in spirit as he enters upon his new life in the world of souls. Peace to the memory of a truly good and great man.

Onset Camp Meeting.

We are in receipt of the official program of this famous camp for the season of 1901, which opens July 14 and closes Sept. 1. Some of the most eminent speakers and mediums in the nation are to appear upon Onset's platform, and will give the assembled multitudes the several varieties of spiritual food for which they hunger. A special feature of great value is the "Woman's Congress" that will be held Aug. 9-10, with distinguished representatives of the Cause of Equal Suffrage as speakers. Another interesting feature will be the address of Col. H. S. Olcott, of Adyar, Madras, President of the Theorepresentatives of the Cause of Equal Suffrage as speakers. Another interesting feature will be the address of Col. H. S. Olcott,
of Adyar, Madras, President of the Theosophical Society. As the gifted Colonel was
one of the ploneer Spiritualists of the United
States, it will be a matter of interest to hear
him expound and explain his present belief.
Among other emiaent speakers, advertised,
who are not Spiritualists, may be mentioned
the erndite Dr. Lewis G. Janes, of Harvard,
Mr. Warren A. Rodman, the able and efficient Secretary of the International Metaphysical League, and Mr. J. C. F. Grumbine
of the order of the "White Rose." These
gentlemen will be heard with pleasure, and
will give their andiscoes much food for
thought. With such an array of talent as
Onset will present, no Spiritualist can fall to
find some one who will instruct him, nor can
he hesitate to select this splendid resort for
his summer vacation. We can say to our
readers: "Go to Onset and have a good
time."

The Veteran Spiritualists' Union.

This organization has received an impetus of late that will, we trust, eventuate in making it a power for good in the land. There have been some radical changes of polley on the part of the management, and it now looks as though they were all made in the interest of progress. The Waverly Home is a large building of twenty-four rooms, but scarcely adapted to the needs of indigent Spiritualist. The property is valuable, but the heavy mortgage the Union is obliged to carry has rendered it impossible to open the Home to those in need of shelter. We trust that the plan now being agritated will meet with complete success, and hope ere long the Union will be in possession of a good farm a few miles out of Boston, where our wayworn workers and homeless laity can be cared for. We believe that such will be the case if each Spiritualist will but do his full duty in the matter. The Union has a glorious future before it, and as soon as the change can be made to a location more in keeping with the spirit of the organization, there will be ample means provided to carry on its work. In the meantime let every true Spiritualist send out an earnest thought for the prosperity of the Union, and take hold with a will to make its work successful. cessful.

J. Clegg Wright's Book.

J. Clegg Wright's Book.

In another column will be found an exteaded reference to a new book about to be published by that well-known worker for Spiritualism, J. Clegg Wright. All who are familiar with the platform utterances of this elequent teacher of spiritual truth will be deeply interested in the subject matter of this book. Mr. Wright is an advanced thinker, and has a band of highly enlightened spirits about him to inspire his own gifted mind. No thinking man or woman can afford to be without this book. The outline sketch of its contents indicates its great value, and wo take pleasure in thus calling attention to the work. It is most heartly endorsed by such schelarly writers as Dr. J. M. Peebles, and will prove a valuable addition to the literature of Spiritualism. It will be on sale at this office, and can also be obtained of the author at Amelia, Ohio.

New Magazines.

Several new magazines have come to our table, each bearing the significant figures "No. 1-Vol. I." "Practical Ideals," is one of these, and it is most heartily welcome. Such able writers as Henry Wood, Dr. J. W. Winkley and Warren A. Rodman, have filled its pages with helpful thoughts and practical suggestions. It deserves well at the hands of all lovers of good literature. Published 200 Clarcadon St., Boston, Mass. "Parabnddha Bharata," "The Interpreter," and "The New York Magazine of Mysteries" are also at hand. These are filled with interpetating and instructive reading matter, and if merit counts for anything, they will certainly win their way to popular favor. We wish 'all of these new periodicules a full measure of success. Several new magazines have come to our

Congratulatory.

Although a little late, we yet venture to ex-Although a little late, we will tend hearty congratulations to our esteemed tend hearty congratulations to our esteemed friend, Edgar P. Howe, upon his recent happy marriage with Miss Louisa F. Parker of Philo, Ill. May the wedded life of this devoted couple be filled with all that will devoted couple be filled with all that will serve to unfold the noblest and best of the attributes of the Soul, and give them the consciousness of having won a victory for the right in their contests with material things. for the

27 We received a pleasant call from Mr. Thomas Cross of Blackburn, England, on Thomas Cross of Blackburn, England, on Wednesday of last week. Mr. Cross is one of England's ablest spiritualistic speakers, and is on a visit of indefinite length to this country. He is open for engagements, as will be seen by his card in our Movements of Mediums column. He brings excellent references, and certainly has the appearance of being a true and worthy exponent of our sunny philosophy.

LFRead the card in regard to Belvidere Seminary in another column of this issue. This is a purely spiritualistic school, and ought to be generously patronized by all Spiritualists who wish to give their children a purely secular education.

EarThe Medical Rights Lengue of Massachusetts held a special meeting Wednesday, May 22, at 94 St. Botolph St. Inasmuch as the Medical Monopoly bill is almost certain to become a law, it is well for the League to consider its standing, and plan with care its work for the future. We hope the measure, if it receives the Governor's signature, will be rigorously enforced. It takes persecution to arouse people to action, and the Spiritualists are no exception to the rule. We deplore the passage of the bill, but our Massachusetts Spiritualista have only themselves to blame for its enactment.

LETI a person desires adverse criticism, let him tell some of his spiritualistic brethren the plain truth about the condition of Spiritual-ism organically, and he will receive it. Local societies are certainly declining in member-ship, and no amount of fretting, or scolding, or scoring those who are truthful enough to say so, will make it otherwise. Let us face the truth and find a remedy for our ills.

LEFA series of articles from the facile pen of that well-known writer, Mrs. J. Clegs Wright, opens wih this issue of the Banner of Light. The title will be "Over the House-tops," a theme well calculated to interest the thoughtful, and give comfort to the sorrow-ing. Subscribe for the Banner and see what this gifted writer has to say.

BY J. CLEGO WEIGHT.

The lectures comprising the contents of this elegant volume were delivered in the city of Washington during the month of April, to a select class of students of med-lumship and the occult sclences. These lec-tures ought to be read by all persons inter-ected in the powers and laws of mediumship and the great problems of the soul. They explain the physiology of mediumship, cover the ground of ancient and modern specula-tion regarding the belag and powers of the soul.

Clairvoyance is elucidated and the best manner of cultivating it is set forth that all readers may understand. Hundreds of people during the last ten years have listened to Mr. Wright in his classes, and these lectures contain the pith of his teaching and thought. As a product of the trance consciousness they will afford a great field for intelligent study.

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Second Lecture:—Mind as a series of brain function.—The animal propensities—The moral sentiments—The intellectual faculties—The dectrine of the evolution of the oliminal propensities—The mystery of Consciousness—The mystery of Absolute Causation.

Third Lecture:—The spiritual man and his relation to the psychic man—The dream consciousness—The overlapping clairvoyant consciousness—The overlapping clairvoyant consciousness—Clairvoyance the next step in mental evolution—Some of the natural laws of inspiration stated.

Fourth Lecture:—Inspiration considered in relation to the physical spiritual world as a factor in the general progress of the world—Spiritual power and great men—Spiritual power and great men—Spiritual power and secionces—Spiritual power and the progress of civilization.

Fifth Lecture:—The Soul—Its nature—The hypothesis of an eternal entity—Evolution

Spiritual power as seen in the arts and sciences—Spiritual power and the progress of civilization.

Fifth Lecture:—The Soul—Its nature—The hypothesis of an eternal entity—Evolution not applied to the soul Entity—Different theories of the soul stated—The Platonic soul—The animal soul—The Intellectual soul or the soul that knows—The eternity of matter and soul—The Platonic God—The metaphysics of the Schoolmen—The triumphs of modern psychology.

Sixth Lecture:—Heredity considered in relation to the spirit—Can spirit power by nature produce great men?—The doctrine of resincarnation stated—The manner of reincarnation stated—The menaner of reincarnation stated—The menaner of reincarnation stated—The mental constitution of a spirit—Death the next step—The wonderful future—The eternal safety of the soul—A true spent life the art of correct expression.

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Movements of Platform Lecturers.

Mrs. Annie E. Cunningham, test medium, is engaged in Brooklyn till May 28; would like to make camp meeting engagements for the summer and society engagements for the fall and winter. Address 1945 Bedford Avc., Brooklyn, N. Y.; after May 28, 603 Tremont St., Boston, Mass.

Mrs. Carrie Chase, magnetic healer, may be consulted at her home 536 Tremont St. Beside, or rather with her magnetic treatments, Mrs. Chase describes friends and tells events in one's life, though she makes no pretence of being a test medium. The Banner has sent parties to visit her and is assured of the honesty of the woman, the value of her treatments and the reliability of her guides. We cheerfully recommend Mrs. Chase to any person desking the services of a healer.

G. W. Kates and wife will speak at Topeka, Kansas, May 25 to 29. At the latter place a State Association will be organized. They desire to hear from localities in the East for fall and winter months. During October, they can accept calls accessible to Philadelphia, Pa., and after December with local societies. They close their contract in Minnesota last of July and desire a change of climate for next winner, Address them Sr. Hoyalston Avc., Minneapolis, Minn.

Dr. Austin of Toronto, Can., has been engaged for the annual meeting of the Sturgis, Mich., Spiritual Association, June 18th and 18th. He will also devote the balance of the month to points in Michigan.

Mr. Thomas Cross of Blackburn, England, Halley, Mass., where he may be addressed with reasonable terms. References, J. J. Morse, S. S. Chiswell, G. H. Bibbings, and other well-known workers.

Sunapee Lake.

The management of the Sunapee Lake Spiritual Canpmeeting Association take Spiritual Canpmeeting Association take pleasure in announcing the tweaty-fourth annual meeting, to be held at Blodgett's Landing, Newbury, N. H., commencing Aug. 4 and closing Aug. 18, 1901. Good speakers and excellent mediums are engaged for the occasion. The season promises to be one of especial worth to all attending. The harmony which has characterized these meetings for several years past is confidently assured to prevail this year.

It is well to drop the daily business and home cares for a respite in some restful retreat where the health-giving forces of nature are aided by glintings of spirit-life, and enjoy the benefits there found for tired bodies, weary minds and hungry souls.

Spiritualists understand this need, and as summer days send out their prophestes of leafy glade, flowering turf, feathered choirs and shimmering waters, all fanned by fragrant, health-laden breezes, we find ourselves turning toward dear old Sunapee as a most inviting spot and would urge our friends to join us there.

Have you ever visited this charming lake amid New Hampshire hills? If not, why not

inviting spot and would urge our friends to join us there.

Have you ever visited this charming lake amid New Hampshire hills? If not, why not this year? If you have been there, surely the grandeur of lake and forest, mountain and valley, sunshine and shade, have hung a picture in memory's hall never to be effaced, but by reaewed associations may be retouched into clearer and more beautiful design. Let all lovers of truth, who can, join us in our efforts to make Sunapee Lake Campmeeting this, the new year in the new entury, one of greatest worth to the Cause we so sacredly cherish.

The Souday excursions, which have always brought crowds of people oves the Boston & Maine R. H. and across the lake upon the several steamboats, will bring unany to Biod-get'ts Landing, where a feast of good things spiritually will be provided in the public excursives upon a platform broad enough for the demands of the twentieth century. Programs will be ready for distribution later. Per order committee: Thomas Burpee, Sutton, N. H.; C. E. Gove, Riverdale, N. H.; C. A. Ramsdell, Lyran, Mass.—Mrs. Addle M. Stevens, Pres., 13 Trinlty St., Claremont, N. H.

Aunouncements.

The First Spiritualists' Ladies' Aid Society will hold Memorial Services Friday, May 24, afternoon and evening. A host of friends, lecturers and mediums will be present and take part in the exercises. Supper will be served. List of speakers in the next Banner of Light. Meetings will be free upon this occasion.—C. L. Hatch, Secy.

The Cambridge Industrial Society will hold a Memorial Service at its next meeting, Friday evening, May 24. Mrs. N. J. Willis, Miss. Willis, J. S. Scarlett and others will participate.—Mrs. H. E. Hall, Cor. Secy.

Sunday, May 25, J. W. Kenyon will speak for the First Spiritualist Society, Fitchburg, Mass. The annual banquet of the Childred, Progressive Lyceum, No. 1, will take place May 29, in Red Men's Hall.

There will be a meeting of the Directors of the Veteran Spiritualists' Union, Saturday evening, May 18, 1901, at the home of Mrs. Soule, 79 Prospect St. Somerville, at 7,20 sharp.—Mrs. J. S. Soper, Clerk.

Mrs. Hattle J. Webber again lectures and gives messages for the Malden Society, 76 Pleasant St., Masonic Building, Sunday evening, May 28th.

Newark, N. J.—Sunday evening, May 26, the First Church of Spiritual Progression will hold a meeting in the hall corner of Well Park and Broad Streets at 8 o'clock. Mr. A. G. Macdonald of Brooklyn will lecture and Mrs. E. Cutter of Philadelphia will follow with spirit communications. G. A. Dora, Pres.

Unity Camp.

The Lynn Spiritualists' Association, Alex. Caird, M. D., president, will dedicate its new camp on Sunday, June 2. Some of the best talent in the state will be present. Thomas' full orchestra will furnish music from 4 to 5. The grove is off Central street, Saugus Centre, and can be reached by Saugus branch trains, or by electrics from Boston by the way of Malden and Melrose. The auditorium will be covered, and an ample lunch can be secured on the grounds. There will be meetings held in, this grove every Sunday this summer. Mediums, speakers and the public are cordially invited.—A. A. Averill, Sec.

Greetings from E. W. and M. H. Wallis.

Wallis.

Mrs. Wallis and I unite in heartfelt congratulations to all concerned in the dear old "Banner," upon the excellence and variety of the contents of the receat "Birthday 'Banner'," and while we regret that we could not comply with the kind invitation in time to share the honor of participating with so many old friends in the symposium that was then spread upon its ample folds, still, we are not too late even now to extend our fraternal felicitations and all sorts of good wishes to our esteemed co-workers. We realize the sterling merits of the work that has been accomplished under the grand old flag we recognize the sincerity and devotion of its able editors and staff, we rejoice because it stands for Spiritualism pure, rational, religious and progressive and trust that the favorable breezes of the appreciation and support of an ever-increasing number of friends may keep it waving and extend its influence for good year by year. To our American friends generally we send the kindest regards and trust that health, happiness and prosperity, both temporal and spiritual, may be enjoyed by them one and all.—E. W. and M. H. Wallis.

Notice.

The New York State Association of Spiritualists hold the annual convention on May 24, 25, 26, at the First Spiritual Temple, corner Jersey and Prospect streets, Buffalo, N. Y. Among the list of speakers and mediums are: Rev. Moses Hull, Harrison D. Barrett, Rev. Mr. Sayles, Lyman C. Howe, Mrs. Carrie E., S. Twing, Mrs. Tillie U. Reynolds, W. Wines Sargent, H. W. Richardson, Dr. Figures, Miss Maggie Gaule, Mrs. Lizzle Brewer and Herbert L. Whitney. First-class music will be furnished by the Buffalo church. The annual election of officers and trustees is held at this convention. Convention headquarters at the Fillmore House, Michigan and Carroll streets. Hotel rates, \$1.50 and \$2.00 per day.—Herbert L. Whitney, Sec.

Poquonocs, tonn.

Poquonock is still alive in the Cause of Spiritualism, occasionally having lectures. J. Frank Baxter was with us May 12, and we had a very large audience. His lecture was logical and to the point. The tests were most convincing of spirit return, all of which were recognized. Our society anticipates an early return of Mr. Baxter, as he is a geal-eral favorite with us. We are anticipating celebrating the fortieth anniversary in December, as our constitution bears that date, having been written by Cyrus Howe, father of the well-known clairvoyant physician, Flavia A. Thrall. We hold our regular sociables, with supper, once in two weeks. The Banner of Light and other spiritual papers are found in the homes of many of our members.—E. A. Lamberton, Sec.

It affords me great pleasure to recommend
the "Seminary and Home School," at Belvidere, New Jersey, conducted by Miss Belle
Bush. For four years my children were with
Miss Bush, and they were carefully trained,
spiritually, mentally and morally, as they
could have been nowhere else; it was with
sorrow they needs must say farewell to their
home there. All Spiritualists who have children to educate would do well to send them
to Miss Bush.

Loe F. Prior.

An Appeal for Aid.

The Jacksonville Spiritualistic Aid Asso-ciation implores the Spiritualists of the United States and elsewhere for help. We ask you to help us now while we are in need. The City of Jacksonville, Fla., on May the 2d, was three-fourths destroyed by fire and hundreds of Spiritualists are today without shelter and without something to eat. Con-tributions for this purpose should be addressed to August Boesing, 153 Riverside. Avenue, Jacksonville, Fla., or to the editor of The Advocate of Commonsense, Jacksonville, Fla.

Universal Creed.

Universal Creed.

A prominent periodical, when discussing theology recently, ears:

"Protestantien is sharply asselled, both from within and without, for the tendency of diffusion of churchly energy." And continues: "Rev. Jenkin Lloyd Joses, of All Souls' Unitarian Church, in Chicago, a few days and elevered an address at the Chicago Women's Club on this copic that has provoked a great deal of discussion. Dr. Jones and arread early and divided, subdivided and analyzed itself into imbedility. Sectariants has become the scandal of Christendom."

That able and scholarly statesman, Thomas Jefferson, denounced the scentrians and commentators who had defaced or misconstrued, the simple ethical teachings of Christ, and that learned and thoroughly equipped Rabbi, the late Dr. Isaac M. Vilse, of that same great race that gave the world the ten commandments, in an editorial in the American Israelite, used the following language: "Jesus' teachings were unpulatable to the average man of the nations, so they distorted them until they have no semblance to the original. To make amends for their neglect of his lessons, they delify the teacher, hoping, we believe valuly, that faith and blind worship will atone."

The learned Rabbi might have said that the teachings that without the shedding of blood there can be a remission of sins and that mere belief atones for wrong-doing, are demoralizing and ungodly doctrines.

Rev. Dr. Momerie, the distinguished Angelical Divine of England, in his address, when in this country, quoted from a Persian seer: "The one thing needful was to doright—all good thoughts, words and works lead to Paradise." The compact dictum of that great reformer, Voltaire, "Love the good God and be good," not only covers a broad scope, but would be a good creed for the "Church Universal."—Quaker.

The Banner Grows.

To the Banner of Light Publishing Co.:

The Banner grows as the Cause of Spiritualism grows; and that means it is now a great advocate of truth, which all people need. Your paper should be in every household. I cannot afford to be without it—hence think that every Spiritualist, at least, should read its brilliant pages and be en rapport with the bright minds of this inspired age.

Fraternally, G. W. Kates.

In Re Religion.

To the Editor of the Banner of Light:

In the Banner of May 4 I notice an article by "A Student" which says the word "religere" is not found in his Latin dictionary, and says he wants to know if it is found in any Latin dictionary. Now, I have a Latin dictionary by Crooks and Schem which gives the verb "religo" of the third conjugation, of course, religere for the infinitive; which means "To consider carefully." "Religo, religare" of the first conjugation is also given "to bind back." The noun "religio" is given as derived "probably from religor-ligens." This "religo" seems to be a form of "relego." the fourth meaning of which is given as "to consider carefully." Yours truly, Mary E. Howe.

Special Notice.

Special Notice.

The Boston Spiritual Lycoum will hold a Memorial Service in Paine Hall, Sunday, May 25, commencing at 1° o'clock sharp. A special memorial feature has been arranged by Mrs. C. Fannie Allyn, in which the children will take part. All Spiritualist societies, Lyceums, G. A. R. Posts and Ladies' Relief Corps have been invited to be present. Mrs. C. Fannie Allyn, Mrs. Sarah A. Byrnes, Dr. Dean Clarke, Mr. L. K. Washbura, have been invited and will probably speak. Prof. Manard, the blind pianist; E. Warren Hatch and chorus of children; Mr. C. L. C. Hatch, C. E. Batchelder, and the Clinton Orchestra, will furnish special music. Recitations and songs by the children, also marches. This is the closing session of the Lyceum for this season. Come and bring your friends. Admission free, G. A. R. members are requested to appear in uniform. Flowers solicited.—J. B. Hatch, Jr., Conductor.

Meriden, Conn.

to the Editor of the Banner of Light:

To the Editor of the Banner of Light:

We have held seven meetings since you were here, but being so irregular we did not get the attendance we would like. We expect to start in the fall, with regular Sanday lectures, and keep them up for six mouths; it possible, hiring our lecturers by the month. In April we had Mrs. Carrie M. Sawyer of Boston with us. She gave four materializing seances in my parlors, which were very satisfactory. They made some converts to the fact of spirit return, and we shall try to have Mrs. Sawyer with us again in the near furne.—Geo. M. Tracy, Pres. Meriden Spiritualist Society.

JESUS IS COMING. Signs are following believers. Pamphlet rec. Send postal, Box No. 538 Chicago.—A 11-13

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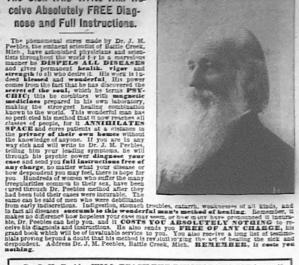
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SPIRIT

Message Bepariment.

AGES GIVEN THROUGH THE MEDIUS MRS. MINNIE M. SOULE.

Mrs. Souls while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The measures are reported steaographically 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 Eenders.

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. Tals is not so much for the baseful of the management of the Banner of Light as it is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

public. Truth is trace weight whenever it is made known world.

EFIn the cause of Truth, will you kindly amist us is 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

Report of Seance held April 25, 1901, S. E. 54.

MESSAGES.

John Kendrick.

John Kendrick.

The first spirit who comes here this morning is a man about forty-five years old. He is very thin and extends a strength and kindly feeling toward me. He has broad shoulders, gray hair, gray blue eyes and gray sidewhiskers. He steps up to me with a military air; as he does so he says, "Please say that my name is John Kendrick; I came from Chatham, Mass. I have been in spirit life over twenty-five years, and this is the first time I have ever attempted to return. I desire more than I can tell you to get a message back to my friends. I am not so interested to give any particular thing or word about business conditions or about special interests, but to let the people know I am alive and have an interest in affairs in general. When I came to this land, it was such a surprise to me, for I had no idea that I abould step from one condition to another so like the cert I had left, and yet if was a general. When I came to this land, it was such a surprise to me, for I had no idea that I abould step from one condition to another so like the one I had left; and yet it was a pleasure. I find in talking with many spirits that the same experience is theirs as mine, and many of them do not wait as long as I have, but instantly strive to return to their own. I have with me Eliza; she is more anxious to give a definite word than I am; she says, 'Please tell Nellie that I am so desirous of giving her a word of cheer and of comfort; that I am just as fussy as I used to be to have everything in its place as it ought to be, and yet I find that I am growing and growing to understand other people better than I ever did here. I would so much like to get to Martha, to say to her that the hours are long indeed since I have come away, but with the happiness that will be hers to know that I am with her, I hope to shorten them for her.'"

Addie Gallagher.

Addie Gallagher.

Now I see the spirit of a very thin and quite tall woman. She has black eyes and dark, dark hair; it is combed very plainly; she has a nervous, quick way and walks up to me and says, "Oh, please don't keep me waiting any longer than you can help. My name is Addie Gallagher, and I lived in San Antonio. They, I have come from there here. name is Addie Gallagher, and I lived in San Antonio, Tex. I have come from there here this morning with the express desire to get to my father whose name is George. I want him to understand that I am working to help Joe. I know if he thinks I am that he will be more patient. Joe has caused us much trouble and has caused me much tur-moil, but I do not see as there is a thing gained by turning him out or telling him over and over again of what he has done. Let us gained by turning him out or telling him over and over again of what he has done. Let us take hold of hands, papa, and see if we can't save him through our influence. I have my little sister over here; she has grown to be like me, only I think she is better, for she understands spirit-life so much better and is so much more patient than I am, but I do want to go back to the home. I would like you to feel that I am there and if you will only try and open the doors for me, I will be sure somehow to make myself known."

that he could not live without me, and now there are times when he just walks up and down and seems like one lost. Oh, if he could only realize that is those moments when he passes up and down that shop and looks about and wonders where he will go or what he will do, that I am there, I am sure his nervousness would go away and he would be happler. Oh, Jim! sometimes when I look at you it seems as if I must speak loudly enough for you to hear my voice and it seems that when I touch your face, your hands and your hair that you must feel me, and when you don't, I turn away and wait and walt for you to open the door for me."

when you don't, I turn away and wait and wait for you to open the door for me."

Albert Seymour.

I see now the spirit of a man about twenty-four years old. He has dark blue eyes, dark hair, a dark mustache and he is tall, slim and has the proudest kind of a way, just walks in here as though he were going to make the best of things anyway. He says, "My name is Albert Seymour and I used to live in Lynn, Mass. I lived there nearly all my life, in fact I don't know much about any other place. I was one of those people who tried to make the best of things as they came, and I have tried to do the same over here. I didn't have much time to make preparation when I came to the spirit. It was as though the blow fell and I did not know what the matter was and woke up to find myself in the spirit. My mother is over here with me and that is of course a comfort to me. I was not unhappy in earth life, but I never settled down and now I am glad I didn't. It would have been harder to have left a family and a home and an unsettled condition, than it was to just drop out of life as I did. I have a sister; I want to go to her; I want her to know that while it was her wish that I should have a home, abe must see now that I should have a home, abe must see now that it is better as it is, and that I am happier to have it so. Emma is the name. I want Emma to know that she is quite mediumistic. I am glad she is practicing. The music is good for her and I like to hear it now just as well as I ever did, but I play tunes with my feet more than with my hands, and she will know what I mean by that."

Eliza Brown.

Eliza Brown.

The next is a woman about fifty-five years old. She is short, stout and has dark eyes and gray hair. She walks over to me and says, "Without any fuss or adieu, I just want to say that my name is Eliza Brown. I used to live in Plainfield, N. J. I have many friends there now and I am more anxious than I can tell you to send a message to some of them. To Edith who is studying so hard, I want to send this word,—that it shall be able to help her but as she is going now it seems as if she outrous me and I can't keep up even with the magnetic influence, to give her strength. She must remember that she can't crowd all of an education into-forr years of life, there must be some time given for experience and she will have much to learn. One can't learn lessons and have that finish it, but must all through life be ever-learning and that is what I want her to understand. Tell her too that I have seen Mabel. Mabel sends her love to her and says to tell her that she is so glad to see her going on with her studies after the intermission that she was obliged to take. Oh, I am so happy in sending this message. It gives me more joy than I can express just to be able to see and know that I am in touch with the loved oues here. It is beautiful over here but somehow we cling to the old conditions because of their nearness to us. I thanky you for giving me this opportunity to speak and if I can, I'd like to come again at some time."

their nearness to us. I unaus you are all in ing me this opportunity to speak and if I can, I'd like to come again at some time."

Jerome Converse.

I see now a woman with a baby. She is about thirty years old and is tall, rather slender, and has fair hair and a light skin, with blue eyes and really looks delicate. In her arms she holds this little child as though it didn't have a very long experience in life but belonged to her. The first thing she says when she walks over to me is this: "Can I send a message to Jerome Converse who lives in Sait Lake City, Utah, and can I tell him that I, his wife, am here and that I have made this effort to get word to him that he might understand that when he put me away it was not forever as he believed? He has been very brave and philosophical over it but his heart has been near to breaking and I so long to have him understand that my influence is about him and that I can see him. Only the other day when he came across the letter I had written him, about the only one he has, it seemed as if his heart would break and I stood there by him longing so much to tell him that I was there. I am quite satisfied with the picture. It was better than I could have hoped for and I know that his whole thought is in fixing up the place where my body was put away. That matters little to me. If the same effort and thought were put in to finding out where I am instead of decorating where my body was put, I am sure that I could make it plain to him that I am still a part of his life. It is almost a vain hope I have in coming here and yet one in desperate need uses desperate means and I at the risk of his tossing back my message as though it could not be, come and use my effort and my influence to send it to him. I am not unhappy but I am persistent and I cannot bear to think of the years that will intervene between our meeting unless he makes it possible for me to speak to him now. Oh, I thank you more than I can tell you for this chance and I hope to follow with another message and to give h be like m. only I think he is better, for she understands spirit-life so much better, and is so much more patient that I am, but I do want to go hard; to the home. I would have a wery long experience in life per to feel that I am there and it's pour to feel that I am there and it's pour to feel that I am there and it's pour to feel that I am there and it's pour to feel that I am there and it's pour to feel that I am there and it's pour to feel that I am there and it's pour to feel that I am there and it's pour to feel that I am there and that I have the common that I was not forcers as he belighered. If the think the put me away that the per to have the put me away the house of the house and the put me away the house of the put me away the house of the put me away the house of the house and the put me away the house of the house and the hous

kept his mouth open laughing so much that he just filled right up. He says, "Welf, well, I never knew what it was that made me fat. Then the remedy would be to keep my mouth shut. I never could do that," and he laughs again. He puts his hands together, then gives another little laugh and says, "I can't quite make up my mind to do anything but make the best of conditions as they lare brought to me. I was always like that in earth life, if I came to a hard place, I did what I could and let the rest go. Now I have got here, I can't say much of anything else. I know I want to get to Ruth, and if you will just accept this as meaning that I want to get there and will when I in can, I will have to leave it." His name is Charles Gordon and he comes from Montpeller, Vt. pelier, Vt.

Verification.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Please let me acknowledge, at this late day,
that the message from Hiram Preston in the
Banner of May 21, 1898, is genuine. Hiram
Preston was and is my grandfather; his
home was in Otselic, N. Y., and he was
known as "Uncle Hiram." The message is known as "Uncle Hiram." The message very characteristic of him.

Mrs. C. N. Pitts.

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND SEVENTY FIVE

To the Editor of the Banner of Light:
Whittler said the saddest words ever written were, "It might have been." This expression might fit into circumstances that would indeed make them seem the accents of an acme of woe. But seeing as the world in general sees, and as we Spiritualists once felt before the consolations of Spiritualism had sunk into our hearts, it seems as if there could be no sadder words than the following:

"And wonddesive new facilities when the sadder words than the following:

"And mouldering now in allent dust The heart that loved me dearly."

"And mouldering now in allent dust The heart that loved me dearly."

It is so beautiful to be loved, be it by friend, child, lover, those of one's family circle, or by husband or wife, that when the one who loved us so truly is forever removed from our mortal gaze, and the form we loved is being resolved into the clods of the valley, the iron enters the soul, and we feel an aching pain that tears cannot relieve.

And each mourner feels that his own loss is more painful than any other could have been. Those who have been betrothed, but were never married, feel that this very circumstance makes it the harder to bear. They think that if they could have had the satisfaction of having lived together, their suffering would be less.

On the other hand, those who have walked together many years in the unwavering love of happy wedlock know well that they suffer far more than those can do who loved without having married, though they admit that in the latter case the disappointment may be keener.

When two who loved from the beginning have joined their earthly paths into one, have joyed and sorrowed together, have labored

When two who loved from the beginning have joined their earthly paths into one, have spoyed and sorrowed together, have labored and rested in unison, have perhaps had the old love freshly cemented by the advent of little ones, and joined their hearts more closely together as they saw their own child laid in the dust, then when one of them is removed by death, the survivor feels a lone-liness that the society of no one else can mitigate.

I have such a case in mind in the person of a valued friend. After forty years of happiness with the wife of his youth, she was taken away from him by death, leaving him at the age of more than seventy to walk life's pathway forever slone, though the devotion of faithful sons and daughters is still his.

He is a man of a deeply religious nature, and for many years was an earnest member of the church. His heart is sympathetic to a degree that is seldom equaled, and though advanced in years, he possesses a youthful ardency and bucvancy of nature that make it very difficult for him to sit down and bear his loss in the quiet spirit that often comes in old age.

Though he had always been devout as a

sure that he had word from their beloved mother. As in the case of the mountain in-terview of Jesus with his disciples after his crucifixion, some believed, "but others I dealers!"

service of Jesses with 10 morphes from excellation, some believed, but effects of the posters of the street which seem to him so disapprent of the street which seem to him so disapprent of the street which seem to him so disapprent of the street which seem to him so disapprent of the street which seem to him so disapprent of the street which seem to him so disapprent of the street which seem to him so disapprent of the street which seem to have been and coverticating a which cause to the spouts of the street which seem to the street in a content way. If he absences a reader of Spiritualistic newspapers and books, and the street which seem to the street in a content way. If he absences to the which seem to the street which seem to the street in the Spiritualistic newspapers and books, and the street was to the special seem to the street which seem to the stree

Bus it is not only those outside of the pale of Spiritualism that can be instructed by Miss Whiting. I think we may all lears of her, and I love to sit with the simplicity of a little child, and learn what she has to tell me of "life, death, and that vast forever." She has been chosen by the angel world to be the mouth-piece of angels here, and it is awest to me to see new, bright gems sparkle in her crown.

E""George,," said Mrn. Ferguson, "for heaven's sake straighten up! You're worse hump-shouldered than ever."

"Laura," retorted Mr. Ferguson, "be satisfied with having married me to reform ms. When you try to reshape me, you are undertaking too much."—Chicago Tribune.

She didn't "have the last word," but her silence gave assent, and she was willing, after meditation on the "depravity of man," to lat both jobs out.

What Is the Evidence, If Any, That Redern Spiritualism Is Declining?

This is a question that is often asked, and the presumption is there is some evidence that such is the case. With your approval, Mr. Editor, I propose to go somewhat into detail, to determine what this evidence is, and its character. It is of more value to Spiritualist to know what these evidences are, than would at first thought appear. Hence my purpose.

detail, to determine what this evidence is, and its character. It is of more value to Splritualists to know what these evidences are, than would at first thought appear. Hence my purpose.

An extensive tour of observation through many parts of the cass, north and south, a year ago, brought me to the Pacific Coast, where I had hoped to find more life and spiritual activity than I had yet discovered during my journeyings, as a residence here, some few years previous, had induced me to believe such would be the case. But, contary to my expectations, I found about the same apathy and indifference among spiritual ricles and local societies here that I had vitnessed in the east, before leaving there. During my sojourn here of eight months, I associated myself with the Psychic Society at Oakland, and extended my observation as carefully and as impartially as I could, but came to the conclusion that the same causes that prevailed in the east and other portions of America had a corresponding effect on this Coast. But what that cause was, but few seemed to agree, and the question was often repeated with anxiety by those who realized the result of so serious a collapse. I left California early in October, in time to attend the National Spiritual Convention at Cleveland. There delegates were assembling from all parts of the country, and a larger number were present than had ever been at any previous Convention, except the first, which was held in Chicago in 1832, the year of the World's Fair.

The Progressive Thinker was there, too, with a volume of responses, from numerous leading, thinking Spiritualists, in answer to Brother Francis' call, for their opinions upon subjects connected with Spiritualism, the Convention, the N. S. A. in particular, and of the declaration of principles as cancated at the previous Convention in 1839. And while man of the seven for principles as enacted at the previous Convention in 1839. And while man attempt to discuss this and other in-harmonious subjects connected with Spiritualism, the Conv

larmomous subjects, and the N. S. A. to be lost in a whirlwind of excitement and never more to be heard of, much to their satisfaction.

It was here I first saw conclusive evidence of the causes that were at work, and had been for some years, to disintegrate, to divide, to break down organization, especially the N. S. A. Prominent men, claiming to be Spiritualists, who have always opposed the National organization, for frivolous reasons, are at work and always have been, to influence the masses against organization. Hence the difficulty to organize and maintain local societies and support the National. Contrary to their hopes and expectations, that, nor any other inharmonious subject, was introduced, and after four days of earnest, conscientious work, the Convention adjourced, feeling it had accomplished more for the advancement of Spiritualism than had ever before been done, at any similar Convention. From the reports of many delegates the Convention was made painfully aware of the feeble and destitute condition of many local societies. Even if such reports had not been made, none could be ignorant of such a calamity, knowing that it is the local societies from which all our converts, all our numerical strength must come. It is to be regretted that some more practical measures were not adopted, looking to this vital interest. To be sure, the Board of Trustees were placed in possession of the "Mayer Fund," and some other contributions, aggregating a considerable sum, which they are authorized to spend as in their judgment seems best.

Among other things recommended by the Convention, mass meetings worder the influence and contections. I am sorry to feel it my duty, although a privilege, to criticise the work done at wany mass meetings, under the influence and co-

Convention, mass meetings were specified, as coming under the sopervision of the Trustees, as well as that of missionaries, and their duties.

I am sorry to feel it my duty, although a privilege, to criticise the work done at wany mass meetings, under the influence and cooperation of the President of the National Association, although appointed by the Convention to act as supervisor, in all missionary labor. In the wisdom of the Trustees, if I am correctly informed, they have employed but two regular missionaries, Brother Sprague and wife, the President being the overseer. This is well enough as far as it goes. But I submit, that the Trustees are not coming up to the full measure of their duty. All must recognize the great importance of missionary labor among that cass that is not able to attend conventions, State Associations or mass meetings. This is a large and important class, and the one from which a large majority of our convents come and the one we must look to to build up and support our local societies.

I never attend these meetings, and only know from published reports us a large and important class, and the one from which is a large and inportant class, and the one from which a large majority of our convents come and the one we must look to to build up and support our local societies.

I never attend these meetings, and only know from published reports us a larged only know from published reports us a laudable of the majority of the State of the missionaries and the Cause of Spiritualism, to promote brotherly love, maintain social relations, and contribute to the support of the National organization. I conclude this latter object is pretty generally lost sight of, as we seldom hear of any contributions from those sources.

I question the right or justice of the N. S. A. being taxed to support these meetings, by authorizing their President to attend them, unless a part of their program shall show their object to be in part, to organize and build up local societies.

The N. S. A. is not report these m

sands that are famishing for the truths that are dispensed only through honest, sincere missionaries.

After the close of the Convention I journeyed east, through many large cities, hooing to see more life and activity, more effort to build up, and increase local organizations. But the zeal and confidence manifested in the Convention, seemed to have abated, as soon as it was exposed to the blighting influences of ambition, skepticism and selfashness. Even in the great city of New York, Mrs. Nellie T. Brigham was the only public lecturer, dispensing the philosophy of Sphritualism on Sundays to a congregation of less than one hundred in the private parlors of a friend's house. And Miss Margaret Gaule was the only exposent of the pheromens of Sphritualism in the city on Sundays. She was employed by the First Society of Spiritualists in New York, and her andlences did not axceed 200 persons, at twenty-five cents admission.

incollists will need but little further evidence that something is wrong and that the wrong is largely attributable to Spiritualists themselves.

In conclusion I will refer to but one more of the evident causes that have contributed as a largely to the depression and indifference manifested on the part of Spiritualists to thoughout the whole United States.

Many teachers and advanced Spiritualists, of the manufested on the part of Spiritualists, and the second to advance hew theories, and sought to build up new isms, predicated upon what they had learned in Spiritualism. Hence we have Theosophy, Christian Science, Ethical Science, Hental Science, Peychle Science, Ethical Science, Hental Science, Peychle Science, Science, Ethical Science, Hypnotism, Psychometry, and many others, too numerous to mention. As a practical illustration of the effect these area trackings and the supportunity of the second for citing a case in point, that came under the second of Spiritualists. Having been pleasantly associated with that society for some years, and laving known Mr. Grumbine through the public press many years. I was of course than a year, I was glad of the opportunity of Spiritualists. Having been pleasantly associated with that society for some years, and laving known Mr. Grumbine through the public press many years. I was of course anxious to learn what effect his kind of Spiritualists and the First Society of the work, his time was very constantly occupied with private classes, in which he taught the theories embraced in the new system of Ethics or religion, known as the "White Rose," of which he is the founder, and also the President. The headquarters of this organization is said to be located at Syracuse, N. Y. I know but little of the object or of the teachings of the "Order of the White Rose," and will not presume to criticise it. I presume, however, its object is like that of the many other new isms that have grown

knowing.

The object of my referring to this individual observation, is to add additional evidence that it is alone to Spiritualists that we can look for the causes that have brought about this stagnation, this apathy in the great Cause of Spiritualism. And it is to ourselves that we must look for the revival. There is no evidence that the spirit world is not just as auxious, just as willing to assist mortals, as it ever has been. But we must contribute our means and our efforts to build up and sustain the Cause.

Gone Higher.

Gone Higher.

After less than a week's illness, Mrs. Sophia Taft Janes, widow of the late Alphonso Janes, of Providence, R. I., passed to spirit-life from the residence of Mrs. George Heberton, 4 Everett Ave. Chelsea, Mass., on the morning of May 9, at the ripe are of eighty-five years. Short services were held at the house on Saturday afternoon, and on Sunday the funeral took place at her late home in Providence.

Mrs. Janes was a woman of strong character and marked ability, a devoted wife and tender mother, a firm, true friend, and the loss of her material presence will be keenly felt by not only her family but a wide circle of friends, many of whom, however, have the blessed assurance of her continued nearness and abiding love for those she has left on earth for a season to join the dear ones waifing in that higher condition to which she has attained. Sorrow and age never caused a diminution of her interest in the world, and all about her, and to the very last she manifested her concern in the events of the day. She was an intelligent and discriminating reader, a lover of verse, and her own poetical effusions were of a high order and greatly appreciated by those who were privileged to be admitted to her friendship, for she was of a quiet, unobstrusive personality and essentially domestic in her tastes, one whose best efforts were ever directed toward ministeriag to the comfort and happiness of her family and friends.

Mrs. Janes and her husband, who passed to spirit-life several years ago, were among the earliest investigators of the claims of Modern Spiritualism, and have been incrested in, and more or less idealiside with, all the truly reformatory movements of the last sixty years. They were strong Abolitonists, and were the early friends of Frederick Douglass in the dark days when that talented son of a down-trodden race most needed friendly assistance and sympathy.

She will live as a blessed memony in the hearts of those who knew her, an example of womanly worth that all may well luitare, and as helpf

Passed to Spirit Life.

Passed to Spirit Life.

From Lowell, May 11, from the home of her son-in-law, William E. Porter, Mrs. Annie M. Stoddard, widow of the late Marshall W. Stoddard of West Burke, Vt., aged 78 years. In October last, Mrs. Stoddard received an injury to her hip, which necessitated her removal to Lowell, where, up to the time of her decease, she had patiently borne severe suffering, and been tendedly cared for by her daughter and husband. Although not a pronounced Spiritualist, like her daughter, she hoped for reunion with her dear companions, and earth life's close was peaceful and sweet. She leaves two sons, Adna B. and Elmer E., nad one daughter, Mrs. Aver J. Porter. The service, conducted by the writer, took place from Lowell. Tuesday afternoon, at 4 o'clock. Wednesslay, the body was conveyed to W. Burke for interment beside that of her companion. "The remembrance of her goodness shall be as healing balm" to her children.

Jullette Yeaw.

Mrs. Amelia Taylor, widow of the fate George. Taylor, named to the higher life.

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MHS. MARY T. LONGLEY, Sec'y, Pennsylva nia Avenue, S. E., Washington, D. C. ti; Feb. 20. Mrs. A. B. Severance

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Children's Spiritualism.

THE PLAINTIVE NETTLE.

I don't feet well," the K-rile sighed. The Poi responded, "Eu? Den doubtless that's the rets in, mar You'd sot sing today."

"But what's amies?" The Kettle s
"Why, sir, you're surely billed,
Or you'd have noticed that the cook
Is shockingly unkind.

"I watched her make a cake just now.
If I'd a pair of less,
Pd ron away! oh, dear! oh, dear!
How she did beat the egg-t

"Nor was that all - remember, please,
'Als treth I tell to yooFor with my own two eyes I saw
Her store the raisins too!

"And afterwards — a dreadful sight! —
I felt toelined to scream! —
The cruel creature took a fork
And soundly whipped the cream!

'Now can you wonder that my nerves Rave rather given way? Although I'm at the boiling point, I cannot sing today." — Felix Leigh in the Evangelist.

A Fable.

A lily root was buried deep down in the slime and core of a pond. Far above in the beautiful sunlight she could see her snowy white sisters floating in the water.

"Some time I will grow to be like them," she bravely resolved.

So she put forth a tiny green shoot and started on her upward journey, but from the very first, things seemed to go wrong.

"I wonder if the sun will ever shine?" she fretted. "My stem is all growing yellow. At this rate I shall never get to the surface. Oh dear! Everything is always at sixes and sevens with me and there is a huge log in the water right above me."

But by twisting and turning she mannged to get around it. Then she found that she had reached the goal she longed for. She thought very hard for a few moments.

"This is rather queer. I do believe that the sun was shining all the time, only I was too stupid to look around and see it."

She was very happy watching her petals unfold, but one day a storm arose and the lillies were buffeted to and fro and before the calm came they were bruised and broken. All but one lily. She clung closely to the old tree and he kept her safe from harm. And as she raised her heart in thanks the breeze whispered:

"Know thou that God's way is best."

ispered;
'Know thou that God's way is best,"
Nellie Wilder.

The Story of Staff.

AS TOLD BY SPIRIT NANNIE.

(Continued from May 18.)

(Continued from May 18.)

My experience as "Sauff" was not very long, but it seemed an age to the inside part of me. People said I had no soul, and I suppose that was true, but there was something to me, that could not be sauffed out, and it was that dog image in the little cell, that had grown a bit, and which bad the little light in its centre, that had been so saud. Well, I had a sleepty feeling for a long time, and I kept sleeping and sleeping, till the little light in its centre, that had been so saud. Well, I had before, and the little light, which was I, in it. Then, one day I felt myself gliding along, and then a blank, until I opeaed my eyes, and do you believe, I was another puppy. This time I had long legs, and a pointed face, and I looked like my, family of brothers and sisters. I grew up in a stable yard, and when I got big I ran with the horses, and my long legs were of much use to me. I had plenty to eat, and all the exercise I needed, and they said I was a good dog, but I think I did not make much of an impression on the world. I lived in this place till my old master died. I was then ten years old, and I had to go away a long distance then with the rest of the folks; I did not have a good place after that, and people were not as kind as I had known them, though they were better than those mostly that they lever and the gray man and the folks gave me away to an old man when I grew ydo man and the folks gave me away to an old man when I grew ydo, and I had known. It was said I had good breeding, and was "aright smart" kind of a dog, but I used to think that if I only could talk, I would tell the people a whole lot of things about dog-life that they never knew. But the years went on, and by and by I grew old, and got rheumatism, and the folks gave me away to an old man who tried to make me do things beyond my strength, and as I could not, he got vexed, and one night he should not he gray mist that was to them a sort of body, something like the body that I last had; and what do you thisk, Nannie? T

goes away at all. I seemed to be the same tirtle sliky ball, and to be in my mistreas' bottoe, just lying on a rug or in the basket she still kept there, though I know I had left the bady and that it had been buried in a slik lined box in the garden. Still I stayed there, and I suppose if any one who could see "Spirits" had called there, he would have seen a little spaniel sitting at the feet of his mistress, just as I used to do. How long this went on I do not know, but think it may have been two years. Then my mistress went to Europe and forgot all about me, I guess, for at that time I went to sleep, and after a while I a woke to find myself in another dog form, and a pretty good one it was. This time I was a bizzer fellow, and that was good, for often when I was in the spaniel body I felt-cramped and wanted more room. I lived in the country this next time, and among the hills. They called me a "Collie," and I helped to care for the sheep on my master's ranch. I liked that life, I felt so strong and free, and there was something so large and roomy among the hills.

(To be continued.)

Literary Department.

BY ARTHUR C. SMITH.

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AN IDYL OF THE SOUTH, Whitman, 125 pages. Cloth and gold, \$1.00. An epic poem in two parts, I, The Octoroon; II, The Southlands Charms. Joaquin Miller some years ago saw the indications that led him to believe that a great poet would arise from the Negro race; "one swallow does not make a summer," but it does rouse our spirits and foretell the coming of its fellows. Thus does Mr. Whitman's production go far, very far, toward verification of Mr. Miller's prophetic forecast.

Born a slave, the author hak lived to know the sweets of freedom, and to sing the life of the lowly, in those ante-bellum days of "The pompous, kindly, faithful old-time slave. Employed, he was his master's lord, in fact." The story of The Octoroon would be interesting if told in prose, but to the interest of the story add the further charm of poesy and one is loath to lay the book aside till the end is reached. Technically, I would prefer that the poem should have been printed without its many divisions into what are popularly called "verses." For that style of poem, perhaps because of familiarity with Hlawath, we have come to look for the solld massing of lines, only divided as the subject requires; it is only a matter of taste, and tastes differ; and I cannot cunceive a grouping, a form of publication, that could do grievous harm to so pretty a production as The Octoroon. She is described as:

"Just in the dawn of blushing womanhood; Her swan-neck glimpsed through shocks of

"Just in the dawn of blushing womanhood; Her swan-neck glimpsed through shocks wavy hair; A hint of olives in her gentle blood, Suggesting passion in a rosy lair,"

She is loved, purely, by her young master, but, being an octoroon, he may not wed her.

"Why should manhood suffer heartless caste To rob the bosom of its passion-thrill? Love purifies life's Fountain Spring; And he who has not quaffed that fount is no

man. I'd rather be a lover than a king."

The young master and his father quarrel. The elder man arranges to send the fair slave away to her ruin, and tells the mother of his son what he proposes, and has his cruel jest at the expense of the poor girl.

"And when he has outgrown The whims and foibles of a vapid mind, He'll laugh to think he once was color blind."

He'll laugh to think he once was color blind."
You want to read the poem because of its interest as a story; because of the fact of its being the product of a man whose rights were only a short time ago recognized, and whose body was subject to the fortune or whim of his owner; and because of your desire to possess and read the book, I will not rob you of the pleasure of discovery that ever adds to the enjoyment of a new book.

To show evidence in support of the claim I have put forward as to the position due Mr. Whitman. He has a poet's powers of observation; he sees more in the everyday events of life than is seen by the average man. He says of Day:

"From, line when, Morn, to stew, Atlantic."

"From time when Morn to strew Atlantic sands
With liquid pearls, trips from her amber gates
Till evening holds a rainbow in her hands,
And at the doorway of the Rockies waits,
And at her loom the sunset sat to weave,
Gay edgings for the curtains of the skies,
Hope still sees temples in the golden mist."

So much for his appreciation of Nature; of the slave life to which he was born, he gives us some touches that the cruel masters never saw.

"An old slave in his doorway stood,
A statue of the meek in ebony;
And at his side, an image of the good,
His dark old wife."

And of the children

"How the pickaninnies hung about, Their big white eyes with wonder bulging out."

Nor less is his ability to tell the workings of the mind, or perhaps I should say the results of that work, in a manner that evinces the poet's grasp and power of imagery.

"Love—is soul companioning its best ideal, We oft lose sight of cause And o'er effect set up a noisy wail; Brother-hood.
To scale the heights of greatest human good, Let worldly wisdom proudly ask us Who? And still the soul cries out for something more.

more
For something better than philosophy
Still longs for higher joys and looks before
And cannot rest, will ne'er contented be,
Till triumph over matter leaves mind free,"

With all a Negro's veneration for the church, its tenets and ceremonles he has dared to think outside the creeds and to see through the hollow mockery of heartless cere-mony, he says,

"But music, lace and flowers, with altar, priest.

And prayers, have never made a wedding,

priest.
And prayers, have never made a wedding,
nay,
Nor ever will: I would not say the least
against religion,
But it hath been since earth first saw the

er but love can ever make twain one."

Of the many good things that have been said of Old Glory, the following seems to me as good in symbolism as anything I have ever been privileged to read.

The stars and stripes that in our standard fly, Lamortal symbols of the nation's might,

THE RUSTLE OF HIS ROBE, Margaret Kerni '72 pages; elech, \$2.00. I do not mention the size of the book for I think that abnormally wide margins have no right to be measured or considered, or for that matter charged for as a part of a book.

The twenty-two pages of preface and the fifty pages in the body of the book are set in a size that would lend itself to the production of a pretty little volume that to some might be a valued work; but so much blank, so those small pictures that sell because of their claborate frames. Of the matter of the book, as of any book I may review, whatever is said is of course the value I place upon the work as the sell by the toachstone of my reason, or as viewed in the light of my experience.

Much of the space of the work is tilled by a consideration of the symbols of "The Manifested Centre," the "Way," the "Gate," "The Star Out of Jacob," "The Manifested Centre," the "Way," the "Gate," "The Star Out of Jacob," "The Word," "The Star Out of Jacob," "The Star Out of Jacob," "The Star Out of Jacob," "The Word," and "The Branch." Now those things are not of sufficient value to the world of today to warrant the consumption of valuable time in their contemplation, the production of matter concerning them or the use of modern appliances to disseminate the result of those contemplations, or the time of a reviewer to read, as I did religiously read, every word of the book in hand.

Strange it seems to me that intelligent persons will ponder, predict, then preach, for since the days of Miller, predictions have been made, many of them based on mathematical calculations. None of the predictions have been made, many of them based on mathematical calculations. None of the predictions have been made, many of them based on mathematical read of the summary of the production have been made, many of them based on mathemati

DEATH AND THE FUTURE STATE, 130 pages; cloth; rilt title; special 18 mo. While one is repaid for the reading of the works of Swedenborg, still we feel that since each may in a great measure be his own seer, and that since Swedenborg, a faith, fact-founded, has established itself by the power of its own internal evidence; a greater than Swedenborg has arisen and in Nature's Divine Revelations and its companion works, you may learn all I have been able to find in the teachings of the head of a seet, and you are taught that not on the visions of any one depends the knowledge or salvation of the race.

taught that not on the visions of any one depends the knowledge or salvation of the race.

SPIRITUAL LAW IN THE NATURAY.
WORLD. Eleve; paper, 192 pages; 60 cents. Another of those mental science concoctions, made up of highest truths and merest "bosh," a work, parts of which are valuable and parts of which, if held to, would make of mankind a horde of wilful liars and jabbering idiots; for instance, "Denial is a great power, for if we say there is no matter to a tumor, with persistence, it will disappear. We can say there is no matter until we do not see the people in a room, or a single object." And again, "It is hard at first to deny the evidence of the senses." Why if living denies of the senses." Why if living beings failed to heed the evidence of the senses, all kinds of dire calamities would result, till this fair earth would be without living tenant. Birds charmed with the glare of the sun would tire themselves in the flight to that orb, and exhibitsted would fall to earth dead, to poison that air which but now they made vocal with sweet song, fish intoxicated by the breath of oxygen-loaded air, would strive to become dwellers on land till no longer able to return to their element. They, too, would become a festering, death-breathing, denying the evidence of his senses, would freeze, burn, fall, drown or starve the while he repeated, "There is no cold, fire, pit, water or hunger." Along the way of evolution we see the growth, development and advance of animal life, because of attendance on the senses, because creatures conformed to their surroundings and relied on the evidence of their senses.

That the attitude of one's mind has an influence on the state of one's health, I be-

senses.

That the attitude of one's mind has an influence on the state of one's health, I believe, but to ask me to deny the evidence of my senses is to ask me to close the avenues to the soul, to blot from my life the music, the beauties, of form and color, and to dismiss the only sentinel that stands twixt me and harm.

and harm.

Perhaps what was said was not meant, if so, why was it said?

HOW TO DEVELOP MEDIUMSHIP, E. M. & M. H. Wallis; paper, 208 pages, 25 cents. Contents: Chapter I, The Basis and Cultivation of Mediumship, II, Spirit Circles: How to Form and Conduct Them, III, How e. "Conditions" Afrect Results. IV, Practical Advice to Sensitives. V. Advice, continued. "VI, Obsession: Its Causes and Cure. VII, Some Important Considerations.

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As the reader goes on from page to page be fully realizes the truth of these words, as he finds the constantly recurring questions that perplex the student of psychic phenomena, answered in a practical manner by one who has learned from actual experience and years of study, the spiritual wisdom he freely imparts to all. Spiritualists will also find this an excellent book to circulate among those desiring to know what Spiritualism stands for.

A. C. Armstrong.

A. C. Armstrong.

Dorchester, Mass.

The Late Sir Benjamin W. Richardson on the Uncertainty of Death-Verification Tests.

To the Editor of the Banner of Light:

The draft bill for State Legislatures to put an end to the burial of living persons, published recently in the Banner of Light, is worthy of the earnest consideration of every friend of humanity, and suggests, with your kind permission, a few observations on the above named subject.

The lamented death of Sir Benjamin Warl-Richardson, M. D., F. R. S., a few years since, removed from our midst an enightened physician, sanitarian, and litterateur, who could ill be spared. Sir Benjamin was one of the few medical men who had devoted attention to the highly important nod pressing question of the simulacra of death, and its attending dangers. In a volume before me, on "Tremature Burial and How It May Re Prevented" (Swan Sonnenschein), the authors say:

"Dr. B. W. Richardson quotes a case in the 'Lancet,' 1883, of a man who, in 1869, was rendered cataleptic by a lightning stroke, and who narrowly escaped living burial."

Other allusions to the learned physician's opinions are made in this work, and a curious case is related, showing the proper value of the diaphanous test, which physicians are apt to regard as an infallible sign of death. It appears that a lady, 73 years of age, died from chronic bronchitis; there was no doubt of this fact in the mind of the attendant doctor, but the patient, having previously recovered from a death-like condition, and having always been in dread of being buried alive, to please the relatives Sir B. W. Richardson was summoned. The latter submitted the body to all the tests of death, including the diaphanous test, which, to their surprise, exhilated the scarlet line of light (the blood was found in a fluid condition). The writer says:

"The results of these experimental tests were satisfactory, as following and corroporating each other in eight out of the ten direction of the body to all the tests of death, including the diaphanous test, which, to their surprise, exhiliated the scarlet line of light (the blood was found in a fluid condition). The writer says:

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