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NO. 14

THE SWEET MEMORIAL DAY.

we many graves the Spring looks on, this tender love for overy one. the is the friend to all the race, And gives to them her wondrous grace calls the grass of veives green, brighten where the more was seen; And where the deast was only dust, The flowers smile with faith and trus and in the atlence birds are heard, speak to men hope's cheering word; And all in richness of the May, We have our sweet Memorial Day!

We have our sweet humonia Day.

The soul has tenderness as true,
As ever Spring revealed to view;
She comes where lies the dust of years,
And resourcetion's wrought in tears;
Upon the tomb a spell is east,
And then dark death and time are past;
The loved ones come in spirit blest,
In life of love made manifest;
They risit us in former cheer;
They prove that they were ever near;
And so the soul is like the May,
And has its sweet Memorial Day.

William Brun

Glimpses from the Under-World.

J. M. PREBLES, M. D.

Though not coming in contact, our feet face each other. Directly south of the eastern portion of Australia lies that gem of the Southern Ocean, Tasmania. To Americans it is on the opposite side of our planet, and to me, for the time being, you are the dwellers of the funder-world. If you and I, friend Barrett, were influenced by the old-time theology and pointing, each of us, up to heaven, we should point in exactly opposite directions, but in the light of the spiritual philosophy, heaven is not a location, but a condition. The good and the heavenly-minded have both health and heavenly inheritance here and now. here and now.

here and now.

THE COMMONWEALTH OF AUSTRALIA.

Salling through the Pacific Islands and reaching Australia for the fourth time, I lectured the Sundays of a month in Sydney to the Psychic Society of Spiritualists, in the Australian Unitarian Church, Ref. Mr. Walters the pastor, to the Queen's Hall Alliance Society, and to the Metaphysical Society the presiding senius of which is Mr. Cardew, the gentleman who invited brother W. J. Colville to what is now called the Australian Commonwealth. Mr. Colville met with great success, and his return at no distant day is expected. He did a grand good work in the interests of Spiritualism, and its off-shoot branches of reform. Returning, he will receive a hearty welcome.

SPIRITUALISM THE FATHER AND ENCIRCLING

SPIRITUALISM THE PATHER AND ENCIRCLING MOTHER.

SPIRITUALISM THE PATHER AND ENCIRCLISG MOTHER.

Spiritism is a demonstrated fact, and Spiritualism, in its philosophy, is all-embracing, all-inclusive. Is there a truth in phenomenal spiritism, Spiritualism includes it; is there a truth in Christian Science, Spiritualism includes it; is there a truth in metaphysical science, Spiritualism includes it; is there a truth in mental healing, divine healing, and divine science, Spiritualism includes it; is there a truth in Theosophy, every demonstrated fact in Theosophy and Theosophical writings, is included in the all-embracing realm of Spiritualism. The ignorant may not know this, but, Spiritualism is rooted and grounded in God, who is Spirit, infinite and unchanging,—the infinite Life and Intelligence of the universe.

Sad to say, there are those sufficiently wary

grounded in God, who is Spirit, infinite and unchanging,—the infinite Life and Intelligence of the universe.

Bad to say, there are those sufficiently wary and unprincipled to write glowingly about the "new thought," and speak grandiloquently of these mental sciences, and never mention the word Spiritualism. Why? Is it cringing cowardice or hypocrisy? What should we think of a naturalist like Alfred R. Wallace, who should write about acorns, acorn shells, acorn cups, acorn meats and their very nourishing properties, but never mention the word oak—the tall, stalwart ook that bore them? Down upon this tricky policy! It is contemptible enough in party polities, but when revealing its alimy, serpentine fangs in matters spiritual, it is absolutely beneath contempt. My soul bonors independence and moral bravery—such bravery as characterized the martyrs of old and dignifies the regal-souled of today. These live in history immortal, while the very names of catering cowards rot away into eternal oblivion. He who is ashamed of his Spiritualism is virtually ashamed of Almighty God, for God is Spirit, and Spirit is the foundation and the crowning top-stone of Spiritualism. Methodism, Lutheranism, Prestylerianism and kindred isms are but massing drift-wood on the sea of time. Reduced to the last analysis, there are but two isms worthy of profound consideration. These are atheistic materialism and Spiritualism. Thinker—where do you stand?

SPIRITUALISM IN MELBOURNE

This was my fourth visit to this great city of 500,000. Heaching it by railway from Sydney, I was met at the station by Messyner. Terry, Hiuge, Harris, Dunlop and others, and we were taken after a lunch to the hos-

pitable home of Mr. Terry, becoming his guests. Delivering, as I did, nearly thirty years ago, the first course of lectures in Melbourne upon Spiritualism, I have retained a deep, strong hold upon the sympathies of the more faithful workers in the vineyard of progress. Unselfish friendships are as abid-

more faithful workers in the vineyard of progress. Unselfish friendships are as abiding as the stars.

Under the auspices of the Victorian Association of Spiritualists, of which Mr. W. H. Terry is president as well as the very clever editor of the "Harbinger of Light," I lectured four months in Masonic Hall to audiences ranging from five and six hundred to a thousand people, depending much upon the subject announced and the state of the weather. The singing was congregational, led by the great organ in the rear of the platform. The progress of Spiritualism in this Commonwealth has been more diffusive, educational and liberalizing than organic. Two or three old workers have become weary and hung their harps upon the willows. It is a pity, because to rest from spiritual work, is to first rust, then rot. If some men's vanities are not constantly stimulated by flattery, they will—and wither—and dissipate.

Since my last visit to this growing country, a new Sulritualist monthly is printed in Mel-

ties are not constantly stimulated by flattery, they wilt—and wither—and dissipate.

Since my last visit to this growing country, a new Spiritualist monthly is printed in Melbourne, "The Messenger," and ably edited by Mrs. M. A. Redfern, an inspirational and excellent trance speaker. Her husband is a printer and publisher. A new lyceum has been organized in suburban Itichmoad. There should have been a dozen formed since the organization of the old one, of which Mr. Chatfield is at present sconductor.

LIBERALISM IN MELBOURNE.

Chatfield is at present conductor.

LIBERALISM IN MELBOURNE.

This city is religiously moldering under the ecclesiastical moss of Roman Catholicism, and Scotch Preshyterianism. They both largely dominante the city press, and are at least a century behind the age. The Unitarians, metaphysicians and Spiritualists in this goodly city are on the most triendly terms. This is right, fraternal and magnanimous. While in the city, I spoke in the Friend's Church, spoke for the vegetarian society, and several times in the Unitarian Charch, the regular pastor supplying the pulpit of the Hev. Dr. Stiong's church. But the Theosophists, affected with the "plague" of Hindu self-sufficiency, stand aloof from Spiritualists; in fact, Theosophists, to a large extent, have become a sect—a self-contained cult. Many of them stand perched up on stilts, and still babble about "shells," "ciementals," "Irish fairies," "the seven sheathings," "the planetary chain," and a weird, ranscendental Utoplanism in dead Sanskrit, when there are 115,000 good solid English words, capable of conveying the best and loffest ideas of Emerson and Carlyle, Tennyson and Longfellow, Crookes and Lord Kelvin, Shakespeare, Gladetone and Abraham Lincoln. It is laughable to see an untraveled, unscholarly Theosophist "swell up" and quote Sanskrit, not a letter of which he knows from a pigeon's foot-track. I am a Theosophist, but neither an egotistic fool nor a bigot.

Theosophist, but neither an egotistic fool nor a bigot.

THE TASMANIAN ISLE.

As far back on time's dial as 1642, the governor of Batavia, Anthony Van Dieman, sent Mr. Tasman, a sailor citizen, on an exploring expedition in the South Seas. During this voyage he sighted the west coast of Tasmania, the discovery immortalizing his name. For some two hundred years, however, the island was known as Van Dieman's Land, having been settled in part in 1803 by military men having in charge a party of convicts. Later the country was named Tasmania because of the unpleasant association accompanying the name Van Dieman's Land. When discovered, there were large numbers of natives upon the island, bearing a very strong resemblance to the black bushmen of Australia. Though ignorant of the arts and sciences, they were a quiet, peaceful people, living largely by patchy planting, hunting and fishing. Some three hundred of these were out one day driving kangaroos on the hills back of Risdon, when, because of a silly panic started by some nervous women, the order was given by an official to fire at them. This they did and a certain number of men, women and children were shot down like dogs, and either wounded or killed. Confidence from this time was shaken, never to be restored. Violence and treachery commenced, and nothing short of extermination would satisfy these white-faced "Christiaus,"—these omnivorous, meat-eating Dutchmen. And so the last original Tasmanian was swept off from the island nearly thirty years around the world this zeleavy on his voyage around the world this zeleavy on his voyage around the world this zeleavy on his voyage around the world

swept off from the island nearly thirty years ago.

When the naturalist, Chas. Darwin, visited this colony on his voyage around the world in the "Beagle," 1825, the entire native population numbered but 210. Receatly I saw the photograph of the last man of his race. Here is a fine, yet abhorrent sample of the survival of the fittest, by means of murder, or, put in another form—"Might makes right."

In writing of this country, Chas. Darwin says.—"Van Dieman's Land enjoys the great advantage of being free from the native population."

I have to spirit ever change. Lecturing free, paying our own railway fare and our own hotel bills, we departed by steamer for Dunedin, New Zealand.

STUDYING THE STARS.

No land in sight for days or weeks, it is delightful to study the stars by night. The study incides reverence. While the north star faded from my view meaths ago, crux, the southern bending skies. Reading up astronomy, and watching the stars these lovely evenings, I have to say, there are only about

lation;" and he might have added, freed by a brutal, disgraceful and nutrderous civiliza-tion, based upon the ethics of the bloody Old Testament. Jebovah is reported thereia to have said, "I am the God of war."

LAUNCESTON AND SPIRITUALISM.

to have said, "I am the God of war."

LAUNCESTON AND SPIRITUALISM.

Corresponding while in Australia with some intelligent gentlemen in Launceston, arranging and taking passage by the steamer "Pateena," we were met at the landing by some liberal-minded parties, and conveyed to "Park View," overlooking a lovely park and much of the city. Our course of lectures was delivered in Mechanic's Igstitute. The audiences, rather small at first, because of a shilling fee at the door, increased to the end. The last evening the ball was literally packed, Mrs. Locke presiding at the piano. Two preachers were present. Introduced at the close of the meeting, one of them, the Wesleyan, expressed great satisfaction at the discourse, admitting that Shiritualism, in the light that I had presented it was in perfect consonance with primitive Christianity, with its visions, signs, wonders cal healing gifts. Many questions were asked me by the audiences at the close of the lictures. I had a very pleasant interview on Spiritualism with the mayor of the city.

Messrs, Lord and Lock, two very courteous gentlemen, gave us severe splendid drives about the suburban resorts of the city. The magnificence of the great vorse, wedged in between two mountains, with its dashing cataracts, beggars all pen descriptions. Other secency was grand. Water power is the force that lights the city with electricity. There is here power enough to light the whole island, which is about three hundred miles in length and two hundred in width. Owing to the personal kindnesses of friends, our stay in Launceston was made most delightful.

ROBART AND SPIRITUALISM.

lightful.

ROBART AND SPILITUALISM.

Leaving our friends in the above-named city, we took the railway rain for Hobart, the capital of the island, passing through a splendid country of hills and valleys dotted with farm-lands and fields of grazing flocks and heads. Reaching Hot. after alphthall, we retired to the Imperial Coffee Palace, securing rooms. This hotel is "well kept," the table being loaded with beef, mutton and the fried corpses of once living, rooting, mangy and grunting hogs. Coffee is seldom seen or drank in these south sea islands. The English drink tea, and black tea only. The olor of baked and boiled animal flesh rises from every table, and upon the prisedple that men grow to be like what, they feed on, both British and American have become sufficiently omnivorous to ruffanly fight for and sieze every land and isle within their commercial reach. Bulls fight because they are bulls, and because they delight to reiga supreme over all far reaching pasture-lands. In spite of evolution, the brute that pertains to bull and dog development is not yet extinct in man. The angelic do not fight. The Nazarene said, "Put up thy sword," and the angels sang of peace on earth and good will towards men.

In Hobart, the capital city of Tasmania, numbering about 30,000, there are a number of progressive minds, free-thinking materialists, Spiritualists and Theosophilsts. The latter are organized. They do this where there are seven or more sympathizing with their cult. In this respect they teach Spiritualists a sensible lesson.

Two or three royal-souled Spiritualists in Hobart kindly secured the Masonic Hall for

In this respect they teach Spiritualists a sensible lesson.

Two or three royal-souled Spiritualists in Hobart kindly secured the Masonic Hall for our lecture, the first one ever delivered in the city. The hall at an early hour was literally crowded and some standing in the doorway and others leaving for want of standing room. There was one English clergyman in the audience. Evidently, this was the first goopel sermon he had ever heard. The human soul, however clouded and besmeared with sectarian creeds, as naturally seeks the truth as does the bud the morning sunshine. Upon this occasion I gave them strong meat, properly seasoned, and made quite palatable by a liberal infusion of Biblical passages relating to visions, prophecies, signs, healings and the gift of tongues; insisting, as did Professor Hare, Robert Dale Owen, the scholastic Brittan, the learned Epes Sargent, Dr. Crowell. Professor Kidle and other brilliant-minded Spiritualisms of the present, were in perfect accord; for neither God, the Infinite Life and Intelligence of the universe, nor the laws of the spirit ever change. Lecturing free, paying our own railway fare and our own hotel bills, we departed by steamer for Dunediu, New Zealand.

2,000 stars, under the most favorable circumstances, visible to the naked eye in night life. Yet, aided by powerful telescopes, astronomers tell us that they have aiready counted 20,000. These approximate numbers are doubtless almost infinitely below the real number. Hirschel mentions 18,000,000 in the Milky Way, and later observations with the photographic lens, brings the number of stars up to 160 millions.

The British Association for the Advancement of Seience catalogues 8,277 fixed stars.

The British Association for the Advancement of Science catalogues \$,277 fixed stars. Stars are divided by the astronomers into classes or magnitudes, differing in brilliancy. Stars of the first magnitude only are visible to the naked eye. They number about 5,100, but are never all visible at the same time. The stars of the first magnitude may be considered the sign-posts of heaven. It is believed that the southern star in Libra inspired the formation of the Expytian calendar initiated about 1322 B. C., as at that time the first point of Libra, or Thot, of the Expytian Zodilae, was very near to Libra. A little south of Orlon's belt is Cirius, the dog star, and the most brilliant of the heavenly bodies.

THE NORTH POLE.

and the most brilliant of the heavenly bodies.

THE NORTH POLE.

The bright northern star, Polarius, nearly indicates the position of the North Pole. It must be remembered that this pole is not fixed. "The excentric movement of the pole results from the action of the sun, moon and planets on the protruberant matter about the earth's equator, causing the axis of the earth to change its direction and assume a conleal motion like that of a peg-top when it loses its speed. This toy, says Sir John Hirschel, illustrates the whole phenomenon' of the Precession of the Equinoxes. The pole has therefore a slow motion, completing a small circle round the Pole of the Ecliptic in 25,857 years; and may be considered as the Second hand of Time on the dial of the Great Clock of Eternity. . . . The Pole now approaching Polaris, will be nearest to it in 2120 A. D., after which it will recede from it, and for 250 centuries, Polaris, or as the Arabs named it, Kaukab al Shemal, will cease to be the Pole Star."

"The earth is always changing the pole star. After 2120 A. D., the Pole will, receding from Polaris, pass through Cepheus and Cygnus to Lyra, when in 14120 A. D., Vega will be the brightest star in the vicinity of the Pole. Then passing through Hercules and Draco, the Pole will return to Ursa Minor. In the days of the building of the Pyrawaish, a Draconis, Thuban, was the Pole Star."

The dlameter of the earth's orbit being 155 millions of miles, it is but a point when seenfrom the nearest fixed star.

The Fixed Stars, in spite of their apparent

THE PIXED STARS

The fixed stars, in spite of their apparent fixity, do, however, move. Our own sun, a fixed star to others, traveling with his system of planets, in an enormous orbit, is at, present moving towards a point in the constellation of Héreules at a supposed rate of four miles per second. The centre around which the sun's orbit lies is supposed to be near the Pleiales.

stellation of Hercules at a supposed rate of four miles per second. The centre around which the sun's orbit lies is supposed to be near the Pleiades.

Nebula, formerly supposed to be composed of a dense cloud of innumerable stars, are now known to be glowing masses of gaseous substance, not moving like comets, but retaining their position like fixed stars. The celestial conclave is strewn with nebula of various sizes, and brilliancy of character.

And all these twenty millions of fixed stars, and doubtless countless millions more, came into existence with our planet by chance,—did they? They manifest life, evolution, order, and purpose, by chance,—do they? They are governed by law, or they are not. But law is not creative. It is only a method of action. And to talk of a universe of stars and magnificent worlds, aftire with life, being governed by law, and all without any infinite intelligence or purpose, is to talk the wildest nonsense. It has been said that "the underout astronomer is mad." Possibly I am mad, yet I cannot help but agree with Alfred R. Wallace, who speaks of the "Supreme Mind of the universe," with Andrew Jackson Davis, who taught that God was the "Great Positive Mind of the universeculum," and with Prof. William Deuton who wisely said: "I could as soon believe that a boulder rolling down a mountain stream could be fash-loned into a perfect bust of Daniel Webster, as that natural selection of atoms or a creative force undirected by mind could transform a gelatinous, dot into an intelligent man." Honestly, I have not yet developed up to that assumed "scientific plane" of believing in paintings without painters, poems without protes, books without printers, effects without causes, and a magnificent, life-civing and orderly universe without an Intelligent Purpose, which purpose can only be predicted of Infanite Intelligence.

A BOT RECEPTION IN DUNKIN, X. 2

of Infairte Intelligence.

A HOT RECEPTION IN DUNEDLY, N. 2

A seemlarly derout Presbyterian of this
New Zealand city, and Just possibly, a "reincarnation" of John Calvin, unredeemed,
recently wrote thus to a member of the
"Harblinger of Light" staff in Melbourne.
The article was published in the "Harblinger"

of April 1, that others might partake of its sweetness and "Christian" snctity. Here is the lovely gem verbatim:

"So, old Peebles is coming this way! Well, he had better mind his p's and q's, or his reception will not be too pleasant for him. Though a tectotaler, he will get a drop of 'old Scotch' that won't suit his health, or blend with his 'spirits.' These long-haired men and women with short cropped tops are not a success here; nor are they wanted. Their pervergions of history and general disregard for facts, their pompous parade of superior knowledge, whilst all the time filliterate and uninformed, have been shown up again and ngain, until the people have come to heartily distrust the whole pack of them. Presbyterians and truth are too strong for them; so you had better keep your samples within your Commonwealth."

The following letter, manifesting the same orthodox animus as the above, shows the spirit of Calvinistic Presbyterianism in South New Zealand.
"Dunedin, April 11th, 1501."

"Ounedin, April 11th, 1901.

"Mr. Peebles, Sir.—

"I heard you once when here many years ago delivering your blasphemies against the atonement. You had a Mr. Dunn with you who read school-boy poems, and played spirit trances. Believing your doctrines to be blasphemons, I prayed the Lord Jehovah to save your soul. Yet, here you are again possessed of the cril one, teaching, as the apostle said, the 'doctrines of devils.' We neither wanted your presence then, nor do we want it now with your Spiritualism. It is all of the devil. You had better get away from a city that does not want you. The Scriptures say, 'He that believeth not shall be damned,' and the Lord Jesus warned men against sin, and a 'hell-fire that should not be quenched.' Read St. Mark, 9th chapter.

"Yours.

"A Christian, with the Bible by his side." A DIPERENT SUCFPTION IN DUNKING. On the evening of the 9th of April, the Spiritualists of this city gave me a most delightful reception in their hall, which, though rather a small one, was filled to its utmost capacity by Spiritualists and those who sympathized with the movement. It was a most enjoyable season, consisting of addresses, instrumental music, solos, songs, speeches by different persons, hand-shakings, and closing with a liberal supply of most inviting refreshments. Everybody seemed happy. Mr. Bushby, who is at present lecturing for the Spiritualists in this city, made a brief, but most happy speech, Janus had two faces. These two different receptions represent the two sides of life's ever-varying shield, shadow and sunshine, pain and pleasure, bigotry and liberality, the devilism of logmas, and the Spiritualism of divine truth and love. Having had my share of both, I feel quite content. After all is said, this is a beautiful world. There is more sunshine than admitted and content. After all is said, this is a beautiful world. There is more sunshine than and love, Having he had a sunshine for a single trut.

Ou my way by steamer from Tasmania to Dunedin, we were quarantined and this brooks a

world's hope.

Before this reaches your readers, I shall it on my way to the U. S. A. by way of Lousier ready for work. Being a little past eighty, find that I can because two or three need day evenings twice on Studies, write a physically heal, more or heavy with perfect use. ith perfect one Dunedin, N. E.

only a year age, dear, at you and I stood still, every breath and motion the foot of the little hill

And though no word escaped my lips, And you were silent too, Each looked deep into the other's eyes, And both of us felt and knew,

That the sound of the wind in the pine trees. Which moved us anear to tears, Was message of love from the Infinite One. Borne to our willing ears.

And now as my life goes rushing on,
While yours has seemed to cease,
I have come again to the murmuring pines,
For a message of love and peace.

And from out the vastness of time and space
A voice sounds low but clear,
Saying to me that you are not gone,
That you still are with me here.
Kate Restieaux.

The Abbey Chimes, or the Mystery of Glen Avon.

MABEL A. VAN HISE.

CHAPTER VIII.—Continued.

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CHAPTER VIII.—Continued.

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Lestor was scarcely out of sight when, hearing footsteps, Marie turned her head in the direction from whence the sound proceeded, in time to see two very rough, suspicious-looking men-emerge from the woods right near. The varabonds looked from her to the horse, and seeding the other lady with are head pillowed on the young gir's lap and realizing that both were helpiess, they commenced rifling the carriage. Findings man as proceeded to investigate its contents, they proceeded to investigate its contents, they proceeded to investigate its contents, they from a pocketbook which the elder of the two snatched, and holding it we shook it in the face of the other, they with a smile of satisfaction straightway proceeded to put it in his own pocket. The younger man uttered something, that I hanguage that Marie did not understand a language that Marie did not understand and holding it as a grab for the purse, and to doing so, lost his balance the was stituted at the highest side of the overtimes of the straight on the highest side of the overtimes and the straight and the highest side of the overtimes and the straight and and fought like tigers. Mrs. Priestly had fainted, and poor little Marie sat there helpless and shivering with cold. She was too frightneed to cry out, for in the straight, she saw one of the desperadoes draw a long, gleaming kuife from his belt. "Oh, what shall I do," she mentally exclaimed, just as, to her intense relief, Lestor and two of the Glen Avon men came in sight, accompanied by Sir Cecil's doctor, who happened to be in the house at the time. The villainous pair, having in their furious struggle, got some distance from the carriage, did not see or hear the approach of the party. Marie quickly told how matters stood. Lestor made a sign to the two men he habrought with him and the three pounced on the roachs and secured them, binding their arms with the straps from the harness. By this time a carriage diven by Marcus appeared on the seene.

Mrs. P

the two prisoners securely in one of the reexption room.

Though their arms were bound, their nether
limbs were free. They walked over to the
fireplace and were standing looking gloomily
into the fire, conversing in low tones, when a
door, opposite to the one through which theycame, was unlocked and Lady Avon entered.
She started back greatly surprised. A second
giance told her who the men were, and a
deathly pallor overspread her face, her lips
quivered. The younger of the two men advanced towards her.

"Minott, set us free," he commanded.
Lady Avon knew these men had been
stealing something, or they would not have
been in their present plight; she also knew
that one word from them would be sufficient
to rula her in Sir Cecil's eyes forever. They
must go free; yes, and she must set them
free, and at carce!

"A knife," she whispered. "A knife to cut
the straps."

"A knife," she whispered. "A knife to cut the straps."

"There is one in my belt," said the elder man. "Be quick, Minott. I hear footsteps: The officers are upon us." Quickly she cut the straps that bound them, and opening the door proceeded to lead them out, when the younger of the two caught her roughly by the wrist saying.
"No we will not go without the money! Where is the gold that Breya's daughter promised Zephane for the burning of the Monastery? It is not forthcoming yet! Speak, we more not till you give. We will let them take us before your Judge, and then all will come out! Quick! the money Minott, give. I hear them coming!

Here was an unforeseen dilemma! Lady

r them coming!

fere was an unforeseen dilemma! Lady

n trembled visibly. Her purse was up
rs in her room, and there was no time to

it. Even now she can hear voices in the

get it. Even now she can hear voices in the hall.

"What shall I do?" she almost abouted in desperation. "I have no money here. I will bring it to Zephane."

"We will not trust you. Here, give us this," cried the younger man as he snatched the watch and chain that Lady Avon wore, "And this, we will take this too."

He proceeded to unclasp the diamond bracelet from her wrist. She was powerless to resist in the man's iron grasp.."

"Quick, come!" she cries, as she hears a bolt withdrawn on the outside of the opposite doors.

bolt withdrawn on the outside of the oppo-site doors.

"Come."
With flying feet she led them down some steps and out at the side of the house near-cat the lane. The rillains took to their heels and Ledy Avon aped up to her room.

"I am safe once more," she murred.
"But the bracelet; what shall I do without it? How account for its loss?"
It was a Christnass present from her hus-band, and was of immense value. "Hal I have a plan," she cried. "I know what II will do. I can make out for a time, but as soon as he misses it, I can accuse." A knock at her door made her start guiltily to her feet. Tremblingly she inquired who was there.

dy Avon, we wish to see you," replied ng the door she was confronted by

"What does this mean?" said Lady Avon, assuming a bravado she did not feel.
"Parken me, my Lady, but I understand that there has been a coblery committed, and the thieves were brought by your son to this louise and locked downstairs in a reception room. They have by some means escaped from that room. Sir Ceell tells me that you possess the only key that fits the door by which they seemed."
"Oh, dent" cried Lady Alice innocently, "How did it happen? What has been stolen? How did they get la? Yes, I have a key that fits that lock. But I have not been late that room since the night of the ball, Christmas cried."

fits that lock. But I have not been into that room since the night of the ball, Christmas eve."

Lady Alice was a perfect actress, and the men, being assured of her innocence of any complicity in aiding the escape of the chieves, retired to search elsewhere.

"That has allowed them time to get away," murmured Lady Alice thankfully, "And by this time they are safely on the road." The officers searched from cellar to garret, but did not succeed in finding any trace of the prisoners. After promising to put the case into the hands of expert detectives, they departed.

not succeed in inading any trace or the prisnoers. After promising to put the case into
the hands of expert detectives, they departed.

Mrs. Priestly had in the meantime been assisted to her room and put to bed. Clarice
volunteered to stay up with her that night,
although her friend protested against it, saying that there was no reason for it. There
were no broken bones, only a rather severe
sprain. But Clarice insisted on staying with
her friend. It was quite dark now and the
supper bell had rung twice.

"You had better, go down, dear," said Mrs.
Priestly.

"Now to lay still and don't trouble about
me, "returned Clarice." It will have supper
brought up-ere for you and me."

"You had better, go down, dear," said Mrs.
Priestly.

"I was a supper
brought up-ere for you and me."

"Author of the head refreshed themselves, the
position as possible, then drawing a chair
returned about. A timid little
knock at the door caused her to pause in her
reading.

"One."

"Oh. Marie, what has brought you here?"
asked Mrs. Priestly.

"T're come to relieve Clari when she gets
tired of nursing you, dear," replied the youn
girl. "Do you think the poor horse was much
hort?"

"Yes," replied Clarice. "Lestor told me
that the veterianry surgeon ordered it shot.
He said it could never use the broken limb
again."

"I woader if horses have souls. They are
such patient, willing creatures, and some of

He said it could never use the broken limb arain."

"I wonder if horses have souls. They are such patient, willing creatures, and some of them have so much sense, or seem to have," said Marie.

The young girl spoke so seriously that Mrs. Priestly had to laugh, ia spite of the pain she was enduring. Clarice went on with her reading. It was a long poem called "The Monks of Killerea," and when it was ended Marie (who had yawned repeatedly during the recitally wished them good night and restired, forgetful of the fact that she had come to help nurse Mrs. Priestly and relieve Clarice.

three, lorgettul of the met that sale had come to help nurse Mrs. Priestly and relieve Clarice.

Mrs. Priestly's ankle being in a very easy position, the pain lessened and she fell into a doze. Clarice sat reading until feeling tired, she finally closed the book and, leaning listlessly back in the roomy casy chair she gazed into the fire. But though Clarice was staring dreamly at the glowling coals, she was not thinking of them. Her thoughts were away up in a certain little snuggery, with a lounge drawn up to another fireplace, similar to the one she sat in front of. A lounge whereon lay the figure of a certain young man; the reader no doubt guesses it is our friend. Brother Marcus, or, private scretary Marcus.

Yes, there he was, his face beaming with happiness, and with good reason, for was not the dearest hope of his heart, his highest ambition realized? Was he not the accepted lover of sweet Clarice Avon? Though Thowed lover of sweet Clarice Avon? Though Thowed lover of sweet Clarice Avon? Though Thowed the fell was the first of the first was and went sortly to Sir Cecil's room. On entering he found the patient awake and look.

"No, the first of the patient awake and look." Though the worse, then, for your excursion from the bed to the lounge this evening?" he asked.

"No, my boy, ou the contrary, I feel very much better. If nothing unusual happens and I feel as well as I do now, I shall repeat the experiment tomorrow. I suppose the exilect for the night. Shall I read to you? as you do not appear sleepy, perhaps the monotonous tones of my role may help you to woo the silent god," laughed the young man. "No, dou't read, just come and sit here beside the bed and talk to me awhile. I am never so happy as when you are near me, Marcus, my lad," said the old baronet kindly. "First hand me a driak of water. Thanks. By the way, where is Lestor? Gone to bed, I suppose the vert thought it advisable to have him shot. He would never have been of any more use, poor Roam."

"Lestor shuts himself up entirely too much late

mind and tells of another sphere, another world peopled by beings in spirit form."

"Psychic power; that's talking, or being able to talk to ghosts, isn't it?" asked Sir Cecil.

"It is a power with which few are gifted, that of being able to see and communicate with belags on the astral plane."

"Oh!" ejaculated Sir Cecil, no wiser than he was before. "I said it meant sposts, didn't I?" An amused smile broke over the face of his young comparion at this.

While Marcus is giving a more lucid explanation of the wonderful unknown, let us look in on Clarice and her lame friend again. "Oh dear." cried the poor little woman, as a twinge of pain woke her, and caused her to groun. "What time is it, Clari?"

"Inst half past eleven," replied the young girl, yawning.

"You naughtly child; you ought to be in bed," said Mrs. Priesily. "The house seems so quiet. I suppose the family have all retired. Come, be off to bed at once."

"I don't think you are well enough to be lett sloss," replied the young girl. "I am going to stay a little longer anyhow, that is to say, until I hear you snore!"

"I don't know whether I more or not, but I will let you stay half an hour longer, and then you must go!"

"Thank you" (Rusphing).

"Thank you" (Rusphing).

"That you have the lower under my shouldpillow, pull it a little lower under my should-

see. Thank you, that is good. Now turn that easy their round so as to face me, and please tower the lights who bridge light hurts myet. The result will do.

"Let no put the lights who their will do.

"Let no put the lights out of rively," said Clarices. The firelight of energy of the lights out of the lights out of the lights out of the lights. The result of the result is the french. "Now siz down. I want to talk to you."

"Well, result not." I hope," said Clarice, laughty very serious, I hope," said Clarice, laughty very serious, I hope," said Clarice, laughty were generally as the fresh of the light, "I can answer for the Julie but not for— Well, yes, I can, I can answer for them both. We are petting along like a boat on a smooth stream, floating gracefully along with the tide and will, I hope, continue to float until we reach the vast ocean, or shall I call it matrimour, My Romeo is my accepted lover now. Papa likes him and has consented to our union and—and—oh, Marian, dear, I'm so happy!"

"Well, that is pleasant news indeed," replied her friend. "But tell me how ft. came about, dear girl. What does your mother say to it?"

Clarice related all that had passed on the previous afternoon in her father's room.

After a few moments' sileace, Mrs. Priestly said slowly:
"I am glad, dear Clarice, for your sake. I trust you will be as happy as in my heart, I wish you to be. But, my dear child, strange events will happen here before that happy consummation of your wishes comes to pass."

Marian Priestly sighed.

"Oh, dear! Why did you sigh like that, as if I were talking of a strange dream I had awhile ago, that's all," replied her friend.

"What was it about? Do tell me. It must have been very said to make you sigh so deeply, I am sure," said clarice,
"Yes, it was terrible, too terrible I hope to come true, dear child."

(To be continued.)

"Symbolization of the Real."

REV. F. A. WIGGIN.

Prov. iv, vii.—Wisdom is the principal thing; therefore get wisdom.

Life, upon the physical plane, scarcely gains an expression cre the feature of acquisitiveness begins to assert isself, and certainly one of the most interesting facts in the world, is the spirit of determination to gain private property.

Not only does the expression of acquisitiveness exhibit itself early in life, but it usually survives the age of decay and is not lafrequently seen growing stronger as the mental which humanity is the property of the

divine ced in humanity, because every man in proportion to his inward enture, in proportion to his inward enture, in proportion to his inward enture, in proportion to his genus, is ashamed of the deference he pays to it.

There comes into the horizon another reason why possessions of a material character cannot be considered a final fact of humanity. In proportion to its magnitude it tends to belittle the possessor, by overlaying his true sovereignty, his true humanitarian attrubutes. Large possessions servitude. No one can see a final good in a thing that becomes a burden to its possessor, which as it is prized becomes the element of his degradation.

The spirit of acquisitiveness does not lead which it will only. They who see no riches more dangerous than money have yet to learn the alphabet. They work to the common of the possession of money or that which it will only. They who see no riches more dangerous than money have yet to learn the alphabet of the property of the common of the possession, and chiefly, that play the traitor to our manhood. When I am necredited by my fellows for plety and good sound morals I am in danger of believing that even the Infinite looks upon me with special favor.

When externals lead to a feeling of superfority, the road to retrograde is at once entered upon. When one receives praise for any physical or moral superiority over his fellow men, if a true man or a true woman a feeling of shame comes trooping in, because a divine and inner voice whispers that he or she, together with all others, are inwardly above all external differences, and to accept no praise for any external possession, since true humanity supposes these things to be torgetful of the man himself.

The essential and permanent side of man can accept no praise for any external possession, since true humanity supposes these things to be but the most natural consequences of his highest being.

All intellectual illumination, or conscious revealment upon the plane of the intellect, is but the manifestation of certain

facts for no light had revealed to him their significance.

Presumably they are but symbols of greater facts yet to be revealed, and a hundred years from now the people will doubtless nity the blindness which was ours. All the strides in lines of knowledge gained by thinking man leads us to exclaim "How wonderful is man!" Man's wonderful acculrenests and marvelous achievements but hint the greater marvel of his Interior resources, and wonderful as is all this, greater still is that unexplored domain which lies before him. Here is the luexhaustable, for "Tis God's own county,"

since. When currently the empire to manachood. When I am according the great course of believing that even the Infinite American Committee of the Committee of

A Chance to Make Money.

I have hearies, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, isst put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a beashel 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 two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. Francis Casey, St. Louis, Mo.

Unity Camp, Saugus Centre.

This popular resort under the management of the Lynn Spiritualists' Association (Cader Hall Society), will open June 1, with good speakers and mediums. Services at 11.00, 2.00 and 4.00. Concert from 2.00 to 4.00 by an orchestra of eight pieces. Meetings will be held at this camp every Sunday from June 1 to Sent. 28.

1 to Sept. 28.

Mrs. S. C. Cunningham will be present at
the union meeting, June 15; 'Thomas Cross,
July 6; May 8, Pepper, July 13. Lizzie Harlow, H. D. Barrett, and other specialties to

July 6: May S. Pepper, July 12.

Low, H. D. Barrett, and other specialties to
be announced.

W. H. Atherly, cornetist, will lead the congregational singing. Laura Metzger, organiet. Bring the Mattle Hull Songster.

Meetings free, Refreshments will be served
on the grounds. The Ladles' Social Union
will hold circles and the grove every Wednesday afterneou. All mediums invited. Come
and bring your lunch and spend the day in
the pines. Tea and coffee served.

Parties coming from Boston can take the
barge at Cliftondaie right to the camp.
From Lyna, Salem, and points east, take
Saugus Centre car.

For Nervous Headache Use Horsford's Acid Phosphate.

Dr. F. A. Roberts. Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia."

Lake Pleasant.

Mr. J. S. Hart is at the Lake painting his citing ready for the family to occupy June 1 for the summer. Last Thursday evening the cottage was filled with campers that birthday. The evening passed pleasantly with music and speeches. There were flowers and other valuable presents. There are about fifty families on the grounds and more coming every day. Among the late arrivals are Mr. David Barber, Mrs. Barnes, Bert Blinn, Mrs. Angie Clapp, Mrs. E. DeWitt, Mr. Kelsey's family of Spring field and Mrs. King. John Dowd has his house open for business.

May 20.

For Over Sixty Years

Winslow's Soothing Syrup has been for children teething. It soothes the softens the guns, allays all pain, cures colic, and is the best remedy for Diar-Twenty-five cents a bottle.

Freeville, N. Y.

Dates for summer meetings:—Sunday, June 1st, Lyman C. Howe, Fredonia, N. Y., morning and afternoon: Sunday, July 6th, Clara Watson, Jamestown, N. Y.; Regular camp opens Saturday, July 26th. Speakers segaged:—Lizzle Harlow, Hayden, Mass.; H. D. Barrett, Boston, Mass.; Cora L. V. Richmond, Chicago, Ili.; Mary E. Lense, New York City; Moses Hull, Buffalo, N. Y.; J. T. Morrison, Ithaca, N. X., and several others. Engagements not complete. The Parker-Bowen Concert Co., of Buffalo, assisted by local talent, will furnish music during camp. The Park Male Quartet engaged for June 1, July 6 and Aug. 17.—A. C. Stone, Sec.y.

Report from the N. S. A.

Report from the N. S. A.

Dear Mr. Editor: The officers of the N. S. A. send fraternal greeting, and sincere thanks to you for your ever ready courtesy and aid towards this association. We feel that the friends at large are interested in the Mediums' Home project—especially that the time limit for raising \$1500 from the Spiritualists at large is past—this being May Work. Dr. George B. Warne has in hand for the Mediums' Home about \$30, the proceeds of a grand entertainment held by the Chileago Spiritualists. This with the sums curirbated by friends during the time since this project was first mooted, makes about \$500, one-third of the amount asked for by the philanthropists who agreed to give equally \$750, making up another \$1500. Those who have paid sums to the Mediums' fund since last report are as follows: Mrs. M. E. Siple, \$11, E. Linden, \$11, Mrs. M. Luvrel, \$50 cents; First Spiritualist Society of Fairfield, Me., \$5; Philadelphia Spiritualists Society per T. M. Locke, \$25; Nelson Adams, \$2.56; Mary Mayers, \$2; Mrs. Bl., \$1; Mrs. A. Lumsden, \$2; N. A. Phaler, \$2; Mrs. W. Slocum and Mrs. S. Stiple, \$2.56; Mrs. S. A. Friend," Washington, D. C., \$5; Helfaddox, \$25; Mr. C. L. Stevens, \$50; Sarah Marlowe, \$1; Geo. Driver, \$11, Mrs. L. A. Friend, "Washington, D. C., \$5; Helfaddox, \$25; Mr. C. L. Stevens, \$50; Sarah Marlowe, \$1; Geo. Driver, \$1; Mrs. L. Barsow, \$2; Sir. Groupton, \$3; Mrs. A. E. Barsow, \$2; Sir. Groupton, \$3; Mrs. A. E. Barsow, \$2; Sir. Mrs. O. Stevens, \$40; Sarah Marlowe, \$1; Geo. Driver, \$11, Mrs. L. Borlow, \$2; Sir. Groupton, \$2; Mrs. A. E. Barsow, \$2; Sir. Groupton, \$3; Mrs. A. E. B

and if deemed eligible to its aid, will pay something for or towards their living, as the case may demand.

This is the best work we can do, and we mean to carry it on as far as possible: we bespeak your financial sid, and your sympathy in this work. We must add, though we dislike to; the necessity that only medians can be thus cared for by the N. S. A. owing to lack of substance, and power to care for more than the worn-out instruments of the spirit world. Veteran Spiritualists without a home are not forgotien, but we can do nothing for them till the N. S. A. treasury increases many thousand-fold.

With loving greetings to all,
Sincerely yours,
Mary T. Longley, See'y,
600 Penn. Ave., S. E., Washington, D. C.

Boston Spiritual Temple, Chickering Hall, Huntington Ave., Sunday, May 13. In selecting the subject "The Symbolism of the Heal." for the morning's discourse, Mr. Wiggin gained an inspiration for one of the finest of this season's sermons. It was thoroughly enjoyed by a large audience as was also the seance which followed. In the evening a short sermon was given, the topic being suggested by Rev. Dixon's sermon on the immoral influence of the theatre and other places of amusement. The usual seance was given. The Ladies' Schubert Quarter furnished music at both sessions. Mary L. Porter, Sec.

moral influence of the theatre and other places of amusement. The usual seance was given. The Ladies' Schubert Quartet furnished music at both sessions. Mary L. Porter, Sec. the annual meeting of the Boston Spiritual Temple Society held May 20, the following of the season of the control of

mrs. Smith of Everett presided at the piano. We also had with us Mrs. Sadie L. Hand and Mrs. Florence White will be with this society Sunday evening, June 1. R. P. Morton, Sec. Protect of the property of th

Boston. The regular session of the Children's Progressive Lyceum No. 1 was held at Red Men's Hall May 18. Lesson from Card I, "Bravery," talked upon by Dr. Hale. After the march, the following took part in the exercises: Rectation, Harry Green; songs, Myrtle Brown and Clara Weston; plano solos, Jennis Toppan, Rebecca Goolitz; plano duct. Prof. Milligan and Lottle Weston; remarks, Mrs. Belcher and Mr. Austin closed a very interesting session. Do not forget our banquet Wednesday, May 28, tickets to which are now ready. S. E. Jones, Sec.

Lake Pleasant, Mass.

The oldest camp meeting of the Spiritualists in America, with one exception, the largest in Now England outside of Onest, and comparing favorably with that, Lake Pleasant enters upon its twenty-nitht annual convocation Sunday, August 3, with a list of speakers and mediums second to none, and if man had done as much for these grounds as nature has they would indeed be unsurpassable in beauty as well as in spirituality. We have received a number of letters asking. Its Lake Pleasant to hold a camp meeting this year? Emphalically, yes! Not only camp meeting but the best camp meeting that it has ever had.

Every privilege is let. The hotel is again leased to Philip Yeaton of Boston who managed it so successfully last year. The boats and depot have been leased to John Glickland, the groccry store to Joseph E. Ripley, the dancing parilion to the Street Railway Co., and the news stand to Leon E. Henry. The grounds never looked pretter.

There seems to be an impression abroad that Lake Pleasant is becoming more of a summer resort and less of a spiritualistic center, but this is not so. Owing to mismanagement in the past and to a large fiancial indebtedness as a result of that mismanagement, the directors are obliged to practice the strictest economy in the care of the property and arrangement for the meetings, but with the exception of 2700, the indebtedness, amounting to \$6400, is in the hands of Spiritualistic economy in the dure of the property and arrangement for the meetings, but with the exception of 2700, the indebtedness, amounting to \$6400, is in the hands of Spiritualistic of such true-hearted friends to the Cause as Abram H. Dalley, Fred Havlam, Miss M. M. Sheldon, Mrs. Julia A. Sherwin, L. F. Crafts, Mrs. Adelaide Chapman, Nellie F. Deane, John Johnson, M. W. Fletcher, Mrs. A. E. Reel, Mrs. F. A. Thrall, Mrs. Mary Gorolon, Miss M. A. Westcott, Mrs. L. H. Westcott, Mrs. J. W. Wheeler, E. W. Clark, Mrs. T. U. Reynolds, Mrs. E. P. Morse, Mrs. Mary Howe, and the Ladies' Improvement Society. Upon the financial an

Circulars can be had of the clerk, A. P. Blian, 61 Dartmouth Street, Boston.

The Philadelphia Spiritual Society.

The Philadelphia Spiritual Society.

The Philadelphia Spiritual Society will close its meetings the last Sunday of this month, and convene again the first Sunday in September. We have had very successful meetings the entire season, opening last September with Mrs. Minnie Brown, of Philadelphia, for our worker, a month long to be remembered by every one, it being the moath in which Mr. McKinley was so ruthlessly torn from this expression of life. Our rostrum was occupied during the month of Cotober, by Mrs. May S. Pepper. Her meetings met with the usual good success. November, Mr. and Mrs. Kates were our workers; quite a number seemed pleased with their line of work, so the society has engaged them a month of the coming season. December, the society had Mr. and Mrs. Canpeter engaged for the moath, but they were called away after serving two Sundays. Mr. Moore and wife completed the engagement. January, Mr. Sprague and wife served the society. February, the sterline little woman, but "big worker," Mrs. C. Fannie Allyn was on deck, ready and willing to de even more than her duty whenever the call was sounded; ever lending her aympathies and money in hours of need and undring in her efforts with the Lyceum work.

In March we had Prof. Wm. M. Lockwood and wife, of Chicato, Ill., with us. Professor, with his masterly logic causes many to think along lines which none other seems to be able to, He is so well equipped with information in every department of human knowledge and thought that all Societies should consider it a great privilege to hear lim. Professor Lockwood's discourse on Acre. The content of the people, by the people and for the people, whatever detracted from this was against the will of the mass. "Every human being has an inborn right as are menced by individual powers, by political intrigue or national or state legislation, the rights of the many are thwarted. Opposed to these central ideals of individual equity was the inborn desire and tendency on the part of the human himself, to control the thought

Have You Rheumatism? Do You Have Bladder or Uric Acid Trouble?

Pain or dull ache in the back is unmistainable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear. If these danger signals are unbeeded, more serious results are sure to follow: Bright's disease which is the worst form of kidney trouble may steal upon you. The mild and the 'straordinary effect of the world-famous kidney and bladder remedy. Dr. Kilmer's Swamp Root, is soon realized. It stands the highest for its wonderful currs of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.

Backache and Urinary Trouble.

Backache and Urinary Trouble.

Among the many famous curse of swamp-Root investigated by the "Banner of Light," the one was publish this week for the benefit of our readers, seeks to the start terms of the wooderful curalive properties of this great hidder remedy. Dn. RILMER & Co., Blughanton, N. Y.

GENTLEMEN:—When I wrote you last March for a sample bottle of Swamp-Root my wife was a great sufferer from hack-ache, rheumatism and urinary trouble. After trying the ambel bottle as the bought a large bottle here at the drug store. That did her so much good she bought more. The effect of Swamp-Root was wenderful and almost immediate. She has left no return of the cid trouble since.

F. THOMAR.

F. THOMAS.

ATI Best Street, Buriase, Nr. I. Lame back is only one symptom of kidney troubleone of many. Other symptoms showing that you need
Swamp Root are, obliged to pass water often during
the day and to get up many mee at sight, inability
to bold your urine, smarting one at sight, inability
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to bold your urine, smarting one at sight, insching
the bladder, urio sold, constant bradache, dizziress,
sleeplessness, nerronsness, irregular heart besting,
rheumatism, bloating, irritable, worrout feeling,
lack of ambition, loss of feeb, slilow complexion.

If your water when allowed to remain undisturbed
in a glass or bettle for twenty four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate
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ment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp Root you afford natural help to Nature, for Swamp Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder special'st Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of the. Banner of Light" May Have a Sample Bottle Absolutely Free by Mail.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp Boot and a book of wonderful Swamp Boot testimonia's. Be sure to say that you read this generous effer in If you are already convinced that Swamp Boot is what you need, you can purchase the regular fifty cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the rame, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

the easy accumulation of great wealth on the part of life insurance companies, who accumulating great receipts, suddenly failed, with little or no redress on the part of the insured. He cited the failures of banks—their buying up certificates of deposits for from ten to thirty cents on a dollar, thus stealing by this subterfuge a million dollars from their depositors with no redress. He affirmed that according to Aristotle there were no citizens in this country and had never been, and that a representation was a libel on a government that gave no chance or opportunity for representation was a libel on a government of the people. May he live long to educate the people.

Mrs. Lockwood filled our platform one evening during the mouth, and answered questions in a very satisfactory manner for the audience. She would do very well to form a class in the various cities in which they are called.

Mrs. Moore delivered messages from the

SOUL! THE SOUL-WORLD: THE HOMES

THE RELIGION OF THE FUTURE Two
I Dispurse, delivered by Mr. SAMCEL R TERRY, se
the subject of MODELIN STRUTUALISM.
STRUTUALISM.
For Pangiller, F. Frice Strutus, For sale by BANNER OF LIGHT PUBLISHING CO.

LECTURES BY GERALD MASSEY.

have received from Mr. Massey a supply of his outer Lectures in pamphlet form. The following is a list o seting Lectures in pamphet form. The following is a list of the same:

THE HISTORICAL (JEWISH) JESUS AND the Mythical (Expitato) Christ. PAUL AS A INOSTIC SUPPONENT, NOT PAUL AS A INOSTIC SUPPONENT, NOT PAUL AS A INOSTIC SUPPONENT, NOT PHE LOGIA OF THE LORD; OR THE PRECUrstina Sarings Ascribed to Jesus the Christ. GNOSTIC AND HISTORIC CHRISTIANITY. THE HEBREW AND OTHER CREATIONS Fundamentally Explained.

THE DEVIL OF DARKNESS; OR, EVIL IN MAY IN SEARCH OF HIS SOUL, DURING MAY IN SEARCH OF HIS SOUL, DURING MAY IN SEARCH OF BESTS, and how be found it. Price of each of the above. Beents, postage free. For sale by BANNER OF LIGHT FURLISHING CO.

The Medium's Guide

M. THERESA ALLEN, M. D.

and advance bumminty to infiler planes of benoy, we mand advance bumminty to infiler planes of benoy, we may love and peace.

This work of nearly he pages is devoted to the care study of the laws november the different planes mediumably, with portrait of surfer. For Excess, you have been a surface of the planes of the planes of the planes of the planes of the planes.

ANTIQUITY UNVEILED.

The Great Recolation of the Nineteenth Century.

Most Important Disclosures Conscending the True Origin of Christianish.

This is one of the most remarkable books of the century. It reveals fact occerning the formulation of Christianity which should be in the possession of every truth seeker. Antiquity Unreled contains the most striking evidence from occult and historical sources, that the Christian system is the offspring of more ancient religious.

ENDARGE REGISTORY AND STREET OF THE ORIGINATION OF T

platform during the months of February and March.

April, Mrs. May S. Pepper of Providence. R. I. again filled our rostrum, as usual crowding our hall to its utmost capacity. The present month Mr. B. F. Austin of Toronto, Canada, is filling an enganement with the Society. Mr. Austin is a cultured speaker and tries in his way to lead the people up to higher ideals of living.

Mr. U. R. McGlenn, superintendent of the Lyreum, is having very successful meetings every Friday evening in behalf of the children. He has adopted this method to raise money to give the little ones a summer outing.

M. H.

SENT FREE. Rules to be Observed when Forming St ribust Circles.

FY REMA HARDINGS REITT M.

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appeals so touchingly to my inser name provided in the six appeals so touchingly to my inser name in provided it and other lish in as a power of lin I live. — Prov. Ches. F. Wood, demonstrate and Provided and Provided Ches. F. Wood, demonstrate a

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Life Beyond Death

BEING A REVIEW OF THE WORLD'S BELIEFS ON THE SUBJECT, A CONSIDERATION OF PRESENT COMMITTING OF THIOGENT AND FEELING, I. LEADING TO THE QUESTION AS TO WHETHER IT CAR BE BEINDINGSTRATED AS A FACT;

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

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a that dishonest or improper persons
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tify us promptly in case they discover
ents of parties whom they have proved
erthy of confidence.

Editorial Notes.

The speech of Senator Hoar of Massachu-setts on the twenty-second of May upon the Philippine question was undoubtedly the greatest and ablest effort of that statesman's

setts on the twenty-second of May apon the Philippine question was undoubtedly the createst and ablest effort of that statesman's life. Some of the secular papers declare that he surpassed the greatest orations of Webster, Clay, Calhoun, Summer, and Seward in their palmiest days. Truly this is high praise, but it is deserved. The statesmen named debated questions that were vital to the life of the nation, and nobly did they acquit themselves. Senator Hoar had a theme equally momentous, and he rose to the loftiest heights of patriotism in his most eloquent and instructive oration. He traveled far above parliamship, and spoke only as a lover of liberty and justlec can speak. His address will rank with those of the noted orators of the past, and will take its place with their masterpieces as a classic in literature. Should Senator Hoar be taken away from earth at this time, he has won undying fame and lasting earthly honor through his masterful oration. Long may he be spared to defend the rights of the people, Americane, Irishmen, Filiphons and Cubans, in the Senate of our nation.

The horrors of the terrible eruption at St. Pierre increase rather than diminish, under the searchlight of investigation. The loss of life is appalling, bot less than sixty thousand persons having been hurled into spirit-life by the sudden outbreak of Mt. Pelee and Mt. Soufrierre. These volcanoes were supposed to be quiescent for all time, yet gave ample evidence of their renewed activity several days prior to their outbreak. The people were warned of their danger, yet persisted in refusing to believe that there was any cause for saleme of their danger, yet persisted in refusing to believe that there was any cause for saleme of their danger, yet persisted in refusing to believe that there was any cause for saleme of their danger, yet persisted in refusing to believe that there was any cause for saleme of their danger, yet persisted in refusing to believe that there was any cause for saleme of their danger, where Continental volcanoes th

treated by the nations of the world. Their sufferings have touched all hearts, and meited them into oneness of spirit in a determined effort to mitigate their agonles by prompt and substantial aid. "A common sorrow makes all mankind akin," is a truism that has been nobly exemplified in the present case. So generous and numerous have been the contributions that President Roosevelt has been obliged to call a halt upon them, with the remark that no more ald is needed. This is one of the best illustrations of the fact of the brotherhood of the race that has appeared in recent years, and is the sign of promise in the sky of life of the coming of a day when all men will recognize and accept it. It is the duty of Spiritualism to spread the light of this truth abyoad in the-land, and Spiritualism's should shape their courses accordingly. It may be that such widespread destruction of life and property may be necessary in order to make the neople of the earth realize their duties to others, and a common kinship with all men, but it is hard to believe that such is always the necessity. May it not be that men will some day be able to interpret all danger signals aright, and thereby escape every ill that threatens them?

The St. Pierre disaster gave many of the elergymen in the United States an opportunity

that threatens them?

The St. Pierre disaster gave many of the clergymen in the United States an opportunity to belabor both the siming members of their flocks and the world's people by whom they are surrounded. According to the secular papers, some of these preachers declared the terrible holocanst to be a direct visitation of God's wrath, and that the destruction of so many thousand lives was merely latended to prove His omnipotency. "An act of God' was the general verdict of those who occupy the pulpits from which Patriotism is preached. How senseless is such a conclusion in view of the facts in the case! What an insult to the Insulte Principles of Life and Love is involved in those pulpiteers' utterances! The laws of nature are fixed and determined, hence can never vary in their applications. Water and lire never mix with any degree of readiness, and when they do come together an upheaval of some sort is an absolute necessity. It is probable that the crust of the earth gave way under the pressure of the occan's weight, and sent the waters into the molten mass within the bosom of the earth. The steam thus suddenly generated had to escape, and escape it did through the long unused flues of Mits. Pelec and Soufrierre, carrying destruction and death to all things in its pathway. The results were simply the effects of direct causes, all acting under the rule of law. It is a most lamentable exhibition of ignorance on the part of layman or preacher, to declare the St. Pierre disaster to be due to a visitation of the wrath of God.

Quite an interesting discussion is going on

Quite an interesting discussion is going on in the columns of the secular press with regard to church attendance in the United States. Some writers claim that, while church-membership is on the increase, also donations to church funds, there is yet a marked decline in interest in church affairs, also in the attendance at all Sunday services. The "Church Economist," a church organ, declares that there has been a marked increase of strength of almost every denomination during the contraction of the contr clares that there has been a marked increase of strength of almost every denomination during the past forty years, whereupon Harpèr's Weekly pertinently inquires if this is true, why do not the people go to church as much as they did in former years? The question of the weekly is not easily answered, for every well-informed person today knows full well that church attendance is steadily lessening every year. Membership may increase—church dues may be regularly paid—but unless the people are personally interested in church work, and are willing to prove that interest by their presence every succeeding Sunday, it is dilikent to see where there is any true gain to the church.

is difficult to see where there is any true gain to the church.

As a matter of fact, the people are largely losing their interest in the churches. They want their Sundays for rest and recreation, hence rebel against the fetters that bind them to church going. Many of them keep their names on the church books for the sake of social position, business patronage, etc., pay liberally to the support of the minister, yet appear in church less than a half dozen times each year. There are many large churches in different sections of this nation that are most liberally supported, in which only a formidable array of empty pews greets the preachef every Sunday. One such church in a western city has investments of several millions of dollars from which a princely income is derived. The members are nearly all wealthy people, and they contribute generously to the support of the church. The preacher is paid a handsome salary, yet he fails to "draw" an average of one hundred persons to his meetings every Sunday. Other churches are backed by men of vast wealth, yet are seldom half filled at the Sunday meetings. These church people believe in belonging to the church because it is fashionable, but they care more for their personal ease than they do for true religion, hence endeavor to purchase their homes in beaven by means of their wealth, and leave the nobler work of asking their fellowmen to the uncertain charity of the world, or throw it off upon others by given a few dollars to some organization whose employees are supposed to care for the sick and needy.

The Presbyterians have been "doctoring" their center are in the area.

and needy.

The Presbyterians have been "doctoring" their creed again. As a matter of fact, that creed of theirs requires the greatest amount of medical attention that can possibly be bestowed upon a composition of that sort. It is heartless enough, metancholy enough, cruel enough, and unreasonable enough to suit the worst mental dyspeptic and heartless mistantirope on earth. The only wonder is that any warm-hearted, sympathetic, enlightened men and women can ever be induced to assent to it, while the next wonder is that they can be held under its influence after their hearts and souls have resolved against its infamles. Perfect candor induces me to state that there are many excellent people, possessing farge hearts and noble souls, who are members of the Presbyterian church. Such as they are far superior to their creed, and they are sadly out of place in the austere and se-

But I did not intend to refer to the creed itself, nor to the people who profess it, to any length today. The usedicine given the creed last week was of a very mild type, but it has had a decided effect upon the vital organs of the body Presbyterian, for its breath is much sweeter than before, and there is less severity manifest in its countenance. The Presbyterians have actually taken a dose of soothing syrup with regard to the future state of such infants as pass to the spirit world "unregenerate"—i. e.—those who take leave of earth at the mature age of one hour, or one day or one week—without having professed their belief in the "atoning blood of the Savior." All such infants are now explicitly declared to be "saved" in the fullest sense of the word, and the solemn ediet has gone forth to the world that these "little innocents" have gone straight to heaven!—How the soul of Jonathan Edwards must affonize over this fearful heresy! What! Infants saved when they did not belong to the Church? How implous this doctrine, how heretical its character! Did not "the saints" of Presbyterianism at the very outset of its career, solemnly aver that "Hell is crammed With infants damned Without a day of grace?"

Can this pure (?) gospel be changed in its nature without yoldsing the sanctity of the true

Can this pure (7) gospel be changed in its na-ture without violating the sanctity of the true fairh? . . .

One of the leaders of the Presbyterian movement says the creed never changes, nor has it ever been changed—that it "expands" to meet the requirements of the different epochs in human history as events may prove necessary. The salvation of lisfants who died unconverted and unbaptized is about as much in harmony with the creed of John Calvin as were the teachings of Michael Servetus. Such harmonization is unthinkable, and wholly out of reason. The fact is the Presbyterians have been obliged to grow, despite their unwillingness to do so. They have become more human by proclaiming humane treatment for departed infants. This is a mighty change for Calvanism, and betokens more hope for its followers here and hereafter than I ever thought possible before. Surely this is a sign of coming health—an index of the dawn of that happy day when creeds shall be known no more, when the religion of humanity shall rule over all the earth, proclaiming God's universal Fatherhood and Motherhood, as well as the brotherhood of all mankind. May that day specilly dawn for all crecilists and their followers is my prayer.

Among the many excellent workers in the State of Michigan is Dr. E. H. Denslow of Sturgis, He is the President of the Harmonial society in that city, which organization has a continuous history from 1857 down to the present time. Dr. Denslow is also a most reliable healer, and uses up to date methods in his practice. He stands for the Spiritualism that is spiritualizing, and does not hesitate to defend the same on all occasions. The forty-fifth anniversary of the organization of the Harmonial society in Sturgis will be appropriately celebrated June 13, 14, 15, 1902, in the famous "Free Church" in that city. All lovers of liberty are invited to be present.

The Spiritualists of Maine are beginning to plan their work for the camp season and no little activity is manifest at all centres. Etna Camp will had for any proper of the Banner of Light. He took full notes of the proceedings and purpose bringing out in his June numb

restigators. I hope it will be loyally supported.

Of all the bores with which society is affilicted, the mentally-abstracted man is the worst and the greatest. His lack of courtesy, his seening indifference to that which is done for his enjoyment, his want of appreciation of the many kindnesses extended to him, are indices of the ingrate and are deserving of the severest censure. No living being has any right to thus impose upon his friends, and he deserves the sharpest and severest reproof who presumes to do so. He, by his untoward conduct, makes himself the centre of attraction by driving away all enjoyment of the occasion through his persistent refusal to arouse himself from his lethargy of mind, despite the efforts his friends put forth to make him happy. He spoils the evening or the day for others through his purblind egotism, and renders everyone who approaches him decidedly uncomfortable in every-way because of the air of injured innocence and martyrdom he assumes or carries with him. If he is Bl, he has no business to appear in public, nor has he any right to become the guest of any friend. If he accepts hospitality he is under a moral obligation to give something in return for the favors received. That something is cheerfulness of spirit, mental inspiration, soul refreshment and intellectual effervescence. The misanthrope has no social standing, nor does he deserve any. Let him keep out of sight until he conquers himself and is willing to dwell in the light of the soul.

On several occasions recently I have noticed, in drog stores and other gublic places

On several occasions recently I have no-ticed, in drog stores and other public places that are often frequented by the people, ser-

eral little boxes bearing a peculiar inscription. "For the Free Maternity Hospital, Please Give One Penny for Ito Support." Upon litting these boxes I found that the request had been compiled with by many people, whose pennies, nickels, dimes and quarters, were evidently on the inside. This was certainly a worthy charity, and, upon questioning the proprietors, I found that the money thus contributed was sacredly applied to the purpose named. This was but right, and I have nothing to say against the motive that led to this peculiar appeal to the pulpice. It was a most worthy one, and I appland it with voice, pen and soul. I hope every heart will be touched, every purse opened in generosity of spirit, until the pangs of maternity can be lessened so far as possible by every material comfort, every mechanical aid that can be given to these uncomplaining sufferers in the supreme hour of their physical agony.

But may I not be permitted to query at this

But may I not be permitted to query at this point why there should be any appeal whatever made to the general public? Is not the sacred olice of motherhood so exalted of itself as to command for its holder every possible creature comfort that the iagenuity of man may devise? Has it come to this in America that the mothers of men are left to the uncertain chances of fate, the caprices and prejudices of men, and not exalted to the height to which they are of right entitled under the laws of God? Why should not all mothers receive the best and kindliest of treatment at the crucial hour of child-birth, and rendered every encouragement to surmount their pain? Why wouldn't it be well for the State to set aside annually a goodly sum to be expended in obtaining surgical aid, capablen nurses, good hospital accommodations for all who become mothers during the twelve months next ensuing? Inn't it well known that many a woman sacrifices her life upon the altar of motherhood in her own home through the lack of proper surgery and nursing? ing?

ing?

In yiew of the truth involved in the last question of the foregoing paragraph, I venture to inquire if it would not be well for the State to divert the millions of dollars that are wasted in war and in sustaining a large army and navy, in the nobler work of saving alive the mothers of men? If maternity hospitals were fitted up in every community by the State, amply provided with the most approved modern appliances, surgical implements, and best of assistants, the world would be blessed by the birth of healthier children, the mothers would be able to rise from their conches of pain fully restored to health instead of being the physical wrecks they now are, and the appalling loss of life, both among the mothers and infants, would be effectually stopped. It is sad to reflect that our nation is more willing to expend its treasures in the shedding of blood, for the destruction of life and property, than it is to save life and to bring in a physically perfect race. This is one of the ideals that I hope to see realized in the near future, and I appeal to all of the readers of these lines to unite their forces in the great work of establishing free maternity hospitals in every city, town and hamlet in our land. . . .

Some people object to this proposition on the ground that it would have a tendency to increase the births of illegitimate children. My good friends: Does Nature know of any such thing as illegitimacy of birth when once her aid has been invoked through conception? Whenever there is a union of the life forces Nature always endeavors to do her part, and all illegitimacy exists only in the minds of men. All life is sacred, and motherhood is its most holy medium of expression. If men and women err through passion, the office of the mother is none the less sacred, nor are the pangs of maternity any easier to endure. I believe in true marriage and in a sacred home life. But wherever man overshadows the spirit of woman there is a marriage, under the laws of God, and those who cry "illegitimacy," and seek to cast opprobrium upon the suffering mother thereby, are guilty of striking their Heavenly Father in the face. If we do what we can for the mothers, the question of legal marriage, according to the laws of man, will adjust itself. The aim of surgery and medical science should be to become so highly skilled as to make parturition without pain not only an occasional possibility, but an absolute and universal rule. As the first step towards this much-desired end let us have free maternity hospitals everywhere. . . .

"God draws a cloud across each smiling face; Should we ask why? It is because all noblest things Are born in agony."

"All are needed by each one,
Nothing is fair or good alone,"
—Emer

From angel most gifted to lowliest clod, Each child that is born is an embryo God!

Ferdinand J. Dreer.

Ferdinand J. Dreer.

This well-known friend of our Cause took leave of earth on Saturday, May 24, at the advanced age of more than ninety years. Mr. Dreer had not been well for several weeks, but was considered to be improving in health, and had dined with his family on the very day of his transition. The immediate cause of his departure was pneumonia. He had been a faithful adherent of the spiritual Cause for more than fifty years, and his enjoyment of his hours of communion with his spirit friends was most keen. Mr. Dreer was a prominent business man in Philadelphia throughout his long life, and amassed a competency through his foresight and acuteness of spirit. He was a patron of the arts and his home contained some of the best works of the master painters of Europe and America. He was also a generous catron of mediums and a most loyal defender of their Cause. His charities to them alone would be a large fortune to the average man of today. He also believed thoroughly in organization, and his purse was frequently opened in support of the local societies of

Philadelphia and of the N. S. A. to wi Mr. Dreer has gone home, ripe in years, and full of honors. His long life has been one of usefulness, and his works live after him. Ever will they rise to praise him and do him honor. He will be missed by the Spiritualists of his home city, and by all who knew him as a man and a friend. Our sincere sympathy goes out to all of the members of his family at this sad hour.

Special Notice.

The campunecting season is now opening and it is the purpose of the Banner of Light to keep its readers posted with regard to all important items of news at the various resorts where Spiritualism has a hearing. In order to do equal and exact justice to all camps, our correspondents are hereby requested to omit all excepts from lectures in their reports. We want the news fresh and crisp each week direct from the camps. We will gladly publish an occasional lecture in full believing the interests of both speakers and readers will be subserved thereby, rather than by quotations taken at random from different addresses. All camp correspondents will kindly note our request and govern themselves accordingly.

The Tenth Annual Convention

The Tenth Annual Convention of the N. S. A. will be held in Berkeley Hall, Boston, Mass., Oct. 21, 22, 23, 24, 1902. Business will occupy the attention of the delegates at each of the daily sessions, while the evenings will be devoted to addresses, spirit messages and music. One evening will be set apart for a grand Lyceum entertainment under the able leadership of J. B. Hatch, Jr., All Spiritualists in the United States, especially those in New England, should labor with singleness of heart to make this Convention the greatest event in the history of Spiritualism. Let us all labor to that end.

Of Things Seen and Heard.

BY SIGMA ZODIAC.

Did you ever observe how a certain state of mind (including the state of the liver) very naturally enjoys wretchedness and even downright misery?

The insane, although well knowing that they are not themselves insane, actually howl and jump and shout with a sort of satisfac-tion over what they deem the perplexities and involuntary confusion of others.

On this line of thought you notice the frantic enthusiasm of the Seventh Day Ad-ventists over the horrible and soul-racking prospects of the end of the world.

They glory and preach and enthuse over the recent volcanic upbeaval in the Isle of Martinique. They proclaim that in this thrice-horrible catastrophe is a certain warn-ing to all mankind that the Lord Jesus Christ is about to visit the earth for the second time!

They preach these unspeakable horrors, and they prophesy strictly from the infallible texts in the Bible that the fearful calamity is almost at our very doors. Of course, having warmed up over the destruction of the inhabitants of a city bearing the name of a saint, they hope and pray fervently that similar outbreaks in other places will occur; so that mankind will be universally awakened to the awful certainty impending.

Now, why all this religious enthusiasm? Why this zeal and joy over the sudden and immediate end of all earthly things? Because long years ago certain vigorous minds discovered (or hypnotically thought they had discovered) in the Bible evidences, with several alarming signs in the heavens above and in the earth beneath, that the "Son of God" (Jesus) would return to this globe for the second time and change all things.

The heavens would be rolled together as a scroll, the sun and moon would be turned to bleod, the earth would be broken up as by volcanoes and tornadoes of fire, the graves would open, the dead would come forth, and a general resurrection and the final judgment would be accomplished.

And all these monstrous events and unutterable horrors would herald and precede and characterize the advent of the "Prince of Peace." These world-destroying tempests of violence and suffering would signify the coming of the Love of God in the person of Hisonly Son! Universal consternation and frightful experiences to be the avant courier of the man who taught universal forgiveness, love, beautiful mercy, infinite tenderness, and universal redemption.

What shall we think of and say to the Adventists? Are they susceptible to the hypnotic influence of unalterable principles? If not they and their children will continue to preach the same old sermons and to sing the same old songs.

They do not know that they accept Bible texts as if they were literal truths. They build a theory of Divine government upon texts that are unstable as are the sands of the sea-changing with every wind of new interpretation of the testaments. Scholarly and just criticism is constantly turning new wines into the old bottles. Why do not the atherents of any sect follow the paths opened by the intellectual progress of the cultured?

Because it is natural to some persons to have nightmares. In the light of truth, seen with eyes clear and unprejudiced, you will see that all movid divers generate the abominations of those doctrines which teach the eternity of evil and the helplessness of the Creator. All these theories of the second advent of Jesus will, in the future light of scientific truths, be regarded as the simple nightmares of the Ignorant and superstitions.

More anon.

A Jubilee Greeting.

I refolce with you in the glorious recordsou have made. According to the best of my
movidage, the First Society has never been
sevenant to its first love, Splittnalism. First,
ast and all the time has been its watchword
und inspiration. This has included all that
concerns the welfare of the race. Facts, phecomean and messages have led the way, and
ure ever indispensable to all, that follows.
But the meaning of Splittnalism does not stopwrith these. The great question once settled,
and free and frequent communications beween the two worlds established, and we are
a possession of practically infinite resources
for very good work. If we need knowledge of
the springs of life and incentives to noble
work, we may ask and receive ad libitum,
a progressive degrees. As we extend the
upplication of any discovery it grows in many
ways and constantly enlarges the area of uses
n our hands. As Splittnalism is applied to
be attainment of useful knowledge, and the
mancipation of Souls, it thrills the world
with new purposes and superior emotions, and
to quickens the growth of the good work
within.

As it inspires its devotees to think, iove

emancipation of Souls, it thrills the world with new purposes and superior emotions, and so quickens the growth of the good work within.

As it implies its devotees to think, love and work for the amelioration of the world's woes, the contagion spreads and lights the darkness in barren places, and arvakens new feelings and aspirations in the minds that are touched by the waves of thought and feeling, distilled in the social aura of the world. In the history of the First Society of Spiritualists of Philadelphia the moral pulses and included into your Jubilee; and the memories that rlow like gardens of Eternal bloom, hold a tonic for all who share them the west that rlow like gardens of Eternal sky to reappear in firmament Eternal, and their example and influence is still a part of the arthly expression, and a support to the noble workers that remain. In your greetings, discussions, and influence is still a part of the arthly expression, and a support to the noble workers that remain. In your greetings, discussions, and influence is still a part of the arthly expression, and a support to the noble workers that remain. In your greetings, discussions, and influence is still a part of the arthly expression, and a support to the noble workers that remain. In your greetings, discussions, and influence is still a part of the arthly expression, and post the part of the problem of the world of th

Hush, my darlings, sweetly slumber, Though you feel the growing pains, They may cause your toes to quiver, But will never reach your brains!!"

May the light of the two centuries be felt in the enthusiasm of your Jubilee, and the work of the First Society continue to grow, until there shall not be left in your city material for another such a jury in the next two thousand years.

With best wishes for your Jubilee and all its participants,

Yours for Truth and the Spiritualization of Society and the World.

Lyman C. Howe.

Lyman C. Howe.

Memorial Services.

and, incretore we do not need the flag lowred."
Mrs. Byrnes said: "I did not come here to
e said; If we believe in our beautiful philosohy we must live in the light. Our Spiritalism would be of little value to me if it did
of teach me to look up. I think when we
ive passed from earth life to spirit, we will
i limited, it will be like passing from onesom to another, we have got to make our
corress here and now." She paid a loving
thate to the early workers, those who have
issed on. "I like to meet with you upon these
tys, I like to be counted as one with you,
of when I pass on, let me be remembered
at the little I have done."

Mrs. Effe I. Webster spoke briefly, and gave many very interesting tests which were all recognised. Mrs. Shackey was controlled by "Pond Lilly," and told off are specified with mortais. Mrs. Dickey mass a specified with mortais and spoke of Mrs. Annie Cunningham and of her good work. Mr. C. L. Willis made remarks on the value of test work and of what importance it was to us. He closed his remarks with a poem. Mrs. Mason was controlled and gave an interesting talk. Mrs. Byrnes closed the meeting with a benediction. This closed our meetings for this season, and the friends will remember that our next meeting will be held in October. We extend thanks to all speakers and mediums, and all who sent and brought flowers to make out memorial day a success. A vote of thanks was also extended to the ladles upon the supper committee, who provided such a bountiful repast.

Carrie L. Hatch, Sec.

Announcements.

Announcements.

E. J. Bowtell has the months of June and July open for engagements; speaks at Niantic Camp, Conn. Aug. 17; would be glad to correspond with societies concerning dates for next season. Address Box \$2, Oineyville, R. I. Unity Camp, Saugus Centre. This popular resort under the management of the Lynn Spiritualists' Association, Cadet Hall Society, will open June 1, with good speakers and mediums. Services at 11.00, 2.00 and 4.00. Concert from £00 to 4.00 by an orchestra of eight pleces. Meetings will be held at this camp every Sunday from June 1 to Sept. 23. Mrs. Brigham and Belle V. Coahman will sail June 12, from San Francisco, for Australia, leaving New York, May 26.

The meetings of the Spiritual and Ethical Society, N. 1., will close the last Sunday in May, reopening in the fall with seme of the best speakers. On the evening of May 23, the society had a strawberry festival and "Good-bye" meeting. 10 to a confusion of Incaponase to inquiries as a stratuct of Dr. William T. Nichols of Chicago, Jaouary 11st, Julia Steelman Mitchell was arrival to Dr. William T. Nichols of Chicago, Jaouary 11st, 1900, by Justice J. C. Murphy of Chicago, III. The lady, who is a well-known lecturer and medium, is now known as Julia Steelman Nichols. Home address, Chicago, 749 Wells street.

Mr. and Mrs. Henry Johnson will dedicate the new hall, Sunday, June 1, at 40 Prospect

The lady, who is a well-known lecturer and medium, is now known as Julia Steelman Nichols. Home address, Chicago, 749 Wells street.

Mr. and Mrs. Henry Johnson will dedicate the new hall, Sunday, June 1, at 40 Prospect street, Cambridge. Extra talent and prominent mediums will assist. Little May Burdett will sing; two blind musicians will play and sing; Mr. A. Leavitt, recitations. Others will take part.

Lynn Spiritualists' Association, Dr. Alex. Caird, president, will open meetings for the season at Unity Camp, Saugus, next Sunday. Services will be held at 11, 2 and 4, with a concert by Etter's orchestra, from 3 to 4. Mrs. S. O. Cunningham, Thomas Cross and others, will be present. Refreshments will be served on the ground. A barge will run from Cliftondale to the camp—Sec?.

Mrs. Tille U. Reynolds has finished a six weeks' engagement at Glenn Falls, N. X. Will be in East Aurora, N. X., until June 20; soes to Felkin, Ill., from there. Statt. Association will hold a mass mong. Statt. Association will hold a mass mong. Statt. Association will hold a most ment. Carrie L. Hatch. Sec.

The First Spiritualist Society, Fitchburg, Mass., will hold parlor meetings during the month of June.

Lynan C. Howe will be in Freeville, N. X., June 1. An interesting letter from Mr. Howe will be published in act issue.

There will be meetings all summer at Odd Ladies' Hall, 446 Tremont St., Boston. Mrs. Hanch of Baltimore will be present June 1.

J. Frank Baxter will conduct the services for the Society of Progressive Spiritualists, Mauchester, N. H., Sunday, June 1.

We were unable to make room in this issue for several obituaries, interesting letters and articles. They will be published as soon as there is space for them.

Memorial Services.

Appleton Hall, 9 Appleton street. The Ladies' Aid Society held memorial services Friday, May 24. The platform and desks were decorated with the American flag, and many cut flowers placed there by loving hands for their dear friends in split; the bidd. The meeting opened with singing by Mrs. Hattle C. Mason. Allise Etta Willis relief "Jem's Last Ride," which was well received. Mrs. N. J. Willis spoke as follows:

"It is always pleasant to remember the unexperience of the control of the service is perhaps of more value than many realize. Some have said "memorial is a mere form instead of a sacred duty." We do not believe so if so, it is a soft thing the service of the s

The first annual convention of the State Spiritualists' Association of Kansas, will be held in Topeka, Kansas, June 6, 7, 8 and 9, An interesting program is being arranged and a general spiritual awakening may be expected. Good speakers and mediums have been secured: G. W. Kates, Washington, D. C.; Mrs. Etta Seaman Bledsoe of Topeka, Kan.; Judge H. H. Benson, Grainfield, Kan.; Mrs. Zalda B. Kates, Washington, D. C.; A. Scott Helsoe, Topeka, Kan.; Mrs. Bessie J. Bellman, Howard, Kan.; Fres. D. W. Hull, Norton, Kan.; Mrs. Inex. Wagner, Topeka, Kan., and others.—W. F. Bellman, Sec.

To The Editor of the Samer of Lisht.

Your "Editorial Notes" of the 24 have much that prompt hearry appreciation of much that prompt hearry appreciation of much that prompt hearty appreciation and second and of the second and the s

he people.

Appreciatively,
Melvin A. Root.
1209 5th Ave., Bay City, Mich.

Prof. Fred P. Evans.

It is with no ordinary pleasure that we announce the presence of this distinguished psychic among our brethren in Boston and vicinity. His work always tells for Spiritualism, and is of a high order of excellence. He has no superiors and few peers in the field of psychography today, hence we are pleased to announce that we have arranged for a series of experiments with Prof. Evans for the exclusive use of the Banner of Light. Full notes of the seances will be taken, and the results published in full for the benefit of our readers. Prof. Evans is the guest of the Editor of the Banner of Light, and may be consulted with respect to a limited number of sittings at the home of the latter, 125 Kent' St., Brookline, Mass. He will remain with us but a short time longer, hence all dates should be made at once.

The Spiritual Review.

The May number of this excelleut magazine is at hand, filled, as usual, with best of reading matter for the delectation of its patrons. It contains one announcement that fills us with regret—I, e., the suspension—of its publication during the absence of its talented editor, J. J. Morse, in Australia and New Zealand. We are pleased to note the fact that it will reappear upon the return of Editor Morse from the antipodes. Bro. Morse has made the Review a journal of extraordinary merit, and its influence upon the spiritual movement has been most salutary. Its readers will gladly welcome its return to their tables. We wish Bro. Morse and family a pleasant voyage, and a happy and prosperous sojourn in the far away lands to which they are soon to go.

Dr. E. A. Smith.

Dr. E. A. Smith of Brandon, Vt., is still confined to his bed and is a very sick man. We trust that the loving thoughts of spirit and mortal, combined with the ministrations of those around him will effect a complete recovery in the near future.

Poughkeepsie Seer" (A. J. Davis) for sale at this office. Price 25 cents.

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BODY AND SOUL.

J. CLEGO WRIGHT.

These lectures were delivered to a class of Paychological students and deal with the problems of life and mind. Frank, in highlycone, consolences. The transe state or, the state of the st



Psychic Science,

Geo. II. Wesks, of Cleveland, Ohio, sends hearfeld thanks for rescretion to braik after an Inervois protestion and inseemals for years; he says he new enterps leastly and restrict disease Mrs. J. A. Enst, of Insec, Minn., cured of units said poisoning in two months' resument, write better than in years, and each day brings new health and strength. I will refer all alting on Mary A. Estis, Crawford, Mich., suffering from pronounced female difficulties and kinery disease only one. I am indeed grainful may recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a drapeotic, writ his female of Dr. Peeblest restment, be had not missed a meal since last March. D. W. Bridge Mortan, Col., writing Sept. 20, after three months' course, "Then I began transment with Dr. W. Enderson and Mary Len of Hestell I was a cripple, unable to walk but little with a case. Now I am able to walk some days ten or fifteen miles. My general health is excellent. I can hardly find words to express one days ten or fifteen miles. My general health is excellent. I can hardly find words to express the control of the state of the said of the control of the said of the sa

"A Message of Hope."

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PRESS REVIEWS.

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nomena and mediumistic experiences."—The For Nortal Mancheire, End: is an admirable supplement to the one of" This book is an admirable supplement to the one of the same name written by M. A. (Oron), and published some the two combined give proof positive of the reality of di-rect spirit-writing. "The Harbonger of Lipsi, Malbonson

rect spirit-writing."—The Harwanger is sending the Assirable.

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BY CARRIE E. S. TWING.

CONTENTS

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SPIRIT

Bessage Bepartment.

following communications are given by soule while under the control of her own a or that of the individual spirits seek-reach their friends on earth. The meaning of the first seek representative of the Banner of Light, re given in the presence of other memory of the Banner Staff.

To Circles are not public.

To Gur Hendere.

earnestly request our patrons to verify communications as they know to be upon fact as soon as they appear in other than the seek of the total the seek of the seek

In the cause of Truth, will you kindly us in finding those to whom the follow-resurges are addressed? Many of them not Spiritualists, or subscribers of the er of Light, hence we ask each of you come a missionary for your particular ty.

t of Seance held May 1, 1902, S. E. 55.

Invecation.

Again we enter this little circle of influence, so fraught with ambition, with aspiration, and with reaching out for good, for light, for wisdom, and for understanding; as we come into the midst of these conditions we would bring a sanctified heart and purified life, all that we have to give to humanity and the uplifting of it. So little after all are we able to give to the great world of suffering, so little after all we are able to do. Our day is short here; the time slips swiftly by and the effort ofttimes seems all unavailing, but whatever it is in our brief hour, in our touching hearts, in our coming into contact with lives here, whatever we can give, we would give so freely and so fully, understanding that even though the hour is brief, understanding that even though we tarry but a short time, life is ever opening up its opportunities, life is ever abundantly pouring over us its joy and its new inspiration. Oh, we would that this sweetest of all truths, this blessing of all blessings, might be fully realized by our comrades that they might understand that the briefness of the time, the raility of the hour, has naught to do with the perfect unfolding of life forever and forever through the ages, but today we would that we live so perfectly, so sweetly, and so serenely, that it shall be a steppingstone for greater unfoldment and greater beauty of life in the days that are to be May the dear hearts everywhere who have turned listening to the voice that comes from the inself-fring hearts from the loved ones who know and understant, may they feel the vibration, the sweet phase and of the hought, the word, or better still the understanding of what we litter are would reveal to be and strengthened by the other and for the blessing of unity of purpose which blesses us altogrether at this hour, we offer our thanks to the great spirit of life and author of our being. Amen.

MESSAGES.

Ella Hardy, Akron, Ohio.

Ella Hardy, Akron, Ohio.

The fiest split that comes to me this morning is a young woman about twenty-four or twenty-four years old. Ske-is-fair, with blue gys and very delicate skin. See the continuous seem to be restored the lacks in physical stands of the continuous seems to be the stored that it would return and stream. As above cones to make a says, "I stands up my mind that I would return and stream and the lacks in physical stands of the seems of th

do all I can to make you feel my presence as you asked me to do. Thank you."

Mrs. Abby Foster, Salmen Falls, N. H., to Sarah Foster.

The next spirit that comes to me is a woman about sixty years old. She is about the medium height, with blue eyes and gray hair, and has a very strong, honest, open countenance. She says: "Well, well, I don't know just what to say first that will be of any interest to those I want to get to: I had thought that I would talk just as if I had just left the body, but somehow when I come here the very things I thought I would say slip away from me and a thousand others come into my mind. I feel more impressed with my inability to say what I want to than I do at any opportunity that has come to me. My name is Mrs. Abby Fester and I want to go, if you please, to Sarah Fester, who is in Salmon Falls, N. H. I came from there to Massachusetts myself and never west back sgala, although I expected to. If was rather sudden, my comming over here, and upset things a good deal, but I don't see how anything that I can say now will help matters or make plain anything that has been misunderstood. If I could talk face to face with you. Sarah, I am sure I could make you understand what it is I have in my mind. I am sending this particular message that you may try to find a way to communicate with me. Do make an effort, and I will thank you."

comes to me now of a man ive years old who is just as jolly y. His eyes are blue and he has hes, dark hair and a dark mus-as a year below.

lam giad to report that I found people just like myself who were just as glad to see another man come among them as if they had been in some state in the Union or among people in earth life. My name is Sam Douglas and I lived in Fall River, Mass. I have a good many friends there today: I want them to understand that I can work just as well today as I could when I left them. I came out rather suddenly to the splitting of the state of such king into the state of such the state of such king into the such king into the

Hey, Aaren Watson, California.

my name. I thank you, too, for than opportunity for sending my message."

Rev. Asren Watson, California.

The spirit of a real old man comes to me. He has a long white beard and snow-white hair. He is a beautiful spirit and looks like a patriarch; he carries a cane in his hand and leains on it very beavily as though to used to do that way when he was here. He speaks slowly, but very distinctly, and seems to have been a man who was well thought of when he was in the body and that he does a great deal to keep the good thought of those who are in spirit. He says: "My name is Rev. Asron Watson and I feel great deal of treptdation as I rel has been a long time since I steeped away from the haunts of earth life and it is a strange feeling that comes over me as and word and to say to those who know me that I am as interested and thought he was a young man I the strength of those who know me that I am as interested and way. When I was a young man I thought of what the human heart suffered through death. From that time, my life was devoted to a study of conditions to prove, if possible, that those we loved were about us. I could not make this known, and neither could I get very far in my investigations, but those who know what I went through will understand what I say when I tell you today that my first glimpse of my life was worth more to me than any beaven of which I had dreamed, and I then and herre decided that I would tell all I knew or all I could find out of spirits and their mission to the children of men. Since then I have been working with many mediums, not always known, but often recognized by what I will continue my ministrations. I don't know just how long, but certainly as long as pain and error are rife in the world I shall feel that there is much for me to do and shall probably continue to work, for there can be no higher sphere of work or ambition than among those who are seeking to understand and are still walking in darkness. I am grateful for influences, and I say,—Copen the door for the spirit, let

Jennie Hackett, Littleton, N. H.

Jennic Hackett, Littleton, N. H.

There is a spirit comes to me now of a woman about thirty years old. She is rather tail, slim and dark. She is not very quick, but seems to be sort of feeding out her way, and she says: "Oh, I am so anxious to get back. I haven't had one happy moment since I came over here. I have been struggling and striving in every way to find some place where I might send a word to my people. My name is Jeanie Hackett and I lived in Littleton, N. H., and I want to go to Joe, and somehow if you can only get this measage to him it will help me. He isst in Littleton now. He is traveling, but I hope that he will see the word and will understand that I am so near to him. When I came away it was so sudden that it just seemed to break up his life and he has never been quite himself since, but tell him that I am not far away, that I go where he goes, and I can never, never feel content until I have spoken to him in the way that I want to. My mother is with me and she says that I may keep trying and if I can't reach him this way perhaps there will be some other way, but certainly I must get to him somehow. I have seen Susie, too, and I know that ahe is doing all she can, but it inn't quite enough to help him that way. He must have his spiritual side opened, and that will give him the peace and me, too. I thank him for all he has ever done, both before and after I came away, and I know that not one single thing that was ever mine would he give away. He holds them all so close, as though they are sacred because I had them, and it he only knew that, I am sure life would be better for us both. I thank you for giving me a chance, and perhaps it will be a thing that will give me happiness. Anyway, I shall pray for it."

Edita Andrews, Lagrange, Wis.

She is very
sish eyes, her
looking. She
and ease, as
of being calm
aluly for one
tells me that
and that she
says, "I was
me, and when

It was all right, and these that I left behind me are trying to content themselves with the same thought. It is all so beautiful here, so different from what I expected, and I am able to see them so clearly that I desire more than I can tell you to have them know that I do see them and that I can come to them. Everything that I left has been put away as sacredly and as carefully as you could inagine, and it seems very strange to me to have it all done that way, although it was just exactly what I expected; yet it seems so strange to see it done and to know just how they feed when they are doing it. My mother's name is Clara and my husband's name was Charlie; I want to reach them both and tell them that I love them just the same today as ever and that if I could speak as plainly as I would like it would all come back into the one message of love for them and a desire to do something for them. I have aunt Hattle with me and she says for me to tell them that hae is taking care of me and helping me to grow into a bright condition as fast as I am able to receive it. I thank you very much for giving me this opportunity, and I hope to follow it—with something still better if they will only give, me a chance."

Verification.

To the Editor of the Banner of Light:

1 enclose you a message clipped from the Banner May 17th. I was well acquainted with said James H. Leach. When I was a young man he used to work for my uncle. Moody Foster, who was a manufacturer of shoes in Salem. N. H., and afterwards moved to Haverhill, Mass. The description answers his personality perfectly.

I am, sincerely yours,
A. Phineas Foster.

Chelsea, Mass., May 20.

Letter from Abby A. Judson.

NUMBER TWO HUNDRED AND NIMETEEN.

"Number two hundred and nineteen."

To the Editor of the Banner of Light:

"What monotony! What confinement! What a crowd!" is the witty close of the remarks of "Light" on Helen Wilman's contention that we ought to conquer the bad habit of dying, and attain to immortality in the flesh.

Besides the fact that continuing to live forever on the earth plane is contrary to the constitution and course of nature, we add emphatically to "we could not if we would," that "we would not if we could." If one could always live here without pain, could have every comfort of life, and be spared from parting with those he loves the most, even in such circumstances life would become monotonous after a few hundred years, and one would long to fly beyond the "ether blue." To be forever content upon the earth plane would be like the caterpillar, who munches on from leaf to leaf, and naks no better lot.

Alas for those to whom life is one continued physical pain, one ceaseless struggle to get enough food to hold the soul to the body, or one perpetual torture of the mind from being always unloved and alone! Some are doomed to incurable pain of the body, others are unable to struggle out of poverty, and still others are so constituted that those they meet are unable to enjoy their society. Such persons may well say with Dr. Muhlenberg.

"I would not live alway."

"I would not live alway."

"I would not live alway."

I can myself recall weeks of pain in the near past, pain that came on me through no fault of my own, so that I longed to leave the body behind, and abandon forevermore the plane of earth. But it was not to be. Ititle by little that pain has ebbed away, so that now it is almost stilled. I am now beginning to pick up the threads of work, to enjoy the society of friends, and to read a little.

that now it is up the threads of work, enjoy the society of friends, and to read a listie.

But the weakness and sluggishness of the brain continue. Writing this little letter has cost me many hours, with frequent intervals of rest. The thoughts come slowly and do not spring with pleasure from their source. Before the illness which brought me so near the verge of mortal life, I often wrote the long Banner letters at one sitting, and the thoughts sprang spontaneously as it were, and gave me pleasure as they came.

I mention these circumstances, Mr. Editor, so that our readers may see that this long interruption in these letters has been enforced, and was not the result of an unwillingness to write.

The steady gain during the last three weeks gives me the hope that it will continue, and that I may yet do some good for the Cause I love.

Rives are the solp cast.

Rives are the solp cast.

Rives are the control of the Cause I love.

Perhaps another person could explain the present condition of my mental working apparatus. It puzzles me somewhat, though it seems probable that Nature is now taking reprisals for my working so many months after she bade me rest. While in the body, "Thus do, and thou shalt live." But it thou disobeyest, thou must suffer.

Spirit friends are under natural law, as well as we. They cannot use a disabled instrument to advantage, any more than Mozart could produce music freely from a piano with half its strings severed and the remainder out of time.

f tune. Yours for humanity and for spirituality, Abby A. Judson.

Arlington, N. J.

Dr. William Cleveland.

Gone not to that bourne from whence no traveler e'er returns, but to a glorious inherlance in the world inmortal, to which a pure and spotless life of eighty-one years in the physical form entitled him. Dr. William Cleveland (veterau in the Gause of Spiritualism, a Spiritualism, a Spiritualism, a Spiritualism of Spiritualism, a Spiritualism of Spiritualism, a Spiritualism of Spiritualism of Modern Spiritualism of Spiritualism of Modern Spiritualism of Spiritualism of a month. Fortunately his sufferings were light and of short duration. Only four weeks are, March 26, he was in attendance at the celebration of the 5th anniversary in St. Paul, and apparently in his usual health. On his return to Minneapolis he was attacked with paralysis, which proved fatal.

I has earlier years he was attacked with paralysis, which proved fatal. The search of the sum of the Spiritualism as a devoted consistent worker in the Gause, and has contributed considerable to be life atture of Spiritualism, in letter

nich has Duris

desires the funeral exercises were conducted by the Spiritualists at the grave in Lake-Wood Cometery. Quite a large number were present from both Minneapolis and St. Paul. By request of the deceased Mrs. Anna H. Bhaft of Minneapolis efficiated; she spoke with much feeling of Dr. Cleveland's life and character, of his untiring devotion and faithful work for the Cause. Mrs. Shaft was followed by Mrs. J. P. Whitwell and Mrs. John Sauer of St. Paul and Mrs. Jacobs of Minneapolls. Mrs. Jacobs and others contributed beautiful flowers in abundance, which were placed over the form as it lay in the casket. The writer has had an intimate acquaintance with Dr. Cleveland for nearly thirty years and can speak from personal knowledge of his virtues and life devotion to the Cause we love so much. That the doctor has found a beautiful and happy home created by a true and spiritual life in the material world, there can be no doubt.

683 Marshall Ave. St. Beart.

688 Marshall Ave., St. Paul, Minu.

Man's Aural Self.

BY CHARLES DAWBARN.

CHAPTER XX.

Spirit Man.

CHAPTER XX.

Spirit Man.

The fact that manhood is but partially represented through the mortal form in earth life, as claimed by the writer in this series of articles, is becoming acknowledged by thinkers the world over. The effort herein has been to determine, as far as possible, the nature and relation existing between our outer and inner selfhood. That certain faculties belong entirely to the aural self is recognized at once by those who have proved the existence of clairvoyance and psychometric insight. It is in the exhibition of these faculties through mortal sense that we find the limitations and contusions that have been selzed and used by materialists as weapons against the claimed facts of human immortal man as pirit return.

That and spirit return the outer and inner self of man cutally exists is already acknowledged. One has been called objective, and the other subjective manhood. All can see that if either exists after death it must be the aural self, for mortal man has vanished. But both theology and Modern Spiritualism, endorsed by theosophy, have been claiming and asserting that immortal man is just a replica of his earthhood. The Bible tells us of hands and feet, and golden hair, and even speaks of the appetite of those coming from the beyond as visitors to our little planet. This, of course, includes the possession of organs for digestion and assimilation adapted to the food and the form of such messengers.

The student of today has discovered that theology is founded on the inspired record of very ignorant men and women. It is now claimed by the writer that Modern Spiritualism has also been grossly misinterpreting the facts of its own seership. Under the all-powerful law of "suggestion" the returning visitors have taught and talked just as conditions, have compelled. Through "telepathy" they have commanded the experiences of earth life—both their own and that of the mortal investigator.

That an intelligence was present wielding powers beyond those developed by the mortal has been proved scie

reasons the writer finds himself today receiving with suspicion every statement and claim match in the name of spirit return, unless resting upon a fact capable of proof by mortanam. When we claim an "aural self" as a demonstrated fact we are not asserting that such a self has a monkey shaped form and organs such as are proudly claimed by man the mortal. Yet that is the belief of those whose claim for immortality rests of them begun to see the ridiculous nature of them begun to see the ridiculous nature of orch a claim when applied to a personal spirit good. But they dare not yet conceive of a personal spirit man without the organs good. But they dare not yet conceive of a personal spirit man without the organs provided in common with himself by every man scone of the mortal. They dare stop for a moment and think a little about their own beliefs.

They dare not now deny the "aural self" as a part of manhood, with faculties and powers distinct from those of the mortal. But to such believers the spirit must stand as another monkeyfied man. He manifests intelligence, so they endow him with legs or wings. He clasps hands with the untrightened mortal who salutes him, and greets his widow or orphaned child at the seance with a full orbed cares. They have made up their minds that by a kind process of evolution he possesses and enjoys almost everything the mortal lacks in earth life. He comes back sometimes with an unlaundered toilet of glimmering white, apparently the ghost of a second-hand sheet; and occasionally exhibits a fashlonable suit that suggests a trailed tailor and a sowing machine, "over there." So to the average believer the returning spirit and his surroundings are but a replica of mortal life, bedecked with immortality.

there." So to the average peasever the turning spirit and his surroundings are but a replica of mortal life, bedecked with immortality.

The careful student, with such facts before him, is compelled to acknowledge that he has no standard by which to measure aural man, either before or after separation from the mortal form. A mere fragmentary photograph, taken from any direction, tells the sensitive that there is an expression of manhood all around the form. But the same fact tells the thinker that aural manhood is without shape he can comprehend.

In earth life the intelligent Ego uses a form we call Homo, which has slowly arrived at its present shape by evolution and mundane compulsion. The changing form has left footprints all along the road which the scientific bloodhound scents, from amoeba to philosopher, as a continuous smell of the same odoriferous character. The enthusiast in spirit return believes the very same material scent, which u dog and a celentist realise, reaches from the grave into spirit life, and continues there. And, unconscious of the absurdity, he endows his now invisible meetal attributes exactly as in earth life, meetal attributes exactly as in earth life,

astronomers, which we can or any other ould not mate ch orbs. He ther, taller or ad his organs or his assets.

dictions throughout state or microbe are our manly form would be found elsewhere, would be round elsewhere. Something—in our jodgment better or worse—would be well to could not be man as we know him.

Applying such facts to our own life of today we recognize that conditions "over libers" die not admit of a replica or exact life. If the form used by Homo in earth life, if the form is the today we can conceive the form of the today we can conceive with the control of the form of the life of the

tree to read to the disfrroyant eye, so the form becomes twisted and contored into pieture of suome, eyes, fairies and monstrous glants, each of which is an actual reality in a certain rate of wheatien. Hold up is blade of the subject of the eyes of the eyes with the green reads, charmer the eye with the green reads of the eyes would appear to him as red or yilliang as would appear to him as red or yilliang as would appear to him as red or yilliang as would appear to him as red or yilliang as would appear to him as red or yilliang as would appear to him as red or yilliang as your perceptive vibration.

If you would not the eyes of the

In Re the Medical Question.

It was my privilege as well as your own, Mr. Editor, to appear before the Committee on Public Health in behalf of the petitioners for medical freedom, and we found ourselves ably assisted by many honest and earnest people who like us were simply demanding that their constitutional rights be restored, and that hereafter they might lawfully select their own doctor as well as their own lawyer or minister. I tell you, Mr. Editor, as I told the committee, there has never been a law placed upon our statute books that has caused the rumble of discoutent among the intelligent citizens of this commonwealth as has this medical trust law which we naked them to repeal or modify—and one would think that the committee would have certainly been influenced to dispense justice in this matter when such men as William Lloyd Garrison and President Bartlett of the State Druggists' Association made such earnest Druggists' Association made such earnest pleas for the rights of the people, but to Dr. Harvey the committee worth bag and bagsgae, and his ten-dollar-per-day salary from the taxpayers must still be paid for his special care of them in spite of their unmistakable declaration that they are amply able and willing as well as desirous of caring for themselves.

taxpayers must still be paid for his special care of them in spite of their unmistakable declaration that they are amply able and willing as well as desirous of caring for themselves.

If must have been interesting for you, sir, as well as others, to note the extremes to which Dr. Harvey went in his frantic efforts to assure the committee that this medical trust law was just and right. His companions were not only odious but outrageously unfair as well as supremely ridiculous. Dr. Harvey is never so happy as when classing the bodies of the people of this commonwealth as so much merchandise requiring his watchful care at ten dollars per day—as an illustration I would cite his story regarding the vessel and the pilot—he explained to the committee how necessary it was for pilots to be examined and registered for the protection of the owners of tile vessel—now, Mr. Editor, no same person will deny the necessity for this precaution, but where is the sense in comparison? The vessel is material add the pilot has demonstrated his ability beyond question to guide and direct her successfully and his knowledge of his business—is perfect, but there is no law now upon our statute books obliging anyone to employ the pilot and the owner can, if he chooses to take the risk, lawfully guide his vessel at all times. The doctors, unlike the pilots, have not been able to successfully demonstrate the reliability of their profession, besides, the crafts they propose to steer are human belings and fully competent to steer themselves.

Three times during the past winter have I, Mr. Editor, been obliged to neglect my business and at the expense of time and money appear at the Massachusetts state capitel and protest against the destruction of my constitutional privileges by mercliess class legislation, and but recently we find such a man as President Editor Hinrard University placing himself on record in a speech at the banquet to Prince Henry as saying, "For 250 years this little commonwealth has been developing in freedom with no class

ch to us as what doctor shall prescribe s. don't want anybody to take care of us want the privilege of chossing our own ders. Our own doctors and our own ers. Liberty is universal; it pertains to manhood he rights of all are equal under the Conlon. As I have told you, Mr. Editor, no was ever enacted which has caused such nole of discontent among the intelligent as litust law which now disgraces our te books, and this rumble of discontent is ing louder and louder, and it will make pice heard until justice shall sit in our of legislation and until man instead of ollar again rocks the cradle of liberty in ild Bay State.

The can be no question concerning the institutionality of this doctor's plot law institutionality of this doctor's plot law

Hungary's Recent Development.

Whatever progress Hungary has made during the last twenty-five years is due to Tisza, and that that progress has been remarkable is proven by the fact that the Magyars have received the sobriquet "The Yankees of Europe." Under Tisza's leadership Hungary has become the dominant part of the Austria Hungarian mouarchy—Hungary directs the foreign policy, and in more than one instance Tisza has not only upheld all the constitutional rights of Hungary, but has also prevented the Austrian Government from defying the Constitution of Austria. From the day he took hold of the reins of government, Tisza always endedword to further the interests of his country, and in every new treaty with Austria he forced better terms. He also prevented the outbreak of a revolution in 1877-78. The terrible disaster that befell the troops in Bosula and Herzegovian on account of the most stupid blunder of the war office at Vienna, the fact that the appalling loss of lives fell upon the Magyar regiments, while the "relatively few Austrian troops remained practically unburt, created such an intense excitement that an eruption was feared at any moment. Tisza knew how to deal with the desperate situation. He spoke frankly, and the people believed him and trusted him. He reassured them, and they relied upon his word. From this moment on—though, in all the relatively few Austrian troops remained practically unburt, created such an intense excitement that an eruption was feared at any moment. Tisza knew how to deal with the desperate situation. He spoke frankly, and the people believed him and trusted him. He reassured them, and they relied upon his word. From this moment on—though, in all probability, he had just saved the throne for Francis Joseph—the court became jealous of him, distrusted him, and began to intrigue against him; the Catholic clergy opened a relentless war against him; the lords opposed him and conspired against him. Yet, in spite of all this, Tisza introduced the civil service system, he modernized the educational system, he modernized the educational system, catabilished freedom of worship, reorganized the House of Lords, and rooted out a more.—From perion and shuse of official the Builder of Medern Hungary, by Eucene Limedorfer, in the American Monthly Review of Reviews for May.

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To the Editor of the B. of erd Levit 1

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told and one who follows the instructions carefully cannot fail to grow in beauty and grace.

Among its brilliant staff of contributors may be cited the following names which are, in themselves, a guarantee of literary excellence: Harriet H. Van Cleve, Henry Wood, Esq., Albert Chavannes, Ellen Goodell Smith, M. D., Countess de Chavanne, A. B. Jamieson, M. D., Robert Walter, M. D., Prof. P. von Boeckmann, Alice B. Stockham, M. D., The magazine is divided into departments: Contributed Articles, Physical Culture, conducted by Prof. P. von Boeckmann; Home Department, conducted by Harriet Hemiup Van Cleve, Editorial Department, Questions and Answers and Publishers' Department.

The following quotations from the May issue are indicative of the excellence of the contents of this educational magazine.

In her essay, "A Higher Type of Manhood, Paysical, Intellectual and Moral," Anna M. Peanock says: "We are three and we are tone. We say to make the summan being is our variety and unity, physical, intellectual and spiritual; each and all striving to develop to a higher type of humanity. Each organia the body done, yet a united purpose; to be healthy each must at harmoniously, in close co-operation with all other organs.

"If we want a higher type physically, we "The contents of the co-operation with all other organs."

re-establish reverence and pride in a chaste, strong, healthy and symmetrical body.

"We must knowingly evolve more brain-cella in the varied brain areas, as well as strengthen those of a desirable nature already developed. Begin to build mentallity before and at birth. Again, the first step is, to remove ignorance among the masses on these subjects. Every part of the human machine is so closely connected that higher morals, stronger physiques, and greater intellects are interestingeness and make established here interestingeness and make be established here.

Dr. M. L. Holbrook in "Notes Concerning Health" tells what Hygiene is and what it has done.

"Thycine may be defined to be the art of "Trycine may be defined to be the art of the strong the st

are vigorous and to the point as the following demonstrates.

"The greatest need of any living animal is oxygen. It is impossible to have too much of it. This is the lesson we are constantly trying to inculent. It is lamontable to think that this, the most important element to man, and which may be had free of cost, is so little appreciated by him that he will not take the trouble to thanke it. This may seem a starting statement, but unfortunately it is a true one. It is a positive fact that not ten per cent of neople know how to breathe properly. The pailld faces and poorly developed forms seen on every hand are proof that although Nature trunshes this life-giving substance without cost, the bolk of markind are too ig, around or too larrt to appropriate it as Nature designed. There are poisons constantly

destruction which is forever going on in the human bedy as a necessity of existence. When the uric noil in the blood comes in contact with free oxygen, what happens? Whr, urea is formed, which is eliminated by the kidneys; or if lactic acid encounters oxygen under the same conditions, it is transformed into water and carbonic acid gas, when the lungs and kidneys promptly remove them from the system. But should they fail to meet with oxygen, these dangerous acids are deposited in the tissues, and derangements are inevitable. Could any more striking proof be afforded of the vital importance of deep breathing to the individual—of the necessity of charging the blood with this vitalizing element? If we had a thousand toagues, or a thousand pens, they should all be employed in writing and shouting. More oxygen! Deep breathing! Open air exercise! This is the crying need of the race, but the majority seem to disregard it. What can arouse them to the peril of neglecting it?

Children's Spiritualism.

How the Graves Were Decorated.

MARY E. MEBRILL.

"Was it your really, truly grandpa, Dorrie?"
"My really, truly grandpa!"
"An' he was shot in a war?"
"In a war, at Gettysburg, papa said," and Dorothea nodded her head so emphatically that her sunbonnet feld over her face,
"An' it was Jennie's really, truly uncle, for sure, 'cause we 'member him 'fore he went to Cuba and died in the hossipittle," declared May.

Of all the little girls in the primary school only Dorothea liavens and Jennie Day had.

May,
Of all the little girls in the primary school
only Dorothea Havens and Jennie Day had a
soldier relative buried in the village cemetry.
"There'll be flass on all the soldiers' graves
tomorrow," said Jessie Miner.
"All the band is tomin'," cried little Millie
Raid

Reid.

"And there won't be any school!" Amy Ferguson exclaimed.

"And everybod'll carry flowers up to the cemetery," added Cornella Whitewood.

The bell rang then. After school Jennie and Dorothea walked home together. They always did.

"We must have just lots and lots of flowers, cause they was really, truly soldiers," Jennie said. "There's ever so many down in our pasture,—oh! just lots of disises, an' butterscure, an harely like the corner of the cody. There's ever so many down in our pasture,—oh! just lots of disises, an' butterscure, an harely like the company of the cody. Jonale, "Borett of come early, Jennie," Good by, Dor't forget to come early, Jennie," "Good by, Dor't forget to come early, Jennie," "Forget! Dorothea Havens, you needn't think I'll forget! I'll be there 'most before breakfast."

In the house Aunt Mary was just putting on her hat to go. Aunt Mary lived in the city, and there were no children at her house. "Is there a little girl here who wants to go home with me tonight?" she said.
"O Aunt Mary! there surely is, but she can't go, 'cause tomorrow Dorrie an' I have to get flowers for the graves? They're going to dee'rate up to the cemetery, you know."

"O'll Well, we'll have to wait till Saturday, I suppose."

At the gate Aunt Mary turned to say:
"You can't have too many flowers,—can you, dear?"

"Oh dear, no, auntie! We'll want such lots of them."

Next morning, when John came back from town with his milk-cart, Jennie was eating her breakfast.

"Yer antie sent it," he said, handing her a long, white box.

Within, all carefully wrapped in tissue paper, were the lovellest pink and white rose, with a cluster of great white illies. Jennie was delighted. Then an ugly thought popped into her head.

"They're mine,—all mine! Aunt Mary meant them just for me, I'm sure. Dorrie can get plenty for her grandpa's grave down in the pasture. I gross she'll be looking for me, but then she needn't. She can go by her own self just as well."

Over at Dorothea's house a little girl in a pink sun-bonnet, and w

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you," and Jennie placed them in her little friend's arms.
"Then, if they're mine, I can do what I please with them, and so I'll divide 'em even. There now, see! I'll put half on each grave." And Dorothea nodded her head very decidedly, and smiled at the little girl in white sunbonnet until she was happy too.—The Sunday School Times.

Letter Nine from Brack Susie.

Letter Nine from Brack Susie.

Good morning to the little bory and girls.

It's just a beautiful morning where my many is, and I've come to stay a good while with her. My many needs me and the lady she lires with needs me, least-ways they say so, and that Brack Sude is a bit of sunshine to cheer folks on this that is funny, that brack folks can be like sunshine? I do, and it the lady would just say shiny and leave off the san, 'pears it would be more like what it is. But it is a beautiful sunshiny morning, and the farm. I did want to the with him. We not seem many and the lady needed me, and then Wanita will tell me all about it.

Did you know Wanita? She fact the states—only she's red and I'm brack. I don't mean like body sisters, for we don't fus, and wy just love each other, and we go to school together and be together most all the time. And be together most all the time, and when the start with you? My, but there's benefit. The folks on the farm and things, that don't have any hard bodies and hings, that don't have any hard bodies and

inter hands flew while she tried not to this rhout the fregs.

At last her hasket was full, and she hurtind across the fields, the shortest way to the rid across the fields, the shortest way to the she was in time. How glad she wast Only a few were there as yet, and the band was not in sight.

The little decorator divided her flowers equally,—daisfee, harebells, buttercups, maide-half ferns, and columbine,—but when she came to the one wild rose, the first one of the summer, she put it with Jennie's.

She had Just fluished arranging the blosmer the procession came is slight. Derochea was a very, very happy little rirl.

There was the wonderful brans band in all its glittering splendor, followed by the village people laden with flowers. In the procession a little girl in white sunbonnet, and with a very unhappy face, carried an armful of beautiful bot-bouse lilles and roses. All this shed face and downeat eyes she made her will finely for the pasture, and the showers dropped from her hands to the ground; for the graye was covered with wild-flowers, and a little girl in plak sunbonnet was standing beside her.

'I am so sorry you conduct' go to the pasture this tworning, Jennie' but the ground; for the graye was covered with wild-flowers, and a little girl in plak sunbonnet was standing beside her.

'I am so sorry you conduct' go to the pasture this tworning, Jennie' but the ground; for the graye was covered with wild-flowers, and a little girl in plak sunbonnet was standing beside her.

'I am so sorry you conduct' go to the pasture will be ground; for the graye was covered with wild-flowers, and a little girl in plak sunbonnet was standing beside her.

'I am so sorry you conduct' go to the pasture will be ground; for the graye was covered with guild-flowers, and a little grid in white sunbonnet was standing beside her.

'I am so sorry you conduct' go to the pasture will be ground to the ground for the ground fo

The Uncooked-Food Movement.

The advocates of uncooked food say that however well the cooking is done, it ought not to be done at all. They claim that the minute cells which go to make up the organization of the texture to be eaten, should not be broken up by culinary processes; that they should go into the stomach as Nature intended them-raw, and ready for digrestion. They notice that animals, which seldom ent cooked food, are a hundred times less likely to be sick, than men and women; that an invalid-brute is a rarity, while more or less alling human beings are in every neighborhood.

Brighter Spheres.

BY SPIRITUS.

e Mediumship of Annie F. S., with an

The confession of the volume restricted by a designate of the volume were transmitted by a designate of the aptitive world through the meditimality of one who has not had the advantages of allieral choication, and by the comparatively above said reddings process of "tipping," and are all the said of the contraction of the contraction of the said of the contraction of the said of the said

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