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No. 16

A TOUCHING BERMON

BY DR. T. WILKINS.

as sweet ?

And the answer and its echo make me tremble on my
feet.

For the truth is so apparent that the echo must repeal

It is such a touching eermon that no language can portray, For no tongue can ever handle and no pen can e'er

display.
All the sweetness of the living of a whole man day by day,
After passing by the cripples in the throngs upon the

one knows till he has tried it, what it is to lose

leg,
And to be obliged to travel all through life upon a peg;
No one knows the crushed ambition of a cripple who must beg; one senses others' troubles till he tastes their bit, ter dreg.

But we can subdue much sorrow and allay the deepe

Of the cripples by assisting with a portion of our gale, And we know not what the morrow will be bringing in

this life with all its changes is uncertain in the

54 N. 52nd Av ., Chicago, Isl.

Spiritualistic Plans for the Present and Future.

Gathered from conversations with the personnel of the Spiritualist press, and from their written uterances, and generally approved by progressive Spiritualists, they are here reproduced with the hope that Spiritualists will declare them to be a correct syllabus of the same at their next convention.

SYLLABUS

SYLLABUS

Spiritualists to declare in their next national convention: First: That communion between spirit and mortal man now occurs and will proceed until spirit and mortal blend, co-operate, speak, counsel, and be seen to mingle as mortals now alone mingle with each other. Spirit voices affirm that the next great change coming to man, is the establishment of the practical brotherhood of man. To pass peacefully and successfully into this altruistic state, will require the constant guidance of spirit forces. Who but Spiritualists should be the mediumship of this great movement? From the Atlantic to the Pacific at the same hour of each day,

into this attraistic state, will require the constant guidance of spirit forces. Who but Spiritualists should be the medituaship of this great movement? From the Attantic to the Pacific at the same hour of each day, say 12 o'clock a.o., latercolonial time; 11 o'clock a.m., Eastern time; 10 o'clock a.m., Central time; 9 o'clock a.m., Mountain time, and 8 o'clock a.m., Pacific time, when every Spiritualists should devote a quarter of an hour to quiet meditation and prayer for the co-operation of the spirit world. This will burn out the fires of selfishness and fit us for the work of helping others.

Second: That through spirit return it has been discovered that mortal man is already a spirit man, but owing to prevailing social and economic conditions which constitute his environment, that spirit is being steadily dwarfed and enslaved. The economics of Bellamy with Spiritualism attached, would liberate that spirit.

Third: That they justify themselves in the advocacy of prayer by claiming that prayer, like unselfish acts, is the exercise of the muscles of the soul which develop to the maximum the spirit body; further, that by engaging in prayer and performing unselfish acts we elevate ourselves to planes whence we receive the highest thought vibrations and are coanected with the loftest controls. Fourth. That these lofty controls, together with the countless hosts of impending spirits, have been and are still molding the life of all mortals, that the great changes such as from barbarism to civilization, monarchies to republics, institutions of slavery to freedom, in fact all changes which seen in retrospect are called and known as destiny, are in the belief of Spiritualists but the refex of the spirits upon mortals. Man, because his spiritual vision is opaque, his understanding obtuse, does not comprehend this. The true Spiritualist but whether it be high tariff or low tariff, silver or gold standard, competition or combination, the ultimate end will be reached in the complete Brotherhood of Man. The heavenly host

led unreSpiritualists is the colam, a spiritual work wherein spirit slam, a spiritual work wherein spirit swill prove infallible.

Fifth: That Spiritualists submit as proof
of the infallibility of spirit guidance that the
world universally accepts certain truths, first
uttered to man by spirits, for example, magnetism, telepathy, hypnotism, pre-natal cul-

ture, mental healing, the science of vibration, etc. Spiritualists admit the fallibility of that kind of spirit guidance which to please man's pride, power, and earthly desire, attempts to excel mortals in fortune telling, stock gambling and other devices for barter and selfish aggrandizement. Spiritualists maintain, however, that this experience was necessary for man before he would be content to limit spirit return to its true function, which is unselfash spiritual work that in the end will result in the liberation of the real man, the spirit man, who now sits cowed, shackled and imprisoned. Therefore, while Spiritualists view with awe and gratitude the splendid work previously performed by their brethren, they say that a greater work is yet to be performed, that of establishing upoa the earth the "Brotherhood of Man." Should they fail to heed this spirit call, Spiritualists as a cult or movement, will perish. Heeding, organizing, spiritually expanding, we become the people, the medium, the co-workers with the angel world in this great work.

Sixth: To have the benefit of the laws of our country, to run the gauntlet of the courts, command the respect of our fellowman, tellowman, tellowman, the command the respect of our fellowman, tellowman the respect of our fellowman the respect of our fellowman, tellowman the respect of our fellowman the respect of ou

angel world in this great work.

Sixth: To have the benefit of the laws of our country, to run the gaundet of the courts, command the respect of our fellowman, to satisfy the longing of our own souls, Spiritualists should, in their next convention, arise to their feet and proclaim these articles AS THEIR FAITH, AS THEIR RELIGION.

Seventh: In managing their own affairs, they should in their next convention re-elect their present efficient officers, and request them to inaugurate by letter and by pamphlet, a crusade to bring all Spiritualists into harmonious action for these exalted purposes, clothe its officers with authority to go wherever a liberal or Spiritualist of means resides, and solicit contributions to further the work. With the treasury once filled, it should be expended in employing worthy speakers and mediums of all kinds in presenting our religion without cost and without price to our submerged, benighted fellow man.

SYLLABUS.

"Communication between spirit and mortal man now occurs and the message and purpose of the spirit world is the establishment of the practical brotherhood of man. We are to pass peacefully and successfully into this Altruistic state and the true Spiritualists are to be the mediumship of this great movement."

be the mediumship of this great movement."

Argument:—

During the last half century the Spiritualistic movement has oscillated, much like the blustering French army, which with flags flying and drums beating marched up the hill and then marched down again. With the announcement of the fact of spirit return came the cry "We will sweep all other reforms from the arena of discussion." There is no denying that the attack on old forms of belief and obsolete institutions was quite successful, and for a time filled the hearts of all Spiritualists with great expectations of future glory. As time passed, it slowly dawned on the careful observer that our army was in disorderly retreat, that the element of cohesion necessary to effective work was lacking and the great purpose of the spirit world in introducing the moral, social and religious institutions of that world to man mortal was in danger of being thwarted, and modern Spiritualism which like Pandora's box out of which had flown everything except the liberation of the "Man in Prison," was in a fair way to take its flight to quarters in the social, moral and religious evolution of mankind on the western hemisphere, where Spiritualists as such, were unknown and unwelcome if they were known.

In the midst of these apprehensions, various efforts to organize our scattered forces have been made, the most worthy of which is our present National association.

The purpose underlying this presentation of the case to the Spiritualists of North America, is to point out what in the judgment of all sincere Spiritualists of North America, is to point out what in the judgment of all sincere Spiritualists.

Dismaying as the outlook is to the average man and woman, there is nothing lost nor gone for naught. The indirectness of the forces of evolution are and have been working have to bring about order, peace, and tranquillity in the body politic and in the fine forces of evolution are and have been working have to bring about order, peace, and tranquillity in the body politic and in

On arising from your night's rest, spend five minutes in deep breathing the fresh air. While inhaling, try to feel a magnetic wave starting from the lower portion of the spine, and as you inhale, proceeding up one side of the spine, with the full breath gently spreading through the brain. Then, with the exhalation, imagine the magnetic wave deseemding on the opposite side of the spine to its termination. These sensations may be varied, from side to side during the exercise, as for instance; conceive the magnetic wave to proceed up the right side of the spine and return by the left; then up the left and down the right. Coupled with this you will be required to drink deep of mother nature. Fill the soul and body with the spirit of the mountains, the forests, the rivers, the lakes, and the boundless sea. If nothing more can be done than by lying for a short interval outstretched on mother earth, indulge in it as often as possible, and there practice deep breathing and deep drinking in of mother nature in her simplicity and beauty. We shall revert again to these prime essentials.

Observing religiously these suggestions, will soon put the Spiritualist army in free and untrammeled control of their 9wn bodies. The obsession in which the material world envelops them will disappear.

II. SYLLABUS

"Through spirit return it has been discovered that mortal man is already a spirit man, but owing to prevailing social and economic conditions that spirit is being steadly dwarfed and enslaved. The economics of Bellamy with Spiritualism attached would liberate that spirit."

The type of thought which inspired Bel-lamy we believe to be the economic side of the Harmonial Philosophy. Andrew Jackson Dayls covered substantially the same ground,

Harmonial Philosophy. Andrew Jacksoa Davis covered substantially the same ground, and so along back as far as Jesus and Plato, all illuminated minds have given the same social and industrial message to the world. The most significant of all things revealed by spirit return is the bendage in which the real man exists; bendage of mind and body. He thinks as he feels, and he feels as he thinks. Likewise the swine. Little if any impetus has been provided men to unfold the nesthetic side of their natures. Men require diversity of objects and pursuits. They require time to develop their mental powers, improve their minds and thus liberare—their souls. The pressure of Bellamy's ideas in social economics is to be seen in the present socialist movement which is the next great step toward mental liberty. We declare that men never can be free as long as they compete. They can be free only in co-operation. Competition is war. Co-operation is peace. Therefore the work of Spiritualists as an organized body along the industrial lines of the future is to be party to the purpose of the celestial spirits in freeing men and women from the bondage of economic servitude and commit the oncoming civilization to love and fraternity.

Mortal man is a spirit man and this is the first or rudimentary plane of spirit life. From it move forth the elements which make

Mortal man is a spirit man and this is the first or rudimentary plane of spirit life. From it move forth the elements which make up the immediate zones or belts of the spirit realms proper. Spirit return has settled that point, but in settling it has revealed this spirit man in mortality to be a slave to customs and habits. Primary among these are the influences of his pre-natal condition, the forces given him by those mortally responsible for his being. These influences are for the most part bad, because the social environment in which they breed is bad. The stream cannot rise above its source, hence pre-natal

sible for his being. These influences are for the most part bad, because the social environment in which they breed is bad. The stream cannot rise above its source, hence pre-natal culture is the vital subject lying within the causes and consequences of the future civilization. When men are born right the priest's occupation will be gone. Likewise the king's occupation will be gone. Likewise the king's occupation, and all other forces which in their nature are designed to keep the real man, the spirit man, dwarfed and enslaved.

The economics of Bellamy we declare to be the direct inspiration of the highest spirit realms to a mortal fitted by generations of experimental gestation to receive and portray to the world a practical idealism in social and industrial economy. Spiritualism is vitally attached to these divine principles of Brotherhood. Spiritualism IS the philosophy and the religion of Brotherhood. It postulates Ged as the universal Father-Mother of all life forms. It follows as a logical sequence that all forgs of life are intimately related, and in human life that all are children of the great Father-Mother, hence Brethren.

Spiritualists banded together as one great army are to be the evangelizers of the world and inaugurate the New Declaration of Independence wherein the trranny and oppression combated shall be the mental slavery of mankind superinduced by a worn out, antiquated system of competitive piracy which robs them of their right to the life of their souls, their real life.

The real liberators of the African slave could be counted on a single hand's fingers. But African slavery was angelic bliss compared with the universal soul bondage modern Spiritualism is destined to remove. That half dozen souls were a unit, hence their strength. With us there are thousands of souls mortal and millions of legions of souls immortal. Our sore need is an intelligent combination of these forces for good. That need supplied and the abolition of the world's greatest and worst servitude is assured. sured.

No one will dispute in these days of combi-

No one will dispute in these days of combination and association the powerful impetes given to all kinds of projects by organized effort. The union of sentiment and concert of action in every department of our organic activities lies at the base of their success and usefulness in the world. This is no less true in the spheres of thought when directed to healing, the alleviation of suffering and the calling of dear ones to our sides when in trouble and sorrow, than it is in the hard, merciless avenues of commerce and trade. Organization is everything and means everything in the accomplishment of human body is only another term for its exquisite organization. The parts and members of the body perform their functions by virtue of their relation to the whole. Each has its office and all obey the divine soul force permenting each and every one.

Likewise in this great field of constructive work the essentials of our success lie directly in union and organized effort coupled with simple method. Hence the method of devoting a certain number of minutes every day to concentration upon the divine upilit it is hoped to effect in the ranks of Spiritualists everywhere. Pursuant to that end on every morning devote five minutes to this one purpose. In order to have this made effectual and uniform, take the hour which will cover the whole longitude of our country and Canda. Let us take the arbitrary divisions of standard time. This would give five hours difference between the time in New England and that on the Pacific coast. Say then that in New England this five minutes concentrations should be made at 11 o'clock a. m., in the region of Central time, 10 a. m.; Western time, 9 a. m.; Mountain time, 8 a. m.; Pacific time, 7 a. m.

The this state of prayer the effort should be to look through and beyond the lower spheres of spirit life where region the pure Celestials. This they who influence both—pririts and mortales and more profoundly and effectually when petitioned by prayer and aspiration. Veritable gods of grace and power

age, the mortal man.

SYLLABUS

"Spiritualists justify themselves in the ad-vocacy of prayer by claiming that prayer, like unselfish acts, is the exercise of the muscles of the soul which develops to the maximum the spirit body."

the spirit body."

Argument:—

Prayer is the mighty power generated by the soul force in action. It does not pertain to nor involve the common acceptation and office of the term, which makes loud mouthings and vain repetitions its burdes. It means the retirement within one's self, there to open the windows of the soul and let in he light and trust of divine impriation. The secret of the thought forces of the world lies right here, because the changes and transformations of external life in all departments are thought out before they are acted out. By instituting this prayerful state we come into touch directly with evalued minds boyond the spheres who cannot reach us except in the silences of personal introspection and aspiration. Endeavor then, to see through and beyond the spheres who cannot reach us except in the silences of personal introspection and aspiration. Endeavor then, to see through and beyond the spheres while in this prayerful state (which sight surely can be accomplished), and then let the warm, loving supply to your de-

mand permente your being with its power and filumination. This is the sole use of prayer, and it is vain and void of consequence when exercised in any other manner.

As inspiration is the breathing in upon one sood by another soul, prayer is the integral factor in the accomplishment of true inspiration. Prayer is the safeguard of inspiration. Without it inspiration is simply a ship without a radder, liable to be tossed about and blown far from its true course. Inspiration excompasses a mighty sea and its uncertain course embraces all of the activities of life, from the loftiest intellectuality down to the lowest and most lustiful passions. But prayer being the exercise of the soul governs the direction which inspiration shall take, and there is absolutely no failure in it. The soul is the pivot around which revolves the whole universe, and when it becomes centerstanced by the exercise of prayer, the uplift of the uncovered vision in demand for guidance, strength and usefulness for our fellow mortals, it is then impervious to the assaults of any or all the obsessive forces that may assail it.

Think, then, brethren, of the power you can wield in the world! The profitiess lip service to delife figments of barbaric imagination so long paraded to your disgrest, has palsied in yourselves the one dominant power which every man, woman and child ought to be exercising today.

Prayer as herein set forth, and as given by the service and therefore the siries is the true athletics.

every man, woman and child ought to be exercising today.

Prayer as herein set forth, and as given by
wise and beneficent spirits is the true athletics
of the soul. It is the stone the builders have
rejected in all ages, but cherished in all ages
by the illuminati. During the leonoclastic
era through which Spiritualists have passed, it
has had no place and has performed no function. Now that the tide is turning and the
birth of a new cycle taking place. Spiritualists as a body of concerted builders are to
take up this rejected stone and make it the
corner stone of the oncoming civic templa
wherein the soul shall possess liberty and
wield its almighty force in liberating the
spirits in prisen.

IV.

SYLLABUS.

"That these advanced controls together with countless hosts of impending spirits have been and are still modding the life of all mortals. Man because his spiritual vision is opaque, his understanding obtuse, does not comprehend this. Nevertheless the ultimate end will be reached in the complete Brother-hood of Man. The heavenly hosts affirm it and we have but to place our hands unresistingly in theirs, to be led direct to the Altruist land. Altruism to Spiritualism is the celmination of Spiritualism."

Argument:—

nation of Spiritualism."

Argument:—

You in concerted states with prayer and practice, the first great truth that will come from beyond the spheres (necessarily the alpha of our illumination), is soil farce.

The warfare of intellect upon the tember promptings of the heart has produced havoe in the thought activities of the world. Through man's great ambition for power and knowledge, there has come this abnormal development of intellect, in fact it has become delified. The equilibrium of the faculties be essential to right thinking and right reasoning, but in this warfare of the aggressive intellect this equilibrium has been lost and society is top-heavy with cold, calculating ing, but in this warfare of the aggressive intellect this equilibrium has been lost and society is top-heavy with cold, calculating projects for material and decaying structures of wealth and power. Intellect is the electrical side of mentality. Love is the magnetic side. Love, in fact, is the dome of the mental archway. It should rule and govern the forces of intellect. It is the warm, invigorating instrument of the soul. Without it we are absolutely hors de combat against the selfish propensities of the intellect. We do not decry nor despise intellect but we do not decry it. Love, pity and compassion, the diet which the inspired Matthew Arnold tells us "Angola feed upon" is, after all, the greatest thing in this world.

freed upon" is, after all, the greatest thing in this world.

The first greeting from beyond the spheres is to magnify the soul, its use and force, and a reducing to normal prospertions the realm of the intellect. In other words, to regain/an equilibrium of man's mental faculties.

The query now arises, who are to be the instruments of these wise and beneficient splirits to whom we pray and for whose all, under God, we supplicate?

Spiritualists all agree that the angel world must have mediums as chief factors in their work with mortals. So much being granted, all will agree that the greater the number of mediums, the less circumlecution or indirectioness there will be in the communications. Hence our co-operative plan essays to make every Spiritualists at medium is some from, as a hard, gaping, possiphus, multitude of meaning

Here we come to character building: fitting the body for its seleon and subtline function. Physical infimities produce much congestion in the mental forces. The mind is more or less tinctured by the frame through which it works, jost as wine savors of the cask in which it is kept. The mind, in turn, once the relian power, with love on the throne, the body and its members can be made to obey. And here is the secret of our great strength as a movement. Constitutional integrity as a result of equilibrium in the mental force is sure and complete under the regime here outlied, and when we have mediums constitutionally impervious to dishonor, realizing that their mission is to live first the life of the spirit, and move the hests around them by virtue of their powers as instruments of the most exalted intelligences in spirit life, then we will alway done with the cry of false prevents and dishensor. Under the rule and guidance of prayer and soul force the Spiritualists thus organized will absolutely transform the complexion of the world's thought.

We declare that the principle of service is the only conducting principle in the saking of it is toward that principle that we point to-day, knowing that within its vast economy there is held for us and for the world at large the panners for all the ills of the social system. We are our brother's keeper, and whether we will or no we must abide the consequences of our thoughts and actions toward our fellow man. The spiritual pressumited as never before sounds forth these divine lessons as our refuge and our hope, leading us from a disorganized, contending mass of people to this sacred land of service from which we shall ere long be led into the Gibraltar of Altruism, the gospel and economy of service.

v.

Syllabus.

"Spiritualists submit as proof of the infallibility of spirit guidance that the world universally accepts certain truths first uttered to man mortal by spirits. These truths are involved in the terms magnetism, telepathy, hypnotism, pre-natal culture, meatal healing, the science of vibration, etc. But a greater work is yet to be performed, that of establishing upon the earth the Brotherhood of Man. Should they fail to heed this spirit call, Spiritualism as a cult or movement will perish."

Argument:—
This is our position. We shall maintain it. We challenge any Spiritualist to point to a single anthentic teaching from the spirit world that has not borne just this message to the world as the plan and purpose of Spiritualism. Furthermore, this is the rallying point of our organization. Around this great proposition, we can unite and free the world. Every Spiritualist must become a medium for this work, and, combined as a unit the whole mass of them backed by millions of spirits, our friends and loved ones, they will be impregnable to the assaults of any and all opposition and carry victorious the banner of the Celestial realms.

With all due consideration for the sturdy and persistent efforts of Spiritualists and spirits as well, to awaken universal interest in psychical manifestations, we see how these manifestations in the aggregate have been on a low plane. Intoxication of the mind has effected a moiety only of the grand purposes rather than an illumination of the mind has effected a moiety only of the grand purposes involved in spirit retura. Exceptions rare and beautiful of course gleam out of this mediocre state, but these exceptions only prove the rule. In this vast mass of psychic phenomena we find fortune telling, stock gambling and many other and more peraleious elements which, like weeds left to themselves, have choked out the real worth and beauty of the growing crop. It is all like the husbandman who went forth to sow seed on barren and on fallow soil.

We hold that these obnoxious practices and their results are no part of Spiritualism, and that Spiritualists must break away from them and take a higher stand for truth and fraternity or they will die out as a distinct cult.

The great purpose underlying all psychic rolls and the properties and divinity of man's soul. Every message from the spirit world that has had to do with the soul force of the person addressed, has had this almighty idea behind it, and in millions of instances it has been directly alluded to. But instead of profitin

VI.

SYLLABUS.

"To have the benefit of the laws of our country, to run the gauntlet of the courts, command the respect of our fellow-men, to satisfy the longings of our own souls, Spiritualists should in their next national convention rise to their feet and proclaim these articles as their faith, as their religion."

too rise to their feet and processes articles as their faith, as their religion."

Argument:—
Not lightly shall the labor performed to convey these sacred truths to mortals be considered by the Spiritualists of North America. These syllably and their argument are the trait of a half century of experience to which has been added the wisdom of the ages as volced by unseen leaders and prophets who now await the faims and heat of that each the standard of the consecration they hope will be free and fitted to free others.

The source, the leadership, for all herein set forth is far away from the maddening, warring forces of man's hell, and yet so near that the rattle of their divine garments, the touch of their fingers and the sound of their voices are beand and felt by the sensitive sous of mortals.

In these articles is to be found the doctrine of the eternal NOW, whose immanent God moves the divise impulses of man's soul to deeds of valor for which there is no parallel. This doctrine is the religion of every reteran who has loop looked for a Moses to lead the heat out of the wilderness. Our Moses is the heat invisible and triumphant into whose hands we are to place our own and be led, nor

any longer to flaunt in their faces our mawkish emeet over the glories of latellect that stands dumb before the simplest manifestation of life.

Let Spiritualists' who realise that a new order is apparent make this their toesin of strength. A taceting and parting of ways is here. We love all souls, but all souls will not affiliate with us. There are the sheep and the goats. There are the souls in prison. Imprisoned they cannot unite with us. Those of us not in prison can and must unite to save them and our Causes, and inaugurate the grandest movement yet know a to earth. Let this be the clarion to the this toes the charles the convention meets.

No more important fact exists in connection with this argument than that which has to-do with the word religion. In order to have the profection of the constitution and the laws, there must be a declaration of principles which shall form a religion and be called such. The word religion must appear in any thesis or argument brought before a court of law to determine the standing of Spiritualism. We are brought face to face with this point in considering the present persecution-in various states.

VII.

VII

SYLLABUS.

"Spiritualists should in their next convention re-elect their present efficient officers, and request them to inaugurate by letter and by pamphlet, a crusade to bring all Spiritualists into harmonions action for these exalted purposes, clothe liz officers with authority to go wherever a liberal or Spiritualist of means resides, and solicit contributions to further the work. With the treasury once filled, it should be expended in employing worthy speakers and mediums of all kinds in presenting our religion without cost and without price to our submerged, benighted fellowmen."

out price to our submerged, benighted fellowmen."

The present officers of the National Spiritunlist Association being able and from experience very efficient should be unanimously reelected. In starting a crusade by letter and
pamphlet and by other means calculated to
strengthen these forces, will require herculean work that they are best adapted to perform.

These officers strengthened by declarations
of these exaited purposes will make a
stronger appeal for funds than ever before.
They know many liberals and Spiritualists of
means and where they reside, to whom they
can go thus strengthened with every feeling
of success and fill the N. S. A. treasury.
A good treasury once accumulated, all would
unite in caring for our veterans, in educating
our instruments, and employing worthy mediums and speakers to present our religion to
the world.

In advocacy of the foregoing in the future
as in the past, the Spiritualists can count on
the Progressive Thinker, the Banner of Light,
the Philosophical Journal, the Sunflower, the
Psychic Century, Soul and Mind and The
Light of Truth.

We respectfully and earmestly urge these
our coatemporaries to publish in their next
issues these syllabl and their arguments.—
The Light of Truth.

Our First Battle for Religious and Medical Liberty.

BY H W RICHARDSON.

At the request of the president and asso-ciate officers of the New York State Ausocia-tion of Spiritualists, seconded by many indi-vidual workers, I consented to represent our State Association and lead in the effort to defeat certain proposed enactments intro-duced in the New York State Legislature during the late session.

THE WAGNER BILL

The Wagner bill, as introduced by Senator

THE WAGNER BILL

The Wagner bill, as introduced by Senator Wagner of New York City, proposed to make it a misdemeanor for any person to practice clairvoyance, palmistry and fortune telling in this State.

We believed from the start that the inconsistency and injustice of this measure would never allow it to become a law, were it not for the fact that so many members were uninformed in relation to the principles involved. Senator Wagner himself, the introducer of the bill, knew practically nothing about clairvoyance, as was clearly revealed at the hearing before the Senate Committee on Codes to which the measure has been referred.

ducer of the bill, knew practically nothing about clairvoyance, as was clearly revealed at the hearing before the Senate Committee on Codes to which the measure has been referred.

At that hearing, Bro. Moses Hull presented a scientific argument elaborating the principles involved in clairvoyance and kindred spiritual phenomena, setting forth the claims of our people in a way that created a deep interest, so much so that the ideas there presented were for some days a fruitful theme for discussion in newspapers, by the members of the Committee, and others all over the State.

Your humble servant assisted Bro. Hull, and the result of it all was that a sentiment was created which enabled us to secure amendments to this measure, eliminating its most objectionable features, in which form it passed the Senate, not because of its merits, but because Senator Wagner was a good fellow in the eyes of his associate Senators.

This bill, however, did not pass the Assembly and never became a law.

THE "BELL" BILL

The bill introduced by Assemblyman Bell of New York City, was the pet scheme of the several medical associations of the State, and was framed with the intent to suppress every other means of healing the sick or treating disease, except by the regularly il-censed physicians.

Our present medical laws make it a penal offense for any person to practice medicine without a duly authorized certificate, after a full medical course; but its weak point (from the standpoint of the regulars) was, that it failed to define to their satisfaction what constitutes the practice of medicine, and the "Bell" bill was drawn to cover the deficiency, and with a view to remedying this claimed defect.

The penalty for practicing medicine without the requirity smple to satisfy the aesthetic taste of the regulars, and the "Bell" bill was drawn to cover the deficiency, and with a view to remedying this claimed defect.

The penalty for practicing medicine without the requiration of the second of the second of the second of the second of the se

tion of the people, but during the counted covering a period of something over two months, and as the various ambidinests were suggested and adopted; gradually, but surely, the true and man the man has was torn as the control of th

the State were thus instrumental in the defense movement, and their efforts are or should be appreciated by all liberty loving people.

Their interviews and discussions with the members during intermission time, were important factors in the work at hand. The flood of letters which came pouring in upon the members were also important factors. And the arguments before committees, and briefs placed in the hands of the members, all had their infinence.

On the evening preceding the day that had been set for a vote on the Bell bill in the Assembly, after the many hearings before Committees had been given, and extended discussions pro and con had been listened to; after the several arguments in the form of briefs had been placed in the hands of the several arguments in the form of briefs had been placed in the hands of the several arguments in the form of briefs had been placed in the hands of the several arguments in the form of briefs had been placed in the hands of the several arguments in the form of briefs had been held, and when the representatives of the medical associations, of the Spiritualists and of the Scientists were there ready for the contest; at this eventril crisis, telegrams came pouring in from physicians and officers of medical associations, urging that the passeng of the Bell bill was necessary, and demanding almost in the form of a threat that "they were expected to support the measure."

One or two of these telegrams from Edecunty of the country came under my observation, and I

noticed they were signed by Dr. Wende, Dr. Potter and another M. D., presumably an officer of the Eric County Medical Associa-

tion.

Please note that these telegrams were not from the common people asking to be defended, but from the chosen representatives of the M. D/s.

It was the doctors' telegrams against the people's letters and the members must choose whom they would sorve.

There, under the dome of that magnificent building, the capitol of the great Empire State, beneath the glare of electricity, the members practically all present, some in their seats and some filting about the Assembly chamber, interviewing this one and that one, while the lobbies and the galleries were filled with spectators,—this was the scene and these the surroundings, while a canvass was being made on this bill. Members were being interviewed by other members, who, armed with pencil and tablet, were recording the answers to their liquiry.

While Assemblyman Bell was securing a canvass for the purpose of ascertaining how many would support the bill, a faithful representative from Eric County (who, by the way, should be remembered by the Spiritualists in this district and in the county and all over the State), was buslly interviewing and recording the answers to abecratian who and how many would pledge to vote against the measure.

The scene was indeed brilliant and interesting. The occasion was exciting to those especially interested.

And whether the bor arrived for opening the season, Speaker Nixon was standing at his deak, gavel in hand, and the chaplain of the Assembly standing at his right hand. The sergeant-at-arms called out "Hats off"; the speaker's gavel canno down, and immediately his gavel representations, was listened to with the usual reverence,

From the silican's cone, and a five-dollar prayer which had been concentrated into two and one-half minutes, was listened to with the usual reverence, and a five-dollar prayer ended, Speaker Nixon extended his hand to the clergram as he turned to go, and immediately his gave canno down again while his city over the room of the Assembly is now in listen to the reading of the minutes of the last meetin

entists as well as the Spiritualists:—
"CHRISTIAN SCIENTED BILL DEAD.

"Albany, April 4—The Christian Science bill is dead. The bill was practically killed yesterday, when the Assembly by a viva voce vool resolved to commit it to the Committee on Public Health. Assemblyman Isl, who introduced the bill, made the following statement of the post-mortem:

And the Yes York County Medical Society and the Yes York County Medical Association diagnosed the total consultation of the Yes York County Medical Association diagnosed the sea differently, and while they were quarted as edifferently, and while they were parted ing an interest the patient expired."

"There is no prospect that the bill will be heard from again at this session."

"Thus expired the Bell bill without it ever having come to a vote in either house, which ending was very gratifying to most of the members, for they thus escaped being placed on record on a measure which was being so urgently pushed by the physicians (who are usually supposed to have some political influence), and which was some political influence), and which was placed in the bill in order to secure the majority vote which reported it out of committee, but that very amendment permitting spiritual healing when not paid for, weakened the bill in the Assembly, because affected that it is sole purpose was the formation of medical monopoly.

THE BARCOCK BILL.

THE BABCOCK BILL.

plainly that its sole purpose was the formation of medical monopoly.

THE BABCOCK BILL.

When it became apparent that the Bell and Wagner bills could not pass the present Legislature, a new bill was drawn, which it was evidently hoped would slip through without its real purpose being discovered. A Mr. Babcock, from St. Lawrence County, was the honored (or dishonored) member who fathered this bill,—hence it was called the Babcock bill.

Its provisions were that "no person shall practice hypnotism, mesmerism, suggestive therapeutics, and allied phenomena, without a license," which could only be procured after two years' study of medicine and after complying with certain other requirements.

It was deemed that the only purpose of this bill was to regulate certain fake hypnotic colleges in the State, but unfortunately the language used gave it a much broader scope.

"Surgestive therapeutics," as defined by Webster, "pertains to the healing art, concerned in discovering and applying remedies for diseases,—curative."

We asked for, and were granted a hearing, on this bill, when our worthy Second Vice-President Mrs. Tillie U. Reynolds and myself presented our side of the case before the Assembly Committee on Public Health.

At the close of our arguments, Dr. Henry, Chairman of that Committee before which hearing was being held, admitted that our position was correct, and that the bill covered practically all the ground covered by the Bell bill and the regulation of hypnotism and mesmerism besides.

After this hearing, Assemblyman Babcock, when asked if his bill had been reported out of committee, replied: "We did not expect to see what opposition thereto was likely to be developed." After this hearing the sime opposition as did the Bell bill and knew its fate was sealed.

But had we neglected to expose its purpose and show its animus, the measure would probably have been pushed and might have

become a law, and the people of New York State have been deprived of their Constitu-tional rights through this piece of trick legis-

listing this, my report of the campaign against medical tyrangy, I feel it a duty to express my gratification and appreciation for the loyal support and assistance received from various sources in this work, and I feel certain that all in any way connected with our State Association will join me in these expressions.

where so many have done so much and done it so well I besitate to make mention of individual names, fearing I may do injustice, but I feel constrained to call your attention to the loyal efforts of the local societies of the city of Beffalo, who sent out to Albany, almost wholly at their own expense, first. Dr. conversions, and later on Rev. Moses Hull, for several trips across the State to labor in this defense movement.

Further, I would remember the several workers throughout the State, through whose efforts the Spiritualists were aroused to write and interview these representatives. I would also remember those who responded so snobly with the financial support necessary to carry on this defense. The work done and results accomplished were not my work, but rather the work of the Spiritualists of the State.

While I had the honor of being selected to lead and direct the movement, the rank and file of our people did the real work, and without their efforts and support, anything could have done I fear would have proved tuille.

And last, but not-least, I desire to mendon the valuable assistance rendered me by the several representatives both in the Senate and Assembly, from Erie County. If would make special mention of the names of Senators Davis and Hill; also of Assemblyman Cook from the 5th Erie District, and I am not aware that any Erie County representative would have favored these iniquitous bills had they come to a rote.

In fact, the city of Buffalo and Erie County were so prominently opposed to these bills that this opposition was frequently spoken of as "A Buffalo Movement."

This, in brief, is the story of our first battle for "Medical and Religious Liberty," under the house of the several representatives of or or anization.

Never before had there been so determined an onslaught upon the rights of the people in this State.

The spirit of organization shelind which were a large voting population.

Never before had there been so determined in this state.

The spirit of organized greed was reaching out

BY E. J. BOWTELL

That our local societies are diminishing in number and that many of those still existing are in an enfeebled condition are facts which all interested in the progress of our movement must alike admit and deplore. There are several causes for this sad state of affairs, some of which have been freely discussed of late. I believe there is another, perhaps the most far-reaching in its effects, as but which, so far as I have observed, has been little, if at all, mentioned.

It is the perversion of our meetings from their legitinate-objects. Those objects I conceive to be the union of minds in spiritual aspiration and instruction in spiritual appiration and instruction in spiritual spiration and instruction in spiritual spiration and thick.

This last-named object will be met with the statement that ethics cannot be taught, that all intelligent human beings intuitively know the distinction between that which is morally right and that which is morally about it. The good to be derived from hearing bectures is not limited to the acquisition of new truths. There is also the stimulation of thought and concentration of the attention of the attent

Banner of Wight.

BOSTON. SATURDAY, JUNE 15 1901.

Spiritualist Societies.

BOSTON AND VICINITY.

Heston Epirtinal Temple meets to Berteley Hair

(Berteley A. Market and Polyake A. Market A. M. A. Wigtin speaker and psychie E. (All a, Francisci Mary I. Fo, ic., the Epigewood St., Rathury.

The Georpel of Spirit Eletury Society, Minis M. Ko us, Faster, Assembly Hair, 200 Hauthgrout Avenue, Son Cyrvanings of I. th. Discourse and Evidences through the Market A. Market A.

midinantilly of the Discourse and Evidences through the The Pirus Spikentiari Lealize. And Georiety moets very Priday and Miramouth gravet. Business treeting at a Freeding sension 1:30. Hrns. Mattie. a. A. Albe, President; Darrie L H. and, Seety, 18 Spikens street, Derrockett, Mass. Hostens Spiritum! Lyceums meets ever Sunday at 18 y x. to Talma hall, 8 Appleton street. Seats free, J.B. Liacch, Onnaucory A. Unrence Armstrong, Cherr, II Lercy recept Decreases, Rass.

Hall, 616 Washington Street.-Meetings y bunday and Thursday afternoon. Mrs. Nutter,

t ac Ladles' Spiritual stic Industrial Society ots in Dwight Hall, \$14 Tremout street, every Thursday, whose meeting at \$120 F.M.; evening meeting 743 F.M. stile L Enton, S.-CY.

Hattle L Raton, he'ry.

Tae Ladiew's Lyceum Union meets every Wednesday afternoon at Mt Transon threet, Boston. Realbest Belley, Treather Market Mark

Somerville Spir-tualist Seci ty, 55 Cross Street Ela S. La Roche, President. Meetings Sunday, Tuesday and Friday evenings, 7.20. Developing circle, Thursday Cambridgeport, Washington Hall, 572 Massachu-setts avenue. Sherlings every bunday at 2.50 and 7.30 r. M. L. J. Aberman, president.

J. Alerman, president.

The Cambridge Kindustrial Society holds its regumeetings the second and fourth Fridays of the month.

J. Fresident. Mrs. H. E. Hall, Cor. Secv., Foster Place,
gitten, Mass. Bupper at 6.35. Evening meetings at 8.
Iness meetings at 8.

Business meetings at i.

Waverley. Mee ings will be helf in the Vetran partial state. The following the following

holds measures every famine afternoon and evening at a dad 8 o'clock, Lyvenus Baunsys at 1, at their holl, 43 Class and 8 o'clock, Lyvenus Baunsys at 1, at their holl, 43 Class beth F, kurth, Freddenin Bauns, and Quincy st. Elizabeth F, kurth, Freddenin Baunsys and 9 o'clock, 25 Tomphin Conference and Spiritual Harmony meets every Estanday evening at 1 Hudielu street, over Coleman's music store. Used speaking followed by spirit communications and the street of the spiritual Harmony meets every Estanday evening at 1 Hudielu street, over Coleman's music store. Used speaking followed by spirit communications at 10 class and 10 class and

street, Brookin. Its Moore Cordin, paster and monoided Munic by Yord quarrette. Wm. Ahrens, organist. Munic by Yord quarrette. Wm. Ahrens, organist. The Pirst Spiritual States of Spiritual States of Chicago Atlaneau Building, 2n Yan Suren street, bear Waha in greene, sid toor. Sevices at 12n and 14 pp. V. Phenomens, Messages, Testa Reading an a Discourses, York and hattre-free Spiritual and Ethical Society of New York holds meetings at 12n Lexington Ave, between 57th and 8th State, every bunday at 11 A.M., and at F. M. Miss Helen Streigh and the Spiritual Helm States of Spiritual Helm States of Spiritual Helm States, and the Spiritual Helm States of Spiritual Helm Spiritual Spi

then attract others like minded to unite with them. These are now repelled because, ask-ing for bread, they have been offered stones. As for platform workers who thus debase their gifts and perret their divine oppor-tunities, the supply will cease when the de-mand is no more. Olneyville, R. I.

For Over Fifty Years.
Winslow's Soothing Syrup has been for children teething. It soothes the softens the gums, allays all pain, cures colle, and is the best remedy for Diartwenty-five cents a bottle.

A Few Hints.

BY MRS. VON KANZLER.

In these days, when so much is being said and written about the decline of our local societies, I, too, feel like giring a few hints, which I believe, if tried, would do much to awaken the interest of many of our Spiritual-ists.

which I benere, a sawaken the interest of many of our Spiritualists.

Let us try to inspire all who come into our meetings with the confidence that they are needed in this great field of labor, not alone for what they may contribute as to dollars and cents, but that they have a storehouse within of mental and spiritual power with which to help. Let those who are more positive converse with the negative seeker. Valuable suggestions are often called out in reference to methods and measures to fill vacant chairs and add additional members to our society.

which to help. Let those who are more positive converse with the negative seeker. Valuable suggestions are often called out in reference to methods and measures to fill vacant chairs and add additional members to our society.

Let a capable speaker—who should possess the knowledge, through experience, as to the needs of mediums from the ting-budding to an unfolded growth—be given a certain district covering so many counties in the State. Let such an one lecture—give proof of spirit return in every city, village or farming community in that district; instruct sensitives how to harmonize, and stimulate a healthy growth in their mediumship; get up a unity feeling of sympathy that will send the warm currents out into the lives of all humanity. Let no part become congested by a spirit of ignoring; cultivate, train, but do not relegate any to the background. Let the spirit world adjust this. Let all who have had opportualities for growth see that they make their own expression bright and their light then will give color and blending to the clevating of all who came into the radius of their power. If all is done in love and wisdom, the modest wildlower can grow gracefully with the cultivated beauties that grow most invariously in the garden of the mind of so many chosen ones called to promulgate our giorious philosophy. Let unity prevail.

I often have said, and I repeat it, "I love to witness the first manifestation of a young medium." To me it is like a young child beginning to first speak, and a fond mother always enjoys trying to encourage the first effort of her child. So I love to encourage our young medium." To me it is like a young child beginning to first speak, and a fond mother always enjoys trying to encourage the first effort of her child. So I love to encourage our young mediums, and all mediums that I can be of any available assistance to, in any of their efforts towards still greater possibilities for good. I also love to converse with all people upon this subject of life and its eternal onward journey

umphz. I want to sustain a harmonious rela-tion with each and all, and whether they are Spiritualists or of the other beliefs, I can generally find the heynote of farmony be-tween our lives. In this I feel there is great good to be accomplished, as has been in the past, to win the unbeliever to investigate Spiritualism by the altruistic spirit that sees good in all. Syracuse, N. Y.

Review of the Field.

It gives me exceeding pleasure to write of the success of the Waltham Spiritualist Progressive Union Church. One of the largest andiences of the season gathered to hear Mr. J. F. Baxter Sunday, June 2, which closed the season's Sunday, services. Mr. Baxter's discourses were such as to inspire one and all. The subject presented in the evening. "The Value of Phenomena in Extablishing Bellefs," was logically instructive, and commanded close attention. We expect Mr. Baxter to be with us in October and May of the coming season. The annual election of officers occurred June 2. Mr. Geo. L. Clark, pres.; Mrs. A. M. Winslow, first vice-pres; Mrs. A. Kimball, second vice-pres; Mrs. E. Gullifors, E. A. Kimball, second vice-pres; Mrs. E. M. Hinslow, and the second vice-pres; Mrs. A. Winslow, and the second vice-pres; Mrs. B. A. Kimball, second vice-pres; Mrs. E. M. Hinslow, and the second vice-pres; Mrs. E. M. Hinslow, and the second vice-pres; Mrs. E. M. Hinslow, and the second vice-pres; Mrs. E. Gullifors, and the second vice-pression of the season was held on Sunday, June 2, at 2 p. m. After a song, "The Reign of Peace," by the quartet, the president gave an address of welcome; song, "Used Mrs. Geodity, Wrs. Merrill and quartet; invascation, Mrs. L. D. Millikin; song, quartet; remarks, Mr. Graham of Boston; solo, Mrs. Merrill, and quartet; invascation, Mrs. L. D. Millikin; song, quartet; remarks, and messages, Mrs. Etge I. Webster; instrumental music, Mrs. Merrill, seady of the california the fall, the

and the three.—M. Adeline Wilkinson, Conductor.

Mr. J. S. Scarlett of Cambridge gave one of the best inspirational lectures of the season before the Malden Progressive Spiritualist Society on Sunday evening, June 2, followed by antisfactory messages and psychic readings. The large audience present expressed their satisfaction in generous applause, and hearty hand-shaking after the services.—John R. Snow.

Odd Ladies' Hall, 446 Tremont St.—Bible spiritual meetings. Memorial services Sunday, May 26. Meetings well attended. Those assisting, Mr. and Mrs. Hall, Mrs. Stackpole, Mr. Clark, Mr. Cohen, Mrs. Rixxle of Peabody, Poems, Mr. Webster, Mrs. Hall, Solo, Mr. Robinson, tests, Mrs. Rich; Mr. Peterson, remarks; Dr. Huot, Mr. Hall, Mrs. Gutlerrez, messages; Mrs. Dodge, poem; Mrs. Gutlerrez, messages; Mrs. Gutlerrez, messages, Mrs. Gutlerrez, Mrs. Barnes, solo; Mrs. Strong, Mr. Hersy, messages. Choice musical selections. Meetings every Sunday through the summer; no Wednesday meetings. Mrs. Gutlerez, President.

Lake Helen, Fla.

Southern Cassadaga camp meeting opens the first Sunday in February, 1902, and con-tinues six weeks with seven Sundays. For programs and information write Mrs. J. D. Palmer, Cor. Sec'y, Willoughby, Ohio.

For Indigestion. Use Horsford s Acid Phosphate.

"The Gregory Doyle, Syracuse, N. Y., says:
"I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

"The man of culture is a man of ripe nature,
—sound, sweet, mature. The cradity of haste,
of exaggeration, of unformed taste, of servility
to the fact, of deference to 'lower standards
has gone out of him; and in its place has come,
that slow, sure, complete maturing which resembles nothing so closely as the ripening of a
fruit; that final expression of the life of a
tree, to which all lin forces converge and in
which its vitality bears a perfect product."

The lastinet which impels us to get away from our fellows is as normal as that which continually draws us to them; we cannot really live without them, and we cannot really live with them.—Hamilton Wright Mable.

State Spiritualists' Association of

A successful convention of Kansas Spiritnalists was held in Topeka. May 25 to 23.
The moraling sessions were devoted to convention business, the afternoons to conferences, and the evenings to lectures and spirit
messages. George W. Kates, the Minnesota
missionary, was elected as temporary chalfemans, and he safely guided the convention to
a successful organization.

The speakers and mediums present and
taking part in the exercises, were Mrs. Zaida
B. Kates and George W. Kates of Minneapolis; Daniel W. Hull. Noricox, Kansas; W.
E. Bonney, Lincola, Neb.; Mrs. Bessie Bellman, Howard, Kansas; Mrs. Laura B.
Payne, Topeka; Mrs. Inc Wagner, Topeka;
Mrs. E. A. Bedell, Deaver, Colo.; Mrs. Mattie Hayden, Indiana.

The representation from the State was
very complimentary and promising. The exercises were made highly interesting and held
the rapt attention of all present. But Topeka citizens did not attend in large numbers. Bigotry in this city is very prominent.
The Spiritualista ware much to do here in order to get public attention, and an active
campaign will be made. The local Spiritualists are full of zeal, and gave good support
to the convention. The local press gave better reports than for any previous meeting of
the Spiritualists.

An able set of resolutions were adopted.
They will bear a wide circulation. The Constitution and By-Laws were modeled after
the Minnesota State Association, and are
complete in the necessities.

The following officers were elected: Daniel
W. Hull, Norton, president; Mrs. Bessie
Bellman, Howard, vice-president; W. F.
Bellman, Topeka, accretary; A. Markley, Topeka, C. B. Hoffman, Enterprise, Mrs.
E. G. Hammond, Topeka, trustees.

Application has been made for State incorporation, and a charter from the N. S. A.
is ordered, An active effort for local nuxiliaries is to be made at once.

About fity personal members were obtained at the convention, and a liberal subacription was also given. Kansas is certainly in a fair way to be a prominent factor
in the or

The Foundation of Real Wisdom Is Sympathy.

BY W. R. HEARST.

BY W. R. HEARST.

We have had a good deal to say about Thomas Huxley. Possibly some readers will suggest that there has been too much about one man.

But if you, Mr. Reader, lived close to Mont Blaac or Pike's Peak, you would undoubtedly talk a good deal about the mountain near you. And this writer, living close to the mountain, Huxley, is impelled, even at the risk of becoming tiresome, to talk of the mountain.

You know that Huxley began life a very poor man; that he suffered through many years from ill-health; that he added enormously to the knowledge of the human race; that he set a splendid example of independence and self-respecting intellect.

Do you know why Huxley was really a great man?

It was not because he could study with minute precision and endless care marvellous animal structures. It was not because he could learn Greek in a very short time when more than half a century old. It was not because of his great moral courage.

It was because he sympathized with unfortunate people.

Human beings are put on this earth to help each other, and the really great among them are those who can see yith greater sympathy and interest the sorrows of their fellows than anything else in life.

In his last recorded speech, Carlyle's Professor Teurfelsdroch proposed a toast:

"Die Sache der Armen in Gottes und Teufels namen"—the cause of the poor in Heaven's name and the deril's. Huxley's thoughts as a very young man striving for knowledge, and as a very old man, honored by the whole world of intelligence and gratified by a successful life, were always with the poor. It can truly be said_de-limit, as it was said perhaps not quite so justly of Gladstone:

"His heart was always with the weak and miserable poor."

was said perhaps not quite so Justly of Gladstone;
"His heart was always with the weak
and miserable poor."

Huxley as a very young man studied among
the poorest people of London. He writes
thus of his experience in the East End:
"I saw strange things there-among the
rest, people who came to me for medical aid,
and who were really suffering from nothing
but slow starvation. I have not forsottenam not likely to forset so long as memory,
holds—a visit to a sick girl in a wretched
garret, where two or three other women, one
a deformed woman, sister of my patient, were
busy shirt-making.
"After due examination, even my small

am not usery available to a sick girl in a wretched garret, where two or three other women, one a deformed woman, sister of my patient, were bosy shirt-making.

"After due examination, even my small medical knowledge sufficed to show that my patient was merely in want of some better food than the bread and bad tea on which these people were living. I said so as gently as I could, and the sister turned upon me with a kind of choking passion. Pulling out of her pocket a few pence and half pence, and holding them out: 'That is all I get for six and thirty hours' work, and you talk about giving her proper food."

Huxley describes in detail the horrible life in those jungles of civilization called slums, and continues:

"All this almost within hearing of the traffic of the Strand, within easy reach of the wealth and plenty of the city.

"I used to wonder sometimes why these people did not sally forth en masse, and get a few hours' eating and drinking and plunder to their hearts' content, before the police could stop and hang a few of them. But the poor wretches have not the heart even for that. As a slight, wire Liverpool detective once said to me when I asked him how it was he managed to deawith such hulking ""man shees you, sir, drink and disease leave nothing in them."

Wherever you look through history for great success—for really permanent success—you will find that egotism bred of success has caused atrophy of his human instincts, chanzing his interest in others to personal vanity, ending his success and usefulness.

The great Soul, Ruler of the world, since the day when He came here to suffer poverty and palared death, lived a life of absolute here of the success has caused atrophy of his human instincts, chanzing his interest in the set, but for others.

And when you find the great man failing, sinking into littleness, you will find that egotism bred of success has caused atrophy of his human beings with the charist set when he lived with the poor, worked for the poor, spoke for them, and field for them.

Hu

You may talk of the selfish men who succeed, but when we talk of success we don't be mean tumble-bugs who roll their treasurest or tome, pigs who succeed in finding acorns, ankers who pile up dollars, trust organizers who rob, or gamblers who successfully windle.

who rob, or gamblers who successfus windle.

When we mention successful men, we men really successful—those whose lives hadded something to the dignity and decent of the human race.—New York Journal.

A Defence of Egotism.

A well developed and impregnable vanity is almost the only pleasure fate cannot deprive you of. Riches take wings, the ties of true love are severed, but the man enamored of himself cannot be parted from his dearest possession.

Arold all appearance of modesty. It is either inverted hypocrisy or an embarrassing form of self-consciousness.

A realizing sense of your limitations hampers action; introspection is for dreamers and women. The egoism that exagerates the importance of your task is only a higher form of cuthusiasm, and egospatial to—the progress of the world with which you are identified.

Faith may move mountains, but self-love, being blind, does not bother about them.

Leave ideals to unhappy genius and humility to professional martyrs. It is vanity that makes the practical man of affairs invincible. Urder its ministrations the tongue of slander tires, the envious cease their ineffectual realing, the sharts of ridicele are blunted in their flight, leaving the Ego untrammelled in its accomplishment of deeds to which no sickly sensitive may even aspire.

"Love thy neighbor as thyself." The significance of this lajunction is not commonly-comprehended. To love your neighbor as yourself you must begin by loving yourself, and the more you practise this virtue the more you will be able to love your neighbor. Self-connect its a tonde which renews your vigor with every pulsation of the heart. No man who is alled with it ever stops to ask if life is worth living. He enjoys perpectually the sense of exultation that people with diseased nerves, which they are pleased to confound with their souls, know only at intervals. Life for them is merely a species of hysteria.

Whatever your critics may say, remember of that self-confidence is the natural product of

contound with their souls, show only at intervals. Life for them is merely a species of
hysteria. Whatever your crities may say, remember
that self-confidence is the natural product of
perfect physical health. Hesitate ere you invite the disorders which breed doubt and discontent with yourself.

The cultivation of an enormous egotism can
injure no one but yourself, and sometimes it
is an excellent aid against your invisible enemies. From the arsenal of the Ego one draws
forth the defensive weapon of Vanity. Thus,
in the most cruel plight that ever overtook
him, the wretch becomes a warrior, with his
back to the wall, fighting against fearful adversaries. The odds, of course, are Fate and
Misfortune (spelled with capital letters), and
he is the Hero selected—perhaps preordained—
to fall in his shining armor of good example.
What matter if the audience be confined to
himself? Does not Vanity whisper in his ear
that he should be flattered, even pleased, to
be tried with a test of strength which no
weak man could endure for a moment?—New
York Herald.

Great patience is needed with the nervous child. Do not seeld them—do not seeld at all for that matter—think how you were and be wise and considerate. Above all, never cor-rect the child when tired or irritated or send to bed crying—Ex.

to bed crying.—Ex.

Don't think meanly of human belags, but recognize them as being the ultimate of all that is below them and possessing the lire germ of all that is above them.—Ex.

EFAn excellent cabinet photo, of The Poughkeepale Scor" (A. J. Davia) for sale at this office. Price 25 cents.

Early and late, morning, noon, and night, no ceasing her labors, always worrying because someth is left undone; four, six, and eight in the family; one to help! Is this woman working too hard?

Is she a frall-looking body, colorless and thin?
Is she arong limbed and vigorous? It makes little difference, she can't stand it unaided. Not one man in a hundred works like these home keepers, whose labor is taken as a matter of course.

Are you one of these overworked women? Are you on the point of breaking down? Are you forcing yourself to keep going by living on your neves? Does your back ache and your head throb with pain? Take warning. Get the help of Dr. Greene's Nervura blood and nerve remedy which helps Nature provide strength and builds up every weak spot. provide strength and builds up every weak spot.

Mrs. Hate Austin, 40 Jenny Lind Ave., Somerville, Mass., says:

"I had a pain in my side for seventeem year. I also suffered with terrible backache and issed sches. I eried with pain from womb trouble, and was pale as a ghost. I was terribly nervous. I down met along for a long time, and had was pale as a ghost. I was terribly nervous. I weighed im pounds.

"A fried recommended Dr. Greene's
Nervura blood and nerve remedy and I commenced to take it. After taking the port and the second to take it. After taking the port and the second to take it. After taking the port and the second of the second to take it. After taking the least the second of the second to th Does your back ache?

WOMEN'S ENDLESS WORK

THE WONDERFUL ACCOUNT of the Ex-traordinary Experiences at the House of Mr. Samuel

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BY KATHERINE H. NEWCOMB.

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soli of the in-erior consciousness. Each chapte

plet shretch of a lesson given in the regular wedformed of the inverse to the control of the orientation of the control along the control of the

Idealistic

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Banner of Bight.

BOSTON, SATURDAY, JUNE 18, 1901.

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to be dishnormed or unworthy of confidence.

Holiday Notice.

Monday, June 17, will be a legal holiday in Massachusetts, on which occasion the office of the Banner of Light will be closed throughout the day, in bonor of the historical event known as "The Battle of Bunker Hill."

Our patrons will kindly take notice, and govern themselves accordingly.

A Revelation.

A Revelation.

The child of the Soul went forth in search of Truth. He questioned the wave upon the sea, asking if it were eternal in litself or if it were to be absorbed by other waves that were to come after it. "I am eternal in myself, yet am a part of every wave that shall bereafter ebb and flow upon this ocean, even as I am a part of every wave that has gone before me." The child next questioned the blossom upon the fruit tree after the same manner, and the blossom made answer saying, "I am eternal in myself, yet am to be a part of every bloom that shall come hereafter, even as I am now a part of every blossom that has gone before me." Next he questioned the waving grain, and the grain made answer, "We are parts of all the grain that is to come after us, hence we are eternal in ourselves, yet are absorbed by every tiny grain that shall ever grow. Thus it is with all of the children of nature."

The Sonl'a child then sought the insects, the busy ants and bees, the sluggish snall, and swift-winged butterfly, repeating the same question. Each had the same answer ready for the question, declaring that each was a part of all, eternal in duration so far as the life principle was concerned, yet absorbed in the universal to be reformed as newer and larger entities in the course of time. So was it with the singing birds, the happy squirrels, the sporting lambs, patient cattle, and the moble borse. Each possessed a spark of eternal life that never had been, could be, or would be quenched, yet each one entered into the life of all manifestations, past and present, and would express itself in future along larger and broader lines. "Thou sayest thou are sternal," said the Son's child to the sweet-voiced robin. "How dost thou know this to be trae?" "Because," replied yold-ried so, who are parts of my life, even as I am a part of the lives of my parents who have gone before me. As I am a part of life, no power can destroy me, not even Infinite Life, for if Infinite Life destroyed me, a portion of itself would be blotted

Effect were I absorbed in such an ocean," repitted bright robin, "the life within are would yet exist, and would only mingle with other lives like mine, as mingle with other lives like mine, as mingle with other in the sea, each one distinct it robert, yet at peace and in harmony with all others. Alsorbed in the sease of forbally and happy communion, but not absorbed in the sense of toding my life, its powers, its possibilities, or its independent existence,"

The child of the Soul mused awhile alone. "What am L if the wave, the blossom, the insect, the bird and beast know that they are eternal? Do I live in finite form a little, while, and then fall into the bosom of the Absolute, or do I live on as a child of my Soul-Self forevermore? Am I a part of all souls that have existed before me, and shall all souls that have existed before me, and shall all souls that have existed before me, and shall all souls that have existed before the me and the that I am so full of doubt, when all other children's of Nature are, so sure of their eternal existence, and realize so fully their glorious destinies." Then a silence fell around, and a still, small voice, as musical as a chime of silver bells spoke thus to the lonely truth-pecker: "Son of mine, thou art a creation of thy Soul-Self, even of me who doth now address thee. L am as old as Time, and am as aged as the Universe. Many times have I sent my children unto the earth and other planets in search of wisdom to make me a progressive being. Each one is a part of me, but is not I. Each one embodies something of what my older children had, and those whom I shall cause to embody hereafter will partake of some of thise own attributes. After thou hast complete thy journey on earth, thou wilt return to me, and I shall be the greater for what thou hast gained, whilst than-wilst exist as one of my component parts, mingling with thy fellows as an independent entity, yet combined with all of my former expressions, thou art helping to complete Month of the proper of the even as a m

The Way Out.

The Way Out.

We desire to call the attention of our readers to the article on the first page of this issue, copied from the columns of our valued contemporary, The Light of Truth. It is rich in suggestion, and replete with solid thought. It is a most practical paper, and presents a very happy solution for many of the perplexing problems that are now before the Spiritualists of America. In fact, it is truly "The Way Out" of many of our difficulties, and a remedy for our most acrious ills. We hope it will be accepted as such by every true blue Spiritualist in America. The syllabi and arguments are clear cut, well rounded, and perfectly logical. They deserve careful study and close attention from every person who really loves Spiritualism for its own sake. On the whole we most heartily endorse the words of The Light of Truth, and pledge ourselves to support the truly progressive and highly philanthropic position it has taken in the splendid article in question. Read it for yourselves, Spiritualists of America, and embody its principles in your thought-lives, then act in harmony with them in your every endeavor. Victory is assuredly yours, if you will do so. endeavor. will do so.

"Nothing New."

"Nothing New."

"There is nothing new under the sun," is a trite saying, and one that is often quoted by those who are desirous of flading an easy method of solving the problems of being. It is true that no new matter is being created, and that all mental expressions and spiritual truths are as old as existence itself. But new combinations are being formed among the method of solving the problems of being. It is true that no new matter is being created, and that all mental expressions and spiritual truths are as old as existence itself. But new combinations are being formed among the method of the problem of the mental atoms that present new physical resoluted by the subtle minds of men, and presented as absolutely new creations of their mentallities. Writers often reproduce the thoughts of others, unconsciously to themselves, having forgotten that they had read these very sayings in other years. Again, as it the mind of man evolves higher and higher in consciousness, it can be reached by thoughty vibrations of the higher atmosphere of existence. These vibrations are mistaken for new creations, and are given forth as such by the one who receives them, whereas they are heavy with age, and have been iterated and reiterated thousands of times in bygone ages. If man would but realize that he is capable of rising to the lottlest heights of thought it that can evolve lato an atmosphere whose of all area, he will spead less time in trying to create something new and startling, and more time in the nobler work of fitting himself to receive the more of truth through the spirit-realization of his own nature. It is the day of every man to present truth in as many forms as possible. It is incumbent upon him to give that truth the most attract, ive dress he can find, in order that those who are content with sense life may be led into the ways of spiritual thought. Man's egoties in regard to his creative powers is painfal in the extreme. A new house is but a new combination of material atoms—that a new combination of materia

nor opportunity to astound the world will marvelous, but rather strive harder to reset the angel of Truth in the most attractof railment. He will then worry less it "new truth," but endeavor the mestry to make the old conform to the new hods of expression, and give to it a colorthat will prove the oneness of truth in ages.

Capt. Robert Barstow.

Capt. Robert Barstow.

From the Paltimore Sun of May 27, we learn with deep regret of the transition of our estremed friend, Capt. Robert Barstow, of Newton Centre, Mass. No one in our wide circle of friends and acqualatances loved Spiritualism more, nor tried to do more to sustain it, than did our beloved brother, Robert Barstow. His was a kindly nature and deeply was be interested in everything that added to the happiness of his fellowmen. Honest, truthful, and sincere, in allthings, Robert Barstow set a noble example for all who came in contact with him. He was a gallant soldier for the defense of the Union during the days of the Civil War, and entered the revenue cutter service at its close, where he served until his voluntary retirement about six years ago. He was a member of the Grand Army of the Rapublic, the Masonic Order, the Loyal Legion, and the Union Veteran Association. Capt. Barstow is survived by his faithful wife and an only daughter, both of whom have our sincere sympathy in their severe affliction. Capt. Barstow and wife have, for a number of years, spent their winters in Baltimore, from which city he took leave of earth from the home of his life long friend, Mrs. Rachel Walcott. His funeral was largely attended, and the services were conducted by Mrs. Walcott, assisted by Hon. Charles R. Schirm. A good and true man has gone to his rest in the home of this having lived, and heaven is more attractive now that he has entered there. For many years he has been an official of the First Spiritualist Church of Baltimore, and was its Vice-President at the time of his transition

A Correction.

A type error made us say that we favored the deportation of the negroes to Siberia, whereas Liberia was meant, for we have no wish to take the blacks from the tropics, and place them north of the Arctic circle. Liberia, or Africa, us a whole, is the place where they should dwell. In the same article, the omission of a qualifying adjective caused us to utter a sweeping condemnation of the people of the North. It is true that the South seeks to protect circue by making examples of the flends who violate women, and this is also true of the majority of the people of the North. But there are many Northerners who care nothing for honor, who have no respect for women, and are indifferent to the outroges perpetrated upon them. Judges, juries, lawyers, laymen and even women can be found in this class. The statement as published last week was much too broad and we gladly correct it. We intended to say that many of the Northern people had no respect for virtue—out that all of them could be thus sweepingly condemned.

The Fickey Will.

The Fickey Will.

The Fickey Will.

The will of the late Frederick Fickey, Jr., of Baltimore, Md., that has long been in litigation, has been compromised, and the sister who contested it will receive seventeen thousand, five hundred dollars for her trouble. Legally and morally she was not entitled to one dollar of the estate. In life she had only hard words for her brother, and nothing but ridicule for his religion. In death she coveted his property and has succeeded in securing a goodly portion of his property, through no merit of her own, but through the religious prejudices of the manipulators of the law. It is to be noted that the jury decided two points of vital interest to Spiritualists. First, that Mr. Fickey was of sound and disposing mind when he executed his will; second, that no undue influence was exercised to cause him to make its contents what they were. This is substantially an admission that a belief in Spiritualism does not incapacitate a person from making a valid will.

Just why these admissions of the jury, with the probable sanction of the judge, would not and did not render Mr. Fickey's will secure, does not appear. Congressman Schirm and Ex-Gov. Whyte evidently feared that the religious prejudices of the Court and the Jury might lead to the breaking of the will, hence deemed it best to sare what they could to Spiritualism by compromise. These gentlemen labored with might and main as attorneys for the will, to secure its sustentation by the court. Advices from numerous friends in Baltimore inform us that too much praise cannot be given Congressman Schirm for his course in the conduct of the case. He dared his political future, his social standing, and his legal practice by his manly and outspoken avowal of his bellet fit fixpiritualism. He has earned the gratifude of every loyal Spiritualist in the United States, and the followers of Spiritualism may well rejoice la the fact that they have in the halls of Congress such an able, featless, and conscientious advocate of their Cause.

We rejoice that so much of

make sure that property designed for Spirit-malism will ever be deveted to the porpose de-sired by those who have it, viz.; to give, he outright to some legally incorporated organi-ation of Spiritualists, while the denors are yet in the form. Wills are too uncertain to be trasted, as the law can be and frequently is twisted to suit the prejudices of the courts that are called upon to decide upon any ques-tion involving the rights of the Spiritualists Dispose of your property while in the body O Spiritualists, if you really wish to benefit Spiritualists.

Vermont Spiritualists Convention.

Our Vermont readers are requested to ob Our Vermont readers are requested to ob-serve in our announcement column, the notice, of the forthcoming convention of their brethren at Cuttingsville, June 21, 22, 23. Reduced rates have been secured on the rall-roads, also at the hotels. A good time is in store for all who attend the convention. Mr. F. A. Wiggin will be one of the speakers on that occasion. All of the Vermont workers are expected to be present, and take part in the exercises of the convention.

the exercises of the convention.

***FT. J. Shelton, the egotist who edits a paper called "The Christian," in Denver, Colorado, pitches into Rev. Henry Frank, the gifted, independent preacher of New York City. Mr. Frank is abundantly able to take care of himself, and will, without doubt, administer to this "I and God" man of Denver, the castigation he deserves. Shelton claims to be a great prophet, and announces that Theodore Roosevelt will succeed McKinley as President of the United States and serve two full terms. Such idlecy is worthy only of the man from whom it emanates. May the good angels save our beloved nation from further inflictions of either or both of the men named.

Richards

Editor J. D. Shaw, of that fearless friend of progressive thought, "The Search-light," greets his readers in a splendid Issue for the month of May. Its appearance was delayed on account of the illness of the brave and fearless editor, who premises that "The Searchlight" will be on time hereafter. Success to Bro. Shaw and his able magazine.

Law Congressman Schirm says that the Fickey bequest will be used for the purpose of creeting a church for the First Spiritualist Church of Baltimore. The work will be begun as soon as the funda are in hand. Success to the Church and to its noble hearted members, president and pastor.

members, president and pastor.

25 Readers of the Banner, sharpen your pencils, prepare your scrap-books, and make ready to do some tall thinking. That crudite writer, Charles Dawbarn, will, in the near future, open a new series of articles upon "The Mysteries of Humanity." You all want to know what this philosopher has to say, so look out for the Banner of Light, and be prepared to read what he presents to you.

AFREY. A. W. Wishart, pastor of the Central Baptist Church of Treaton. N. J., is an ardeat admirer of Sheldon of Topeka, Kansas, fame. He recently took charge of the Trenton Evening Times, and is trying to run the paper as Jesus would. As Jesus is not in court as a witness, no one can say how well Wishart is succeeding in that respect. Wishart has courage, for he says he considers the story of the Garden of Eden as a mere myth, and nothing more.

ATOUR Kansas friends have made a splendid start with their new State Association, and are to be congratulated upon their excellent work. Daniel W. Hull of Norton is their able and efficient President. This of itself is evidence that the new association is bound to succeed. With Daniel in Kansas and Mosse, his brother, in New York, as leaders of the spiritualistic forces, success is assured for both States.

LeThat woman who loves fine raiment and the pleasures of balls, parties and theatres, to the higher joys of soul-realities, is but the badding expression of intelligence, and must needs traverse earth's weary ways many times until she realizes that aspiration for the highest, best, and truest in life, is alone acceptable to the Soul-Self that gave her being.

Let We are in receipt of "At Home" cards from our valued friends, Mr. and Mrs. Ernest C. Wood, announcing that they will be at home to their friends after June 1, 1901, at their residence on Church street, Kamloops, B. C. Mrs. Woods, as Miss Myra Lutes, was well known at Lily Dale, N. Y., where she has many warm friends, all of whom unite in wishing her a happy home life in the great Northwest. The Banner extends hearty congratuations and best wishes.

Let See the advertisement of Mrs. N. S. Noyes on our seventh page. It will interest

Noyes on our seventh page. It will interest many Spiritualists, as the lady has several recommendations of merit.

LEHe who lives for self alone, only half lives, while he who lives for the good of others lives twice. Such a man is an Altruist, and the true Spiritualist is that Altruist.

But no one gains Dante's level without shar-ing in a measure Dante's experience.—Hamil-ton Wright Mable.

From the columns of our valued contemporary "Light" of London, England, we learn of the transition of one esteemed friend Mr. Matthews Fidler, of Gothenberg, Sweden. He was the leading representative of our movement in the Scandinavian penisuals, and did more than any other one man to place Spiritualism in a favorable light before the minds of his countrymen. He did a good work for our Cause, and he will live long in the affections of thousands because of the good he wrought while in the form. We tender our sincere sympathy to the members of his family.

Organization - Methods and Work. SPIRITUALIST SOCIETIES.

The signs of the times indicate that the world is passing through a transition period is all realise of thought and action, and this is especially apparent in our own movement. The editor of the Spiritual Evriew has already commented upon the correspondence which recently appeared in the columns of the Banner of Light respecting the decadence of the local Spiritualistic societies in America, but it may not be out of place to pursue the subject further, for the success of the organized work of Spiritualism depends upon the activity and influence of the local societies. Various causes were assigned in the Banner for the state of things so sincerely deplored by the editor of that journal; among them being: "Sensationalism," "parsimony," "apathy," "lack of business methods," "unnecessary multiplication of societies," "eglect of Lyceums," etc., etc., but it may well be urged that these are secondary, not first causes.

Sincerity and zeal, however mistaken or misdirected, generally lead to active propagandist efforts, and one is almost forced to conclude that the lack referred to of carnest devotion to the Cause, is due to the absence of deep conviction among the Spiritualists; or to their inability to realize the magnitud of the issues involved; or else to the fact that the societies, as at present conducted, do not meet the spiritual needs of a sufficiently large number of persons to secure support adequate for their maintenance.

During the last twenty-five years thousands of persons have passed into our societies, and out of them again. After making due allow-ance for ordinary changes it seems as if many Spiritualists hold aloof from the local societies; this prompts the inquiry, Why are they outside?

Have we been so anxious to serve "the stranger within our gates" that we have neglected to meet the needs of our own members? As a general rule people go where they feel that they are welcome, are "at home," and can get what they want. Show us the society where harmony, good will, and tha altrusted desire fol be of

every soul (addresses that call out the best and highest in each one, are all ingredients in the cement that blads hearis together and secures the stability of the society,—or church.

There is another element which makes for permanency in religious societies, and that is the personal influence of the teacher, or leader. Men like Spurgeon, Parker, Booth, Hughes, and Martineau, gained a hearing and won support because of their earnestness, ability, and devotion to the truth as they ûnderstood it. The man of strong convictions who feels "on fire" with the message which he has to deliver makes his mark and wins supporters, and thus builds his own church. He stamps with the impress of his own personality the work that he does. Wesley, Fox, Swelenborg and hosts of others, have proved that when the inspiration of a great idea catches them up, and they let the Divine Spirit possess and inform them, they will be heard. Can it be that the fires of inspiration are dying down on our altars? Are we stifling the spirit and speaking smooth things when the great cause of suffering humanity (of progress and brotherhood), demands our whole-hearted devotion and the trank avowal of honest convictions—without "mental reservations." Surely the time has come when, in the ballding of the Spiritual Temple, we may speak out the new thoughts of Spiritualism without bitterness, or personallities; and where necessary pull up the weeds of false and erroneous teachings so that the newer and truer ideas and revelations may find lodgment and take root for the benefit of the race! The battle for the recognition of spirit intercourse as a fact the secundilise; and where necessary pull up the weeds of the race! The battle for the recognition of spirit intercourse as a fact have yet the enemant of the raths which that fact makes manifest has yet to be accomplished. Many of the Nicodemuses cry out to be left in peace, and demand that their feelings should not be hurt by plain speakers have been kept so continually going "to and fro through the lan

hear. Previded that the speakers and their laspirers are left free to give their best, failest, and wissest thoughts, and that they are leyally seconded and maintained by the officers and members, the societies should gain in stability and in greater power for good. In the coming time the organization will be abordinated to the trath—the "forth-speaker" will deliver his message,—and the Church will be a centre of educational, ethical, and applictual infenences, where true and caracst men and women will rally round the exponent of the new thoughts of the Spiritual Philosophy, and will unite to study, develop, and exercise the graces of the Spirit in the service of Truth and for the good of humanity. Surely, then, the object of the society is not so much to "draw" audiences, as it is to retain and help its members that they may be better fitted to live usefully and righteously,—E. W. Wallis in the "Spiritual Review."

A Forthcoming Book by W. J. Col-

With the kind permission of the Banner of Light, I desire to inform my numerous rirends in America that during my residence in Amstralia I have been at work upon a novel founded upon actual fact, now nearly ready for publication, entitled "The Garden of Zelen." so named because I have founded the good doctor in the story upon Dr. George Dutton of Chicago, from whose splendid standard educational treatise "Etiopathy, or the Way of Life," I have freely quoted. Dr. Dutton very kindly furnished me with advance sheets of his work, several of which I used in reviewing the book subsequent to its appearance; others I have embodied in my own new literary venture.

This story deals with various matters directly pertaining to spiritual philosophy, and I have carefully collected a number of authentic telepathic and kindred incidents and also introduced some remarkable spirit-communications. The scene is laid in Australia and New Zealand, and also introduces experiences, gained in Egypt, Ceylon, and other interesting lands of mystery and romance. The problem of universal religion is presented for robutton, and I have introduced as often as possible exact quotations from scholars of ripe experience who have been for many years investigating the mysteries of the unseen universal religion is presented for increased the control of the volume.

Investigating the mysteries of the unseen un-verse.

When published, the price of the volume of some 500 pages in handsome cloth binding, will be \$1.00, but in advance of publication, 75 cents pald immediately to Banner of Light Publishing Company will entitle the sender of that amount to a copy before the book is launched upon the general trade.

I confidently expect that every friend of mine in America will desire a copy of this new work, which will be published directly one thousand advanced subscriptions are re-ceived.

Spiritualists at Unity Camp.

Spiritualists at Unity Camp.

The Lynn Spiritualist Association had a grand opening at their summer home. Unity Camp, Saugus Centre, Sunday, Many frieads gathered early to have an opportunity to inspect the camp and to assist in the preparation for the afternoon service. The platform was beautifully decorated with illues, ferns, wild flowers, banners and mottoes. At 1 p. m. a beautiful American flag was flung to the breeze amid the cheers of the friends present. Miss Lizzel Harlow spoke eloquently of the work undertaken by the society and dedicated the flag to nuity of thought and progression. Mrs. Dr. Chase, of-Lynn, spoke of the particular of the complex of the complex of the particular of the camp. She closed her remarks with a poem, written by Miss Hatch, of Lynn. The East Lynn Quartet sang a beautiful selection, "Song of the Free," which was well received. This closed a very impressive service.

At 2 p. m. a large delegation from Boston

Prof. W. F. Peck's Church.

The First Spiritual Church is truly a favored organization. Everced in having a pastor who is one of the lext informed men in the spiritualized ranks, and an entreat worker in our glorious Cause. Bro. W. F. Peck is certainly a thinker among thinkers, and an able advecate in the cause of reform, social, political and religious.

On April 21, he began a series of five lectures on "The Beligion of Evolution." The first lecture was on "The Evolution of Morits"; second, "The Evolution of Life"; third, "The Evolution of Man"; firth, "Involution, or Mind in Nature."

These lectures were both scientific and instructive, and were thoroughly appreciated by those who heard them. Mr. Peck has the happy faculty of presenting his subjects clearly, and concisely, and in language that can be understood by the ordinary as well as the cultured individual.

At the carneat request of his numerous admiring hearers he has promised to have the eatire series published as soon as he can arrange them for the press. They really ought to be printed by the hundred thousand, and soff everywhere; not only among Spiritualists, but all who are given to thoughtful investigation.

May 2%, we closed our season's work. Mr. Peck's subject in the evening being, "Are They not all Ministering Spiritualises, but all who are given to thoughtful investigation.

At our mediums' meeting on the afternoon of 26th, we had present with us Dr. A. M. Wheeler and wife, who possess various phases of mediumship. The Dr. made some excellent remarks, followed by quite a number of tests, which were well received. In the evening, after close of lecture, Mr. Peck invited bin to the platform. He came, and after appropriate remarks, again gave several very satisfactory tests to those present. Dr. Wheeler and wife are located here, at 2550 Olive St., and who hope they may do a grand work in convincing those who consult them, that spirit communion is a demonstrable fact. Laura L. Randolph, M. D., See'y Church Board.

Memorial Services.

Memorial Services.

9 Appleton St., Boston, Friday, May 31.—The First Spiritualist Ladies' Aid Society held memorial services. The platform was beautifully decorated with cut flowers; the memorial chair with floral tributes from loved ones here, and the portraits of the deceased members were also decorated; the deck was traped with the American flag and everything suggested life.

The afternoon session was called to order at 3 p. m. by the president, Mrs. Mattle E. A. Ailbe, who welcomed the friends and then introduced Mrs. A. S. Waterhouse for the opening speech. She welcomed the friends in behalf of the society, paid loving tribute to past members, and said the knowledge of the immortality of the soul is the grandest truth in the universe. Mrs. Hattie C. Mason sang an appropriate song; Miss Marietta Willisgave a reading; Mrs. Carrie F. Loring said in part:

"Another year has rolled away and we find ourselves assembled to commemorate this day. I have been present at three memorial services, and my soul is always touched more upon these occasions than at any other time.

The soldiers are fast passing heavenward and it behooves us to give them all the assistance possible, and who can do this more than the women?"

She spoke of the exercises at the school where the youth paid loving tribute to the veteran, and of our departed workers, but thought it far more essential to pay loving tributes to our friends while they remained with us. "Let us all lay some flower in the pathway of the living." She closed her address with a poem.

Mr. J. B. Hateh, Sr., a veteran both in the G. A. R. and in the spiritualistic ranks, was

with a poor, written by Miss Hatch, of Lynn. The East Lynn Quartet sang a beautiful selection, "Song of the Free," which were a soult of Lynn. The East Lynn Quartet sang a beautiful selection, "Song of the Free," which were service. At £ p. m. a large delegation from Boston arrived, and at 2.15 Dr. Alex. Caird called the meeting to order, and the exercises were which Mrs. Abbie Burnham gave a soulful invocation. Mrs. Albert Fisher, of Lynn area of an original poem. Miss Lizzie Harlow, Alex. Caird gave some very fine communications from the spirit world. Mrs. Sarah A. Byraes followed. Mrs. Thomas sang a beautiful song. Songs were sang during the meeting the service of the s

Announcements.

Announcements.

The many friends of Mrs. Ada L. Pratt of Boston will be interested to learn that she has started on a trip through the Western States to the Pacilic Coast, visiting such points of scenic grandeur as the mountains of Colorado and the Grand Canyon of the Colorado in Arizona, en route, and later on the various points of interest in California. She will also include Alaska in the trip, and will thereby be able to secure many photographic views of the wonders of nature; and on her return the public will have opportunities to see them on the stereopticon screen.

A meeting will be held in Bryantville, Mass. on Sunday, June 16, at 10.30 a. m. and 1.30 p. m. Mrs. Nettle Holt Harding will be the speaker and medium.—John A. Chandler, Bryantville, Mass.

The Vermont State Spiritualists' Association will hold its quarterly convention at Cuttingsville, Vt., in Union House Hall, Friday, Saturday and Sunday, June 18, at 10.30 j. m. The services of F. A. Wiggin of Hoston, Mass., have been secured.

Madison Centre, Maine.—We are to have a two days' meeting at Hayden Lake, Saturday and Sunday, June 22 and 23 with Dr. George A. Fuller of Onset, Mass. and Mrs. Nettle Holt Harding of Somerville, Mass., speakers. The First Spiritualist Society, Fitchburg, Mass., will meet Sunday, June 16, with Mrs. Kate, H Cross St.

Mrs. Carrie M. Sawyer and her daughter, Mrs. Carrandan, are visiting the Buffalo Exposition for a period of two weeks.

A. J. Davis' Vacation Notice.

A. J. Davis, M. D. Boston, Mass., June, 1991.



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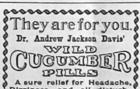
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Message Department.

MES. HINNE B. SOULE.

The following communications are given by Mra. Scule while under the control of her ownguides, or that of the individual spirits seeking to reach their triends on earth. The meanages are reported steatographically 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.

These Circles are not public.

To Gur Benders.

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

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

Report of Scance held May 16, 1901 S E 54.

Invection.

O spirit of wisdom, we would draw ever near to the influence of those who are wiser than we, and we would ask that the love with which we come be tempered with wisdom. Give us strength and understanding to use the gift in the wisest and best way. Love is often so cager, so anxious, love is often unwittingly weak, but may we be imbued with that wise love which belps, which seeks to understand, which opens the vision, and which but strengthens the minds that the task may be more thoroughly accomplished. As we return again and again to this little circle, and as we bring with us those who are so carnestly seeking to give their mesages, we feel the responsibility that is upon us and we in turn would drink deep of the fountain that is still beyond and above us, and we would ask that this blessing be granted, but everywhere where sorrow or distress, where weakness or inability may be, may the blessing be extended and may peace and truth go hand in hand and carry light and streng everywhere. Amen. would ask that this blessing be ted, but everywhere where sorrow or ess, where weakness or inability may be, the blessing be extended and may peace truth go hand in hand and carry light strength everywhere. Amen.

MESSAGES.

Alexander Brown.

The first spirit that comes to me this morning is a man about forty years old. He has dark blue eyes, black hair and very dark side whiskers. He is medium height, rather broad shouldered and is sober and earnest. He says, "I am more than anxious to give my message to the ones I have left in earth life. My name is Alexander Brown. I used to live in Philadelphia. I was a man who was rather slow to make up his mind, but I think when I was convinced of a truth, I tried to stand firmly by it. I want to tell Lirzie that although I have been unable to keep the promise I made, it doesn't go to prove that I am not able under some conditions to return to her. I have tried and failed and tried and failed again to give the one manifestation which we had agreed upon. I am not unhappy, neither am I discouraged, but shall keep right on and hope in the end to be able to make myself known to her. I come today hoping that this effort might strengthen, and already I feet that I ahall be better able than ever before to go on with my work. I have Franky with me and he says, Tell Mama that I will be as good as I can and wait for her coming; I will ever bring to her any thought of love or peace that I can.'"

Nellie Gordon.

Neille Gordon.

Right behind that gentleman stands a lady. She is nervous and anxious to speak her word. She says, "Oh don't keep me waiting. My name is Neille Gordon; oh, it seems as though I could not wait to give this message. I came from Syracuse, N. Y. My people are is such trouble, are so unhappy, that it seemed I must, if possible, give this word that shall bring them more rest and peace over my conditions. I want Henry to know that when he walks up and down the room and thinks he cannot stand it, that he will have to take his own life, that I would be so unhappy to see him do such a thing. Tell him I would much rather he would wait, even though it be for years, than to do any rash thing or to attempt to follow me. I am conscious of his life, of his love, and even of his unhappiness, but he would only add to it if he came here and left the responsibilities which are his to bear, and besides the rest of the family would be heart-broken to know what he had done. I think it would be better if he went away from where he is now and tried a new condition. He is growing morbid in that place and imaginary, and if he goes away the change may help him, and I hope this word from me will give him a better understanding. Tell him, too, that I don't like Tom and his influence any better than I did when I was with him."

liced in Brattlebero, Vt. I was a sort of pioneer in this work. When the word first came to as that we could get into communication with the spirits, it seemed to me that it was the sweetest message that ever came to man, and I accepted it and afree that the adjusted my life on those lines; and while I never made any great effort or rought for it. I never made any great effort or rought for it. I never refused to speak or show my colors whenever there was an opportunity. Most of my people are ever here, but I have many freiends left, and they will know how eagerly I looked for every word and how some of my own powers were unfolded late in life. I want everybody who knew me to know that my whole heart and sympathy and interest are in this work now, and that I am still anxious to co-operate wherever possible and send the word along to those who are still in the misery and the unhappiness which comes from believing that death swallowed up the identity of our loved ones."

To Carrie Armstrong.

I see now a woman about forty-five years old. She is very tall and thin and has blue eyes and brown hair, with just a little of the gray in it. She has a very calm, collected way; she-comes up to me and says, "I want to go to Carrie Armstrong who lives in Biddeford, Me. My name is Lucy and I am closely connected to her. I think I can helpher. I was with her through the last sickness and I know how discouraged she has been. She is afraid that something is the matter which will take her to spirit land. It is not true. What she needs most is to be free from the idea that she has got to die. Everybody about her believes she will, and so she is kept in boudage by their thought, but I say she shall live. It is possible and what she needs to do is to put her hand in the hand of the spirit and she will recover. My father is with me, and he says, 'Tell Cad that I long to see her back into her life, strong with its work, and she will be able to take up her music again and to carry on the life in the way that she desires.' I was there hast week when the effort was made to conviace her that she ought not to do so much, that it would be better for her if she kept perfectly still, and I have tried to impress her that it would be death to her if she kept perfectly still, and I have tried to impress her that it would be death to her if she kept perfectly still, and I have tried to impress her that it would be death to her if she kept perfectly still, and I have tried to impress her that it would be death to her if she kept perfectly still, and I have tried to impress her that it would be death to her if she kept perfectly still, and I have tried to impress her that it would be death to her if she kept perfectly still, and I have tried to impress her that it would be death to her if she kept perfectly still, and I have tried to impress her that it would be death to her if she did give up. If this gives her the courage which I hope it will, I shall feel that I have accomplished much, and I know you people w

colored a work as a shed desires. I thank you for helping me."

Clarence Hoyt.

I see the spirit of a boy about eighteen years old. He is thin with blue eyes, brown hair and such an air of being on the lookout, as if from the moment that he left the body he had tried every way to get back to his own people. As he comes up to me, he puts his hand in mine and says, "If this fails me, I don't know what I will do, because I have come here as a last resort wondering if it might not be possible for me to say what I want to say and get to the one I want to get to and so feel at peace. I used to live in Manchester, N. H. My name is Clarence Hoyt. My father's name is Frank and my mother's is Elizabeth. I want them to know that I am alive and engerly anxious to come to them. They are church people, they believe that I am safe somewhere and are trying to get confort out of that belief, but dear me, when I follow them about and I go into the home and into every place where they go, and I see them praying for their own strength to bear their burden, it seems as though my heart would break. I even stand by my mother's side when she lifts up her face and her heart in prayer, and it seems as though my heart would break. I even stand by my mother's side when she lifts up her face and her heart in prayer, and it seems as though my heart would break. I even stand by my mother's side when she lifts up her face and her heart in prayer, and it seems as though my heart would break. I even stand ful for her, because she didn't expect me to go so suddenly, and she can't bear to look at the things I had, but only a few days ago-she went into my room and was nearly over-come with the shock. I know it was dreadful for her, because she didn't expect me to go so suddenly, and she can't quite get used to it. Oh, if she would only give me an opportunity to come to them in the home, I think I would feel that beaven had opened up to me. Of course I do have an opportunity to see many beautiful places and to be with many people I know, but the sh

is unhappiness, but the would only add to it if he came here and left the responsibilities which are his to bear, and besides the rest to know what he had done. I think it would be better the went away from where he is now and thread and imaginary, and if he goes away the change may kelp him, and I hope this word from me will give him a better understanding. Tell him, too, that I don't like the Tom and his influence any better than I did when I was with him."

Now I we a woman about fitty-fivy years, and i keep the same and the same with him."

Now I we a woman about fitty-fivy years, and i keep the same and the same with him."

Now I we a woman about fitty-fivy years, and i keep the same to have such a dealer to five many and with him I was probably so, the wast can be safely the word from the will be save. She has be arranged of chose the cand and board fitty-fivy years, and i keep the same to have such a dealer to five some specific test to be reposed. She has she are not provided that the provided in that I am drescaled in the five same with him."

Now I we a woman about fitty-fivy years, and i keep the same to have such a dealer to five some specific test to be reposed. She has she are not provided that the same that the save increased it was not believed that it is a bentified in the top of the word from the word first the first that he was not be said that she certainly awa a little shift of the same that the save ince told her that it is a bentified in the word from the word from the word from the whole was an attracting the form the same that the save increase of the word and the save inched and bond force them as soon as first which has a complete the save in the cold of the save in the cold of

william Bemis.

New I see the spirit of an old man. Oh, he must be seventy-five or eighty years old. His hair is as white as snow and he has a raddy face, wears spectacles, and he carries a cane in his hand. He doesn't stoop, but he comes slowly along. He is one of those fresh-looking although slow-going old gentlemen, and he says, "Bless us, I didn't expect to be so definitely described or I would have taken more pains with myself." Then he laughs a little, as though he had a sense of fun about him. He says, "Tell the people that my name is William Bemis, that I lived in Boston and deld in Boston, and consequently I am in pretty fair conditions where I am now. I knew much about this truth. I had to swallow a good many things that didn't suit me and fought for a good many that did. I feel a sense of responsibility over everything that comes under the name and I-want to say that there are spirits over here who are working harder than the spirits in the body to give to the world this sweetest and most blessed assurance of the continuity of life. We old Methodists who got the light late in life had something to fight for and so we came to the front where the hard fighting was and we could not give up the battle with the bedy, but kept right on. There is a little company of people, Boston people I mean, who are as interested to see this work move on as one could wish. Not only in Boston, though, but all over the country, are little centres of influence like this one I have described, where the thought and the expression is given out to the workers. Tell Mary Applebee that I send my love to her."

Letter from Abby A. Judson.

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND SEVENTY-RIGHT.

To the Editor of the Danner of Light:

To the Editor of the Danner of Light:

In, into, and fluere, to flow, are the Latin words from which influence is derived. Influence is the most subtle power with which we are acquainted. One scarcely knows how or whence it comes, and before we realize the cause the effect is already produced. A look, a glance, a smile, a single word, has made or marred a human destiny. And the influence of a mother is the greatest of all.

I know a mother of four little girls. I have alluded to her in your columns more than once, Mr. Editor. I have known the family intimately for more than two years, and have visited them times without number. The circumstances of her life are very trying, though she has the comfort of having a kind and devoted husband, who does all that his poor health allows him to do, to ameliorate their condition. This dear woman's patience never falls. She works very hard from early morn to late at night. She is always sweet and kind, gentle and loving to her little ones. More than that, she is cheerful, enters into all their little affairs, and is never happier than when she has a sportive play with the smallest tot, on which the older ones look with delight.

Never once in all my intercourse with this family have I heard one unkind word, or seen one unkind look between husband and wife, between parents and children, or between the children with each other. This happy state of affairs is due to the never-failing patience of this oft tried and well tried mother, and to the fact that deep and abiding love is the main factor in the soul life of each and every member.

to the fact that deep and abiding love is the main factor in the soul life of each and every member.

The parents are Roman Catholic by name and by bringing up, and Spiritualists by belief and practice. They are both gifted psychically. When he works alone in his shop late at night, perfecting some invention, he is cheered and inspired by the loud raps that his spirit friends create. When he walks towards one spot where he hears the raps, they are at once loudly repeated in other parts of the room, and many a late hour of tollsome work has fled rapidly by, through his consciousness that dear spirit friends are interested in his work. The mother is sometimes blest by the clairvoyant vision of her mother and other departed relatives. One little girl left them years ago for the spirit land.

A few weeks ago the father and the two older children were in the kitchen, and the mother was putting the two babies to sleep in the adjoining bed-room. As she walked into the kitchen, Beatrice, the six year old child said:

"Why, Mama, Mabel is coming in behind you."

"Why, Mama, Mabel is coming in behind

or her mother, who had lately died, al-sown to her. This time may the sweet-brightest angels cheer her with thely and bring healing morsels to this faith-nother!

est, brightest angels cheer her with their love, and bring healing morsels to this faithful mother!

From this happy pleture of a loving family, it is sad to turn one's eyes to something very different, which has engaged my attention of late.

I was near the back door of a double house, caring for a four-footed sufferer whom its owner had recommended to my care. While busily engaged, I was pained to hear the reproachful tones of the husband, and the sobs of the write. Having occasion to ask for something, they invited me into the kitchen, and both began to tell me how displeased they were with each other. The darling buby girl of fifteen months sat as placidly in her little chair as if she were well used to such scenes of domestic turmoil.

He told me she was not neat, bade me look at the kitchen floor, and led me to see the litter in the cellar the other side. To disprove his accusation, she took me through the four rooms upstairs, so that I might see how clean they were. Coming down, I told him he had a beautiful little house, and must have worked hard to get together all that nice furniture. I said it was quite hard for a young and rather weakly woman, with a baby, to keep up every bit of work in prime condition, and as it was Sunday morning, and he was at home for the day, I suggested that he help her put the cellar in order. He said he would do so.

He is a hard-working, young mechanic, with not a single bad habit. His only induigence is attending the weekly meetings of the Chorus Club, which he enjoys with the love of a true German, who has a good tenor voice.

I told them that they had chosen each other, and that the main and most important other.

the Chorus Club, which he enjoys with the love of a true German, who has a good tenor voice.

I told them that they had chosen each other, and that the main and most important thing was for them to hold their love for each other; that their most precious thing was their mutual love, and I begged them to cherish it carefully and hold it. All I said was taken in good part. They both urge me to come and see them often, and I have been many times.

On talking with her alone the next day, I found that she had become so angry and discouraged that she had told her neighbops about it, and that one lady said that if she were treated so by any man, she would "get out," and let him get along by himself. When I learned that this unwise advisor was a white-haired, nice old lady whom I have had some liking for, I felt almost dismayed to think how foolishly good persons can sometimes speak, and the painful results on others of their foolish words.

Well, I told this discouraged young wife that it was wrong to speak to any outsider against her husband, that a husband and wife should have a wall round themselves, surrounding the two alone, and that no our should be allowed to come inside of that wall. I reminded her that her husband is industrious, is faithful, brings his wages home to her at the end of the week, except his fee at the Chorus Club, and, that with these good points in his favor, it would be the wiser part to stay by him, to meet him pleasantly when he came home, and to remember and practise the old saying:

"The time to be pleasant is when other people are cross."

I told her that men do not like to see a woman err, and also that when she gives

and practise the old saying:

"The time to be pleasant is when other people are cross."

I told her that men do not like to see a woman cry, and also that when she gives those deep, heart-rending sobs, aggravating them by reciting unkind things that be had said or done in the past, that she was injuring herself physically; and that if she kept on in this way, she might bring some serious and chronic disease on herself.

I also took an opportunity to speak to him alone, and reminded him that owing to their many little quarrels, it was likely that she thinks that he does not love her any more. He says he does love her dearly, so of course I asked him to take special pains to tell her so, and to make her feel it by his acts. I told him what a pretty woman she still is, and that she would be as pretty as ever, if he only made her a happy woman by his love and tenderness.

Well, to make a long story short, there is already a great improvement. There are smiles and cheerful words, and I believe that they will form the habit of living in love together.

Do not these words of the Nazarene speak

that they will form the habit of living in love together.

Do not these words of the Nazarene speak a truth:

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Words carry so much power with them. We utter them thoughtlessly. They awaken vibrations in the air, and they fall like seeds of weal or wee into the hearts of those who hear them. We may forget them as soon as they are uttered, but those who hear them do not forget them, and when we come to review

wer little child. That little one may always ove you, though many years have fled away, or you were its mother and did much for it, ut there are always the scars on its hear, oft when you pierced it by your thoughtless

words.

When I was engaging a teacher for the younger department of my seminary at Misneapolis, my first desideratum was that the one who sought the place loved children. She might be well-educated and trained, well-connected, attractive in appearance, neat and tasteful in her surroundings, but if she did not dearly love the little children, in and for themselves, I could not entrust them to her care.

not dearly love the little children, in and for themselves, I could not entrust them to her care.

I have a great sympathy with stepmothers. Many of them are unjustly accused of unkindness, yet we all know of cases where the young and bereaved father has been won by beauty, or some grace or witchery, to give a new mother to his little ones who was not worthy to take a mother's place. Far better to marry some plain, quiet woman, with a warm mother-heart, than some graceful siren, who can talk bewitchingly by moonlight. Those eyes that glance so brightly at the stars may shed cruel rays of anger on your youngest darling. Those hands, so soft and white, may indict crue's fanger on your youngest darling. Those hands, so soft and white, may indict crue'n cuffs and pinches, by and by. Note how the woman you plan to make the mother of your children treats the old dog when she is unobserved, how she speaks to her mother or her old grandmother when she thinks she is alone with them, see if she stops to help a dirty, crying little child on the street, when no observer is at hand. If tenderness does not nestle at the effoot of her nature, do not give her the place of mother to your motherless little ones.

Yours for humanity and for spirituality,

ss little ones. Yours for humanity and for spirituality, Abby A. Judson. Arlington, N. J., May 31, 1901.

Over the House Tops.

Article II. - The Dream.

MRS. J. CLEGG WRIGHT.
"I had a dream, which was not all a dream."
Darkness.

"Oh I have passed such a miserable night,
So full of fearful dreams, of ugly sights
That as I am a faithful Christian man
I would not spend such another night
Though "twee to buy a world of happy
days."

days." Shakespeare.

My dear friends:—Soon after the even

My dear friends:—Soon after the events recorded in my last paper, I resigned my position as the Registrar of the College. There came the last days in the office at the top of the tall building, whose windows looked out over the house tops, and once more and for the last time I watched the sun go down, making the sky red beyond the old church tower which, with the clustering roofs and eliments, beating a property of the college of the col making the sky red beyond the old church tower which, with the clustering roofs and chimneys looking purplish gray as the twilight deepened, seemed like old friends whose faces were saddened as they said "Goodbye." The bells in the cathedral chimed the hour and I closed the window and went away, shutting the door on that chapter of my life that would never open to me again except at memory's magic touch. But I have carried into the new life the memory of the old, and I hope, as I also believe, that memory will go with us into the great beyond, helping us, strengthening us and making us human still, though we live with the angels. In this the first year of my married life, a singular experience came to me foreshadowed by a dream, and it is of this experience that I will write.

The dream occurred during the camp meeting season of 1890. Mr. Wright had closed his lectures at Haslett Park. We were visiting for a fewdays at the pleasant home of Mr. Champion, near Lansing, Michigan, before going to Montreal, Canada, where Mr. Wright was to speak.

The night before we were to depart, we

a fewdays at the pleasant home of Mr. Champion, near Lansing, Michigan, before going to Montreal, Canada, where Mr. Wright was to speak.

The night before we were to depart, we retired to rest as usual, but I was disturbed with a most distressing dream. I seemed to be on a railroad train coming into a strange station. My husband was on the train somewhere, but not with me. The train stopped and I got out and went into the station alone. I seemed to be looking for my baggage, when all at once there was great commotion. I was jostled by a crowd, and pushed along, until I found myself gazing at the track on which lay the mutilated remains of a man. The head and one arm were severed from the body. The face was so turned that I could not see it plainly. The crowd pushed me about in its eagerness to see the body.

In the midst of this confusion I was awakened by Mr. Wright's voice calling out to me in a frightened way. At first I thought that I had made some noise in my sleep, and he was trying to waken me, but I soon discovered that he was held in some disagreeable dream himself. I awakened him with some difficulty, and asked him what he was dreaming, when to my amazement, he rehearsed to me the identical dream that had been disturbing my own sleep. We commented upon the strangeness of our mutually dreaming the same dream and straightway went to sleep again, only to be awakened soon after to the realization that we had dreamed again the same unpleasant dream. Again sleep mocked us with the same scene until rising, unrefreshed, from slumber next morning, we determined to delay our departure for a day. A day of pleasant visiting followed, which dispelled the vagaries of the dream altogether, and we took the next train for Moutreal without missiving.

Nothing occurred during the journey worth repeating. We came into the station at Montreal without missipering.

Nothing occurred during the journey worth repeating. We came into the station at Montreal without missipering.

Nothing occurred during the journey worth repeat

I think a woman has a rare espacity for tornenting berself with imagination. While I was running to that awfel spot where the dead man lay, I had canvassed the whole range of possibilities. I had mentally arranged the whole fuseral, gone through the agony of widowhood, and thrust myself more dead than alive through the crowd that had collected ready to identify the hedy as my husband's, when lo—I wonder that I did not fall dead on the spot-such was the convident of for that shook my frame—I saw not my husband but an unknown man, evidently a laborer, and the spot of the shook my frame—I saw not my husband but an unknown man, evidently a laborer, and the shook my frame—I saw not my husband to the shook my frame—I saw not my husband to the shook my frame—I saw not my husband to the shook my frame—I saw not my husband to the control of the shook my frame—I saw not my husband to the shook my frame—I saw not my husband to the control of the shook my frame—I saw not my frame—I saw the first of his dead to the husband husb

Passed to the Higher Life.

Mrs. Susan C. Hodgkins, widow of the late Daniel Hodgkins, on May 27, aged 63 years. She had been a great sufferer from a diseased leg for nearly two years, but had so nearly recovered that she intended to leave home on a visit, the first time in several months when she was stricken with a severe cold, which culminated in what the doctors called pneumonia, although she said in a communication since her release that her departure was hastened by the medicine administered, which caused a concentration of the poisons in her blood from the diseased limb. She was a devout Spiritualist, and had been a visitor at the Onset meeting for seventeen consecutive years, where she was a beloved member of the Worcester Social Glub, also of the Wigwam Society. On the day of her release she saw the spirits of her husband and mother, also Annie Whitcomb, the daughter of Mrs. Whitcomb, with whom she had been a constant companion for many years. Just before her departure she said: "They have come for me. I am ready." Funeral services were held at the residence of her son, Edward, 156 Foster St., coaducted by M. F. Hammond, assisted by Mrs. H. Hidreth and a cholr from the W. A. S. Worcester, Mass.

The Captive Song Bird, or Love's Phases.

BY SYLVANUS LYON.

"It is better to have loved and lost than never to have loved at all."

"Love is life's end; an end, but never end-

All joys, all sweets, all happiness awarding; Love is life's reward, rewarding in reward-Then from the wretched heart all sweets re-moving."

moving."

Once on a time—oh, long ago, an old pilim, wayworn and weary, by chance or the
agels, captured or wooed a young love songvd. Oh, it was so beautird, lyoung, singg ever sweetly its notes of joy and happises, and freely giving these with twittering
light expressed in its every movement.

Twas not strange that the little love bird, already wounded and troubled with life's life and sorrow blights, gladly welcomed any shelter or friendly love, for this was its life's necessity, the promise of the hopes and coming longings for rest.

And who would questles the care—with applices—the love with kindness and gentlest teachings, gliving-delight to the heart and life of the tired, weary pilgrim?

It is meet and right, good and beautiful, seeming Christilke, to minister, unite, exchange old and young joys, and loves, is the sweetest bliss of life, giving foretastes of heaven. It is like the angels ministering, to impart, receive of the soul's true love and sympathy with highest daty.

And thus days, weeks, years passed with the sweetness of this blies, a continual feast of giving, receiving—of happiness and blessing—ing—this blending of soul harmonies with the sweetness of this blies, a continual feast of giving, receiving—of happiness and blessing—ing—this blending of soul harmonies with loving expressions, for who would not love to live, and 'its uscless to live and not love. And truly is not this the ideal—the truest, beliest expressions of love and duty—the soul's answering, its sacred longings to give and trule of the sealing and aspiralist, and could this sweetness of present love ever continue fully to answer the pilgrim's soul nature—as a finality? 'Tis true;

"Love is, or ought to be, a never ending lessing; blending of hearts and lives, and open to higher dearer unioa? And could this sweetness of present love ever continue fully to answer the pilgrim's soul nature—as a finality? 'Tis true;

In the fact bright forms of beauty and love delight us so soon to vanish, leaving the thousand streams of affection to flow back on the soul? Ob, they tell we are born to higher destinies. There is a realm where the rain-bows of promises and the and twittered, singing, of selection; of finite and loves of earth can fulfi all promises. And thus with our pilgrim—fearing, joying—retart that the soul for the man

FINIS.

When spring comes with its fulfilment of joy and beauty, all the pretty song birds of Nature unite in new loves and enjoy rapturous delights. After wooling and ecoing with united bliss, their love fleedglings of the nest only tarry for the first wings of love's calling to unite and fly away for new matings. And thus with the little song bird of our story; sighing, pining, so often expressed in silent song notes and their melody singing, sometime to receive the true, full inspiration of love's holiness and beauty. And bye and bye!

Oh, yes, the cage was still the same and the singing bird seemingly with the same sweet notes, but to the pilgrim now so void of delight, for the soul of melody had gone, the old tenderness of joy left forever.

of delight, for the soul of melody had gone, the old tenderness of loy left forever.

INTHOSPECTIVE.

Life is full of singing birds; it may be of love, oft of sorrow. Oh! how tender the greetings and partings of youth; then comes Cupid's blasful joys and sorrow blights; after this so-called loring minons, sometimes perfect, often blighted. Parents replace or feel the miscry of children's love, and even in condings of the conditions of the condition

There is no earthly love all perfect—lasting.
Change and growth are necessary. The good and beautiful love comes with separations, losses, heart aches, longings, aspirings, and only good (God) can give the full peace and rest of trae love.

"'Tis the angels' joy; the gods' delight; man's bliss; 'Tiz all in all, for without love nothing Is."

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Children's Spiritualism.

"NOW I LAY ME."

BY 8 LOUISE DOWNES

Now I lay me down to sleep, Hely angels vigits keep: Cover with your love my bed While 'heath the "ever lasting arms" are spread. Help me show a God within Cleanseth from all fear and sin: Show that Chaith is born again In manger of my heart, dusc.

Manomet Bluffs, Mass.

Lost in Boston.

Ludgarde was only five years old, but her big blue eyes were so bright that she saw a great deal more than most girls, her little ears beard more, and her quick mind learned things and remembered them. But on her first day in the new school there were so many things to see and hear that it was not strange she forgot her way home.

You see her mama had only just moved into Dorchester, Dorchester, you know, is just outside of Boston. Monday morning, Ludgarde's mana dressed her in a nice clean frock and took her to school, where she saw many new faces and had a really nice time, learning to spell "cat" with bright red blocka and forth on a stick.

The schoolhouse was only a little way from her home, and she knew the streets and the house quite well, but when school closed, she started home with a nice little girl who told her about her brand new doll that was dressed in long clothes and wrapped in a blanket just like a real baby.

Ludgarde had so much to think about that when School laws in the when School closed, she was not she had a started home with a nice little girl who told her about her brand new doll that was dressed in long clothes and wrapped in a blanket just like a real baby.

tarred nome with a ince little girl who tool
er about her brand new doll that was dressed
in long clothes and wrapped in a blanket just
ke a real baby.

Ludgarde had so much to think about that
rhen Sadie said good-alight and left her, she
randered on until she became very tired.
Then she began to look about and wonder
there her manna's house was. Everything
ras strange and she knew she had been going
he wrong way and that she was lost.
She did not cry, but stood quite still. Her
title heart was beating so fast it made her
tead feel hot. Her dark eyes opened wider
and wider, as she thought for one terrible
ginute that she would have to stay out in the
treet all night.

Suddenly she clapped her hands together
and laughed aloud, for she saw coming
owards her a pair of big blue legs. Surely
hey must belong to a policeman! Her big
rother said once that when people got into
rouble they were "arrested" by a policeman,
the didn't think she would like it very well,
out there was no other way to do. So she
as up to him and stopping suddenly right in
rout of him has looked away up into his eyes,
hat were so far above her she nearly fell
ackward, and said:
"Please, Mr. Policeman, I'm lost."
She was very glad when he smilled, for she
was thinking he must be as big as the Giant
hat Jack killed, and she began to feel a little
rightened. So she felt much better when he
ald kindly:
"You are, are you? What is your name?"

it Jack and the graph of the much better when the ghtened. So she felt much better when it kindly:
"You are, are you? What is your name?"
"Ludgarde Dusault."
"Where do you live?"
"I don't know 'cause we just moved there."
"Then you will have to come with me and alt until your mama sends for you."
"But my mama won't know where to find a! I did not tell her I was going to be rested y a policeman."

a polleeman."

a polleeman.

blg man's smile became a gh. He took Ludgarde's hand, walked at the street until he came to a little house it around a pole. She saw him take out his pocket a bunch of keys, open a door and g a bell. Then to her astonishment he beat to talk into a little box as it it was a Helio! No. 25. Child Jost. Send patrol. mmond St."

"Hellot No. 2b. Child lost. Send patrol."

Hammond St."

Poor Ladgarde's heart began to best very fast again for she knew she was going to be pot into that dreadful thing that her brother called the patrol, and carried to jail.

"Oh. please, sir," she said in a voice that trembled, "can't I walk with you?"

"Bless me! You have walked far enough I guess. I will ride too."

And when the wagon came, he lifted her in and sat beside her. Now she felt glad that he was big, for she could hide behind him and no cose who knew her could see that she was being carried to jail in that awful wagon.

After all, the jail was not such a bad place. To be sure, all the men she saw were very big just like her own policeman who brought her, but every one of them was kind to her. She had to tell her name again to a man who put it in a book, and she heard him say: "Blue eyes, white frock, fat."

That hurt her feelings. She felt her face growing very red, and she said in an angry voice:
"Tm not fat, I'm just round on the corners.

fee:
"I'm not fat, I'm just round on the corners,
y mann calls me 'Chere petite Ledgarde'
d that means I am little and not too fat."
"Oh. I beg your pardon, my little madenolle, of course you are not fat. You are just
amp. Isn't that it?"

They gave her a nice supper on a tray and paid as much attention to her as if she were a little queen. This suited her quite well for she did not like people to act as if she knew nothing just because she was a child.

She was having a fine time when she was told that her manna had sent for her.

"Why, how did she know I was here?" cried Ludgarde, jumping down from the leather chair where she had been sitting looking very tiny between its great arms.

"She has been hunting for you, and we told the policeman by your house that we had just such a girl as he was looking for. Come and we will take you home."

"Oh, didn't they come for me? You needn't bother to take me."

"Do you know you are a long ways from home? It is late and your folks have been trying a long time to find you. We can take you to them in a hurry. Come."

So Ludgarde had to ride again in the patrol that she thought was such a disgrace. But when her sister hurried out to meet her, ahe toosed back her head and walked as haughtly as if she had been driven home in a fine carriage. She said good night to the policeman and thanked him, but with such an important air, that her brother laughed outright and began teasing her about being arrested and brought home in the patrol.

"You did not look right," said Ludgarde quickly. "I came in a hack. But, mama, I don't think it's bad to be 'rested. I had a good time."

Her mother and sister were too glad to see ther safely at home to do anything but hug and kiss her, but that brother loved to see her angry and kept telling she had been a bad girl and had to be taken to jail and brought home in a patrol wagon.

And she was such a proud little maiden that she always said she came home in a back.

M. C. Barrett.

The Story of Staff.

AS TOLD BY SPIBIT NANNIE

(Continued from June 8.)

Rut to go back to the time when I was the mastiff—I will tell you a little more about that. One time, I remember the workman got lost in the mud on his way home; it was a dark night and he was very bad off for he had drank a great dished and he say a dark night and he was very bad off for he had drank a great dished and he say and a last fell with his he and he say and a last fell with his he and he say and had a last would have happed his he and a more afrom his study, and was a last fell with his he and a more of from his study, and what do you think he did? Why, he just put his head on me, mattered "Watch, he just put his head on me, mattered "Watch, he just put his head on me, mattered "Watch, he just put his head on me, mattered "Watch, he just put his head on me, mattered "Watch, he just put his head on me, mattered "Watch, he just put his head on me, mattered "Watch, he just put his head on me, mattered "Watch, he just put his head on me, mattered "Watch, he just put his head on me, mattered "Watch, he just put his head on me, and he mud was too deep, so I stald there till morning, and when he came to himself he was strong, he was a great weight, and the mud was too deep, so I stald there till morning, and when he came to himself he was shamed, and we went home while he promised me he never would do the like agaic. But pshaw, Nannie, men never keep such a promise. A dog would, but a man dees not, because he is too weak to overcome temptation. Now I must tell you about the most important event, and hurry on; that was when the house caught fire, and our workman was the cause of that, for he had been drinking, and he let a spark from his pipe get in some fax we had stored in the loft. Everything was burned and my young mistress would have been burned to death if the old mastiff hadn't got at her the last minute and dragged her from the house. My cost was all singed, and my eyes were hurt so I never did see so well again, but I got her out, and saved her life, and cvry one cried over my poor burned paws and

tween his hands and make passes over it, and each time he did so, I felt so strong and good, and almost like a human being too, because you see he was a powerful magnet, a human one, and he would fill me with magnetism that was of a human quality, and he did this, so I could grow spiritually and advance bearer the human kingdom in many things, and throw off more of the brute nature. But I must hurry with my story.

(To be continued.)

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PHENOMENA OF SPIRITUALISM.—
Pakradroni. Cloth, \$4 pp.
The work of an Armenian teacher, forced by the cruelty of the Turks to leave his native land. Ill health brought him in contact with spiritual healers, since the regular M. D.'s failed to cure him; and, becoming interested in Spiritualism, he attended many sexances, giving in this, little book fourteen measures received unger test conditions by the aid of a slate writing medium.

The frontispiece is a half-tone reproduction of a photograph of the author with three spirit faces, that of the control and the guide of the medium, and of my friend, the famous test medium, Joseph Stiles.

The method employed in securing the writings is fully described, the names of fifteen persons present when most of the communications were received are given, together with the sworn affidavit of the author as to the conditions obtaining at the time of the stitings. Two plates of the slates are shown, on which is writing in old Greek, Armeniau and English; one can but believe the author honest in his convictions and there is no evidence to show any fraud in the communications.

In the first message was a portion in old Greek, that for a time gave the recibient

on which is writing in old Greek, Armenian and English; one can but believe the author honest in his convictions and there is no evidence to show any fraud in the communications.

In the first message was a portion in old Greek, that for a time gave the recipient much trouble in getting translated; a learned man at length rendered a translation tallying exactly with a piecemeal translation tallying exactly with a piecemeal translation given in the messages as received.

One of the messages, giving a brief autobiography of the author's control, I give a place here, since the style has a charm to me, reminding the careful reader of the writings of Plutarch. The message gives a view of a sweet, natural life, free from many of the unessentials that embitter the modern race, and containing the best of unobtrusive internal evidence as to the verity of its claim.

"Born In the year 297 in a small borough, Eucheria, belonging to the city of Athens, it was a considerable time before my parents could gratify their desires, owing to the lack of means. But the long-looked-for moment arrived. I started my business career with an artisan named Samorus Laulus, who resided in the place of my birth. He was not proficient in the work, and after two years' experience, I concluded to look further for opportunities of a more promising nature, so at the age of sixteen years I left Eucheria and traveled to the city of Samosta in Syria, where my father's eldest brother had resided for some years. He was by profession an advocate, and I entered his employ as a student in the work of the service of the more promising nature, so at the age of sixteen years I left Eucheria and traveled to the city of Samosta in Syria, where my father's eldest brother had resided for some years. He was by profession an advocate, and I entered his employ as a student in the work of the day we pledyed ourselves to each other. With my studies and the countrie of my son, I remained there to the end of my life material, but for a brief period of four months whi

iciated myself with those whose works I learned to love on the material plane, and we are ever counseling for the good of humanity."

VAIN REPETITIONS, OR THE PROTESTANT MEANING OF BATTA.—Rev. Jos. F. Shechan, Paper, 33 pp.
Another of those controversial pamphlets; scholarly, but useless, since the question discussed has no vital relation to mankind, and is of no interest to a healthy mind uncontaminated by theologic fear-serms, and interested only in the natural questions that arise in the thinker's mind late which no contagion has been infused by theologic theory venders.

That you may know the taste of the viands here exposed, I make two quotations; then add a remark, that seems pat to one outside of, and unaffected by the controversy.

In Chapter L., the author says:

"About three years ago I became interested in the Protestant test, "Use not vain repetitions as the heathens' (St. Matthew vl-7), a prohibition that Protestants accuse us of violating by reciting the Rosary, the Litanies, etc., which abound in repetition. No Catholic author that I know of, has ever given this Protestant text much attention, or attempted to show that there is no question whatever of repetition in it, unless its implied recommendation. In fact, I have found several Catholic authors, whilst doctrinally correct, so influenced by Protestants, as to use the repetitions of the priests of Baal as an illustration of the thing prohibited in St. Matthew vl-7, and giving the same old stale, unintelligent etymological guesses that, together with the Baal and Diana illustrations, are to be found in nearly all Protestant commentaries. I have been surprised at the amount of sophistry and anti-Catholic abuse to be found in Protestant works on this text."

And in Chapter XI., he gives us the Baal and Diana illustrations:

"We have one example in the Scriptures of heathen praise, the shouts in honor of Diana. "Our Savior (Matt. vl. 7-8), is speaking only of petition, of prayer in the striptures of heathen petition, the prayer of the priests of t

"The sin in the prayer of the priests of Banl consisted in addressing the sungod, as it is only lawful to address the God Whomade the sun and all things. The priests of Banl cried out, 'O Banl, hear ne,' with the same hope and bellef that Ellas had when he cried, 'Hear me, O Lord, hear me!' They attributed to Banl the power which Ellas attributed to God. As 'Banl' means 'Lord,' the cry of the priests of Banl might be trathfully rendered, 'O Lord, hear me!' O Lord, hear me!' Their cry was the same as that of Ellas, 'Ilear me, O Lord, hear me!' Their crime was in addressing to a creature words which should only be addressed to the Creator, and in using them with the same meaning as we do when we address them to God. "It is astonishing to find Protestants so to-tally muddled in commenting on this text, as to think that the repetitions of the words addressed to Banl constituted their offense.

"Do these gentlemen think that it priests of Banl cried out only once, 'O Banl, hear us,' that their prayer would have been good and proper? There was repetition in their prayer, and repetition in the prayer of Ellas, and both prayers were allie in words and sense. The reason why the priests of Banl saying 'Hear us, O Lord, hear us,' did wrong, and why Ellas saying 'Hear me, O Lord, hear me,' did right, was that Elias addressed the Creator of the Universe, Who could and did hear him, and that the priests of Banl saying 'Hear un, or power to hear or help them...." To give divine praise to Christ was right, because He is the Creator."

Muddlet "Ellas addressed the Creator or a figment of the imagination; to give divine praise to Christ was right, because He is the Creator."

Muddlet "Ellas addressed the Creator, 'To give divine praise to Christ was right, because He is the Creator."

Muddlet "Ellas addressed the Creator, 'Hodelessed to the Creator, and in using them with the same meaning as we do when we address them to God." Had the Rev. Mr. Sheehan remembered that Banl was a God to his followers, or that the name of the Chris

BOOKS RECEIVED.—"2000 Years in Ce-lestial Life"; Clytina; pp. 200. "The Sym-phony of Life"; Henry Wood; gllt top, 292 pp., \$1.25.

Annual Picnic.

The thirty-seventh annual picnic of the Compounce Association of Spiritualists will be held at Compounce Lake, Bristol, Coan, Wednesday, June 19, 1901. The morning will be devoted to a business meeting and a conference; at 2 p. m. May S. Pepper of Providence, R. I., has been secured as speaker, following her lecture with a test seance.

Mrs. J. E. B. Dillon, Sec'y,

| Eclectic Medical Association.

Dear Mr. Editor:

The New England Eclectic Medical Association concluded a three days' session at Montpeller, on Friday, June 7. It was wholesome and refreshing. There was little of the time-saving proclivity which now-a-days characterizes so many medical gatherings. The members of this body are generally those who are not careful when they serve the Lord, to avoid sispleasing the Devil, so medical legislation, vaccination, and other follies were forcefully declaimed against. The leading members are the old time celectics, the kind that believe in what the name imports. Drs. Batchelder, Fossett and Saell of Maine, Patten and the Templetons of Vermont, and especially the fiery S. B. Munn of Waterbury, Conn., were outspoken in utterance, clean and advanced in their views. It was a delight to hear them, and their professional discourse was more valuable than lectures at a medical college. So long as this association continues, there promises to be one medical body to protest against the injuitous legislation, constitutions are becoming a blank paper, and personal liberty an American farce.

Dr. Fossett of Fortland read a paper on "Eclectic Medicine;" Dr. Munn on "Progress and What it Means;" Dr. A. Wilder on the "Uric Acid Diathesis" and also on "The Modern Inquisition;" Dr. E. M. Ripley of Unionville, Conn., on "Vaccination."

There was no mineing of matters, no qualifying of utterahees, no attempt at ambiguity. It was explicitly shown that vaccination was a useless and pernicious practice; that it destroyed life as well as health. Of this examples were given. No one spoke a lisp for the unclean thing.

It was told that no male animal contracted the vaccine disease; that even Jenner procured his virus from milch cows only that had been milked by dirty grooms; and that much if not all the "vaccine virus" now vended was a pas obtained from calves that had been incoulated from small-pox uccrs. Numerous examples were cled; and the practice of quarantining criticised. The getting up of "small-pox scares" whenever prac

Spiritualist Camp Meetings for 1901.

adaga Lake, Lily Dule, N. Y., July 14

Cassadaga Lake, Lily Dule, N. Y., July 14 to Sept. 1.
Onset, Mass., July 14 to Sept. 1.
Lake Flensant, Mass., July 23 to Sept. 1.
Marshaltown, Iowa, June 23 to Sept. 1.
Marshaltown, Iowa, June 23 to July 7.
Clinton, Iowa, July 23 to Aug. 25.
Harwich, Mass., July 14 to 27.
Camp Progress, Mass., June 2 to Oct. 6.
Etta, Maine, Aug. 20 to Sept. 8.
Vicksburg, Mich., Aug. 20 to Sept. 8.
Vicksburg, Mich., Aug. 20 to Sept. 8.
Ashley, O., July 14 to Aug. 14.
Chesteriedd, Ind., July 15 to Aug. 28.
Queen City Park, Vt., July 23 to Sept. 1.
Niantle, Coan., June 24 to Sept. 9.
Earneliff Grove, Chelmsford St., Lowell, Mass., June 2 to Sept. 29.
Leland Lake, Mich., July 15 to Sept. 1.
Sunapee Lake, N. H., Aug. 4 to 18.
Delphi, Ind., July 27 to Aug. 2.
Briggs Park, Grand Rapids, Mich., June 29 to July 23.
Lake Helen, Florida, Sept. 1 to Oct. 6.
Los Angeles, Cal., Aug. 11 to Sept. 11.
Temple Heights, Me., Aug. 17 to 25.
Zoo Park, Springfield, Mo., July 7 to 51.
Unity Camp, Saugua Centre, Mass., June 2 to Oct. 6.
Verona Park, Me., July 27 to Aug. 19.
[Others will be added to the list as soon ns we learn the dates.]

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