VOL. 89 | Banner of Light Publishing Co., | 204 Dartmouth St., Boston, Mass,

BOSTON, SATURDAY, JUNE 29, 1901.

SE.OO For Arrow,

No. 18

CONSOLATION

BY MARY ERVING BAYLIES.

Cheer up! oh, mortal child of earth,
Grieve not, though sad thy let,
For Angels watch and guard you all,
So rest and numrum ron.
The darkest days will test your strength;
The future, bright with joy,
Will pare the way with light and peace,
And fear and gloom destroy.

Thy hands shall aid the suffering poor, Thy heart, with love to all, Should open wide its portal gate, Humanity install.

All thoughts and words of harshness, Embitter, and make sour, The mind you aim to help and heal, The soul that needs thy power.

So give of Love most bount ful, It will in turn help you. Stand nobly for the Right — that wins, Be loyal, brave and true. 17 Spruce St., Maplewood, Mass.

Man's Aural Self.

BY CHARLES DAWBARN

Preface.

Man's personality can be splintered and split into fragments by "shock." This is a fact that has at last won scientific recognition. There are many such cases on record, of which the most carefully watched and attested is, perhaps, that of the Misses Beauchamp, as presented to the recent Psychological Congress in Paris by Dr. Morton Prince of Boston, U. S. A. Multiple Personality, on both sides the life line, is now a factor that must be taken into account by every student of human nature.

The learned dector's report has been recently examined and analyzed by the writer in his article entitled "Subliminal Sally," wherein much was discovered of the mystery of manhood unnoticed and unknown before. Since it now becomes certain that the manhood of mortal life is not what we have supposed it to be, the thoughtful student will commence eager enquiry as to the real fulness and limitations of his own selfhood.

The distinction between the Ego and the Homo in each of us has already been pointed out and discussed in these columns by the writer, in his recent Ego Series. It is now proposed to advance much further into the unexplored. Almost at our first step we discover an aural selfhood belonging to humanity which will receive careful investigation in the following chapters.

CHAPTER L

Philosophy of the Inner Life.

CHAPTER I.

Philosophy of the Inner Life.

All can appreciate the importance of the large. Few realize the magnitude of the small, and that upon the unit of life rests all creation. Astronomers tell us there are more than a thousand millions of stars, blazing as mighty suns in Cosmos. To an eye that could survey so much of space, our earth would be an almost invisible speck, to be studied through a microscope. Yet although by comparison it would seem almost infinitely small, such a scientific observer would be aware it could be divided again and again into a still smaller speck.

Our globe, when first recognized by this celestial scientist, would be perceived to be alive—like himself—and possessing an intelligence like him sown, everywhere peeping out according to conditions. He would note that the world speck he was studying was, like his own form, a compound of intelligence and outlook would enable him to perceive that the same three must comprise the whole of the little planet and its inmost fraction. He would discern the infinite energy manifesting litself by constant motion. There would appear no more rest in the little globe than in himself, and each speck would be discerned to be seeking mates in harmony with its own vibration.

To that observer, space itself would be a vastness filled with the mighty Three, and therefore never at rest. Eaerny cannot be-

to be seeking mates in harmony with its own vibration.

To that observer, space itself would be a vastness filled with the mighty Three, and therefore never at rest. Energy cannot become potential. It either exists in activity, or it would no longer be a factor in Cosmos. If energy were inactive, intelligence would disappear, for intelligence is known to itself, which is consciousness, only through energy. The remaining factor, which is called substance, becomes itself unthinkable if intelligence and energy be absent.

So our observer sotes his kinship both to Cosmos as a whole and to Cosmos as a speck. The ever varying play of the three factors of Cosmos constitute the infinite variety amid which he himself lives, moves and has his being. It makes his form that which it is, It also compels the speck earth he is examining in every unit of its largeness or its littleness. When he divides a speck he only has two specks instead of one. He cannot make an exact division. No two specks in Cosmos are

exactly alike. Hence there is infinite variety, and infinite possibility of combination. Neither can he deprive any speck of some share of the mighty Three. More or less of intelligence, more or less of energy, more or less of substance, will determine the individuality of every speck, and of every blending of specks, whether into a molecule, a man or a world.

world.

So much is knowledge that our celestial observer must bring with him, for it is a matter of experimental demonstration; and these are the primary facts with which he has to deal

the primary facts with which he has to deal as a student.

He gathers certain specks. To gather them he himself must possess a certain amount of energy, and he notices that the specks possess a similar energy, for they will not remain together unless there is a harmony of movement. They will explode themselves apart. There is no vacuum in the space from which he has gathered his specks, but other units, at other rates of movement, are active as before. His energy can only gather that with which it is in harmony, and his individuality is itself limited in its own vibrations. The Mighty Three thus comprehend the whole, and remain unaffected, save in combination, by the efforts of any individuality.

in combination, by the chorts of any instruc-uality.

It is obvious that, if our celestial student be himself large enough, he can divide the speck world he is examining again and again. He needs no knife. His intelligence again. He needs no knife. His intelligence it remains whole as before. If his celestial intelligence be equal to the task, he might at last reach the ultimate unit, itself absolutely indestructible. Neither heat, cold nor intelligence can do more than blend or unblend a gathering of units; and such a molecule or form, although it may always be tora apart by sufficient intelligence, will not even remain a form unless its units be harmoniously associated.

The observer will further note that the

The observer will further note that the greater proportion of intelligence in unit or molecule the greater will be its netivity, and that the unit retains freedom of action under all conditions. The molecule must continue to attract, for its units come and go with a divinity of freedom that inheres to Cosmos itself. The molecule thus exhibits, from the instant of its blending, a molecular individuality as marked as that of the unit. The blended intelligence of the united units thus at once constitutes a personality.

The smallest gathering of which we can conceive, say the units which blend into a gas exhibits a molecular intelligence which will blend with another molecule into a totally different form. That new form will, in its turn, manifest an intelligence from that exhibited by the gas. For instance the molecular hydrogen will blend with molecular oxygen, if in the proportion of two to one, into a new compound in which the further exhibition of gas intelligence seems, or becomes impossible. The intelligence now exhibited becomes known to us as water, and is at once noted as a very influential factor in the experience and history of the world. Under other conditions the gas intelligence will merge itself into what we call solids; each gathering of such molecules having a very different manifestation of intelligence, one energy, one substance: the trinity of a divinity—no more inconceivable in its vantness than in its appearance in the unit, and its varying manifestation in every compound. Our celestial student traces these molecular combinations step by step, and notes that creation consists in this development of more and more powerful personalities, as the blended molecule insociates with mates more or less congenial. The new association acts with the united intelligence of its units, each working towards the object of its gathering. The end to be attained, that at first seemed only to be gas, liquid, solid, is now percéved to be a sequence of molecular associations, at last comprising a world, and all th

earth.

The student has noticed and recorded that
the individuality of the unit and its personality of form, composed of blended units, are
facts in the world's history that accompany
every manifestation of life. Each unit contains life in itself, apparently by divise right.
Each form exhibits form life—apparently individual, but really only collective. If the

form disintegrate then form individuality disappears. To keep the two expressions of life distinct in the mind of the student, he calls form life "personal," and that of the unit "individual." The thinkers of the race have always dealt with form life as if it were an individual unit. And the great effort of religious aspiration has been to demonstrate that form life continues after its vibrations have ceased to impress mortal sense. In this effort believers have been recently aided by science.

have ceased to impress morial sense. In this effort believers have been recently aided by science.

Through the experimental investigations of the Society for Psychical Research, it may be now taken as demonstrated that form manifestations are not limited to vibrations tangible in earth life. What is called human immortality is really a continued blending of units amid vibrations that existed during the earth experience of form, but were unnoticed and unrecognized by intelligence in earth life. Thus form seemed more important than ever. It was now proved to be not only the basis of all planetary experience, but to retain its personality after the disintegration of what we may call its slower moving units. Immortality being thus an accepted fact, the religious "form instinct" and the dogmatic theology evolved by form were apparently the only rivals as pilots for manhood through earth life.

This immortality of form will be examined and analyzed in a future chapter. At present the student of earth experiences must largely confine his attention to the indestructible and unchangeable unit, as distinct from the personality, which is the result of blended individualities.

Until the reader has recognized that he is himself an individuality, quite distinct from

from the personality, which is the result of blended individualities.

Until the reader has recognized that he is himself an individuality, quite distinct from the personality by which he is known in earth life, he is not ready to commence the study of The Philosophy of the Imper Life. That the unit has its likes and delikes, which we call attractions and repulsions, is a fundamental, scientific truth. It is necessarily, thereby, gaining experiences, and storing them in ways we are not now discussing. It has vast creative power inhering to it as a unit of the divine. But all that we call form life, including that of man, is a blending of such units, which becomes a city. It is a personality, but not an individuality, in any true sense. It is blended into a marrelous whole, which, when brain has been evolved, gradually masters its surroundings, climbs into the self-consciousness of manhood, and, in its own estimation, poses as lord of creation.

Its experience is founded on its canactive for

in its own estimation, poses as lord of creation.

Its experience is founded on its capacity for suffering and enjoyment. That which leads to happiness is styled virtue. That which produces misery is known as vice. In mortal life the attempt is to strike such an average as conditions will permit. Imperfect virtue and imperfect vice constitute the average respectable citizen. In every case alike the visible experience is that of the form and not of the unit. Units come and units go. Cosmos is full of them, each seeking the spot and the task which attracts him. When satisfied he abandons the form, and is ready for another experience.

This form city has experience with other form cities which affect its personality, out from which the unit can get nothing but the experience of an onlooker. For instance, the personality loves. It will accept apparent destruction—as a personality—for the one it loves. It propagates; is devoted to its civic offspring; cultivates the arts and sciences which canoble form life. Through form ignorance it sins and suffers. Through form life continues into the unseen and unsensed future.

Such is the experience of form life when it

continues into the substitute.

Such is the experience of form life when it has climbed to manhood, and much of it is impossible to forms where self consciousness is yet absent. So the human personality thinks, reasons, suffers and loves, calling it self "man." It is startled when it perceives its own civic limitation. It has talked about lacernation and relucarnation; about its past. self "man." It is startled when it perceives its own civic limitation. It has talked about incarnation and reincarnation; about its past, its present, its future; and of course piteously bewalls itself when it at last perceives that it is only a personality composed of blended units. It declares that its loves must be eternal, and that the labor of all creation has been to round out this blended personality called "man."

Our Cosmie Philosopher smiles at such theology, derised for the benefit of form. Earth life depands the epoblement of form, the development of the brotherhood of form, and the utmost powers of forms. But the beyond, the life of the lavisible, demands the subjection of the form to the needs of the eternal and divine unit.

To the student who has once recognized that every form is composed of units, generally called atoms or corpusales, all that has been herein stated will be recognized as true philosophy of the inner life. Once accept the unit as a fact, with its blended intelligence, substance and energy, form personality becomes a logical and obvious fact, a demonstrated

creation. Any other conception involves the active presence of a power that is neither intelligence, substance nor energy, but, as it were, an inner Something out, of which these three are evolved. Since this would but demand the prior existence of a great Unit breaking himself into lesser units, we have precisely the same sequence as has been supposed to be observed and recorded by the celestial scientist.

Such is the truth we present to the reader as the foundation thought of what we venture to claim as a new phile-sophy of the Inner Life. What it means to man mortal, and the possibilities it unfolds, will appear as the stundate continues his investigations. But until the distinction between unit individuality and form personality, is clearly recognized, the meaning of earth life will continue hopelessly beforated. That distinction has been the object of this chapter, expressed as tersely and clearly as the powers of the writer will permit. The action and reaction of individuality upon personality, with the blendings and separations of the unit and the man, constitute human history. Consciousness, subconsciousness, superconsiciousness, are effects of unit upon personality, and of personality upon unit. It is believed that without the key, now offered to the world for the first time, they will remain locked in the old mystery. But when the distinction is once recognized, progress is unfettered. Man, spirit and unit each takes his own place and wields his own power, as the result of Cosmic activity. To discover and aspregate that power is the object of the following chapters.

CHAPTER IL

Unit Blends into Form

All man's experiences in earth life are those of an association of units, wielding their united powers as one personality. This applies to all forms, which are always the expression of the blended intelligences of a vast number of units. We have already noted two most important facts. One that the world as a whole, and in parts, is composed of units. The other that this association of units centimes after visible form life has disintegrated. So ghost land, and the entire realm of the invisible, as well as the visible, is built up of units. We recognize that each of the hundreds of millions of stars, with their planetary systems, and that every comet and meteor is an association of units. Everything that can be divided, even by imagination, is a blending of units, and every such blending into form constitutes a personality. Its highest manifestation is the developed self consciousness we call "human."

The scientific demonstration that the human form survives the disintegration called death carries with it mementous consequences. Every intelligence of which we can conceive as existing beyond death, is a blending of units into form. So not only the form of every mortal but the form we call spirit, angel or archangel, up to the very highests must consist of a blending of units. Advancing a step further we realize that Deity, or Great First Cause as he is called, is also a blending of innumerable units into the vastness of an inconceivable personality. That this startling thought is a truth is demonstrated by the fact that if Deity be the All in All he comprises all the units in existence, and is thus himself blended into a vast personality. We destroy the word "infinite" as utterly meaningless. The aggregate of units, however vast, and comprising all the intelligence, all the energy and all the substance throughout Cosmos, is an association of units—and thus a hurge personality. We thus find ourselves declaring the existence of a personal God by precisely the same law which impels us to declare certain blended uni

permeta whose. Inits power is always the expression of intelligence through energy, acting upon substance.

There is no repailty in the race of units. From bovel to palace, from microbe to man, from blazing star to exhausted sun; in mineral, vegetable and animal, wherever there is form, units come and units go, and each unit living the life of an eternal I AM. Yet every unit is but a fulte individuality, with limitations he cunnot transcend, although within his limitations may be many forms.

Here is a simple brick. It is composed of units to perpetual motion. Presently that brick is built into a mighty pyramid. The unit is now not only a unit of a brick but also a unit of a pyramid, and with the experiences of both at the same time. Here we perceive

a double personality manifested by the single unit. And if that pyramid be a religious expression of its builders, that unit has become also an integral expression of that religious idea. There is herein a mighty truth for the reader to grasp if he would become a student of the Inner Life. The moulder thinks the brick into shape before it becomes tangible to mortal sense. Every unit is embedded in that builder's thought, and is an expression of his thought, and becomes one of the experiences of the thinker. This is yet more marked when we turn to the architect. He thinks the mighty pyramid into an entiry. It becomes a great whole, alive with vast intelligence, and permeated with the personality of its creatur, although still tangible to mortal sense. The unit is there, garnering that experience in another of the personalities in which he is expressing himself, and all at the same time. The thought of the pyramid is itself a creation of the architect's own inner life, which can only manifest itself in the blending of intelligent units, of which our unit of the brick, the material pyramid, the original thought structure and the architect's inner life, is thus galining the experiences of various personalities, and all at the same time.

(To be continued.)

Freedom

Freedom.

DISCOURSE THROUGH MRS. MINNIE M SOULE.

Very frequently when I have been away from you and have viewed all the things I have said. I have wished I might return again and say more concerning the spirit life, that I might leave with you a better understanding of the life that is to be, of the beauty, the splendor, the glory that might be yours, and that you might, even in the days of this life, understand how sweet and beautiful it is. Again, when I have thought these things, I have felt that after all, while I must still keep trying, you will come into that knowledge without any help of mine, without any special effort on my part; but as the fower grows in the sun, so will you grow in the Hight of the spirit.

It seems as if one travelling in a far country might enthuse another so that he would desire to go on to that country, and partase of all that is beautiful and good; and yet, unless one has learned to love and to understand his own country, the country of a foreign shore means little to him and can be little appreciated. So we speak to you of the spirit life that is all about you, of the wealth of spiritual opportunities, and of the boundless spiritual love that is everywhere present and manifest in your midst.

I have sometimes thought, and have often

spiritual lore that is everywhere present and manifest in your midst.

I have sometimes thought, and have often expressed to you, that had I the power I would free you from every bondage, and have you stand free and strong in the light of the spirit, with your own soul plainly understood by yourself. I know that the sorrews and troubles that come to you, the cares, the losses and the crosses of the material his seem more than you can bear; and you from day to day reach out and think that soon the hour may come when you can stand as I would have you now, when the shackless shall drop away from you and you will be free, spiritually free and strong as you desire to be. Some of you think that if you could only get out of debt, if you could only stand even with the world, free from the bengintien of seeking for more memory, free from the thraidoun of the debt that comes with this life, then you could seek for the spirit and could understand. Some of you feel that if you could only be free from the bonds of ill health, if some time the angel of health might speak to you and make you strong, you would find our and make you strong, you would find a work to do and you could happilly and cannessity do it. Some of you are seeking the free from hablits, some of you are seeking almost unconsciously for this freedom that you do not understand, and yet your soul his reaching for, and which you desire above all sings. But I have come to talk to you of the

But I have come to talk to you of the wealth of the spirit, of the abundant spiritual life that may be yours inflowing, outgoing to all other scots: no matter how much in debt you are, no matter how much you are bound to habit, no matter how much gon are bound to habit, no matter how much go are bound to habit, no matter how much you are bound yours and make you tree.

Could you take a step beyond and look into the spirit life, you would see the powerty of those who do not underscand subjet and sobit hose who do not underscand subjet and sobit

o appoint commons; nor cause in it into the beauty of abundant life. It carned through spiritual understanding propriation. So much of it is doubt to it is to open your eyes, to just out

"AT TWILIGHT!

BY H. D. TRASS

As the stars are rollly peopling From the asure skies above, And my send in fancy deeling To the bosse of Life above, And the night is fast approach As the evening shadows fall, Geolly frees the evening twiligh Never more to be recalled.

Never more to be recalled.

Angels, give us peaceful shumber.

As thy gentle watch you keep,
Let Our Lord be with us always.

As He has promised to His sheep,
We are weak and beavy laden

With our earthly cares and strike,
And we long for more assurance

Of a better, happier life.

ne, N. H.

The Significance of the Affirmations of Spiritualism.

The Significance of the Affirmations of Spiritualism.

The following is a summary of an address given at Cavendish Rooms, by Mr. E. W. Wallis, Secretary of the London Spiritualist Alliance, Mr. George Spriggs occupying the chair—

Mr. Wallis, in commencing his discourse, said there was a common ground of affirmation upon which all Spiritualists might stand, and beneath the banner of continued human existence after death were enrolled individuals of all shades of opinion, who have come within the ranks from all folds of faith or unfaith. Whatsoever might have been their training or preconceptions, they had been forced by the facts to affirm that there is no death to man the spirit. They were sometimes told that this is all there is in Spiritualism, that it is simply a science of investigation to demonstrate continued human existence beyond the tomb. But Spiritualism was something more than a series of facts which manifest the survival of conscious intelligence or the mallitenance of human life in another stange of existence or plane of manifestation. Dealing with the affirmations of Spiritualism, the lecturer took, first, the unanimous nfirmation of Spiritualists that constitutes them Spiritualists, and differentiates them from materialists or believers who had merely faith or hope, but did not possess knowledge. If men received evidences of continued human existence after death, those evidences were due to the action of certain unscen people—people who sought to reach their fellows on the maternal side of life and to make their presence known. What their motives might be, what end they had in view in thus striving to reach those on this side, was a matter well worth considering. Why was it that these people of the other life again and again, with wonderful persistency, strove to make their presence known. What their motives might be, what end they had in view in thus striving to reach those on this side, was a matter well worth considering. Why was it that these people of the other life again and again, with wo

tion, but is still a gulf because of that very imagination. The wall of prejudice is as palpable on the spirit side and as insurmountable as a wall of rock would be to a mountainer."

Proceeding, Mr. Wallis said that another significant feature involved in this fact of spirit return or spirit demonstration was this: If spirit people were acting and the pheaomen were the results of their activity, and if, too, they had a purpose in view in seeking to reach the people on this side, then there must be something more in Spiritualism than the mere fact of such activity. Facts in themselves were of little practical value. Isolated phenomena meant no more than the isolated phenomena devidence of Spiritualism, isolated or considered merely as facts, amounted so very little. But when they combined those evidences and took into-consideration what was involved in the display of force, and in the revelation of the presence of those behins behind the manifestations, then a whole philosophy—nay, a whole religion—was opened up to luman comprehension and apprehension.

Supposing it were admitted that they had evidence of spirit existence. Then it might be inferred that spirits live because they are fitted to live. They went on living, they survived the radical change called death, because there was something in them as human beings which could not die. There was no supernatural change or miraculous interference, but continuity, perfectly natural and orderly sequence, therefore men today are spirits, possessing the potencies and capabilities the inherent qualifications for future existence as discarnate kuman beings. Thus it was seen that the fact that spirits continue to exist after death and make their presence known had a direct relationship to human existence as discarnate kuman beings. And not only this, for if man s

self. Therefore the life after death is natural while it is natural.

This brought them to another fact. If man continued to live after death. If memory was retained and the purposes that swayed the consciousness here were carried on in that sequential life after death, every individual must face himself or herself. It was not possible to get away from one's mental, moral, or spiritual past. The doctrine called Karna, the law of consequence, held good, and in its initial character the life of the discaraated applit would be exactly that made possible by the character of the earthly life.

Dealing next with another aspect of the question, the speaker pointed out that life on the earth had always to be considered in conjunction with manifestation. Life always expressed its inherent powers from within, and attracted to itself from without all that was necessary for its maintenance; but the source of energy, the centre of power, was within. We knew it as an interior something called viral energy, life, or spirit that was operative everywhere, that was even then working the miracle of Springtime. Man could only recognize the processes of life as they occurred;

of the laterhor energy he knew nothing. So it was with regard to the life of man hisself. He was all the time growing Tourn hisself. He was all the time growing Tourn hisself. He was all the continuous of the continuous and the continuous as objective and substantial as they appeared to him while on, earth.

The scientific might urge, for instance, that downs had, are color—that, in short, all objective and substantial as they appeared to him while on, earth.

The scientific might urge, for instance, that downs had, are color—that, in short, all objective and substantial as they appeared to him while on, earth, and the continuous of t

raise himself out of the seputence of the senses.
Concluding, Mr. Wallis said that the evidences of Spiritualism showed that God had never left Himself without a witness. Man was on the march, a pilgrim of the unseen. Deepening in wisdom, growing catholic and tolerant, he realized that religion consisted in purity and in harmony with the Divine order; that it should express itself in sympathetic, kindly, and helpful deeds. The work of life was one of unfoldment and preparation for the fuller life beyond.—From "Light," London, Eng.

Canoe Voyages in the Pacific.

Some of the Pacific islanders do not hesitate to venture far out of sight of land in their tiny vessels. The Deutsches Kolonial-blatt prints a story of one of these voyages which illustrates the capacity of the islanders to travel long distances in their cances without any of the scientific alds possessed by civilized navigators.

The story comes from Yap, the chief trading point of the Caroline Islands, which now belong to Germany. Soon after the terrible typhoon in November, 1888, a party of natives of Upoi Island set out in their cances for Fais, east of Yap, in search of some of their friends who, while at sea, had been dispersed by the tempest.

On account of adverse winds the reaction party were unable to reach either Fais or any other Island to the cast, and they finally salled west with the wind at their backs till they reached Gelván, on the Island of Samar, in the central part of the Philippine group. Seven cances with a total crew of thirty men landed on this island. After waiting is valie for a west wind they took in supplies of ecocanuts and water and set sall for home.

They beat about for thirty days, but saw

waiting in vain to samplies of ecocantal and water and set sall for home.

They beat about for thirty days, but saw no sign of land. Uncertain what course to take they finally parted company. Some of the canoes tried to reach the Pelew Archipelago and others set out for the Ngoli group. One cance started for Yap, which it reached in nineteen days after a voyage of 2000 geo-

stabilical miles. Four of the other cances finally joined the first at Yap.

How are these natives able to steer a course across these watery wastes? They have no compass and know little of the art of navigation as civilized people understand it. Each canoe, however, contains a skilful navigator, who has been trained from boyhood to steer by the stars. Night after night they restify their course and in the day time they seldom get far from the track they wish to follow.

It to belle at the course of the start of the sta

Each canner, however, contains a shifted navigator, who has been trained from boyhood to steer by the stars. Night after night they restify their course and in the day time they seldom get far from the track they wish to follow.

It is believed that most of the Pacific islands became inhabited through the misfortunes of natives who, while at sea, were driven by adverse winds far from their course. In this way they were peopled by involuntary immigration. It seems likely also that the daring and hardinod of these native sailors may have prompted them sometimes to venture so far from their homes as to come within sixth of unknown islands and thus have resulted by involuntary means, in their settlement.—New York Sun.

Spiritualism in Troy.

MES TILLIE U REYNOLDS' CAREER.

The election of Mrs. Tillie U. Reynolds to the serond rice presidency of the State Association of Spiritualism recalls the rise of Spiritualism in the city and its progression until it numbered hundreds of disciples, including a children's lyceum at which attended constantly over one hundred children.

Everyone who is at all familiar with the birth of Spiritualism is aware that it took place in a modest little home at Hydeville, Rochester. The manifestations were begun by the Fox sisters, known afterward all over the world. The yonngest sister, but little more than an Infant, Katherine by name, was the principal medium. For some time in the year 1818 the home of the Fox sisters had been invaded by peculiar sounds and manifestations. They were not connected with any intelligence whatever, and none of the members of the family could in any way account of the manifestations. They attended precipilly the youngest sister and she family began to characterize them by the manue of "fylit Fox!" One night sister and she family began to characterize them by the manue of "fylit Fox!" One night sister and she family began to characterize them by the manue of "fylit Fox!" One night sould be such a noise, snap your nagers as I do." snapping had night the family the sound made by her fangers were frequently the sound made by her fangers the manifestations. From this bit of intelligence the thing went on until attention had been drawn to the Fox sisters from many different points.

CAME TO TROY.

During the latter part of 1848 the Fox sisters came to Troy. One of the first to see and hear the manifestations of the sisters was Elisha Waters. He had seen the sisters but a few times before he became persuaded that the manifestations presented the truth of Spiritualism. The testimony was so overwheming that he absolutely could not doubt. The first meetings took place in the building which is now occupied by the Budget. Mr. Waters at that time lived where the Masonic Temple now is. Afterwards the meetings were held in a hall owned by Mr. Waters in the building which is now 303 River St. Mr. Waters fatted up the room, scated it and made it as pleasant as possible.

Much interest followed the manifestations of the Fox sisters. Before they had been in the city a week they had an immense following. People believed. They could not help but believe, but seen the ridicule aimed at the followers of the sisters became unbearable to many and they dropped out of the meetings.

The circle when the pand an immone following. Proposed out of the active property of the circle seems unherante to many and the dependence of the circle seems unherante to many and the dependence of the circle seems unherante to make things but him. He firmly believed, however, the conditions are the circle seems that seems the circle seems the

"I am just one of those fools," quietly re-onded Mr. Waters, adding, "I wish you ould go with me touight; you may get

apointed Mr. Waters adding, "I wish you would go with me toulght; you may get something covainchag."

After some talk the young man consented. Meter some talk the young man consented some writing covaining measures to departed friends. These they rolled up into pellet-like shapes and when they were admitted to the meetium, a man neither had seen before, they laid the little pellets on a tray before him. Almost immediately the medium said:

"If feel writing on my arm." Drawing back his sleeve he disclosed in blood-red writing jost undernesth the white skin of his arm a name. "Joseph Houghton," "My God!" cjaculated the young business man, "that is my little son who has only recently died."

Mr. Waters describes the scene as a most affecting one. The last words of the young business man at parting were these:
"I shall never say fool again in connection with Spiritualism."

MRS. TILLIE U REYNOLDS.

Mrs. TILLIE U REYNOLDS.

Mrs. TILLIE U REYNOLDS.

Mrs. Tillie U. Reynolds, who has received so signal an honor from the State Association of Spiritualists, is in many ways a remarkable woman. She had lived out many years of her life before her thoughts were at all occupied with Spiritualism. Her husband was a scientific sign painter and was a Spiritualist, although not a medium. Mrs. Reynolds at the time of her marriage was pot a Spiritualist, but she soon became convinced that there was a truth in it and gradually adopted the faith. She attended meetings with her husband, was interested in circles for manifestations, and aided in a very quiet way the Spiritualists of the city. Neither Mrs. Reynolds nor her numerous friends had any idea that she was to become in time a famous medium.

About twenty years ago, a few of the Spiritualists of the city became interested in circle famous medium.

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BEGAN TO LECTURE.

It was not long before Mrs. Reynolds began to speak for the benefit of her friends and acceptantances and it was seen that she was to become a national speaker of a good deal of cover. Still neither Mrs. Reynolds nor her friends at that time, had no idea that she was to become in time one of the first. Spiritualists of the State.

DEATH OF MR BEYNOLDS.

DEATH OF MR REYNOLDS.

In the year 1888 Mrs. Reynolds was very much afflicted. First her husband died, leaving her without means of support. Soon after her father passed out and she was left alone. A peculiar incident was connected with the death of her father, which took place at night. Two spiritualistic friends were sitting up with the dying man, and Mrs. Reynolds had been persuaded to go far away in the house by herself to get some rest. Suddenly one of the attendants remarked to the other, "Hear that beautiful music." The other watcher could not hear the music, and he went to the door to hear, thinking some musicians were returning from a place of amusement. He could hear nothing, however, and returned to the bedside of the dying man, discovering as he looked at him that he was just passing out. Mrs. Reynolds was immediately called. As she entered the room she was controlled by the little Iadian spirit. "Winnona," whom Mrs. Reynolds considers is at all times near her, and stepping up to the varteber who had heard the music she said: "You did hear the music, white lady, we were all here to welcome him home."

please the most of his heavers. A few years ago another minister in the same church delivered a discourse on the same subject. One of the prominent members subject than the inter had better let that subject alone. He volced the general feeding. Later I heard this same minister, on a funcial occasion, preach a good spiritual sermon, which was very satisfactory to his heavers, and especially to the riends of the deceased.

If there is as much change in the minds of church members in the next fifty, they will have to preach Spiritualism altogether in order to avoid losing their members. That the churches are being impregnated with Spiritualism is evident. Even Brother Talmage tells his church that many of his members are titactured with Spiritualism mow. F. L. H. Willis says in the Banner of April 13, "In never expected to live to see the cardinal principles of Spiritualism so clearly set forth from evangelical Christian pulpits as they have been and are being by such men as Canon Wilberfore, Rev. Hawels, Rev. Heber Newton, Rev. Lyman Abbot, Rev. Dr. Savage, Rev. Dr. Duryen and many other Weston, Rev. Lord and the United States we can point to ministers in Orthodox churches who know the truth of Spiritualism and preach as much of it as they dare. Sermons are being preached today in many pulpits that would have cost the minister his position twenty years ago."

Mrs. Richmond in the Banner of April 13, "referring to Spiritualism, says, "In the next forty years, if its work is to be at all commensurate with the past, there should be no church in which Spiritualism is not an accepted and welcome name." She refers to Judge Edmonds as saying forty years ago." It will not be look before Spiritualism will be preached in every church in the land." Also L. C. Howe refers to Judge Edmonds as saying that Spiritualism was not intended by the unister of the refers to Judge Edmonds as a saying that Spiritualism will be preached in every church in the land, it interies or religion, that the past, there should be no church in the

Transitional State of Spiritualism.

BY THOMAS H. PROCTOR

discovered and established it in the scientific world.

Scener or later the modern churches of "scientific" religious and psychical research societies, will be laying claim to the honor of its discovery. It is important, therefore, that no time or effort be lost on the part of Spir-fitualitat in placing Spiritualism on that high and ideal plane which will command the attention, recognition and authority for its discovery of this valuable, fixed universal law. It is getting to be quite a fad for other religions to put forth the names of their great men in proof of the truth of their dectrines. But the Spiritualists put forth infessible fixed laws, irresistible forces, and undeniable facts, letting institutions of science, schools of "profound" knowledge and the authority of great men rest undisturbed until they are called upon by society at large to explain away these newly discovered and demonstrated laws.

Now that Spiritualism is becoming popular,

these newly discoveries.

Now that Spiritualism is becoming popular,
and many of its dectrines and laws are being
plagiarized by other schools of religious
thought, is it not time for every Spiritualist
to hold and defend all of its discoveries and
hard-earned honors?

Thousands are Saved from the Drink Curse.

Thousands are Saved from the Drink Curse.

In the March issue of The Inland it was stated that 660 lives were destroyed each day directly or indirectly through the drink curse. We do not believe that this is in any way an over-statement of the facts, and when we realize that drink is steadily on the increase, notwithstanding the great work of the Woman's Christian Temperance Union and all other Christian organizations it seems to us that there is yet much to be done, if we wish to save our country from this, the greatest of all curses. It is stated on the best medical authority that drunkenness is a disease, and must be treated as such, and from our personal observation we believe that drunkenness. This institution known as the Paquin Immune Co. for the cure of drunkenness. This institution has been endorsed by the pulpit and press, and should receive the endorsement of every Christian and every temperance worker. The publisher is personally acquainted with the manager of this institution, and also the methods employed in the curing of drunkards, and to his certain knowledge be knows of several cases that were entirely cured by the Paquin Immune Co., when other treatments had utterly failed. The Inland as a lender in Christian, temperance work, and in the uplitting of humanity, believes it a duty to publicly indorse this wonderful method, which not only cradicates liquor from the system, but at the same time immunizes the patient in such a manuer that they cannot retain liquor on the stomach. If any of our eaders have friends, relatives or acquaintances who are addicted to the liquor habit, and will communicate with the Paquin Immune Co., we are sure they will thank The Inland for having brought this grand treatment to their notice.

Railroad Rates for the M. V. S. A

Railroad Rates for the M. V. S. A Camp Meeting.

Camp Meeting.

The camp meeting at Mt. Pleasant Park, Cliaton, In., will occur July 28-Aug. 25. For this meeting the Western Passenger Association has granted a rate of a fare and a third for the round trip on the certificate plan, tickets to be purchased going on July 25, 26 and 27 and after that on Tuesday and Friday during the continuance of the meeting. When the ticket is purchased a receipt or certificate must be taken from the agent which must be presented to the secretary on the camp ground for signature, then a return ticket may be bought for one-third the fare paid coming. No certificate will be honored which was issued to cover more than one single trip ticket. The ticket and the certificate must correspond. Return tickets may be purchased for three days after the close of the meeting and are limited. Therefore we can offer to the public the most liberal terms of travel to and from our meeting, for in addition to this the Diamond Jo Line of Steamers allow a rate of one fare for the round trip from all points between St. Paul and St. Louis on the Mississippi River.

Our platform workers have been selected from among our best speakers and test mediums. Force of circumstances has made it necessary to put Miss Harlow of Haydensville, Mass., on our program in place of A. E. Tisdale, whose name appears in our official anaouncement. A goodly number of physical and test mediums will be present. Supt. Nelson has the grounds in fine shape. Most excellent music has been provided and all who spend a season with us will be royally entertained.

For further particulars address Mrs. Stella A. Fisk, Sec'y, Keokul, Ia.

For Over Fifty Years.

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Mrs. Elizabeth Coit.

Resolutions adopted by the Ladies' Aid in memory of our late president, Mrs. Elizabeth Colit.—

Whereas, In the economy of divine law and in the ripe, sweet sunset of life, our beloved president and counsellor, Mrs. Elizabeth Colit, has been taken to her heavenly home, and Whereas. The Ladies' Aid Sockety of the First Spiritualist Church deeply deplore Mrs. Colit's transition in the score of her usefulness to the work now engaging our minds and hearts. Still, we know that our great loss laber great gain, and knowing, too, that though absent from mortal view, in spirit and in truth she will often be with us, we longly commend the decree that ended her mortal pligrimage, and rejoice that so well-speat a life has added glory to the name of woman.

spent a life has added glory to the name of woman.

Whereas, The Cause of Spiritualism and Woman Suffrage in Ohio and throughout the nation has lost one of the most earnest and capable advocates.

Resolved, That this expression of the Ladies' Ald he spread upon the minutes of the society and a copy thereof transmitted to the family of our arisen sister, together with our deep sympathy in this their hour of grief.

(Signet)

Mrs. W. J. Hull, Vice-President.
Mrs. S. Ranney, Second Vice-Pres.,
Mrs. H. L. Williams, Secretary,
Mrs. L. White, Treasurer.

For Bleeplessness.

Take Horsford's Acid Phosphate. Dr. Patrick Booth, Oxford, N. C., says: "It take admirably in insomnia, especially of old sople and convalencents."

When you get the power of being a true, self-regulating man or woman yourself, it will be time to hustle around and see how you can get power over another.

In Re the Situation.

To the Editor of the Banner of Light!

It was with great pleasure that I read your excellent article on "The Situation" in the Banner of June I. I wish that article could be read by every Spiritualist in the United States. There are other causes in the way of the success and progress of Spiritualism, but the ones spoken of in this article are the most important, and when those are acted upon and carried out the others will disappear.

upon and carried out the others was used pear.

Mediums, speakers and workers everywhere heed these words of warning and admonition, and rally to save the Cause you love and the good that Spiritualism can and may be to you and to humanity. Hold up the hands of our leaders. Give them courage, hope and moral as well as financial support in the work they are engaged in. Surely they are the right place.

Reed City, Mich.

Reed City, Mich.

Pan-American Visitors

can secure choice rooms in advance by ad-dressing C. Hagon, D. S., Morgan Building, Buffalo, N. Y.

Lake Sunapee

Camp Meeting will be held at Blodgett's Landing, N. H., for two weeks, commencing Sunday, Aug. 4, and closing Sunday, Aug. 18,

LIST OF LECTURERS AND MEDIUMS

LIST OF LECTURERS AND MEDIUMS.

August 4—Mrs. Nettle Holt Harding and Mrs. E. I. Webster; 6-7—Mrs. Nettle Holt Harding; 8—Mrs. Nettle Holt Harding; 8—Mrs. Nettle Holt Harding, Mrs. E. I. Webster; 1:—Mrs. Nettle Holt Harding; 10—Mrs. Nettle Holt Harding, Mrs. E. I. Webster; 1:1—Miss Lizzle Harlow, Mrs. E. I. Webster; 1:1—Miss Lizzle Harlow; Mrs. E. I. Webster; 1:4—Miss Lizzle Harlow; 1:5—Memorial service, Mrs. E. I. Webster; 1:7—A lecture by the N. S. A., followed by a collection for the benefit of N. S. A.; 18—Miss Lizzle Harlow, Mrs. E. I. Webster;

Review of the Field.

Review of the Field.

G. W. Kates and wife held meetings, morning and afternoon, Sunday, June 16, in the beautiful grove of John Robertson, near Ottarato, Iowa. A large attendance from the surrounding country was present, although the weather was threatening. Lyle, Minn., and Otranto, Iowa, Spiritualists are fraternally associated for public effort, but not being organized, they cannot expect to accomplish any permanent results. If these carnest people would unite and hold regular meetings, the support would warrant a local Temple and an annual camp meeting. Such places are sufficient to create a surfacient to place and the support would warrant a local Temple and an annual camp meeting. Such places are sufficient to create united of the support would warrant a local Temple of the support would be supported to the support would be supported to the support was supported to the support would be supported to the support was supported to the support of the support was supported to the support of the support was supported to the support of the support

The Boston Spiritualist Camp Meeting as-sociation dedicated the grounds at Lovell's Grave, New Downer Landing, Sunday, June 23. This is intended to be a permanent camp-ing ground; it is an ideal spot, having a beau-tiful grove, salt water bathing, boating, and only 10-cent carfare from Boston. Would be pleased to have all mediums send their ad-dress to W. S. Bowie, 25 Tremont St., Boston, with Chas. J. Gorman.

and put more heart into it, if he knows it will be appreciated, and that he will gain some-thing besides mere intensity from punish-ment by so doing. Unconsciously he is learning to take pride in his work, and

and put more heart into it, if he knows it will be appreciated, and that he will gain something besides mere imagingly from pundshment by doing. Unconsciously he has been said therein less his selection.

Doubless the Areaport gentleman who wrete his his selection.

Doubless the Newport gentleman who wrete his helicition.

Doubless the Newport gentleman who wrete his helicition of the man of Sorous the Christ, who died a convicted felon, yet found time annual the toriures of the most ghastly death human ingenuity could devise to intercede with his Maker for his persecutors. Doubless the Newport gentleman was a man of high means and owing no man; deublethe his dealings were always non-minity, living within his means and owing no man; deublethe his dealings were always non-minity, living within his means and owing no man; deublethe his dealings were always no his persecutors. Doubless the Newport gentleman already of the standing were always no man; deublethe his dealings were always no his or degree, but, nevertheless, it was a hobby of his to gay his fallen brethen alleve. If wan not a hobby of his to give them a helping hand, to show them a way toward a reformation and a more happy and useful existence, but raisones has they would take upsteed the standing of the standing his persecutors of compel them to drain agent of the management of the proposes as they would take upsteed and merit system, and who have compelled the world to give the convict not with the hobby man has been said and done, the vital point in solving the problem of reforming the prisoner rests neither in the hands of them an with a hobby who prefers the wisdom of the man with he hobby nor in the hands of the man with he hobby nor in the hands of the man with he hobby nor in the hands of the man with he hobby nor in the hands of the man with the hobby nor in the hands of the man with the hobby nor in the hands of the man with he hobby and entirely with the prisoner rests neither in the hands of the man with the hobby nor in the hands of the m

A Chance to Make Money.

A Chance to Make Money.

I have been selling Perfumes for the past six months. I make them myself at home and sell to triends and neighbors. Have made \$710. Everyone buys a bottle. For 56c, worth of material I make Perfume that would cost \$2.00 in drug stores.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from \$25.00 in \$135.00 per week. I do not canvas, people come and send to me for the perfumes. Any intelligent person can do as well as I do. For \$2c, in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in the business.

Martha Francis.

11 South Vandeventer Ave., St. Louis, Mo.

Attention, Philanthropists!

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Will you kindly put a small notice in your valuable paper? I am one of the Jacksonville Fire Sufferers. I will give readings from date of birth, sex, and color of eyes; will answer four questions for ten cents or give full reading for one dollar.

Claudia A. Wilson.

A Chance to Make Money.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just, put it up cold, keeps perfectly fresh, and costs almost nothing, ean put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars around home in a few days. I will mail sample of fruit and full directions to any of your readers for aineteen (19) two cent stamps, which is only the actual cost of the samples; postage, etc. Mrs. M. Baird, 11 South Vandeventer Avenue, St. Louis, Mo.

Manna is Queer Stuff.

Grows on the Rocks and When Dry is Carried by the Wind in Great Showers.

Grove, New Downer Landing, Sunday, June 23. This is intended to be a permanent camping ground; it is an ideal spot, having a beautiful grove, salt water bathing, boating, and only 10-cent carfare from Boston. Would be pleased to have all mediums send their address to W. S. Bowle, 25 Tremont St., Boston, with Chas. J. Gorman.

The Hobbyist and the Reformer.

Lying before us on our desk is a copy of the first issue of The Prison Mirror, dated August 10, 1857. It contains, in addition to other interesting matter, a short correspondence between a gentleman of Newport, R. L., In and H. D. Stordock, who was at that time warden of this institution. He wants to know something of the life and habits of the inmates of this prison, and also makes inquiry regarding the disciplinary measures in vogue, "A reform school for boys," he writes, "is one of my bobbies, and I find that no discipline is as effectual as the use of the rod. What applies to boys applies equally as well to men. I hope you agree with me in this."

The warden replied that he strongly disapproved of such methods.

It is interesting to note that the more experience a thirst for such experience a thirking man has with penal institutions, the less he believes in drastic measures, such as corporal punishment, in coverning the inmates, and the greater is his faith in a system of rewards as an incentive to right living. Where the man with a hobby would say: "Here is a vicious character, let us beat the hide off him," the one to whom prison management is a science says: "Hold on a minute, let us first see if we can't reform him," And then he says to the man; "You will be rewarded thus and so if you obey the related down for your government and accustom yourself to a systematic life of hard work. If, on the other hand, you fail to live up to the rules you will be dealed all privileges and will be degraded in the barrain." It is astonishing how successful the later course is. A man will do better work.

quantity of starch, hence it is nourishing to a certain extent; but it also contains a large mount of oxisite of lime, which renders it ajurious to eat in too great quantities.—Ex.

Ethics.

PART OF ADDRESS BY CHARLES & LOSE.

Permit use to break away from custom and let use narrow my thought and speech cower to this society for which I am speaking, cower to this society for which I am speaking, cower again to one principle for which I am speaking, cower into the peak at all it will be only to snow the pressing need of the vital activity of that principle in every act or word or thought even that Spiritualism vouches for. I mean the principle of ethics; I mean pure mornity unadulterated by self seeking; honesty.

Wise as I know the founders of this society are and were, I think they "builded even better than they knew" when they made ethics one of the main foundations on which they hoped to rear a goodly structure for the world's benefit.

It seems to me that the evidence increases week by week that the spiritualistic press is coming to see that by denying, ignoring or covering up the cases of deception; of fraud on the part of mediums, as has been done so often in the past fifty-three years, they are wounding their friends and not their enemies and committing suicide as well.

It is patent to all who know the circumstances, that the honest action of the president of this society and the boldness of the editor of the Banner of Light in publishing in that paper, with date and name and address, the story of an attempt, by a Chicago medium, to cheat a credulous woman, right here, on this very platform, did good and good only. Was the result in that case exceptional? I am sure not, if the same ethical purpose lay back of all exposures of fraud.

Why is it that Dr. Savage and the "host that no man may number," of whom Dr. Savage is but a type so far as belief in super mundame intercourse is "concerned, object to being called Spiritualists?" They are Spiritualists believe constitutes Spiritualist, but in substance, they say, each for himself, "Oh! don't call me a Spiritualist, and from that standpoint assert that there is such cause, try is fared the ready inst cause for this sentiment, for this disgust at the name, that is so widespread i

Assuming that such is the law of med hip (and I suppose it is; I can't see how

They red could not think that the God they would allow good spirits to use rith which to teach holy truth, as remember that most folks still nything coming from "beyon is being holy, they are not yet ight that the instant a man get-runts be full of wisdom, however is man the still be the still be the still man be the still be the still be the still the still be the still be the still be the still the still be the still be the still be the still be the still the still be the still the still be the

river" as being holy, they are not yet rid of the thought that the instant a man gets over there he must be full of wisdom, however hig a fool he may have been while here.

We must face facts and people too as they Fare if we want to reach them, if we desire successfully to reach them. The fact is that a large portion of the people look upon Spiritualism as being synonymous with the unbuly, even licentious characters—with the many who have claimed to be its exponents and mediums; look upon Spiritualists as if the fact that they were such, in itself alone, made them lean towards immorality even though they did not quite get there.

This is a plain truth and the counter truth, that we who are Spiritualists, know the public is wrong in its conclusion, does not make it any less necessary for spiritual teachers—we meet the people on their own ground. After all that ground is noble in this, that men and women in the long run do love purity of life. Let us be glad that it is so even though pessimism might sometimes be excused if not justified. What shall be done to remove this false but

all that ground is noble in time, some are of women in the long run do love purity of life. Let us be glad that it is so even though pessimism might sometimes be excused if not justified.

What shall be done to remove this false but prevalent idea of the degrading character of a belief in Spiritualism? What shall be done by Spiritualists? I unhesitatingly answer these questions. It is the duty of organized Spiritualism, and of individual Spiritualists as well, to emphasize and make plain to all that Spiritualism teaches pure morals, that mothing less than a clean life is compatible with the spiritual teaching; that just so far as a human life swervers from unprightness by so much is it out of the line with Spiritualism. Do you think if this had always been made clear to the world that there would be so many brilliant clergymen who would write in private letters such sentiments as these: "I believe the time is/coming when we shall believe in the etarial world, not from tradition, a book or a teacher's lips but from the certainty of demonstration," and yet the Doctor of Divinity who writers to me like that never had any similar thought to give in his public teaching that ever I heard-of.

All this does not mean that we shall coldly turn our backs towards a medium because he is undeveloped in his moral nature, because he is undeveloped in his moral nature, because he is undeveloped in his moral nature, or an abeling hand towards developing the lacking quality? To do that does not mean that the general public shall accept him as an exponent of angelood. Cultivate the soil of his character as you would that of a part of your garden that spontaneously produced poison ivy. You would not bring your innoceal and ignorant children to that particular place to gather food for developing strength or beauty; neither wendly out throw away that portion of your estate, but you would at least try to tear of nagebood. Cultivate the soil of his character as you would not bring your innoceal and ignorant children to that particular

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LY A trertisements to be renewed at continued raises must be left at our Office before 12 M, or saturday, a week in advance of the date whereout hey are to appear.

NNER OF LIGHT cannot well undertake to worth for by of its many a territory. Aftertitements which ap-r and however the upon their fact are accepted, and your advertising columns, they are at once interdicted, as a pairwas to mostly up promptly in case they discover tames undertitements of parties whom they have proved however the most pairwas to they have proved however the most pairwas to the con-The BANNER OF LIGHT camble honesty of its many a territal ear fair and honorable upon

July 4.

By the law of the Commonwealth of Massa By the law of the Commonwealth of Massa-chusetts, as well as by the laws of all other States in the Union, the fourth day of July of each year has been made a legal holiday. The office of the Banner of Light Publishing Company will be closed throughout the day on that occasion. Our patrons will kindly take due notice, and govern themselves accordingly.

Sapient Physicians.

Sapient Physicians.

A party of fifty doctors, according to the Boston Herald of recent date, was on its way to a convention in St. Paul, Minn., not long since, when one of the number was taken ill, and despite all efforts of the forty-nine learned men of medicine, the sufferer died. The Herald aptly says: "Had these men been Christian Science healers, instead of regular practitioners, their unsuccessful effort to cure might have occasioned much more comment." These are weighty words of truth, and the Herald is to be congratulated upon its impartial statement. The regulars lose one, and it is a "mysterious dispensation of Divine Providence;" the irregulars lose one, and it becomes murder. When the doctors can show a cleaner and better bill of reference in regard to the cases treated and cured, than can their irregular competitors, they will have a perfect right to demand preferment for themselves. Unfortunately for them, however, the facts are all against them, and they respect to persecution of their successful rivals in order to sustain themselves in positions for which they are neither fitted by nature, nor by a real knowledge of the healing art.

President Capen of Tutts College, who should be a progressive man, has surrendered to the Medical Trust, and is now extolling its virtues, and commending its success in defeating wholesome legislation in behalf of vivisection. He also rejoices that Medical Monopoly is so strongly entrenched, and congratulated the Treatdent of this monatrons inquirty, known as the Massachusetts Medical League, upon his work in combating the people, whom he characterized believers in chleanery and quack practitioners. Yet this man is the President of a so-called liberal religious college, and is lo good standing in the great Universalist Church! For very shame, every liberty loving Universalist should hang his head because of these uncalled for and wholly unrighteous words of President Capen. He is anworthy of the religion. He could even endorse vaccination, and went out of his way t

bigot should occupy the high position of Presi-dent of a great college. He should be a preacher in some obscure handet, where pre-gressive views are unknown, and only ad-mitted once in a thousand years. There is such a thing as being puffed up with an idea of one's own importance, and this idea seems to be the master-spirit in control of Presi-dent Capea's life and actions at the present hour. May be and his supporters find the light of wisdom ere they enter the "Great Hereafter" with so much bigotry, ignorance and prejudice wrapped up in their souls.

Organization.

Many of the objections that are offered against organization on the part of Spiritualists are highly amusing in character, yet decidedly indicative of lack of interest in the cause liself. In the days when thousands of people flocked to hear our most eminent speakers, there was a business organization on the part of a few who were desirous of spreading the truth among the people, and these few reuted halts, engaged the platform, and musical talent, and invited the people to come out and learn what Spiritualism really stood for. There was a president or chairman of this crude sort of organization, a secretary treasurer, and generally an advisory board, who acted upon all matters pertaining to the Spiritualistic meetings held under their management. People did turn out in large numbers to attend these meetings, and went home delighted with what they had heard. Why was this? Because the speakers were not afraid to discuss the live questions of the day. They were opposed to slavery in all its forms, and were sincerely desirous of breaking the fetters that held the people in mental bondage.

Another reason was this. Admission at the

ing the fetters that held the people in mental bendage.

Another reason was this. Admission at the doors of many of these meetings was free, and it was understood that a generous collection was expected of them. As a general thing, the collections were always large, and very satisfactory. But behind this fact of free admission stood a number of men and women with ample means, who were perfectly willing to make good any deficit that might chance to occur. Some instances are on record where donations of one and two thousand dollars per year were given to carry on the meetings in question. Some cases are reported where large donations were duplicated with the provision that certain speakers should not be employed upon the platform. It will be seen from this statement that organization was a fact in those days, otherwise there would have been no managements to succumb to influences of that character. It may be added that no phenomeno other than those of trance or inspirational speaking.

may be added that no phenomena other than those of trance or inspirational speaking, were required to attract the people. It was marvel enough that boys and girls, men and women, could speak learnedly and at length upon the most abstrace theme, and the people did not require, neither did they desire, pawnshops, mongred English, and strings of names, the source of which were open to suspicion. Had the organizations that then obtained been permitted to evolve naturally, they would have led to associations that would have raised Spiritualism to the dignity of a world-power in religion more than thirty years ago. But the opponents of organization had their way, apd these crude experiments were killed out, under the false cry that an organization of any kind meant a creed. Anarchy and confusion followed. During that period the wonderful work of "rounding out one's own individuality" wrought its pernicious effects. It was "each man for himself, and Satan for all the rest." Wild schemes were advocated from the platforms of the speakers who hired halls on their own hook, and labeled their utterance Spiritualism. Many of the intelligent Spiritualism. Many of the intelligent Spiritualism who loved the spiritual visitations of the early days turned away, slek at heart, and sought the liberal churches. George W. Childs, the taleated founder of the Philadelphia Ledger, is a type of those to whom we now refer, when he sald in explanation of his return to the liberal church, "Spiritualism is true—I can never forget that fact—but it costs too much to be Identified with it." He had in mind the billogical and anarchistic platform teachings, as well as the bogus phenomena that were then becoming popular among Spiritualists. Had organization been maintained, the expressions from the platform could have been left free and untrammeled, yet held to higher spiritual ideals, and truer liaes of effort. When the change from the spiritual into the material and sensual lines of thought took place, the parting of the ways came, and with it "Two Thousand Years in the Celestian trace of the Philadelphia Ledger, is a type of these to whom we now refer, when he said in explanation of his return to the liberal church, "Spiritualism is true—I can never forget that fact—but it costs too much to be identified with it." He had in mind the illogical and nanchistic platform teachings as well as the bogus phenomena that were then becoming popular among Spiritualists. Had organization been maintained, the expressions from the platform could have been left free and untranmeled, yet held to higher spiritual ideals, and truer lines of effort. When the change from the spiritual to the material and sensual lines of thought took place, the parting of the ways came, and with it a visible loss of power on the part of the Spiritualists. Phenomena that are absolutely true are needed in Spiritualism today as much as they ever were, but it was the introduction of genuine phenomena upon the platform that opened the doorway for the counterfeit phenomena that have been so frequently exploited in recent years. People without consciences, men and women without bearts began to duplicate the phenomena, and by giving a quantity of marvels, they soon undermined the honest mediums upon the platform that form and drove many of them into retirement. Not only were the true test mediums overcome, but also the genuine phenomena, and by giving a quantity of marvels, they soon undermined the honest mediums upon the platform and drove many of them into retirement. Not only were the true test mediums overcome, but also the genuine mediums upon the platform and drove many of them into retirement. Not only were the true test mediums overcome, but also the genuine mediums had been formed at the right time, much of the field by being forced to compate effort, true mediums were once more given a chance, and today we have so goodly number of them at work in the trouble would have been avoided. With the return of organic effort, true mediums were once more given a chance, and today we have a good

that they are too sacred to be made the playthings of the curious, and the jests of the ignorant. Let us have organizations that the
phenomena of Spiritualism may be turned
into educational chamels, and made the avenues by which the sorrowing can flad their
way to the city of Coosolation. Organization
means protection against church encroachments and from unjust legislative enactments.
It also means education for speakers and
mediums, as well as for children in all of the
sciences and philosophies of the ages. It
means advancement in civilization, and the
cessation of the traveling in a circle that obtains with many of the Spiritualists of today.
Progress is better than stagnation, and
liberty is preferable to slavery. It is "Unite
or Perish," Spiritualists, and organization is
your only hope. A new Declaration of Independence is needed and organization will put
it forth to the world in a challenge that cannot be misunderstood. Those who choose to
continue in the old way, who prefer to find
fault, to throw sibnes, and to oppose the
efforts of their brethren to do something to
benefit others, will, of course, feel griered at
these plain words. Yet we are constrained to
ask all Spiritualists to attend to their eyn
affairs, and to refrain from all efforts that
will lajure or retard the progress of the
Cause. Let us find our own in our neighbor's
good, and unite, heart and soul, in an effort
to make the world better through a practical
application of Spiritualism.

-- Dowie.

Says the Bostou Herald of recent date: eckness is not the predominating trait of r-day evangelists as exemplified by John analer Dowle on the platform of the Chi-Auditorium last Sunday. Said the leader

inter-day evangelists as exemplified by John Alexander Dowle on the platform of the Chicago Auditorium last Sunday. Said the leader of "Zion":

"I am Elijah, the prophet, who appeared first as Elijah himself, second as John the Baptist, and who now comes in me, the restorer of all things. Elijah was a prophet, John was a preacher, but I combine in myself the attributes of prophet, priest and ruler over men. Gaze on me, then; I say it fearlessly. Make the most of it, you wrethes in ecclesiastical garb. I am he that is the living physical and spiritual embodiment of Elijah, and my coning to earth a third time has been prophesied by Malachi, by God himself, by his son Jesus, by Peter, and 2000 years ago by Moses. All who believe me to be in very truth all of this will stand up."

And now, honestly, reader, would you have guessed that over 2009 people rose to their feet and greeted the biasphemous declaration with cheers and handclapping? Well, that is just what happened.

Commenting upon Dowie and the prosecution of some of his followers. The New York Tribune speaks as follows:

There is a sense in which it may appear harsh to punish severely the unfortunate victims of semi-reliions delusions, and, of course, most of the followers of Dowie are inserely deduded; but the safety of society demands that such delusions shall not be made the excuse for violations of the law or for violations of the remmon instincts and obligations of humanity. If Dowie has rendered himself subject to punishment he should be dealt with promptly and fearlessly; if his followers have involved themselves in lawlessness they also should be punished. No same person will fail to understand that they are punished not because they hold certain doctrines, however base and foolish, but because their deeds are crimiaal.

Many Spiritualists who attended the Chicago Convention in 1839 will recall in Dowie

trines, however base and rootism, but because their deeds are criminal.

Many Spiritualists who attended the Chicago Convention in 1899 will recall in Dowie the man who was ordered out of the Convention II all by the presiding officer. Dowie came in to Christianize the Spiritualists by calling them all sorts of bad names in the circulars he was distributing. Dowie's methods are certainly open to criticism, and there is no defense possible for him or any other man who permits a helpless child to perish for the want of proper medical treatment. Dowie is more anxious to convert men than he is to save precious lives. And he calls this religion!

"Two Thousand Years in the Celestial Life."

have been the dopes of a clever swindler. It must be remembered that the Detroit Journal

have been the dupes of a clever swindler. It must be remembered that the Detroit Journal is intensely hostile to Spiritualism, and seldom lets an opportunity pass to make an unwarranted and wholly unmerited attack upon it and its followers. In giving reports of spiritualistic meetings, it does not hesitate to resort to falsehood, even where the truth would suit its purpose better. So much for the attitude of the Journal with regard to Spiritualism. Its blas must be kept in mind by the unprejudiced reader until he has found evidence to sustain its charges, and then only should his opialon be formed.

But the Journal has found certain evidences in the book that Spiritualists cannot afford to ignore. Certain questions are asked that are too vital to be set aside as of no value. If there are mistakes in the chronology, errors in the use of terms, and impossible combinations of historical events, then the truth should be frankly told, and explanations offered. The Journal has weakened its own case by its wholly unjugt attack upon Spiritualists. Its abuse of Mr. Cole is also unworthy of a great paper, and could only emanate from a mind greatly narrowed by bigotry and prejudice. But underneath its sarcasm, its sacers, and contumacious words, there is a foundation in fact that should lead every lover of truth to consider well the contents of the work, ere he accepts them as absolute verities. We shall not enter into a discussion of the book in any cense until we are familiar with its claims from cover to cover. We have faith in both Mr. Hodges and Mr. Howard, and accord them the high merit of perfect honesty. We have enter Mr. Cole but once, and know nothing of his mediumship, but we shall assume that it is genuine, until we have evidence to the contrary, and then, if proved, we shall not heestate to speak in terms that will surely be understood.

Organization at Camp Saugus.

As will be seen by a notice in another column, the Massachusetts State Association of Spiritualists will hold a mass meeting at Unity Camp Saugus, Mass., on Sunday, June 30. The theme of both sessions of this meeting will, no doubt, be organization, and many interesting facts will be presented to the public. Good speakers will be in attendance, and it is to be hoped that all friends of co-operative effort will endeavor to attend the meeting. This new camp is to be congratulated upon having placed itself in line with organic effort thus early in its history. Its managers recognize the truth of the trite adaze "In union there is strength," and are governing themselves accordingly. We urge our readers to visit Camp Unity next Sanday, and encourage its officers in their good work. Take Cliftondale car from Scollay Square at 10.19 and every half hour thereafter.

The Dean Case.

The Dean Case.

The celebrated suit of Mrs. Dean against Mrs. H. V. Ross of Onset, Mass., the so-called materializing medium, was tried some time ago in the courts of Plymouth County, and a verdict rendered in favor of the plaintiff for nearly or quite twelve thousand dollars. An appeal was takea, and receatly the Supreme Court has reaffirmed the judgment of the lower court. Through the machinations of Mrs. Ross and her assistants Mrs. Dean was escheated of many thousands of dollars. She awakened from her peril too late to save fer money, and brought suit to recover the same on the ground of fraud. She sustained her lealin by ample evidence, and the result is that the Massachusetts Courts have upheld her in her contest for her rights. Mrs. Ross contended that her former husband, Mr. Ross, was the one who profited by the despolling of Mrs. Dean, and she endeavored to show that she herself was a victim of her husband, as well as the lady upon whose money they were fattening. Her contention was not sustained in court, and Mrs. Ross must now deliver to Mrs. Dean the money of which she aided in depriving her. In this connection, we are advised that the so-called Ross cottage at Onset, will be sold at Sheriif's sale, Saturday, July 8, 1901, to satisfy in part Mrs. Dean's judgment. The cottage is well located and is a most desirable residence for any one who desires Sheriff's sale, Saturday, July 6, 1901, to satisfy in part Mrs. Dean's judgment. The cottage is well located and is a most desirable residence for any one who desires a summer home at Onset. Considering the fact that the proceeds are to go to so worthy a purpose, the bidding on the lot and cottage ought to be very brisk. The property is worth a good sum, and Spiritualists who want a splendid location in Onset should attend this sale in large numbers. We hope that every victim of misplaced confidence will be equally successful in securing justice from the courts of the land.

A Vicious Bill.

The Legislature of Connecticut is struggling with a bill designed to remove dependent children from State institutions, and place them in private institutions of a sectarian character, at the expense of the State. It is not claimed that the present County system of caring for the wards of the State is inadequate, or that any abuses have grown up under it. It is argued that their welfare can be better guarded in the private asylums than in the public, presumably in the direction of morals. The substance of the matter is this: It is a deliberate attempt to secure State Ald for sectuarian institutions. Such legislation is not only unnecessary, but it is also vicious. Church and State should be kept separate, and there is no excuse whatever for any religious institution to nak for a State appropriation. The Catholies obtain it from the United States Government in the Phillippines, where the priests are the recipients of financial aid, and the Sultan of Sulu is another pensioner upon our nation's bounty. He is not a Christian, but he is a polygamist, and a slave-holder, yet he receives his ten thousand dollars per year, with no protest from the people of America! Neither he, nor the

priests in the Philippines, nor the Episcopalisus, nor the Methodists, nor the Spiritualists should receive one dollar from any
State or from the nation to support them.
Our schools should all be non-sectarian, and
Government money should sustain only those
that are so. As a means to that end, we
would suggest that all special privileges be
taken from elergymen of all denominations,
and that marriage ceremonies in particular
should be legal only when performed by a
civil officer. Give ecclesiasticism an inch and
it will take not only an ell, but a mile. The
best place to amputate the tail of the theological dog is just back of its ears.

J. H. Altemus.

We learn from our valued friend Mrs. M.
T. Longley, that this popular medium is to
be tendered a reception by his many friends
in Washington, D. C., during the present
week. Many other mediums will unite in the
service, thus honoring themselves as well as
the brother to whom they pay their tribute
of love. We extend greetings and trust that
the reception will be a grand success in every
respect. respect.

In Orange, Mass., June 17, 1901, Miss Nellig Harriett Hill to Mr. Everett Jesse Taylor. The Banner extends congratulations, and wishes them angel guidance and blessings in the future. the fut

IFWe reproduce, on another page, an article from one of the Troy, New York, dailles, in which extended and complimentary reference is made to Mrs. Tillie U. Reynolds, second vice president of the New York State Association of Spiritualists. Mrs. Reynolds is a true and worthy worker for the Cause of truth, and deserves every good thing that her home paper has said of her. She is a credit to Spiritualism, and an honor to mediumship, whose principles she so ably expounds in her life and work.

AFWe are informed by Dr. Pfeiffer, editor of the Medical Magazine "Our Home Rights" that the subscription price of that progressive journal, is fifty cents per year—not one del-lar as we stated in a recent issue. We glad-ly make the correction.

AFMiss Ida L. Spalding, a former employee of the Banner of Light as a stenographer and typewriter, now has an office in the Colonial Building, 100 Boylston Street, where she can be found during ordinary business hours to serve the wants of her patrons. We take great pleasure in recommending her to those who are in according to the sum of the banner, and will, without doubt, continue to greet our readers through the same channel.

ZTHave you ordered a copy of Mrs. Carrilla Banister's unique work, "I'm a Brick."
If not, now is the time to do so. It will soon
be out of press, and those who order first
will be served first. It is only one dollar per
volume. Send in your orders.

ESC. B. Nearing, an aged friend of our Cause in New Haven, Conn., and an old-time magnetic healer, took leave of earth May 27 ult. He was a Spiritualist from conviction, a true friend of humanity, and has passed to his reward in spirit after a long and useful earth-life of over eighty-six years. We congratulate him upon his release from the body, and extend greetings as he enters upon the eternal youth of the spirit world.

gas Delaware has abolished the whipping post, and many ardeat friends of woman's auffrage are rejoicing thereat. Inasmuch as the whipping post was chiefly designed for wife beaters, we fail to see why women should be so pleased over its abolition. If they believe in being flogged by brutal husbands, let them say so, and make no complaint when they are beaten half to death. Records show that out of every one hundred wife beaters, ninety-five never return for a second application of the whip. Imprisonment as a punishment can show no such percentage of deterrency. We hold that the whipping post is both a necessity and a blessing in every State in the Union. Delaware has taken a step backward, if it has repealed the wholesome law that provided for it.

law that provided for it.

For the first time in the history of the American Secular Union and Free Thought Federation, the President is now a woman. Mrs. Josephine K. Henry of Versailles, Kentucky, has been promoted to that office, through the resignation of Dr. J. B. Wilson, who was elected President at the annual convention of the Upion last November. Mrs. Henry is well qualified for the office she has been called upon to assume. She has executive ability, is fearless in her advocacy of Free Thought, and devoted to the cause of liberty in all directions. We predict for her a successful administration.

EWe deeply regret the omission from our columns last week, of the announcement of the Farewell Testimonial tendered the Chapla Sisters on Thursday evening, June 27, at Arlington Hall, Brooklyn, N. Y. The notice reached us in season, but was accidentally mislaid. We tender the sisters an apology, also to Miss Augusta Howe Chambers, for her kiadness in sending us the notice of the event. The sisters sail for Europe July 5. The Banner wishes them "Bon Voyage!"

to Isn't it about time you induced your friends to subscribe for the Banner of Light for the summer vacation? It is just what they want in their summer homes, and a trial subscription costs only fifty cents, and is worth many times that amount. Send in your orders at once. The Banner will be better than ever during the present season.

(Continued from page one.)

such a mad rash, make such efforts to get the cein of the realm, that you forget it is but a day and hour and you are in the other life where these things are as another and where the spiritual life shilace out as the all important life. Not only is it good for you there; not only is it your inheritance in another cendition of life, but here today everything is sweetened and made glorious by the understanding of the spirit.

All misunderstandings of your friends are leveled by the common interpretation of the spirit. All custom, all law slaks away and you find yourself face to face with and spiritually understanding each other. It is because we have been looking at words, at forms, at customs, at everything save that which spoke of the spirit, that all the pain and the sorrow all the losses and the crosses have been in the earth life and are there today; and I believe it is through the power of the spirits returning, through the work that is given to you, that you will get out into that freedom that grander life where all these things will be put aside and you will begin to understand each other. I believe that apart from the words, apart from the act that often seems so crude, so unkind and often unholy, if there might be the constant desire to get into the spiritual understanding of what the other means, often there would be such inflowing of love, that you would hardly know your own selves or those about you. We play upon words; we talk and talk and know no more about each other than if no word had ever been spoken.

Let us get beneath and find out what the spiritual inderstanding of you appure, sometimes misinterpreted, sometimes' stumbling bilindly over past conditions and yet always upreaching for more of goodness, more of God.

Did you ever see anyone, however bad he might be, who did not have somewhere and at some time an aspiration for something better? It this were not true there would our faith be, our hope for tenderstanding the power of goodness, more of God.

Did you ever see anyone, however and i

nauseated.

Let us sit still in the quietness and holiness of the spirit and listen for the message that comes to us, for the understanding that makes us free, makes us spiritually wealthy, abundantly able to do all things, to throw aside all conditions and go out where we belong, free, grand spirits,

M. C. B.

swMartin J. Tighe, aged 22 years, killed his young wife of 18, in a fit of frenzy brought on by cigarette smoking. He then tried to kill himself, but his courage failed him, so he bound up his wound, and went home to his father. He was coolly playing the piano when arrested for the murder of his wife. So much for the glory of the cigarette. Out of fity-seven men examined for West Point Academy, thirty-two failed to pass, from physical defects, caused by cigarette smoking. Physical decrepitude and murder—what more can the cigarette accomplish?

EFWhy not order a copy of Dr. Geo. A. Fuller's splendid work, "Wisdom of the Ages," to take with you on your vacation trip? It will full your mind with lofty spiritual ideals, and prove to you a veritable guide and counsellor throughout the remaining months of the year. The impress of the work is really life long.

LEFWe are in receipt of No. 1 of Vol. I of a psychic journal, published in Zagrebu, Aus-tria, bearing the title, "Novo Sunce." It will be devoted to occult science in general, and to Spiritualism in particular. We wish our new Austrian contemporary every suc-

We make ourselves the joy or fear Of which the coming life is made, And fill our future atmosphere With sunshine or with shade. Still shall the soul around it call The shadows that it gathered here, And painted on the eternal wall, The past shall re-appear.

—Whitti

A Forthcoming Book by W. J. Col-ville,

With the kind permission of the Banner of Light, I desire to inform my numerous friends in America that during my residence in Australia I have been at work upon a novel founded upon actual fact, now nearly ready for publication, entitled "The Garden of Eden," 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 abeets 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 solutios, and I have introduced as often as possible exert quotations from scholars of ripe experience who have been for many years investigating the mysteries of the unseen universal company that have been for many years investigating the mysteries of the volume of some 500 pages in handsome cloth binding.

investigating the mysteries of the unseen universe.

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 paid 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 received.

W. J. Colville.

W. J. Colville.

Lake Pleasant, Mass.

The vaudeville entertainments which are being given in the rustic theatre on the Highlands every afternoon and evening, and the pleasant dancing parties every Tuesday, Thursday and Saturday evening, appear to be of interest and pleasure to the old as well as to the young, and large audiences are in attendance daily.

About sixty-five families are upon the grounds, the water plant is in full operation, the grounds have been thoroughly cleared of the winter's debris, and the entire place presents an appearance of life, energy, progressiveness and natural beauty. The grocery store is open and doing a good business under the management of Samuel E. Hipley and son.

store is open and doing a good business under the management of Samuel E. Ripley and son.

Mr. Willis Milligan of Boston is here putting the pavilion in readiness for the dances to be held during July and August.

Mr. Philip Yeaton, the well-known botel proprietor of the Hampton Beach Hotel, and formerly of the summer hotel at Winthrop, is here and will have the Lake Pleasant Hotel in readiness for guests by July 1st. Calls are being received by me for cottages, and we would request those desiring information or circulars to enclose stamp for reply.

J. S. Hart and wife, Mrs. H. E. King, Dr. Proctor and family and Mr. Geo, Chlyses of Springfield; Dr. C. W. Willis, Mrs. R. Robbins, Mr. and Mrs. James G. Alles, Mrs. A. S. Waterhouse, Mrs. Lou Booth, Mrs. C. P. Bennett and Mr. A. P. Bixby and wife of Boston; S. G. Merry and wife, Mrs. Bickford and Russell Bickford, Mr. and Mrs. Barrón and son, Mrs. Johnson and Miss Edna Johnson, and Mr. and Mrs. Geo, C. Allen, have arrived and opened their cottages.

J. Milton Young and wife are happily situated in Daisy Dill cottage and are busy in preparing for the publication of our popular camp paper, the Wildwood Messenger. The band concerts which are being given here every Sunday are much enjoyed by our music loving people.

Arthur C. Baker has leased the baggage nivilege and will arrive here July Isr.

every Sunday are much enjoyed by the loving people.

Arthur C. Baker has leased the baggage privilege and will arrive here July 1st.

The "Glorious Fourth" is to be observed with boat, sack and potato races, vandeville shows, dances, band concerts and other attractions.

The excursion tickets are now on sale on the Boston and Maise R. R.

A. P. Blinn, Clerk.

Announcements.

Frank T. Ripley, lecturer and test medius

Frank T. Ripley, lecturer and test medium, has just closed a two months' engagement with the Alexandria, Indiana, society. He has open dates for summer, fall and winter. Terms liberal. Address, Medina, Ohio.

I arrived sometime ago from laboring in the north of Michigan, Marquette and North Ontario, Canada. I would like to correspond with test mediums with a view to accompanying me in my lecturing mission. I have open dates for fall and 1902, at reasonable terms, and will accept engagements with camps to sing and lecture. Address, Mrs. Virginia Barrett, 819 E. 16th Street, Indianapolis, Ind.

Mr. Walter D. S. Hayward, the well known Psychic of Brooklyn. N. Y., can be addressed at his residence, 244f Hollywood Street, Philadelphia, Pa. Correspondence promptly attended to.

I have engaged the first and fourth Sundays of September in Buffalo-First Spiritual Church. My camp engagements, as far as made are: Cassadara, Lily Dale, July 12 to 18; Briggs Park, Mich., July 25-28 inclusive; Chesterleid, Ind., Ang. 4, 6, 7, 1 am free to answer calls for October, November, December and the winter and spring of 1992. Lyman C. Howe, Fredonia, N. M.

Next Sunday evening, 7,30, June 30th, closes the Maldep Progressive Society's meetings for the season with Mrs. Hattle J. Webber as speaker and medium. After having done some good work the Society feels envouraged to go on with the work the first Sunday in September at the same hall, Masocie Building, Fleasant St., over the Post Office. John R. Show.

After Thoughts.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

When I gave my report of the New York
State Association at Buffalo, I supplemented
it by saying that I felt it was hardly worthy
to be called a report as it had been written
during the illness of my girl; I had to cook
for the farm hands, watch that the cabbage
did not burn and attend to things in general
while I was preparing my report for the
typewriter.

I found I left incomplete a notice of one of
the greatest centres of Spiritualism in the
world. I should have said in coancetion with
my remarks on Lily Dale, that it had become
an educational centre whose equal could not
be found in any of the great gatherings of
our people; that it was constantly building
up and out, and reaching into the great cities,
offering them not only a restful, happy month
but the chance of obtaining a knowledge of a
truth to take back into the busy whirl that
would brighten all the year; that I had personally had letters from different states ask-

Pan-Attery will be a long to the will be so low during the auto leave out of the list of our papers the "Cassadagan," a magazine which, under an efficient management, is the magazine of the camp devoted to spiritual truth.

I also intended to speak of our risen Sister Mrs. Sarah A. Burtis, formerly of Rochester, N. Y., who had for years been an attendant of the camp, one who was a Spiritualist when it cost something to be a Spiritualist and who went across the river without a fear.

No doubt I have left out more that I should have incorporated in that address, but I shall appeal to the good nature of the Banner editor to give a place in his columns for the atter-thoughts of the troubled Martha.

Notice.

The Massachusetts State Association will hold mass meetings at Unity Camp, Saugus, Sunday, June 20; meetings, 10.20 a. m. and 2 p. m. The following talent has been invited: Harrison D. Rarrett, J. Frank Baxter, Mrs. Sarah A. Byrnes, Mr. James S. Scarlett, Mrs. Sadie L. Hand, Mrs. Hattle C. Mason, Mrs. Litch of Lynn, Mrs. Dr. Chase, Mr. Albert Fisher, Mrs. Alex. Caird; others are expected. Good music. All are welcome. We hope many of the friends from Boston will go. Take Cliftondale car from Scollay Square at 10.19 a. m. and every half hour afterward. There will be refreshments sold at the camp for those going in the morning. Come and spend a pleasant day in the country. The trains from Union Station have been discontinued—obliged to go by electrics.—Carrie L. Hatch, secretary.

Spiritualist Camp Meetings for 1901.

Cassadaga Lake, Lily Dale, N. Y., July 16

Cassadaga Lake, Lily Dale, N. Y., July 14 to Sept. 1. Onset, Mass., July 14 to Sept. 1. Lake Pleasant, Mass., July 23 to Sept. 1. Lake Pleasant, Mass., July 23 to July 7. Clinton, Iowa, July 23 to Aug. 25. Harwich, Mass., July 14 to 28. Camp Progress, Mass., June 2 to Oct. 6. Etna, Maine, Aug. 30 to Sept. 8. Vicksburg, Mich., Aug. 2 to 25. Ashley, O., July 14 to Aug. 14. Chesterfield, Ind., July 18 to Aug. 25. Queen City Park, Vt., Aug. 19 to Sept. 8. Niantic, Conn., June 24 to Sept. 9. Earneliff Grove, Chelmsford St., Lowell, Mass., June 2 to Sept. 29. Island Lake, Mich., July 28 to Sept. 1. Sunapec Lake, N. H., Aug. 4 to 18. Delphi, Ind., July 27 to Aug. 3. Briggs Park, Grand Rapids, Mich., June 30 to July 25.

Briggs Park, Grand Rapids, ancu., June o July 28.
Lake Helen, Florida, Sept. 1 to Oct. 6.
Los Angeles, Cal., Aug. 11 to Sept. 11.
Temple Heights, Me., Aug. 11 to 25.
Zoo Park, Springfield, Mo., July 7 to 31.
Unity Camp, Saugus Centre, Mass., June o Oct. 6.
Verona Park, Me., July 27 to Aug 19.
Freeville, N. V., July 27 to Aug 18.
[Others will be added to the list as soon sweeters are the dates.]

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Message Department.

MRS. MINNIE M. SOULE.

Mrs. Scale while under the control of her own guides, or that of the individual spirits seekings to reach their friends on earth. The messages are reported stenographically by a special representative of the Banner of Light, and are given in the presence of other members of The Banner staff.

These Circles are not public.

To Our Henders.

earnestly request our patrons to verify communications as they know to be upon fact as soon as they appear in columns. This is not so much for the of the management of the Banner of as it is for the good of the rending. Truth is truth, and will bear its own it whenever it is made known to the

public. Truth is truth, and weight whenever it is made known to the world.

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

Report of Seance held May 30, 1901, S. E 54

MESSAGES.

Fred Willard.

Fred Willard.

The first spirit that comes to me this morning is a young man about twenty-five years old. He is rather dark and thin, and has a dark mustache and such a tired, weary kind of a way about him as though he was so tired before he went to the spirit that it was a relief to him to finally go there and be free from his pain. He says: "My name is Fred Willard and I lived in Portland, Me. I was sick for several years and fought along thinkfrom his pain. He says: "My name is Fred Willard and I lived in Portland, Me. I was sick for several years and fought along thinking I would get better, but finally the word was passed on to me that there was no possible hope, and I came over here. My father, mother, brothers and sisters are alive, but I want to speak to Charlie more than all the rest because he misses me so and imagines that he sees or hears me in the old room. He does; it is not his imagination, and that is what I want to say to him, that if he would only give me the opportunity I am sure I would be able to come strong enough to convince him that it is not his own mind, but is really I who love him and long to speak to him. My mother has been sick almost all the time since I came away. I think she was overtired from taking care of me and I would send my love to her and tell her I appreciate everything she did, but I do long for her so much sometimes and wish she could be over here with me and see the beautiful things that I see and enjoy the rapture of this life. I, too, want Edith to know that I knew what she did soon after I came away—at the grave, I mean,—and I thank her for that. It was a sweet thing and just like her. Tell her I was beside her and knew about it and felt such a gratefulness that she took so much pains. Thank you very much."

James Morris.

The next spirit that comes is a man about forty-five years old. He is short, not very stout, with a rather quiek, impetuous manner. His eyes are blue with dark lashes and his hair is dark and thin. He speaks his words right off short as though he bit them off and spit them out as quickly as he could. He says: "Weil, that is a pretty good description of the way I talked. I didn't realize that I sounded that way, but never mind, let it go as it is. My name is James Morris and I lived in Carleton, Neb. I was something of a farmer myself, liked the life, and the freedom of it, so that whea I came over here I chose that kind of a place to live in and when I tell you that I see everything about me as dem of it, so that when I came over here I chose that kind of a place to live in and when I tell you that I see everything about me as beautiful and as sweet and as real as when I was in the body you may be glad to know it. I have with me Helen and she says that she has been stronger to help me than I realize. I know that sometimes in my efforts to reach my own, I have grown weary and felt that it was aimost impossible. I realiy did not believe that it was on easy to get back to those we love as I find it this morning, and Helen says it is because I have the influence of good people to help me to come. Whatever the reason is, I thank anybody or everybody who is instrumental in it." This man when he laughs shows his teeth very prominently, and he says with a little kmile: "Usually when we try to remember something particularly, it is impossible to hold it. The very force of centreing on one particular thing dissipates our strength and it seems to vanish away from us and it is almost impossible to retain it. I have been to my old home and have seen that it has changed hands, for which I am exceedingly sorry. I wanted it kept as it was, but I don't know as it is of any use for me to fosse over it. I might just as well let things go as they are and just send my love and good will and a helpful thought when it is possible."

Elmira Hendricks.

I see the spirit of a lady. She is tall, stout, very magnetic looking. Her eyes are dark, very magnetic looking. Her eyes are dark, her hair is dark brown, and she has a sweeping movement of her head and her hands as though she took in at a glance every condition and every sort of need of the person that she was with. She says: "I thank God that I sm able to come here today and see and be seen and send a message to my own. My same is Emilia Hendricks and I lived in Franklin, N. H. I am almost overcome with the effort and the desire. I had made up my mind to give some test of my presence at home. George world no more believe that it was possible for me to come than he would believe that God could speak to him directly, and it has been such a source of pain and grief to me when I was so conscious of everything being done. I have thought sometimes when I have seen the old lady there trying

to keep things tegether and yet having such a hard time because of the disturbed condition left by sue, that if I could only tell hey and explain to her and help her a little that perhaps it would help me. The other day she went upstairs and went to the bottom of the old box looking for something and I stood beside her so closely that she looked up as though she saw me. I think she did, and I was so pleased that I made impression enough to have her turn about. She spilled what she had in her hands when she weat down, and she stopped and looked in an old bureau in the back room and did not find what she was after there. It was so cold that I felt the chill of the room myself. I hope I shall be free to get out of these conditions now because of this word that I have spoken and I thank you all for your patience with me."

Aunt Annie Turner.

Aunt Annie Turner.

Now-I see an old lady. She has a sweet old face, her eyes are blue and her hair is perfectly white. It is a little round face that just shines-like a little flower. She comes right up to me and says: "I am Aunt Annie Turner and I insed to live in Hyde Park, Mass. I knew more or less about this Spiritualism. "It-had not assumed the proportions that it has today and one to stand up and say that he believed that spirits could return in my day had to have pretty good courage and stand the test of being ostracized from the church and society. However, I didn't keep so still about it. I gave my word wherever I thought it needed to be given because I had some experiences myself and knew whereof I spoke. I had lost a boy, Willie, and he seemed to be as much a part of my life after he weat as he was before, and when I came over here he was grown into manhood and I found that he had been stronger because of my belief and my helpfulness and today he comes with me and we both want to give our message of love to those who are left. I want to speak particularly to Emma. I want her to know that I am still striving to make any condition possible to give the spirit influence its fullest opportunity to speak and to help. Tell her not to be so discouraged, that conditions look a good deal brighter to me than they do to her and I hope that she will soon see; then we will have new strength to go forward. Thank you."

Susan Sanborn.

Right after her is a woman, tall, thin and old. Her name is Susan Sanborn and she passed out in Galveston, Texas. She says: "I have been gone a long time, but as time means nothing to the spirit I presume I am just as welcome as though I had only been gone a month or two. I have with me Samuel Donne; he is an old friend of mine and wishes so much to speak a word for himself and to his friends. He is not able to come alone and so I gave him my hand and said we would come together. He knew more about this work than I and I think even helped in his quiet way. He says: 'Please send this message to Addie and tell her that I am struggling to get a better understanding of splrit force that I may co-operate with her and help her in her spirtual climbing.' He also sends love from Lucy and Aunt Betsey. She will know who it is."

sends love from Lucy and Aunt Betsey. She will know who it is."

Fam Carter.

Now I see a jolly old man. He is just as short and round as he can be and just looks like a little round barrel. His eyes twinkle and dance, because he is so full of fun and he is just as quick as he can be for all he is; so fat. He jumps round so quickly and says, "You are going to give an eld fellow like me a chance to return? Well, that is pretty good and I will speak as fast as I can. My name is Sam Carter and I used to live in Brattleboro, Vt. I want you to know that when an old fellow like me comes rattling back from the spirit, you know that he has something to say, and I feel that I must speak as plainly as I can to Lucy and tell her that I don't care a bit what they did with my body. Don't care what fuss they made over the grave as long as I can stand here and give my word back to her. Tell her that I don't like that eternal scrubbing. She has kept at it since I cane way and did before; I'd like to see her sit down and take a little comfort. She will laugh when I say it, but I speak in this way that she will know it is I who have come to her. I have seen Joe and he says to give his love to her and supposes now that it is coming spring that she won't be satisfied with scrubbing indoors, but outdoors as well. Tell her not to mind the spring cleaning in the bara, but open the doors and let the rain wash it out." Then he becomes a little more serious and says: "Now, really, I have a message underneath this other, and it is that I feel that she, is paying too much attention to the things and the cares that are right close to her and too little to the spirit. I feel sometimes that I knock loudly enough at her doors to call all the neighbors and yet I get no response. I want her to know and I want her to feel that I am striving to help and to do what is possible. That is all. If this message goes straight, I will send another as soon as I can." the case narrated in Number 176, of an elderly has plainly as I can to Lucy and tell her that I don't care a bit what they did with my body. Don't care what fuss they made over the grave as long as I can stand, here and give my word back to her. Tell her that I don't like that eternal scrubbing. She has kept at it since I came away and did before; I'd like to see her sit down and take a little cemfort. She will langh when I say it, but I speak in this way that she will know it is I who have come to her. I have seen Joe and he says to give his love to her and supposes my that it is coming spring that she won't be satisfied with scrubbing indoors, but outdoors as well. Tell her not to mind the spring cleaning in the barn, but open the doors and let the rain wash it out." Then he becomes a little more serious and says: "Now, really. I have a message underneath this other, and it is that I feel that alk is paying too much attention to the things and the cares that are right close to her and too little to the spirit. I feel sometimes that I knock loudly enough at her doors to call all the neighbors and yet I get no response. I want her to know and I want her to feel that I arn striving to help and to do what is possible. That is all. If this message goes straight. Will send another as soon as I can."

Sarah Palmer.

I now see the spirit of a lady who is quite tall and slim. She doesn't stop for me to describe her very much, but just says right off, "Dou't bother about my description, but say that Sarah Palmer is here, and oh, I am so troubled. I felt that I could never possibly get my message in-and I am so anxions to do it. My heart sches as I stand here, because I have come directly from my friends to this place, thinking I could send a message that would belp them. I want to go to Piymoath, Mass.: I want to say to John that I am ever near; that I try to help him through his pala. If won't be much longer that he will have been an advisible of the place, thinking I could send a message than the supporting herself o

help. Particularly I want to send this word to Lean who is helping and doing so much. I think she is as brave as she can be, and when this is all over or settled once more, I shall be able to give her the help which I so much desire to give."

this is all over or settled once more, I shall be able to give her the help which I so much desire to give."

Frank Hight.

I see the spirit of a man about forty years old. He is of medium complexten, his bead is as red as fire and he has that florid skin that so many red haired people have, but he is pale and he just steps up to me and says, "Oh, I was drowned, and when I come back the fear that I first had almost overcomes me. I went down with a lot of others in broad daylight, so near to the land that we could see it and yet couldn't reach it. Oh, it was awful to see the white faces all about me and to be unable to do a single thing. I have thought that there could not be anything more dreadful than to be so near to life and yet so helpless to save one's self or those in peril. My name is Franky Higby and I belonged in New York. I traveled a great deal and it was on one of my trips that this happened to me. I have said to many of those that were with me at the time, that I believed, sometime, we would all be able to come back, and perhaps some of us could tell how it happened. Seems a mystery to me as well as to the others, it was done so quickly. I want to send this message to Laura and she isn't in New York, but has gone to Kanasa City, Mo. I want her to feel that her life has much in it even though I am gone. That I love her and that I would do for her anything that a spirit could do for mortal. So many times I say 'Laura, Laura, if you only knew how much I love you, how much I long to help you, you would be happier.' She doesn't believe in this at all and it is with a good deal of hesitancy that I undertook the message, because I know so many who can get to their own through this method, that I feel almost as though I am usurping a place to give a hopeless message, and yet I send it out with a half trust that it will reach her and that perhaps I will gather some strength and can go with her and be stronger for this effort. I thank you for your patience. I thank those on this side of life who have made it

Walter Venzie.

Now there comes a spirit of a man about thirty years old. He is light with light hair, blue eyes and a fair skin. He is very tall and thin, and the first thing when he comes, he says, "My name is Walter Venzie and I came from Newburpport, Mass. I, too, went out to spirit very suddenly and unexpectedly. I have a good deal of sympathy for the man who preceded me, because I know what it is to be cut off so suddenly and have nothing to pick up the cord with and see what can be done. I want to go to Hattie who has the same name as mine. I want to tell her that she is a medium and I have brought guides to her who will help her if she will only let them. I also want to send word to Lizzie and tell her to stop making fun. That before she knows it she will have something come to her that will make her sure that there is something more than just fun in this revealment of spirit power. Somebody says to me, 'Why don't you tell something about the life where you are?' and so I do say just this word, that I am living with my mother, that I liave my brother with me, that we have a home as real to us as any we ever had, and that life seems as sweet and as real as any that was ever ours before. I send my greetings, love, care, and every protection to all."

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND EIGHTY.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: Some of your readers doubtless remember the case narrated in Number 176, of an elderly lady, once wealthy, now destitute in New York City, owing to a violent injury to her bead and spine, inflicted two years ago by a

other better than blmself was less marked in Mohammed and Confucius, though good

in Mohammed and Confucius, though good men and women of all threes and races have felt a deep faterest in their fellowmen, and denied themselves for the sake of others.

Dr. George D. Boardman of Philadelphia has colaed two new words that he prefers to egoism and altruism. These words are 1-ism and otherism, and he prefers them as being simpler, because they are derived from words in everyday use. Individualism, rightly practiced, strengthens the character, and enables us to do good more effectively; and 1-ism may express the unbrotherly part of individualism, which seeks to build up one's own self, without a sufficient regard to the needs of others.

Selfishnees results from too pronounced I-ism, while otherism is the outcome of love, and manifests itself by sinking one's own desires and needs in the longing to benefit other persons.

In the practice of monopoly, I-ism is rampant, and the need of others is quite lost sight of in the effort to "corner" the very necessities of life; while Socialism merges one's own longings and needs in the good of the whole, of which one is but a single part.

We use the word socialism, though the misconceptions of some minds have confounded the word with anarchy; but our readers, Mr. Editor, are too intelligent not to know that real socialism is avery different thing from anarchy. An anarchist would abolish all government. A socialism would substitute for many of the existing selfish governments, one under which each individual is compelled to subordinate all his acts to the general good. When a true socialism has become the rolling force in social life, all selfish I-ism will be lost in the consideration of the good of others. Jesus taught the broadest altruism, and he was called a fanatic, especially by the Pharisces, who were the egoists of that age and country. But "the common people heard him gladly."

When children or horses run races with each other, they do it in play, and with no unfriendly feeling. It is a manifestation of physical life and vigor. The same spirit is

current money, know that they are in the wrong. By way of atonement, they will endow universities of learning, and donate great libraries. They call themselves Christian, and yet the very last thing they would do is to follow the command of Jesus to the rich young man: "Sell all that thou hast and distribute unto the poor, and come, follow me."

At such a suggestion they would be "very sorrowful, for they are very rich."

Under present social conditions we think it might be right to reserve enough money for its interest to give us food, shelter, fuel and clothing during the remainder of our days on earth, planning that the principal go to our needy relatives or to some humane object at our death. But to retain more than a sufficiency, seems to us to violate the precepts of Christ, and we think that those who are not willing to follow his plain directions ought not to call themselves by his name.

My father taught this doctrine, and practiced it, too, while he dwelt on the earth. He was single-eyed. He was radical. He was direct. He was not like Bunyan's character Mr. By-ends, from the town of Fair-speech, whose ancestors were Mr. Any-thing, and Mr. Facing-both-ways, and whose grandfather was a water-man, looking one way and rowing another, and whose mottoes were never to strive against wind and tide, and to follow religion only when he goes in silver slippers.

No: my father was no such man as that. He gave his money away to the Cause he loved, and left his children from the legacies he had received and from what might accrue from the sale of his memoir, barely enough to educate them well.

from the sale of his memoir, barely enough to educate them well.

And as I am proud of his name, and love his memory, and welcome his benign presence, and ask him to impress me what to do and what to write, and to tell me what to do when my spirit meets his spirit in that happy land where we are all going by and by.

I have a tiny "Pilgrim's Progress" that is very dear to me. It is three inches wide and five inches long, and is covered with green cloth. It was printed in London in 1842. It was then a new book when he gave it to me with his own hand in 1845, writing my name on the fly-lenf himself—"Abby-ann Judson." The leaves are now yellow with age, but it is

with his own hand in 1845, writing my name on the fly-leaf himself.—"Abby-ann Jadson." The leaves are now yellow with age, but it is dearer to me than if the leaves were gold, and its dingy green cover of translucent emerald. My beloved father held it in his hands, and gave it to his little daughter when he left her in America to return to his tollsome work in Burmah.

He said that when I was eighteen I should come to Burmah, and be a missionary with him. But it was not to be, for three years before that time, he went to spirit-land, and I evere saw him again in mortal flesh. But, thanks to natural law, which prevails there as well as here, and thanks to his great father-heart, which resolved to make me sure that he was sometimes with me, I have seen him in spirit many times by blessed clairvoyant vision. At such times, I feel him with me indeed. Then the door closes, and I find that I must wait.

Just now, when I wanted to write of Mr. By-ends, I got the dear little book my father gave me from its place among the helrhoom books on the top shelf. I opened it at the page that tells of Mr. By-ende il at the page that tells of Mr. By-ende, and his following religion when he goes in his silver

slippers. Some would say that that was a strange coincidence. It was no coincidence. He knew what I wanted to find, and he opened the book, using my own fingers, at the very page. There is nothing strange in this. It is, beyond all question, natural that he should do so.

It is, beyond all question, natural that he should do so.

A few weeks ago, one of these portrait agents called at my door. He was very wheedling, very ingratiating, in fact, quite hypnotic in his ways. The portrait was to be in colors, and done without money and without price, on the sole condition that I should hang it in the parlor, and let my friends see it, to advertise the artist. A kind anonymous friend had sent me, a year or two ago, an engraving of my father, larger than those in the memoirs, and copied from the portrait painted in America in 1846.

Not till the agent had my engraving in his hand did I understand that I was to pay for the frame. He quickly left the house, bearing my precious picture with him, leaving me a prey to the fear that I should never see it again, and filled with regret that my treasure was out of my hands.

But after weeks of weary waiting, it came out all right. The older engraving was restored, and the new photograph, colored to the life with its brown hair and brown eyes, and looking younger than when the waryorn veteran had his portrait painted in Boston, hangs in its handseme frame, and gives me a pleasant sense of companionship every time I exter the room.

So, for the nonee, I do not regret being a sensitive, and a good subject (victim, I mean), and easily hypaotized.

On previous occasions, I have allowed paychologists to try to control me, but though I yielded the best I could, none of them has ever

On previous occasions, I have allowed psychologists to try to control me, but though I yielded the best I could, none of them has ever been able to psychologize me in the least. But on this occasion, the armor was off, and I fell an easy prey. May all the similar ventures of our readers turn out as well!

Yours for humanity and for spirituality,

Abby A. Judson.

Arlington, N. J., June 15, 1961.

Over the House Tops.

Article III.-The Haunted Earrings.

BY MES. J CLEGG WRIGHT.

"I cannot tell how the truth may be, I say the tale as 'twas said to me.

"True love's the gift which God has given. To man alone beneath the heaven.
'Tis not fantasy's hot fire,
Whose wishes soon as granted fly,
It liveth not in fierce desire,
With dead desire it does not die.

With dead descret sympathy
"It is the secret sympathy
The silver link, the silken tie
Which heart to heart and mind to mind
In body and in soul can bind."
—Sir Walter Scott.

Dear Friends:—

I have in mind, as I write this, a pair of quaint, old-fashioned carrings, an oval brilliant surrounded by six round ones forming pear shaped pendants set in silver. They lie in a case lined with white lamb's wool and look at you like two sparkling, reguish eyes. I always feel like smiling when I look at them, though their history is a sad one, of two merry hearts of long ago.

They came into my possession at the death of my Aont Valeria, who died in 1888, at the ripe age of \$4. She had treasured them all her life. They were sent to me by my cousin Desire. The story I will tell you has for its heroine one Priscilla Morrison, who was a beauty and a belle a hundred and fifty years ago.

Desire. The story I will tell you has for its' heroine one Priscilla Morrison, who was a beauty and a beile a hundred and fifty years ago.

I will tell you the story as I heard it from the lips of my aunt whose descendant she was and who implicitly believed it. Priscilla Morrison was the daughter of a wealthy land owner near Salem, Mass., and his home contained many luxuries that were hard to get at that time in the Colonies. Priscilla was motherless, so an aunt had taken the responsibility of seeing her well trained and well married; and to this end she bent all her energies. There is no picture of Priscilla Morrison, but let us try to imagine her as she is said to have locked. She was of medium height. Her brown hair, clustering about a high, broad forwhead, was warmed by a tint of aubum that turned to gold in the sunlight. Her skin was fair, with the pink of the conchabell in her cheeke, eyes like dove's eyes, they said, for tenderness, with a rogulah twinkle in their depth which, taken with the red lipped, expressive mouth and the wicked dimple in her chin, made many a heart beat riotously under a colonial waistcoat. She rode horseback with one man and danced with another.

On one occasion when the parson came to have weekly prayer with her aunt, Priscilla was induced to come into the room. She played Watt's hymn on the spinet and whistled the tune in a lively measure to the scandal of the whole household. The parson went and the whole household in the parson went and of the whole household. The parson went away in a huff, declaring that she, if not already lost, was on the brink of being dammed. So the time went on, Priscilla's aunt trying in vain to get her settled into a home of her own; and Priscilla declaring, while the dimples came and went about her mouth and her bright eyes danced wickedly, that she'd it was allot to the face was always sweet and low, her teasing laugh was changed to tenderness. Though he but came into the room where she was, her face was allyth with joy. With all his faults he love

girl to win her promise to marry him, but nothing was accomplished until one day a nothing was accomplished until one day a charge of some gravity was preferred against Richard Dalton by John Litchfield. John Litchfield swore he'd have him Jailed unless Priscilla smiled more genlaily upon his soit. This did no good; but where there is a will there is a war, even though the way be evil. Priscilla's fears were prered upon. Love is faithful, but love, too, is self sacrificing. To save Richard from what she feared would be a terrible hurt, to him, she premised at last to wed John Litchfield.

At once rapid preparations were made to

a terrible hurt, to him, she promised at last to wed John Litchfield.

At once rapid preparations were made to consummate the marriage. Priscilla declared she would not wed unless she went flerself to Salem town to buy the wedding dress. Wild Dick was in jall at Salem; probably a secret message made her determined to take the journey. It was no easy matter to travel in those days. Priscilla, her at at and John Litchfield went by coach to Salem Town over the rough roads, smalling along both by night and day. They were but a few hours' ride from Salem when suddenly the coach was surrounded by highwaymen. John Litchfield's out-riders failed him utterly; they fled in a panie; the coach was relieved of its treasure, when the time to forest rode a dashing horseman. He sprang to Priscilla's side and gathered her in his arms: "Delay thy marriage two months," he said, "or I shall dance at thy wedding dead or alive." With a howl of rage John Litchfield dragged her away, but she held in her hand a small packet that she deftily concented in her bosom. Just at this moment the frightened outriders returned with a great show of courage.
"Pursue and capture yon fleeing horseman,"

moment the frightened outriders returned with a great show of courage.

"Pursue and capture yon flecing horseman," cried John Litchfield. "I bid you arrest Wild Dick Dalton for highway robbery."

The robbers had long since fled with their booty and Wild Dick led the outriders a merry chase over the yellow road and far away.

The lumbering coach started on its weary way toward Salem Town. There the wedding gown was bought, though John Litchfield was compelled to give his note for the purchase and the backward Journey passed off without event. The days dragged on. News came slowly in those times, but word was passed that Dick Dalton had been captured under this new charge.

The wedding preparations went on rapidly, and although Priscilla stubbornly refused to wed before the two months were out, the persistent nagging and at last the stern commands of her father prevailed, and all was made ready for the wedding. Much to the scandal of the family, Priscilla refused utterly to wed unless a dance be given before the sight of the wedding. All was made ready for the dance. The old barn was cleared. Pline knots blazed and sputtered from the rafters. The musicians played and Priscilla with a pair of glittering earriags flashing against cheeks as white as snow danced merrily, the gayest of the gay.

Suddenly the great barn doors swung open. A gallant figure leaped into the room and caught the bride to be in his arms. With a cry of "Dick," early ledded to his embrace. The music-played and away the pair went, Never was dance footed more gayly. All other couples stood aside while this one pair floated like winged creatures in perfect time to the measure. No one noticed that the bridegroom had disappeared until acry went up, "The Sheriff, the Sheriff," Wild Dick caught Priscilla in his arms and klesed each rosy car from which dangled the earrings, his last gift.

"Remember me alway, dear one," he cried. His spur caught in her fleecy gown. He reached down and cut the garment away with his knife and pinned the remnant on his br

When John Litchfield grimly read this let-ter to Priscilla, she fell in a dead faint at his

When John Litchfield grimly read this letter to Priscilla, she fell in a dead faint at his feet.

Years went on and Mistress Litchfield became the mother of children and at last a widow. Then it was that she wore almost constantly a pair of glittering earrings and her people said when so dressed she would go away alone and that a voice not her own would be heard talking in loverlike tones to her. Her daughter, stealing lato her room in her absence one day, placed the coveted earrings in her own ears, when a passionate kiss pressed gaily on either ear by some invisible one so frightened her that she tore the jewels from her ears and fled.

At last there came a time when the respected and revered Mrs. Litchfield lay dying. About her gathered her children and grandchildren. Suddenly the pallid form raised itself, a girlish laugh parted the pale lips, a snowy hand on which gleamed the wedding ring of John Litchfield was extended and in a strong, merry voice she said: "Verily, Dick do we meet again."

A quiver shook her frame, a sob quavered over the sweet mouth. John Litchfield's oldest son sprang forward and laid the form of his mother gently back upon her pillow, but no breath issued forth.

The soul of sweet Priscilla Morrison-had gone on its way to meet him to whom she had given her girlish heart so many years before.

"Justice is the scales in which all thoughts are weighed by a law that knows not malice and has no fear. Love stands for a bound-less freedom which says, you don't have to be what you are, your right is to be just what you will."

Spiritualism in the Methodist Church.

At the recent N. Y. State Convention held at Buffalo, Mrs. Laura A. Holt made the following interesting report of the local society in West Potedam:

"I feel very proud of our society because we live away out in the country. We have over forty members and twenty-eight working members who pay their dues. In listeoing to the report of Secretary Whitney, I noticed that our dues were as large as any of those connected with this association, excepting one.

"We have meetings through the winter months only, because we are country people and are nearly all farmers. We have a large butter factory and those who are active members have so much to do through the summer season that we do not keep up our meetings.

large butter factory and those who are active members have so much to do through the summer season that we do not keep up our meetings.

"We have no regular speaker. We give out a subject every Sunday, and those who feel inclined to speak on the subject do so. You would be surprised to find how much is gained by this method. Of course, as we are not very sich, we cannot often afford the luxury of speakers; but we were brave enough to send for our Brother Moses Hall from Buffalo. It is quite an expensive trip and we paid the expenses and what he charged us as well. I hope he had a good time; we enjoyed him. Our good Sister Twing has been with us several times. We enjoyed her so much we are trying to get her again.

"We have a very harmonious community. It is composed of all denominations, even Catholics. We have a Catholic family that supports our lecturers more than do many others. Our meetings are held in the Methodist Church, that we can have at any time when we do not interfere with their meetings. One Spritualist friends in turn help the Methodists, which I believe is true Christianity. We divide the wood and really do not know which is Methodist and which is Spiritualist wood. We now have forty dollars in the treasury."

Passed to Spirit Life.

Passed to Spirit Life.

From the Frost hospital, Chelsea, Mass., whither, sick, she had been taken from her home in same city, on the morning of May 25, 1901, the "Great Deliverer" put his ordaining hand upon the heart of Helen M., wife of William H. Flint, and aided her to spirit realms. Services over her remains were held the following Thursday, in the particular to the first of her faithful friend, Mrs. Hattle C. Masson, where were assembled with her hushand many friends, mong them several representatives of the Boston Spiritualist Ladles' Aid Society and the Boston Spiritualist Ladles' Aid Society and the Boston Spiritualist Ladles' Aid Society and the Boston Spiritualist Ladles' Good the Massimum of the Spiritualist Ladles' Aid Society and the Boston Spiritualist Ladles' Aid Society and the Boston Spiritualist Ladles' Aid Society and the Growers, music, and the cheering assurances of Spiritualism dissipated effectually all of gloom, and offset much of sadness. The officiate upon the occasion was the writer. J. Frank Baxter.

From his earth-home in Randolph, Mass.,

From his earth-home in Randolph, Mass., June 15, E. D. Woodward, aged 79 years, 1 month and 12 days. He was an old sub-scriber to the Banner of Light and a true blue Spiritualist. He was an honest, upright man, and has gone to his reward. R. J. Jones.

Jones.

From Stafford Springs, March 20, Miss Eva M. Pinney, age 40, daughter of Mrs. Mary Pinney, has gone to meet father and three sisters in spirit life; three sisters and mother are left to miss her here.

Man is no star, but a quick coal
Of mortal fire;
Who blows it-not, nor doth control
A faint desire,
Lets his own ashes choke his soul.
—George Herbert.

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A PRINCE OF NEWFOUNDLAND.

The guiter ran like a river deep;
By the clean-washed pavement fast it rushed,
As out of the spouls with a dash and a leap
The singing, sparkling water gushed.

A little kitten with ribbon blue Crossed over the way to the gutter's brink; With many a wisiful plaintive mew, She seemed at the edge to shudder and shrink

And there she stood while her pitcous cries
Were all unheard by the heedless throng,
Looking across with such longing eyes;
But the torrent was all too swift and strong.

Up the street, o'er the pavements wide, Wandered our Prince from Newfound. Stately and careless and dignified, Gazing about him on either hand.

The sun shope out on his glossy coat,
And his beautiful eyes, soft and brown,
With quiet, observant glance took note
Of all that was passing him, up and down. He heard the kitten that walled and mewed, Stopped to look and investigate, The whole situation understood.

Stopped to look and investigate,
The whole situation understood,
And went at once to the rescue straight. Calmiy out into the street walked he, Up to the poor little trembling walf, Litted her gestly and carefully, And carried her over the water safe,

And set her down on the longed-for shore, Licked her soft coat with a kind caress, Left her and went on his way once more, The picture of noble thoughtfulness.

Only a dog and cat, you say?
Could a human being understand
And be more kind in a human way
Than this fine old Prince of New

O children dear, 'tis a lesson sweet:

If a poor dumb dog so wise can be,
We should be gentle enough to treat

All creatures with kindness and co

For surely among us there is not one
Who such an example could withstand;
Who would wish in goodness to be outdone
By a princely dog from Newfoundland.
Cella Thaxter, in Our Dumb Animals.

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The Story of Staff.

As TOLD BY SPRHY NANNE

We live in the glorious country of the advanced and intelligent Indians of the spirity planet; many appendial white people live with line of the red people of earth, for they are far advanced of hunting game and killing folks, they are always helping someone, healing the skilling folks, they are always helping someone, healing the skilling folks, they are always helping someone, healing the skilling folks, they are always helping someone, healing the skilling folks, they are always helping someone, healing the skilling to the skilling folks, they are always helping someone, healing the skilling folks, they are always helping someone, come, Namisi, years ago, Hed-Wing gave me to Lotela as treat Friend at the time. It was not white them as I am now. I know the good people here named not be staff, for they asid it meantify the staff of the skilling folks, and all the skilling folks, and the skilling folks, and all the skilling folks, and the skilling folks, and all the skilling folks, and all the skilling folks, and the skilling fol

on earth.

w I must go, I send love to all, and isily to Baby Barrett and Alice Nutrall.

Nannie.

(The end.)

28"An excellent cabinet photo, of "The Poughkeepsie Seer" (A. J. Davis) for sale at this office. Price 25 cents.

Literary Department.

red are Sold at Bu

THE SYMPHONY OF LIFE.-Heary Wood. Fine cloth, gilt top, rough edges, 200

Wood. Fine cloth, gilt top, rough edges, 200 pp. Price IL22.
This work, the seventh to Mr. Wood's credit, is called by his publishers, "A series of constructive sketches and interpretations," and after careful reading I agree with them, quite. The subjects are of sceneral interest, as a few of the headings will show: "From the Fre-Adamic to the Human." The Human Body as a Temple," The Oseness of Horar and Beding, "Nearer to Mattas Billed and Beding, "Nearer to Mattas Billed and Beding," Nearer to Mattas Hearth The matter is in accord with the assers." The matter is in accord with the distinuiant to the high as so popularized is similar to the high the sease of the similar to the high the sease of the quality of the authors productions, sense the breeze that sweeps over his thought-realm' I append several excepts from the different essays:

"Salvation is thinking in accord with spitical perception, instead of with and in conformity to material sense. Instinct and inspiration, though manifested upon very different planes, have a striking resemblance in directures and exactitude. Man is made-in the image of God. As God is spirit, the seen form cannot be that image, but Adam, dweller in a sensous paradies, mistakes the shadow for the switches and inspiritual self is latent within him, and the purpose of existence upon this plane is to awaken it into actualized manifestation.

Nin is an experience which comes from ignorance. Redemption is learning to choose the higher instead of the lower.

Perfect unity must include variety. A conscious individual relation with the Universal, with the car attuned to the utterances of the still small voice, tends powerfully to heal the complex discords which otherwise reverberate through the chapabers of the soul.

Vitality can be increased from within, all this is exceedingly simple when the working of the law is intelligently grasped. It involves no nonsense, superstition, denial of matter or anything else that is unreasonable.

From every reasonable point of view the literalized

CYCLISTS AND OTHERS.—Whether you ride a wheel go afoot, or otherwise, you want a map of the place through which you are going; or if you live in Boston and want to know the kinds of trees and flowers in your Common and Public Garden, you want one of Walker's pecket maps. They are accurate, up-to-date and convenent, printed in colors, and fald in a proper form to fit one's pocket; the price for most any one of the series is \$2 cents, some specials are more.

The covers are tough manilla paper; and the index and accompanying notes are fust what you would ask in relation to the section covered by the map.—A. C. Smith.

g how and not knowing how se

Ensewing low and not knowing how seems to be all the difference in some communities between beauty and unliness, health and discuss, pleasant surroundings and conditions inimical to health and enjoyment.

We have received two pamphiers which give a most of encouragement and which are rich in suggestion to those who desire the improvement of their surroundings in city, town or village. Their author, Miss Jessel M. Geod, of Springfield, Ohle, has not contented herself with local examples, but, thanks to her connection with the National League of Improvement Associations, under whose ausplees the pamphlets are printed, has been enabled to spread before her readers examples of what is being done in the way of improvement from Massachusetts to California. We have not lived truly if we have not made the world more liveable, and Miss Good's two pamphlets. The Work of Civic Improvement and "The How of Improvement Work," should teach us what we must do to be sayed, collectively as dwellers in cities and towns, and individually as citizens of the world's greatest republic.

Copies of either will be mailed for fifteen cents, both for twenty-five cents, or five copies for fifty cents.

the world's greatest republic tor fittee the Copies of either will be mailed for fittee the Copies of either will be mailed for fittee the Copies of either will be mailed for fittee the Copies of either will be mailed for fittee the Copies of either will be mailed for fittee the Copies of either will be mailed to fittee the Copies of either will be mailed to fittee the Copies of either will be mailed to fittee the Copies of either will be mailed the fittee the Copies of either will be mailed the fittee the Copies of the same tilt, which was made so opening by Eliol. The same pictures that were used in connection with the play are made into handsome cuts and scattered through the book. The familiar faces of Mr. Goodwin and be work, which has that up-to-date dash of worldliness so dear to the mood that demands entertainment. If the reader has seen the play, he will mist him has—Mr. C. B.

An addition has been made to astrological literature in the form of a magazine entitled published by the Wonder Wheel Company. Boston. It is a unique affair; on the light bine cover is a design in cold illustrating the interest of the published by the Wonder Wheel Company. Boston. It is a unique affair, on the light bine cover is a design in cold illustrating to the fitted of the maximum that the control of the company. Boston. It is a unique affair, on the light bine cover is a design in cold illustrating to the fitted of the maximum that the color of the published of the maximum that the color of the published of the maximum that the color of the published of the maximum that the color of the published of the maximum that the color of the color

The ninth annual convention of the National Splittoalists Association of the United States of America and Canada, will be held in Masonic Temple, Ninth and F Streets, N. W., Washington, D. C., October 15, 16, 17, 18, 1901.

Business sessions October 15, 16, 17, 18, at 10.00 A. M. and 2.00 P. M.—One session will be devoted to National Lyceum Union and Y. P. S. U.
Important business of interest to every Splittualist will be presented for action before these gatherings.

At 7.30 cach evening grand public meetings with addresses, spirit communications, music, etc.

A large number of the most gifted lecturers and mediums will be present and participate in these exercises.

The following galaxy of speakers and mediums will be heard from our platform at the evening sessions: Rev. Moses Hull, Prof. W. M. Lockwood, Thomas Grimshaw, Prof. W. F. Peck, Mrs. Helen Palmer Ressegue, Mrs. M. E. Root, Mrs. R. S. Lillie, Mrs. May S. Pepper, Margaret Gaule, Zaida Brown Kates and J. H. Altemus.

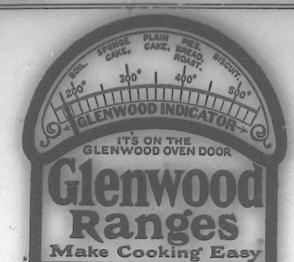
Reduced rates on railroads from large

R. S. Lillie, Mrs. May S. Pepper, Margaret Gaule, Zaida Brown Kattes and J. H. Altemus.
Reduced rates on railroads from large cities. Ask for certificate tickets to National Spiritualists Convention. These tickets must be endorsed by the secretary of the convention to entite you one-third the orreturn trip. Special R. R. agent will acconvention on Friday, Atober 18, to vise tickets for raturn trip. National 18, the hall on the date markets will see an visitors must be at the hall on the date markets will be a series as a carle as possible, for delegates and visitors will be williard's Hotel, corner F and 14th Streets. Special rates, two dollars a day, each person cood rooms and excellent service as guaranteed our people, no distinction being madu between them and the usual four-dollar sugaranteed our people, no distinction being madu between them and the usual four-dollar guests.

Grand propriet to delegates and visitors will be held at the red parlor of the Ebbitt. Corner F famil this Streets, Monday, October 14, at 8 P. M. All are invited. Harrison D. Barrett, President: Mary T. Longley, Secretary, Parlaments of the present.

A. J. Davis' Vacation Notice.

He desires his patients and correspondents to know that he has planned to be absent from his office (63 Warren Avenue) during the entire month of August; but that he will be open for patients and letters during July only on Tuesdays and Wednesdays of each week. After August, and until July lat, he will be at his office on days and hours as usual, as indicated on his business card, which please see for more explicit information. Boston, Mass., June, 190L. Davis, M. D.



THE GLENWOOD AGENT HAS THEM.

the law as to make added pulsaments essary,

"10. Knowing mediamship is the basis of all revelation from the spirit world and the only proof of a future, we resolve to protect, shelter and assist true mediams everywhere.

"11. We take pleasure in calling the attention of Spiritualists of this State to the Psychic Century' published in this city, and earnestly invite them to give it their support."—
Topeka Capital, May 29.

PAN-AMERICAN HINT.

Quick and Inexpensive Method.

The great Pan-American Exposition has realized fully the expectations of the managers, while the great public is more than pleased with the artistic and inventive displays provided.

The creative genius apparent in the architecture of the many pulldings is without equal, and the effects obtained through the marvellous color decorations are simply astrounding. The landscape work has devolved the grounds into a perfect paradise. The exhibits are a chosen lot and far superior in comparison are they to those of all other expositions.

hibits are a chosen lot and far superior in comparison are they to those of all other expositions.

Buffalo, as a city, is a most delightful place, and excursions can be made in every direction to localities intensely interesting, but the greatest attraction save the Exposition is Niagara Falls, which is truly one of the marvels of the world. The Boston & Maine Railroad is making every inducement possible for the benefit of the tourist to Buffalo from New England. The rates are the lowest—the routes most numerous—line the most direct, and its trains without question the best equipped of any from Boston. The General Passenger Department of the Boston & Maine Railroad, Boston, will upon application send you a Pan-American Folder, which is replete in information of service and is yours for the asking.

Missionary Work.

The State Spiritualists Association of Min-nesota is doing an active work. Our mission-aries, George W. and Zaida B. Kates, are incessant in their efforts to carry the good news to the people. They have been out of the State some considerable time during the spring months, belog for about a month with President Barrett of the N. S. A. bolding mass meetings and also assisting in the organiza-tion of the lowa and Kansas State Associa-tions.

tion of the lowa and Kansas State Associations.

During June they have been holding some
meetings in Iowa.

We much prefer to have their exclusive
time in Minnesota, but do not want to be
selfash, so have loaned them for these dates
in our Sister State. The good reports show
that the labor has been effective, with large
audiences and earnest support.

They cannot find days enough to supply the
places asking for their services. But they
held thirty meetings during May and will
exceed that record for June.

During July we want to hold some grove
meetings in Minnesota, and hope to hear from
localities at once where same are desired.

Our Annual Convention will be held early in September, and we expect to have a grand one, perhaps one that will break the record for the State Association. We shall send a strong delegation to the N. B. A. Convention and hope that organized co-operation will go forward and achieve great results.

D. E. Grimth, Secy.

58 Royalston Ave., Minneapolis, Minn.

From the Home Office of the N. S. A.

To the Editor and Readers of the Banz

Dear Friends:—Fraternal and loving greetings from the N. S. A. headquarters. We are pleased to waft our good thoughts of spiritual harmony to you all, with the hope that the summer season will prove one of pleasure and of unfoldment to each of us.

The Cause is at present qulet in this city, as the meetings have closed for the season, and some of our good mediums have gone away, but others are here doing their good work, and bringing blessings to human hearts from the spirit world. The N. S. A. has its visitors and callers as usual—though in less number than in the winter season, when Congress is in session, and tourists are many in this beautiful city. Our free library is well patronized as yevr, many stay-at-homes and others coming for the bread of the soul that our papers and books furnish them. We have to thank many friends for contributions to this library, and we have now about six hundred books that we loan. Contributions of spiritual and liberal books from authors and other friends, are gratefully received at any time.

Mrs. Della Pearl Hughes of Seneca, Mich, has donated a large number of copies of her dainty book "Wedding Chimes," to be sold for the benefit of the N. S. A. This pretty book is suitable for a wedding gift; it is also just adapted to the needs of our speakers who have the right to perform the marriage remony, and who wish something out of the stilled form such as is used by theologians of the old school.

The N. S. A. has been doing splendid work—through its special missionaries, its free distribution of literature, and by the friends who have worked for it early and late in many ways. President Barrett has held many mass meetings in conjunction with other societies and friends, and has awakened much literest in the Cause at many points. Mr. and Mrs. E. W. Sprague have done heroir missionary work wherever they have been, and have organized twenty-four societies that are in good condition and with encouraging prospects are speeding on the grand Truths of Spiritualism. In the South, Mrs. C

SENT FREE. Rules to be Observed when Ferming Spiritual Circles.

BY MIMA HABBINGS BRITTERS,
Comprehensive and clear directions for forming and conducting circles of investigation are here presented by as
able, experienced and reliable author.
This little book also contains a Catalogue of Books pub
lished and for eale by BANNER OF LIGHT FORLISHING
OF, Sent Free as application.

WONDER WHEEL;