VOL 91. Banner of Light Publishing Co.,)

BOSTON, SATURDAY, JUNE 14, 1902.

SOLOO Per An

No. 16

THE LOVE OF LOVE.

Beneath the brightness of the moon,
In glory of the spring,
I wander looking at the stars,
And hear the night birds sing;
A sense of music fills the sky,
Enchantment is around,
And thy sweet presence draws as nigh
As it thyself I'd found;
For love, my love, is always true,
A growing good of grace,
And all of love abides with you,
In beauty of your face.

I small the breach of complies forests.

In beauty of your fase.

In small the breach of opening flowers,
The grass is growing green.
The trees are filling out their bowers,
And parasiles is seen;
The while that nature is so dear.
The heart makes eitain for more,
Then you, my love, draw sweetly near.
From love's elysian shore;
If or I ve, my love, is always true,
Howe'er the years go by,
And sweet as stars in skies of bine,
I see you in the sky!

I see you in the sky !

There is a land beyond the snows—
Our winter finds in sooth,
And here the flower in beauty grows,
And speaks to us this truth,—
Beyond the bourne of fading earth,
You found hope's suring above,
O flower of love, you had new birth,
And a blossomed in God's love;
And love, my love, is always true,
As we in story trace,
And all of love expressed in you,
As in an angel's face!

William Brunton

The Outlook Beautiful.

BY LILIAN WHITING.

Number Five.

"In nature every moment is new: the past is always swallowed up and forgotten: the coming, only, is sacred. Nothing is secure but life, transition, the energizing spirit. No love can be bound by oath or covenant to secure it against a higher love. No truth so sub-lime but it may be trivial tomorrow in the light of new thoughts. Feeple wish to be set tled; only so far as they are unsettled is there any hope for them.... So come to live in thought and act with energies that are immortal. Thus revering the soul permulal minede we see that the hound in the soul permulal minede we had the thought are been succeeded in the soul permulal minede when the soul workets, as the sea when the soul permulal minede when the soul permulal minede when the soul workets, as the sea will weave no longer a spotted life of shreds and patches, but he will live with a divine unity. He will canse from what is base and frivolves in his life, and be content with all places and the will called from the morrow in the negligency of that trust which carries God with it and so hath already the whole future in the bottom of his heart."—Emerson.

The truth that every moment is new; that the past is always swallowed up and forgotten; that the coming, only, is sacred, is one to which I must resort for any possible private consolation, or public explanation and apology. This series of papers was initiated just as I went to Washington and entered upon a winter of peculiarly absorbing demands which finally rendered impossible any writing that required a margin of quiet and leisure. If, then, we may eliminate this element of time and imagine it only two weeks, rather than six or eight, since the latest paper of the "Outlook Beautiful" series appeared, the effort of imagination will assist, essentially, toward the resuming of the train of thought. It is curious, by the way, how procrastination always creates its own retribution. Often it is true that one doesn't do a given thing simply because he hasn't done it. Every hour of delay transforms itself into wheels.

At the time that these papers were inter-

chains and weights wheels.

At the time that these papers were interrupted it was the purpose to discuss the question, "What has the larger revelation of divine truth known as Spiritualism done for

question, "What has the larger revelation of divine truth known as Spiritualism done for the world?"

It is a marvelous panorama that presents itself as one looks backward over the vista of this past half century. The supreme truth is in that we have come to recognize man as a spiritual being, temporarily inhabiting a physical body and a physical world, as an evolutionary phase of existence. Included in this one supreme truth are a multitude of others; as of the discovery of the nature and possibilities of the mind as involved in clairvoyance, hypotism, telepathy, multiple personality and the relation of the spiritual self to the physical vehicle which it uses as its instrument while in the physical world. All these and many other profound problems of the intellectual and physical life have unfolded through the direct, or indirect, investigation of a movement that first manifested itself as phenomena. In its early stages the special questions were: Can those who have passed through the process we call death communication offer any evidence of personal identity? The indirect and unforcescen results of this study and investigation have established themselves as of transcendent importance. They have established the truth that the spiritual man has power here and now, of a nature never before associated with

life on the physical plane. One of the most important of these discoveries is that of multiple personality, a problem that must lead not only to a better understanding of the true nature of life itself, but to a far larger grasp of the power to relate energy to achievement. The great variety and the large and increasing number of experiments made are contributing knowledge of incalculable value to ethics and to psychology. Hypnotism and its power in auto-suggestion; the exteriorization of sensibility; thought transference by telepathic action—all these offer demonstrable proof of the existence of an inner self whose faculities far exceed the capacity of the physical instrument for manifestation. It has also been revealed that man does not become "a spirit" by some mysterious process through the event of death, but that he is a spiritual being here and now; and that this is the spiritual world whose subtle and finer realms open to each and all in just the proportion of his development and capacity to dwell in the finer and more subtle environment. Spiritual laws are being more widely understood, and perhaps the most important truth of all is that of the subroken continuity of life; the fact that, as Browning so well expresses it, of life; the fact that, as Browning so well ex

'No work begun shall ever pause for death.

No work begun shall ever pause for death."

This truth alone, if universally grasped, would revolutionize human life, because it would revolutionize human life, because it would vitalize it with the radiance of encouragement. A man would not live with the depressing conviction that a certain number of years definitely closed his period of energy and accomplishment, but that it is as desirable to acquire a new language; to conquer new provinces of knowledge, at eighty as at eighteen, and that—in the wholeness of life, the difference between the two is of little importance.

new provinces of knowledge, at eighty as at eighteen, and that—in the wholeness of life, the difference between the two is of little importance.

Spiritualism, using the term in its larger sense, has also taught that the degree to which one is enabled to dominate his own life, in the sense of controlling and selecting and grouping lits outer events, is precisely in proportion to the spiritual power he has achieved, and this power depends largely on his choice and range of reading. It has little conceivable relation to what is currently known as occultism, or a thing to be attained by any series of prescribed outer actions. There has sprung up of late a species of literature (if, indeed, it can be included under this name), with explicit directions for "concentration" and "meditation" and one knows not what,—directions to spend certain hours of the day gazing upon a tenpenny nail or something quite as inconsequential, and a more totally demoralizing and negative series of performances can hardly be imagined. But all this is not even worth denunciation. The only real spiritual power is that of the union of the soul with the divine.

The question of what happens to one daily and constantly, as weeks and months go on, is the one most practical question of life. In it is involved all one's personal happiness as well as his powers for usefulness. To feel that this ever-flowing current of events is something entirely outside one's own choice or volition is to stand helpless—if not hopeless—before the spectacle of life. It is out of this aimless and chaotic state that resort is had to the seeking of all kinds of divination, omens, prophecies, and foreshadowings, with the result of more and more completely separating the individual from his legitimate activities and endeavor, and leading him to substitute for spiritual realities a mere false and mirage-like outlook,—and instead of that rational activity and high endeavor that creates events and increasingly controls their conditions, there is merely an impatient and rev

the essential conditions to produce the result. If one has faith in the ultimate working out of certain ideals, he does not stand aloof from them detached and passive—but he works for them night and day; he ourses them in perpetual mental activity and effort; in a word, he creates them in the invisible world of thought where all is plantic to spiritual force, and having achieved this they emerge and take their place in the form of events and experiences. There is no limit to what may be achieved if one but hold a clear mental image of it with sufficient force and tenacity. The power thus generated is as real as that of a dynamo. The stored-up magnetic forces can thus be liberated and brought to bear on the various issues of the day. When one decides to accomplish a certain purpose, then is revolved a power that works more or less automatically on other minds and other factors that have to do with its accomplishment.

In one of the most notable discourses which Rev. Dr. Edward Everett Hale has just been preaching in Chicago, he says:

"We stand today with powers which would seem miraculous to those living in 1801. Physically any average man be pe in Chicago anywhere controls one thousand times as much physical power as a man did then—you, you, you do. This extraordinary advance is due to the emancipation of mankind. It is due to the conquest over matter by man, the living load. The latent unconscious powers have

conquest over matter by man, the living

physical power as a man on the property of the emancipation of mankind. It is due to the conquest over inatter by man, the living lood. The latent unconscious powers have been called into visible life by the God whose name is I am, and by man, who is and is His child. The philosopher then asked if the moral powers are to take control of the increased physical powers. He answered in an emphatic affirmative.

"First, every man knows that he has the strength of every other man; all put their shoulders to the wheel. This is an immense advance. A hundred years ago they were leaving all their enterprises to little groups or hierarchies, feudal and reclesiastical cliques. If I told you the things that were preached in the sermons one hundred years ago you would not believe it, they were so selfish. The preacher had the man look in and not out, simply to repent of the man look in and not out, simply to repent of the sermon sin and save his own soul. There was not one of the cosmopolitian sermons of today. In every pulpit every man is told that he is his brother's keeper, the child of God, the Father, who will help all."

Dr. Hale declares that the kingdom of heaven is truly at hand. The assertion calls the definition itself of the kingdom of heaven, as given in Ilonians, xix, xix, data. The kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost." That is to say, the kingdom of heaven does not represent a material, but a spiritual condition; it does not relate itself to any locality, nor is it dependent upon time, but being a condition of the spirit, it may be experienced here and now, in the present environment and the present hour. Yet, beyond this it would also seem that in these dawning years of a new century certain higher forces are in ascendency that are both inspiring and coercive in their action in drawing humanity to a higher plane of life. Watching

unseen and divine forces in creating that ascending and enlarging series of better conditions activity and high endeavor that creates events and increasingly controls their conditions, there is merely an impatient and or restless expectation of something or other that may suddenly occur to transform the entire outlook.

But a grasp of the spiritual laws transforms this aimless and inconsequential state to an intelligent recognition of the unseen add and the knowledge of the manner by which we may relate ourselves to it and receive in calculable energy and uplift. The aid comes in indifferent ways and through various agencies, just as aid on this plane of life comes to is in a variety of ways and from a variety of sources.

One of the most impressive intimations of the reality of this co-operation of the spiritual and the physical worlds is revealed in the passage, "Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us,"—an expression that even makes the divine possibilities conditioned on the degree of power that man may bring to bear on the problems that engage his attention. It is a great mistake to regard faith in God as a passive and inactive condition,—as a mere servene and tranquil frame of mind. On the contrary, faith is the manifestation of the highest degree of energy. Faith implies and involves effort. It is true that the divine power often works with unexpected and undreamed-of potency, and effects in a moment that which min has striven towards for a century, but the striving and the effort were

entered into almost every form of religious faith and ethical study and it has even informed scientific study with a higher ideal of ultimate truth. Science as well as ethics recognizes that life is determined in both its quality and its power of schievement by the inner thought, and that this thought must ally liself with the higher powers of the unseen world. Henry Wood, whose writings are of the most exceptional value in communicating new energy and opening larger vistas, has well said:
"We should think just as though our interest and the second of the said in the second of the said in the second of the second of the said in the second of the second

well said:
"We should think just as though our thought were visible to all about us. Real character is not outward conduct, but quality of thinking. The teaching of the Great Exemplar on this point was positive, but the world has ignored its scientific exactness."

empiar on this point was positive, but the world has ignored its scientific exactness."

The great power of auto-suggestion that may be brought to bear on daily experience—a power which is analyzed and presented by Mr. Heary Wood with great clearness and force, is one of the great laws whose knowledge has been revealed under the general progress of Spiritualism. Potent as is this law on the physical side of life it is eren far more so on the spiritual side. One may then, by auto-suggestion, charm to himself beauty and loveliness. Rising in the morning he may say: "This day shall be one of achievement and of all fine and up-lifting experiences. It is to be peopled with noble and sympathetic presences; in it I shall meet friends with whom I stand in real relations, although they may be as yet unknown to me: they are to presences; in it I shall meet friends with whom I stand in real relations, although they may be as yet unknown to me; they are to be the friends and associates of my future, and in their inspiring companionship I shall rise to new heights of life and thought and endeavor. It is a day that shall be conservated by beautiful thoughts. Into it shall enter nothing unworthy. I shall walk hand in hand with my ideal of life, and realize, in outward experience, my aspirations. It shall be a day of inspiration, a day in which all gladness of the heavenly radiance shall shing It is to be lived on the spiritual plane on which alone is our real life, and not on the lower and material."

The experiment is one easily tried, and it is really one worth trying. It is very curious to see the results that sometimes follow it,—the sudden appearance of charming people, heretofore unknown, or delightful letters or events equally unexpected and charged with magnetic potency.

Auto-suggestion is the ring of power,—but it must be treasured—it must be constantly worn, and not dropped into the sea.

orn, and not dropped into the sea.

"And he that with a slackened will Dreams of things past, or things to be, From him the charm-te-slipping will, And drops, ere he suspects the ill, Into the inexorable sea."

The great and complex revelation of man's powers and possibilities and his relation to the spiritual laws has come to the world under the guise of Spiritualism.

The Brunswick, Boston.

Was It an Astral Body!

A Real Experience taken from the Bero's Own Lips

BY KATE PIELD

I. The Initiation

I am going to tell you a true story, and be cause it is true I don't expect you to believ

it. Scenes always open. This particular scene opens in a particularly commonplace London drawing-room, where were gathered people of good manners and good sense. The host and hostess made up in wealth what their ledels in Sollyma.

host and hostess made up in wealth what they lacked in culture.

Why I found myself in this unsympathetic atmosphere I was at 'a loss to explain, and while preparing to flee from the bores to come, I was asked by the host to play; an invitation I accepted with absolute precipitation, leaving off in the middle of a banality to rush to the piano.

There, in improvisation, I vented pent-up feelings which first expressed themselves in turbulence. Peace coming to me as usual at the plano, the nature of my improvisation grew more sympathetic.

grew more sympathetic.
While playing, I felt that something would
happen. It did. A visitor was announced—
Reginald Cameron.

Reginald Cameron.

Most persons on entering a drawing-room seek with their eyes the host and hostess. When this man appeared, his eyes caught mine, and I was convinced that the impending something had arrived. He immediately sought an introduction, and as sken as we shook hands conviction became certainty. There are subtleties undreamed of in school philosophies.

Beginald Cameron.

philosophies.

Reginald Cameron was of medium helebt, lithe and athletic, with a girlishly fair complexion. His blue eye looked into, not at you. His features were as beautifully regular as a Greek god's, while his manner charmed by its repose and conciliatory carnestness. This man's presence illuminated a previ-

gived to the spot, and wanted to be. We talked to each other and to no one else, and almost immediately began the attraction and repulsion of different human magnetisms. Before I knew it, I was engaged in dissecting his character, analysing him from the sensa-

his character, amilyaing num from Lee semi-tions he produced in me.

"You must have such and such lines in your hand," I said; and sure enough, on examining the palm of his hand, there they were! I was conscious of an antilence that listened absorbed, nodded, gaped but never

listened absorbed, nodded, gaped but never interrupted.

When I left, Cameron left; and as we stopped at the outside door to light our eiganeties, we looked at each other, conscious of having much to say in confidence. Cameron began by talking about the weather, as people slways do when they don't know how to say what they would. Then he exclaimed, "I am so glad to have met you!"

My reply was, "When shall we meet again?"

"The next time I come up to town I'll let you know."

Then we parted. He kept his word. Here is his first letter:

Dear Sir: Possibly you may remember that

Dear Sir: Possibly you may remember that when I had the pleasure of meeting you in town, you asked me to visit you. I shall come up on Wednesday for a tew hours, arriving at five o'clock. Can you spare me a little time then, or shortly after?

I am most anxious to pursue the acquaintance, as your reading of my character, and, to speak frankly, your personality, attracted me; it is not often one has the chance of an acquaintance so interesting. Unfortunately I must leave Euston before it is very late.

May I ask you to drop me a line saying whether or not you will be at home that day, as you will see my time is rather limited? I will not be in town again till the middle of July, and shall be sorry to miss seeing you.

Trusting that you will forgive the perhaps too familiar tone of this note—I only follow the impulse and the character you very correctly gave me—I remain

Yours very truly,

Reginald Cameron.

Truly disturbed that an engagement pre-

Truly disturbed that an engagement pre ented my meeting Cameron, I wrote in

vented my meeting Cameron, I wrote in my turn:

My Dear Cameron: You can't tell how pleased, and, at the same time, how griered, the receipt of your letter left me. Pleased at the wish expressed therein to see me, griered at the impossibility of its realization: for during the few boars that you will be in London, I, unfortunately, shall be engaged. To say with you that I am anxious to pursue the acquaintance expresses but inadequately what I feel on the subject. In the same way that you will be an expension of the same way that often happen that one experiences an irresistible, attraction. If you remember, after our first interchange of greetings when we were introduced at L—'s, between as we monopolized, for the rest of the evening, the conversation. Rade as it was, it was unavoidable. I knew it would be. And now I must wait till the middle of July. It does seem so long; but perhaps, with me you may share the pleasare that I generally feel in corresponding with some one I like or am interested in.

You begin your letter "Dear Sir," and end it "Yoors very truly," and you think you are familiar. I have begun mine differently and shall end if differently, Doa't hink it familiar, think it sincere.

Yours faithfully.

T. G.

swer, from which I cull:

Dear G.: How am I to defeed myself for
this long neglect especially since you have not
known me long enough to be aware that it is
my invariable habit? Don't biame me, but
rather the samshine and wind and cloud which
force me as by the throat unto a shalp bank,
where I may watch the gold and white and
blue, and the feel of the breeze on the hay,
not thinking of much or noting as I ought
the impressions, but simply made one, as far
as possible, with nature. The contrast between your punctuality and my want of it
strikes me in my oyster or impet-like strikeence—even orsters or impress must have a
souse of dury—with a feeling of predound
shame.

some of duty-with a feeling of profound sharme. Everything has gone to the wall, except the little time I am forced to give to feedbar. I have a half doors books unread, bouldes novels and reviews that awalt the paper knife.

'Tis better, sweeter On a rose bank to lie dreaming With folded eve.

If you are acquainted with Lou-on's "Inland Voyage," you will it amusing description of Nires Simon I am now in: a tree, a te ingos, anything that cun absent inshine. Have I made my ap-ricelt's approach.

re is such a wave of sat Decoration Day, in the land is howed in sadders' passed away, the Nation pays them honors that they won, he battle for their cour-earthly work is done. o'er the er for the

There is such a tone of solema and of mournful quiet when.

At the graves each year in union, this great nation calls again,
Just to place the loving tokens of the hearts forever warm

With devotion for those heroes, o'er each dear dissolving form.

Let the Nation pause to honor those who fought for freedom's sake;
Let it how before its saviors who in soul-land must awake
And be harpy o'er the vision of this great memorial day,
As they which their friends lay flowers o'er the dumb, decaying clay.

"Tis a solemn thing to ponder o'er the loss of those we love;
Ah! that feeling of deep sorrow is so hard to rise above.
But when Nature in her labors calls a spirit from the earth It is only for advancement, for that spirit's higher birth.

As the Nation bows in sorrow o'er its dear old hero-dead, And the earth seems fairly trembling with the solemn, marching tread Of the time-worn, whitened vet'rans who in death are thinning out. Those old comrades up in soul-land are still loyal and devour.

Here they fought for right and justice, ere the spirit passed away.

As they saw it from the standpoint and conditions of the day.

And they linked the land together through a leaden hail and fire.

As a duty to their country, ere their spirits passed up higher.

We cover their graves with flowers and flags as tokens of love, we make it a day of devotion and honor to those gone above, while doubtless up there in spirit where justice and love rule the day. They are greeting and forgiving, both the men in blue and grey.

STG Entlon St. Chicago.

2576 Fulton St., Chicago.

The Abbey Chimes, or the Mystery of Glen Avon.

MABEL A. VAN HISE.

CHAPTER IX.-Continued.

(Copyright 1901-02.)

(Copyright 1901-02.)

The house, the servants, the guests, were in turn examined, but no trace of the missing bracedet was discovered. Lady Alice's story of Mrs. Priestly's being in her room alone, was recited again, and the detectives, finding that Mrs. Priestly did not deny having been there, and refused to state what business took her there, straightway informed her that she would have to accompany them to the nearest lockup! As she passed Lady Avou on her way to the carriage, which stood waiting, in company with her captors, Lady Alice's lig curied scornfully. Mrs. Priestly affected not to notice her, but passed calmly by, conscious of her innocence, and entering the carriage, was quickly driven away. Clarice was furious, and openly declared her belief in her friend's innocence. Lady Avon silenced-her with a look. When the supper-bell rang that night Clarice alice not answer the summons, pleading a beautiful to a sunder the summons, the carrier of the summons of the court common there are super-toom, in the summon of t

Tater she joined the young men in Sir Ceeffect Teem.

"Will you join us, my dear?" asked her
husband, as Lestor placed a chair near his
steptather for her. "We-verce just about to
begin another game, and you are in time to
take a ham. Ah!" (as the door opened and
admitted Marie) "here is another lady. How
do you do, Miss Marie? Come along—there's
room for all! More, the merrier."

A round or two was played, when Sir Cecil rang and ordered wine.

"Get the cup, darling," he whispered to his
wire. "I will pledge you, my pel."

Lady Avon arose and opening a small iron
safe which stood in the corner took therefrom a handsome silver drinking cup, a red;
old-time silver loving cup, which she filled
with the rich red liquid. Sir Cecil draint
and handed it lovingly to his wire. Jokes
went round, and of all the happy party Sir
Cecil seemed the merriest.

"Tis your turn to deal, shall I do it for
you, Alice?" asked her husband.

"No, indeed; I like to deal," she returned
smiling. "You might give yourself one card
too many. I won't trust you."

Just then Marcus looked towards the door,
and half rose from his chair; coloring slightly, he sat down again.

"What is it?" asked Lestor.

"Oh, nothing," returned Marcus. "Only I
thought someone knocked. I suppose I was
mistaken."

Lady Ayon was about to deal the cards

"What is it?" asked Lestor.

"Oh, nothing," returned Marcus, "Only I thought someone knocked. I suppose I was mistaken."

Lady Avon was about to deal the cards when suddenly, either by recident or design, nearly all the cards slipped from her hand, and were scattered, some on the table and some underneaths of the some on the table and some underneaths of the some on the table and for them. Quick as lightning Lady Avon reached her arm across the table as if to prevent Marcus' glass from being knocked off, which stood near the edge, and unperceived by anyone dropped into it a white powder. The glass was full and the wine frothed slightly, then settled again. Lady Avon's face assumed a deadly pallor, her hands trembled visibly, as she received the rescued cards from her son. This time she dealt them round successfully, and the interrupted game was resumed. Not once did Lady Alice raise her guilty eyes to look at her victim after that. During the progress of the game Lestor took up Marcus' glass by mistake and drained it. He made a wry face, but refrained from making any comment, thinking the peculiar taste was his fancy. At the same instant an ornament fell from the mantelplece with a crash and was broken into fragments.

Marcus and Lestor both started from their seats at once, and as they did so Lestor's elbow caught the wineglass that had held the fatal dose, and it was knocked off the table and brokes the matter?" asked Lady Avon.

"The vase! The vase! How did it happen?" cried Marie excitedly, "I do believe the house is haunted! Oh dear! And it's all broken to smithereens, I declare!"

"Tis nothing," said Lady Avon.

"To a said a voice as she could command.

"The tast! The wase! How did it happen?" cried Marie excitedly, "I do believe the bouse is haunted! Oh dear! Oh dear! And it's all broken to smithereens, I declare!"

pen" cried Marie excitedity. "I do believe the home is haunted! On dear! Oh dear! And it's all broken to smithereens, I declare."

"Tis nothing," said Lady Aron. "You are all absurdly nervous tonight. The thing is easily explained. The maid in dusting the shelf carelessly set it too near the edge of the shelf. That's all there is to it."

"Excuse me, Lady Aron, but I noticed its position and it was not on the edge or near it. The shelf is broad and the vase stoodway back, close up against the wall," persisted Marie. "If's my belief that it's an evil omen, and something awful is going to happen. I'm sure."

Uncle Dick put in an appearance now, exclaiming: "Well, well! isn't it too bad I did not know there was a card party on the tapis, or I certainly would have begged leave to join. It's terribly cold out, and is actually snowing again. There surely has never been so much snow before."

Sir Cecil woke up from a sly nap and wanted to know the time, and what all the hubbob was aboot.

"Say, my dear where's Clarice? I have "Say, my dear where's Clarice? I have here with us?" he asked.

"She has not been feeling well today. I told her to stay in her room and rest." replied his wife. "She will be all right tomorrow. It is nothing to be alarmed about, Cecil, I assure you."

"All I know what it is," laughed Sir Cecil, winking slyly at Marcus, "the little lassie is lovesick!"

Sir Cecil mow signifying his wish to retire, all separated for the night. Lestor lingered behind, and as he passed his mother's room, tapped lightly on the loor. Lady Avon loaked up in surprise as he entered. She was sitting in a rocking-chair with her slippered feet on the fender.

"Mother," said the young man, kneeling at her side and laying his head in her lap, "My," a slight pain here. Mother, let me send at once for the doctor, chair with her slippered for the doctor of the doctor, and the side.

"Why, my dear bey," cried Lady Avon in real alarm. "What alls you? Let me send at once for the doctor was the side.

"Why, a slight pain here." Hoth

is only a slight pain here. Mother, let me stay in your room awhile, it will soon pass. I don't want to leave you. I fear to be alone."

She helped him onto a lounge, and drew it near the fire; then smoothed the thick black hair from his broad white forehead. It was wet with large beads of perspiration; his hands were clammy and cold. Lady Avon was in a terrible state of mind. She could not account for his sudden illness.

"My son, my boy," she exclaimed. "I will send for our physician. Ob, let me, Lestor dear."

"No, mother, don't. Come and sit here near me;—there, tow hold my hand, so."

"He is easy now." she murmured thankfully. "He is quite easy. Perhaps he will fall asleep."

All at once he started up, and holding out his arms to her, cried:

"Oh, mother! Mother!" in his bitter angulsh as a terrible spasm shook his frame. "Mother, I am"—he fell back on the lounge, his eyes wide open, staring into hers. But sight was gone! The light of that grandly intelligent mind was forever extinguished. Lestor Avon was dead!

Lady Avon stood looking on the dead face of her boy for a moment, petrified, seemingly bereft of sense. Then throwing up her arms she uttered one wild, bitter cry, and fell semsless on the carpet at her victim's feet!

(To be continued.)

Mrs. Soule's Photographs.

The Banner of Light Publishing Company has secured the exclusive right to sell the photographs of our circle medium, Mrs. Minnie M. Soule, and offers them to its patrons at the exceptionally low price of twenty-five cents each. Every Spiritualist should have one of these photographs. All orders will be promptly filled. Send us twenty-five cents and secure an excellent likeness of this gifted medium.

There never was a call to men and to be more solely and fully religious now. We need to put forth the power religion in active duties, to live it out social circles as well as personally.—

When I prepared my original essay, giving several good reasons why I believe that in this life all were fated to be what they are, or have been, I did not anticipate that it would lead to a diseasolon of "side issues," and were the friendly debate, into which I have been drawn, an oral one. I should call my fair disputant to order, and demand "the previous question." But as I am not averate to a consideration of any of the points raised by my reviewer (except that of my own personality). I am willing to ignore parliament-methal effusion. Follow her lead in her hat "Argument is always profiless and never-covinices any one." That was the conclusion of a juryman who argued in vain to convince eleven other "stubborn fellows" that he alone was right in his decision. My opinion is that it depends, somewhat upon the soundness gand streagth of the argument, and the docility and reasoning capacity of the jury. It surely is futile to argue with those who can't reason or won't reason, and perhaps it is quite as useless to argue with those who get her? ideas or theories by "a flash of revelation." To me, however, all truths are reasonable and and all times ready to abandon an opinion for a demonstrated truth. I am perfectly willing to believe in re-embodiment, but have never yet found any convincing facts, or arguments, to sustain it, and do find several that so strongly millitate against it, as to make so far-fetched a doctrine seem, as I said before. Abaurd. I demur at the implication in the statement that: "It is a pretty sure sign a thing is true, if a first it aniagonizes us." That is equivalent to saying we are most always wrong—an admission, I am quite sure, my bright critic is not personally ready to make. Tilemur a surple, then, are more apt to be right than wrong.

I mu told that the soul seeking re-embodiment, when the surple surple

morpiol stomach or liver, but rests upon letts, laws, and general principles, several of which I stated in my original article appearing in the Banner April 25th, which I ask the reader to reperuse.

Interrogatively I am told there is no need of retaining a constitutional weakness, or hereditary diatnesis, because in two instances cited "such limitations have been triumphed over." That may be, but who can say the two mentioned were "similarly circumstanced," when one of them, Mr. Colville, is an anomaly in almost every sense.

That "we fate ourselves by our inertia or stothfulness," is not true of myself, for I have not the stomach of the stom

ngel-of-Healing." Broken bones and rot-g tissues, and organs deranged in function, vitably force one to "suffer against his l." while the sensory nerves perform their

Nay, I have not yet learned "that it is pos-

titution. I have never y d, nor a hunchback stra the most spiritual

leoper cleansed, nor a han-bisck straighteused, and some of the most spiritual people I have known have been life-long invalids and sufferers.

But if the divine healing art has really been discovered, by which all diseases can be cured, all infirmities of the flesh banished, are can be rejuvenated, and perpetual youth and vigor attained, and complete spiritual dominion over all physical laws established, for common mortals. "now and here," I, for one, am ready to shout Halleligah! and to crown with glory and honor the blessed discoverer! I have been a student of Medical Science, and also a medium for many years, and fancy I know a few things concerning the power of spirits, which has been exercised upon me from early youth greatly to my benefit; but all of my own psychic power, reinforced by all that has been bestowed upon me by decarriate spirits, has not wrought any "miracle" such as my sanguine friend is "dead sure" I ought to experience. I have been temperate in all habits, and fostered all vital powers, and obeyed hygienic laws as far as unfayorable circumstances have permitted; I have used that "unconquerable will" by which all of my life-work has been done, to gain the "physical mastery" my good friend says I "am here to win"; and I have "suggested" to my "ilvine parentage" that I covet "a health that is unassailable," to which she says I am "entitled," but "a strength that knows no limit," has not been acquired, nor youchsafed by my "Heavenly Father," after half a century's effort to gain sufficient for practical use in his service; Should it be any wonder then, if I should concides from personal experience, as well as from general principles on which my first essay was based, that we are fated to be what we are, and to have the experiences we do have, by whatever Power gave us being, and placed us incircumstances and environments which cooperate with natural tendencies to produce just the results seen in all human lives?" My closing prayer to the Higher Power is:

"If I am right, Thy grace impart

"If I am right, Thy grace impart
Still in the right to stay;
If I am wrong, O teach the art
To find the better way."

A Letter from Africa.

To the Editor of the Banner of Light:

It is not at all an uncommon thing for a person under a strong emotion to see that which is not.

To the Editor of the Banner of Light:
 It is not at all an uncommon thing for a person under a strong emotion to see that which is not.
 It would be quite as true to say: It is not by any means uncommon for a person in a normal state of health and nerves, and not under the influence of strong emotion to be conscious of the presence of one who is dead. The evidence of the second proposition is quite as abundant and overwhelming as is the evidence for the first.

We are in a world of spirits as well as in a world of sense.

The phenomenal universe is but a veil hiding us from spiritual realities.

"Oh!" I think I hear you say, "Mr. Ghas become a Spiritualist since he went to Johannesburg."

Wait a bit, Mr. U.

The evidence that communications can reach us from beyond the veil is overwhelming.

reach us from beyond the veil is overwhelming.

There is absolutely no room for doubt in the phenomen of what people who have made it their religion call Spiritualism, exceptly the state of the religion of the property of the control of the contr

clonds and darkness hide from us the whence and whether of humanity.

The mystery of generation and the mystery of death, as "Passing on," are impenetrable to us.

Our questionings, as a great writer has well observed, are like the questionings of blind men who say to each other, "What is light?"

We do not know these things in any real sense; we see them only "through a glass who well as a sense; we see them only "through a glass who well as the laference for those with the laference of those of the sense of the later and a sense; we see them only "through a glass of the later and the sense of the later and late

is a token of intellectual and spiritual de-cay."

Hemember the denizens of the invisible world are not all the friends of God and man, that evil spirits as well as good angels surround us, and that if communication from beyond the veil should reach us that it may not be to the powers of good but to the powers of evil, that it may indeed have for its object to instruct, to console the living, but that on the contrary it may come to de-ceive and tempt those whom in the inscrut-able connells of the Greator and Judge of men malificent spirits are permitted to as-sall.

men malificent spirits are permitted to assall.

Has what you call Spiritualism rescued
you from Atheism?

Be thankful, but make not of phenomena
that have been known to our race from the
dawn of history, your religion.

What an absurdity! Think on't, I do not
remember to have seen a more melancholy
sight than yourself and young family sitting
listless and expectant—I hope I am describing accurately the physical and mental attitude of the, at least, adults of the "circle"—
waiting, wanting some spirit of the countless
myriads beyond the vell, malevoler and
somercial powers' and you call that religion.

Heeligidal powers' and you call that religion.

any rates occord the veil, malevolet and good, to take control of your minds.

Merelful powers' and you call that religion. Heligion!
You saw nothing unseemly—I write in the plural and include every person in the "circle"—of the intrusion of a "Francis" into the "circle" with a drawling Yanke accent; on the contrary you appeared to think it quite correct and to enjoy it, as people do the funny man in the circus circle.

Are such scenes calculated to deepen or to destroy the spiritual side of our nature?
Is it intellectual brilliancy and spiritual purity, or intellectual und spiritual decay?

Heware of cheap sneers at questionings of the soul.

Yours very sincerely, Christian.

cussion was had upon the subject of operitualism, and "Christian's letter was the result of his reflections upon what his host had told him during his visit. Our subscriber makes the following comment: "Christian asks, 'Has Spiritualism rescued me from Atheisan'! I say yes, and not only so, but after a close study of the subject for twelve or more years, it has made life far more year, more beautiful and more true in the or more years, and the word for myself and family; not of the word for myself and family; not of the word for myself and family; and I were supported by good of the word for myself and the word of the will and I were the word for makes progress, so, also will the lower spirits, I fear not the will and I were lower spirits, I fear not the will and I were the lower spirits, I fear not the will and I were the lower than the progress, so, also will the lower spirits, be, as it were, also lifted up and rescued from their lower conditions. I am

"Yours for Truth and Light,"

"Yours for Truth and Light,"

In the Superior Court of the State of California.

IN AND FOR THE COUNTY OF LOS ANGELES

Department No. 1.

The People of the State of California, plain-tiff v. Maud Chesbro and G. E. Ches-bro, defendants.

APPEAL.

The defendants were convicted in the Police Court of this city upon a complaint filed in said court charging them with "Unlawfully carrying on, practicing, and professing to practice, the business and art of mediumship, charrying on, practicing, and professing to practice, the business and art of mediumship, charrying on, practicing, and professing to practice, the business on an exhibition of their art without having procured a license from said city, or etc.

The section of the ordinance onder which the profession of the ordinance of the contrary to the ordinance of said city," etc.

The section of the ordinance of the professes of practice the business or art of astrology, palmistry, chiromancy, life reading, fortune telling, cartonancy, clairvoyance, clairaudience, crystalgazing, hypnotism, mediumship, prophecy, augur, divination, magic or for an excellent of the contract of th

itate forbids restreints upon the free exercise of religion according to the dictates of conscience, and the exercise and enloyment of religious profession is not subjected to the consorbility of the State or of any public anthority. The city of Los Angeles has no right under the law to require a license from any person to perform, profess or exercise religious rights and corrementes. The ordinance of the city of Los Angeles is to be construed as not including in its provisions the profession or practice of religion. Therefore, if you entertain a reasonable doubt as to whether or not the acts of the defendants testified to were done and performed in the enjoyment and exercise of religious profession and worship, as they believed it, then you should acquit the defendants."

The instruction should have been given and it was error to refuse it.

The judgment of the lower court is reversed and a new trial awarded in this court, and it is so ordered.

B. N. Smith, Judge.

A Chance to Make Money.

I have t rries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars 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.

Campmeetings for 1902.

Cassadaga Lake Free Association, Lily Dale, N. Y., from July 11 to Aug. 24, iu-

Johe, N. Y., from July II to Aug. 28, inlusive,
Freeville, N. Y.—July 27 to Aug. 18.
Onset, Mass.—July 13 to Aug. 18.
Lake Pleasaut, Mass.—July 28 to Aug. 31.
Lake Pleasaut, Mass.—July 28 to Aug. 31.
Unity Camp. Saugus Centre, Mass.—June
to Sept. 28.
Mowerland Park, Upper Swampscott,
fass.—June 2 to —
Sauapee Lake, N. H.—Aug. 3 to 31.
Niantic, Conn.—June 24 to Sept. 9.
Verona Park, Me.—July 27 to Aug. 19.
Grand Ledge, Mich.—July 25 to Aug. 24.
Briggs Park, Grand Raplds, Mich.—July (
o Aug. 3.

Verona Park, Mc—July 25 to Aug. 24.
Grand Leige, Mich.—July 25 to Aug. 24.
Briggs Park, Grand Rapids, Mich.—July 6 o Aug. 2.
Haslett Park, Mich.—July 25 to Sept. 1.
Island Lake, Mich.—Aug. 2 to 25.
Forest Home, Mich.—Aug. 3 to 25.
Bronson's Lake, Mich.—June 14 to 20.
Ashley, O.—Aug. 17 to Sept. 7.
Mantua, O.—July 23 to Sept. 2.
Lake Brady, O.—July 7 to Aug. 25.
Summerland Beach, O.—Aug. 10 to Sept. 1.
Mt. Plessant Park, Clinton, Jowa.—July 27
o. Aug. 24.
Delphos, Kan.—Aug. 9 to 26.
Ottawa, Kan.—Aug. 9 to 26.
Ottawa, Kan.—Aug. 24 to Sept. 2.
Cedar Vale, Kan.—July 13 to Aug. 24.
Franklin, Neb.—July 17 to Aug. 24.
Franklin, Neb.—July 17 to Aug. 24.
Wonewoe, Wis.—July 12 to Aug. 24.
Wonewoe, Wis.—July 12 to Aug. 4.
Wonewoe, Wis.—July 12 to Aug. 4.
South Bondler Canyon, Colo.—July, August, September.

nber.
Fra, Oregon.—July 5 to 25.
Angeles, Calif.—Aug. 17 to Sept. 14.

Use Horsford's Acid Phosphate.
Dr. Gregory Doyle, Syraeuse, N. Y., says:
"I have frequently prescribed it in cases of indigation and nervous prostration, and find the result so satisfactory that I shall continue it."

Sunapee Lake Camp Meeting.

Sunapee Lake Camp Meeting.

The Sunapee Lake Camp Meeting Association wish to announce that the meeting for 902 will open Sunday, Aug. 3, and continue hrough the month, closing Aug. 31.

Arrangements for the meeting are nearing completion, and it is confidently expected that he season will be a very interesting and refitable one spiritually. Good speakers and mediums will be in attendance and the management earnestly desire the same sweet pirit of harmony to prevail as has attended as during late years.

The "Forest House," kept by Mr. Frank Iuntoon, is worthy of public patronage, Mr. Iuntoon is a genial gentleman, a good land-ord and understands the necessity of good ood and plenty of it.

A new steamer goes upon the lake this cason, and with the others of the Woodsum iteamboat Company provides ample accommodation for all.

Special camp meeting tickets are to be on ale at stations along the line of the Boston & Maine Railroad.

Irograms may be had by addressing, with nelosed stamp, Mr. Thomas Purpee, Sutton, K. H.

Addle M. Stovens, Pres.

For Over Sixty Years

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

Notes from Waltham, Mass.

Notes from Waltham, Mass.

Waltham Spiritualist Progressive Union Church, 185 Moody street, Mr. J. Frank Baxter, the well-known speaker in the Spiritualistic ranks, served this society in a most able manner. His subjects were well handled and showed the power of thought prevailing throughout. His andience was much interested in his lecture, "Spiritualism a Reality," embodying some of his experiences. The spirit descriptions and tests were of the best. Mrs. M. L. Sanger was tendered a reception, in recognition of her ability, through restored health, to accept the office of president for the ensuing year. Mrs. A. J. Pettinglil, Mrs. J. Soper, Mr. and Mrs. Scarlett and Mr. J. F. Baxter responded to the call for speeches, and Mr. Baxter recited a poem, "Glad I Was Here Tonight." Seven of the Lyceum children presented Mrs. Sanger with a beautiful basket of red rosses, tied with white sattin ribbon. An hour was spent in a social manner, interspersed with dancing, and refreshments of ice cream, cake and frappe. May 22d a home-made caudy sale and social was held in the hall.

May 24th the Lyceum held a patriotic service, consisting of music and readings by the children, congregational singing and remarks. June 12th a strawberry festival and entertainment. The Thursday afternoon meetings will be held through June, which closes the season.

Elia A. Wheeler, Cor. Sec. Room 46, Methodist Building.

Waverley, June 1, a large and enthusiastic meeting was held in the home of the Veteran Spiritualists' Union. The audience room was sested to its full capacity, and late comers had to be content with standing room in the main hall. The exercises consisted of speaking, tests and poems. Those who helped to make the meeting so interesting were Mrs. E. S. Hall, Mrs. Wood. Mrs. Hughes, Mrs. Grant, Dr. Greenwood, Mr. Hughes, Mrs. Webster. The control of Mrs. Fisher was very entertaining. Mrs. Holt, soloist; Mrs. W. Lovering, planist. A movement is on foot to have a gathering out here, in the nature of a festival, some time this month. Due notice will be given—J. H. Lewis. Odd Ladies' Hall, 485 Tremont street, Sunday, June 1, 1902; Mrs. Gutlerres, president. Meetings well attended. Those assisting: Mrs. Harton, Mr. Clark, Mr. Cohen, Mrs. Groves, Mrs. Robertson, Mr. Tuttle. Meetings every Sunday; II a. m., healing and developing circle; tests and lectures at 2.30 and 7 p. m.

Spiritualism in Worcester.

Worcester Association of Spiritualists, G. A. R. Hall, 35 Pearl street. Edgar W. Emerson filled his second eggagement with this society this season May 4th and 11th. The large and interested audiences which greeted him both Sundays speak of his popularity with Worcester people. May 18th and 25th Miss Blanche H. Brainard of Lowell, another favorite, also appeared for the second time this year, closing the meetings for this season. Meetings will be resumed Sunday, Sept. 21st, with Edgar W. Emerson as speaker and medium. Another year has now closed, the seed sown, and now the question, "What shall the harvest be?" Ever believing that Truth can never de, we leave the result of our labor with that Higher Fower who doeth all things well. Cella C. Prentiss, Cor. Sec.

Union Meeting.

The Lynn Spiritualists' Association will hold a union meeting at Unity Camp, Sunday, June 15. Services at 11, 2 and 4; concert from 3 to 4 by Etters' orchestra. Mrs. S. C. Canningham, the noted test medium, and many other leading workers will be present. Delegations are expected from societies in Haverhill, Methuen, Lowell, Malden, Newburyport, Stoneham, Salem, Waltham, Hoston and other places. Unity Camp is situated in a most beautiful pine grove at Sangus Centre and is a delightful place to spend the day. Refreshments served on the grounds. Meetings free.

Changing Creeds and Liturgies.

Changing Creeds and Liturgies.

On the 4th of June the General Synod the Heformed Charch met at Asbury Fark in President Roscorett belongs, and from a period thirty years after New Amarchan was consensed that the Heformed Charch was known as the Dutch Heformed Charch in the Colorado of the Heformed Charch in the Cornan and its General Synod was been in the colorado of charch in the German and its General Synod was been a second of the Heformed Charch in the Heformed Charch in the Heformed Charch in the Cornan and its General Synod was been as the Heformed Charch in the German and its General Synod was been as the Heformed Charch in the German and its General Synod was been as the Heformed Charch in the German and its General Synod was been as the Heformed Charch in the Heformed Charch in the German and its General Synod was been as the Heformed Charch in the German and its General Synod was been as the Heformed Charch in the German and its General Synod was been as the Heformed Charch in the Heformed Charch

tempts by literary treasery to preserve the appearance of bellef while giving up the sub-stance.

We do not say this as applying to the Re-formed Church, for the alterations proposed are merely to liturgleal forms and do not arf-fect the system of dectrine. We criticise them only as unnecessary dectrinally and in-defeasible on purely literary grounds.—X. Y. Sun.

Why Should I Not Talk of My

This question is important enough for capitals. It is asked in all sincerity, and with a real desire to know, and when the writer adds.—"If I do not speak of my misery I shall be forever dumb, for there is nothing else to talk about." The effect is pathetic, and would be lachrymose if I would allow it. But I have learned better-learned it by wading through oceans of tears—my friends' and my own. It was not necessary that I should part with health, strength, and 'courage through such use and abuse of the emotions, but like our friend I said: "Why should we not weep together when there is nothing to smile about, and nothing pleasant to talk about?" And so we soiffled, and speculated, and parted, limp as rags, and sorrowful as Rachel.

This foolishness was not of a very remote past. It was my duty to weep with those who wept, and in order to comfort my companions to have my story of desolation a little bigger than theirs.

Some of you may shake your heads solemnly at this point and declare that you never tried to exaggerate your miseries, but I beg leave to differ from you. Whether you tried or not, you did it, and many of you are doing the same old business in the same old way this very moment. I think the only thing that saved me from utter physical collapse was a wonderful sense of humor, which often came to my rescue in what I then considered the wrong places. But I know now that this was the normal and the other the abornmal attitude. Deep in my heart was the understanding that there was really no good reason for this suffering and complaining, and the best part of my knowing was that Gol had nothing whatever to do with it. Still, as our friend says, I should at this period of my history have been dumb had I not talked of trouble, for the seeming was all on the side of tribulation.

"Why should I not task of my troubles?" Because you have no trouble, and to talk of something that there was really not sold enough at I think even in the most severe atmore, but I think even in the most severe atmore, but I think

something that does not exist as an investigation.

Sounds hard and untrue, does it? It would perhaps have sounded exactly that way to me ouce, but I think even in the most severe attack of sickness and poverty-delivini I should have pricked up my ears with an intelligent wish to hear more, on so desirable a sub-freet

wish to hear more, on so desirable a subject.
Would you grieve over the shadow that the
sun casts in front of you as you walk in the
fullness and warnath of its light? "Ah," you
say, "I know that to be a shadow. There is
no power in shadow to hurt me. But
would you call sickness and poverty, a profilgate husband, and a disobedient daughter,
shadows?"
Every one of them. Alter your relation to
these things, and see how quickly they change.
A zenith sun casts no shadows. We must not
permit the sun of our existence to rise or set.
It must be forever overhead.
I wish I had a new language—the language
of the angels, perhaps—to explain the almightluess of this truth. Try and remember
that your sun-shines for you, and to understand that you cannot shae it for any one
besides yourself. No matter how close the
apparent relations between yourself and
others—husbands, wives, children—there is no
real relation unless you are in spiritual sympathy. In that case "love worketh no ill to
its neighbor," and each possesses and appropriates his zenith sun. In such instances
shadows and cross vibrations are impossible.
These conditions are exceedingly rare, because so few persons are avoused to they-united
and necessity of their own individuality.
A long time ago, years before I knew heything about mental supremacy as a working
factor in life, I wrote a very radical book.
It was crude and impolite, but with all my
ignorance I have never written anything since
that held more truth. In one place I dared
to coatradict the old saying that "As you
make your bed so must you lie." I said in
no uncertain language: "Get up and make it
over again. Get a new bed. Burm the old
one. Do anything but continue to stay in discordant conditions."
"Why should I not talk of my troubles?"
Suppose your trouble is a wayward son, or
a disobedient daughter. Do you think it fair
towards those you are anxious to help to
spread the stories of their escapades among
those who will forever remember them?
These children will reform, and come int

The Moral Effect of Beauty.

LOUIS E. VAN NORMAN

We think about what we see and hear and what otherwise affects our senses. And we become more or less what we think. Psychological investigators are telling us that children, if taken at the very beginning of life, may have their characters modded by hypnotic influence. These wise men purpose making a child think he has certain qualities or is doing certain things. The result will be, they declare, that he will become and will do what his thoughts have prescribed for him, that he, will be influenced in even his physical appearance. There is historic support for this. The Greeks, who were the handsomest people of history, were accustomed to surround the expectant mother with their wonderful statues and paintings, so that the young life might be modded to beauty in its first throbbings.

Brst throbbings.

Walking through the streets of the little Bavarian village of Oberammergau, two years afgo, several days before the first performance of the great Passion Play, I saw, in the window of a modest art store, photographs of the German peasant Meyer, who for thirty years has personlied the Savior of the world. Photographs taken when he first assumed the role of Christ on the stage show him the

WHAT IS SPIRITUALISM? An Address
Hall delivered by THOMAS GALES FORFIRI, In MestHall delivered by THOMAS GALES FORFIRI, In MestHall delivered by THOMAS HALL BOOK THE HALL
THIS address possesses great merrile. October 17th, 19st. 1
Bookelles should circulate this pamphlet in their rePetry localities with a lavish hand.

pective localities with a layers manner. Paper, a centa. For sale by BANNER OF LIGHT PUBLISHING OC. XI

STARNOS:

QUOTATIONS FROM THE INSPIRED WRITINGS

ANDREW JACKSON DAVIS, BELECTED AND EDITED BY DELLA E. DAVIS, M.D.

DELLA E. DAVIS, M.D.

A Compend of the remarkable teaching contained in
thirty rotumes writen by the "Foughkeepsie Seer" under
the inspirations of the Summer-Land while in the Superior
Condition. The world cannot but be grateful to Mrs. Dr.
whole body of teachings in a beautiful form.
"Starros" is an elegant little volume for a present. It is
abounced beautiful throughts, it contains hundreds of
abounced beautiful throughts, it contains hundreds or
printed and beautiful through or the New Little Stationes,
and embodies the teachings of the New Little Stationes,
and embodies the teachings of the New Little Stationes,
and embodies the view of the New Little Stationes,
and embodies the teachings of the New Little Stationes,
and embodies and the New Little Stationes.

As a birthday gift, of forth Stationes and the New Little Stationes.

As a birthday gift, of the New Little Stationes.

'Longley's Choice Collection Of Beautiful Songs."

es are taken at one time,

Solaris Farm. A LOVE STORY

OF THE

Twentieth Century.

BY MILAN C. EDSON.

Dedicated to the sons and daughters of the farms of the Republic. A book for the million. The sentiful Tauch may of Septimization made practical, Political Economy may be sufficient to the property of the Practical, and the practical property of the Tau Sandpoint, outlinage the true Object and varges of Life. The Remance, the has 7, the Occaline Practical, all in one characing literary combination, there there is not better to the property of In two page review of this book, has loss says of it. "Spiritualists should in this west, as they are, as a ruse, review of the same and the same review of the same and the same review of the uncoming evolution as " so obable or unatainable in the picture to be the same and the same the review of the same the same and the same the same and the same didnes, were divided in just manuse the repairs, are not greater results than

How to Find Out.

witer, and let it stand twenty-four house, of water, and let it stand twenty-four house, of sediment or settling indicates as unhasidate condition of the kidneys; if it stains the lines of the steiner to pass it it is evidence of kidneys; if it stains the lines of the steiner to pass it, or pain in the back is also counvising proof that the kidneys and black of a rea out of order.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swump-Boot, the great kidneys, liver, bladder and every part of the urnary passage. It corrects inability to hold water and scalding pain in passage it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the alght. The mild and the striaordinary effect of Swamp-Boot is soon realined. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Swamp-Boot and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this penerous offer in the Banner of Light. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y. on every bottle.

ippical Bavarian pensant that he was—with all the crudeness, coarseness, untained homanity in the rough, which characterizes the persant. A filteness of him in 1800, when he ceased to play and stepped saile for another, seems scarcely that of the same mnn—it is such a noble, spiritual almost ideal face. How this change? Hepresenting the acts and the life of the Christ, specifical which almost drying to think the thoublus which animated the divine being, all unconsciously, he had grown like the being hepresented. These acts and thoughts, repeated every day, worked their way just to prove the rough nature and model of the injuries of the rough nature and model act to higher more spiritual lines. In trying to act, and talk, and think like the Christ, he actually became, not only more like his peactually came, not only more like his peactually came, not only more like his peactually a man thinketh in his heart, so is he."

MEDIUMSHIP, AND ITS LAWS;

Its Conditions and Cultivation.

BY HUDSON TUTTLE.

A book written in answer to the qu stion:

A book written in answer to the qu stion:

On the bads How can I become a Medium?

On the bads How can I become a Medium?

I have this work unitines all prof Spirit, by described a capabilities and possibilities or the sensitive stake Medium at this way thour, and also the becreastiles and immatine this way the man and probabilities or the sensitive stake Medium at the profession of the profession

Payled Maddretations Speaking, Resident Speaking and Company of the development and call it translates in the development and call it translates in the development and call it translates in the development of the payled in the speaking of the development of the payled in the development of the development of the payled in the development of the payled in the payle

THEOSOPHY, RELIGION AND OCCULT SCIENCE With Glossary of Eastern Words. By HENRY 8 OLCOTT. rds. Theosophy or Materialism-lecome. The Theosophical Society mmon Foundation of all Religious fic Basis of Religion. Theosophy

Religion. The Life of Buddha and its Lessons
From England. Cloth. Price 52.96.
For sale by BANNER OF LIGHT PUBLISHING CO.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DES Spiritual Philosophy.

ISSUED WEEKLY At 204 Dartmouth Street, Boston, Mass.,

BANNER OF LIGHT PUBLISHING! COMPANY.

HARRISON D. BARRETT, EDITOR.

FERMS OF SUBSCRIPTION IN ADVANCE.

ADVERTIGEMENTS published at 'twenty-five comix per line, with discounts for space and time.

Banner of Light Publishing Company Also publishes and keeps for sale at Wholssele and Erstale a complete assertimet of Spiritual, Progressive, Execution of Spiritual, Progressive, Execution of Spiritual, Progressive, Execution of Spiritual, Progressive, Execution of Spiritual, Progressive, Spiritual of Spiritual

Words That Burn.

A SOUTH CENTURY NOVEL.

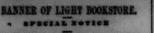
BY LIDA BRIGGS BROWNE.

title gives a class to the plot, which shows the
m the soul, of angry words and wrong deeds do

The story is progressive in its tendencies, and embranes is new thought and some of the latest inventions of the

Mary psychic experiences are narrained with two and externations. There are not externations are placed in the hands and recommended to a friend after resulting lines, of 260 pages, in healty bound in cloud, they page in the latter to be proposed in the latter page in the latter to be proposed in the latter page in the latter to be presented by the latter page in the latt

MORAL APHORISMS TERSEOLOGICAL TEACHINGS CONFUCIUS,



tention is paid to anonymous communications idress of writer is indispensible as a guarant; We cannot undertake to preserve or return moreled articles.

EF Newspapers sent to this office containing matter for harmestion, should be marked by a line drawn around the market by a line drawn around the market as articles in constion.

Banner of Bight.

BOSTON, SATURDAY, JUNE 14, 1902.

SUED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK FOR THE WEEK ENDING AT DATE.

intered at the Post-Office, Boston, Mass., as Seco.

PUBLICATION OFFICE AND BOOKSTORE tmouth Street, next door to P Building, Copley Sq.

WHOLESALE AND RETAIL AGENTS,
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston, Mass.

THE AMERICAN NEWS COMPANY,

M8 OF SUBSCRIPTION IN ADVANCE
or Year \$2.00
x Months 1.00
tree Months 50
c pad by publishers.

BANKER OF LIGHT PUBLISHING COMPANY.

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

ADVERTISING RATES.

te per Agnie Line. Discounts.

200 lines to be used in one year, 10 per cent.
500 lines to be used in one year, 25 per cent.
1000 lines to be used in one year, 40 per cent.

Bo per cent, extra for apecial position.

Social Notices forty cents per line, Minion

Social Notices forty cents per line, Minion

Notices in the editorial columns, large type

leaded matter, fifty cents per line.

No extra charge for cuts or double columns

Width of columns 37-16 lances.

The BLEFFER OF LIGHT counst nell undertake in vow the housety of its many advertures. Adverturements whice pair fair and hourrable upon their face in accepted whomer it is made hours that dishonted or improper po-table of the state of the state of the state of the Mercepted pairment is nelly up promptly in case they dis-in our columns adverturements of parties when they have pr to be dishon-under or unourlying prosplicates.

Legal Holiday.

As Tuesday, June 17, is the anniversary of As Thesday, June 17, is the anniversary of the battle of Bunker Hill, and a legal holiday under the laws of the state, the office of the Banner of Light will be closed throughout the day in honor of the erent. We shall be obliged to go to press one day earlier than usual because of the holiday, hence must request our contributors and patrons to govern themselves accordingly.

Editorial Notes.

Editorial Notes.

The Osteopathists of Massachusetts have succeeded in their effort to secure legal recognition at the hands of the Legislature, at least on the part of the Senate. There is little doubt but that their bill will receive the approval of both the House and the Gorgernor when it shall come before them. The Osteopathists are progressive people, and deserve the recognition for which they have so long labored. They have won a great victory, despite the opposition of the three strongly entrenched schools of medicine. I hope they will not loss their catholicity of spirit, now they have won the right, to teach and practice the principles of their movement in this State. The Homeopathists and Eelectics were both bitterly persecuted by the regulars of the old time, yet they both became persecutors of the "irregulars," not excepting the Osteopathists, when they felt themselves safely under the protection of the law. I hope the Osteopathists will continue their broad and eminently just position henceforth, and thereby shame their persecutors into a semblance, at least, of respect for the rights and honest opinions of others.

At this point, the question of vaccination arises. I am informed by friends in

At this point, the question of vaccination again arises. I am informed by friends in Pittsburgh, Pa., and by the leading daily paper in that city, the Dispatch, that a violent vaccination crusade has broken out in that city. Two dozen policemen and six so-called doctors invaded a certain neighborhood in that city, barricaded the streets, forced their way lot the homes of the people, and forced the inmates, old and young alike, to submit to vaccination. It did not matter how much they protested, nor how stremously they strove to escape—the brutal doctors and their thug-like alids, the police, gave no heed to prayers or entreaties, and seized and held all who endesvored to fice, and the abominable poison was fammed into their arms. If a lady, gentleman or child endeavored simply to walk through the streets that had been

No one was held to be immune even though he had been vacchated within a year. He must be freshly poisoned, and treated worse than any dog was ever treated by the worst brute in human form. Residents of the fated district tried their best to escape from their fearful peril, but were driven back by the police and by sheer physical force compelled to submit to the poisoning of their bodies. These outrages were authorized by that despicable body of tyrants known as the Pittsburgh Board of Health, and it is held that their order will be sustained by the law as a sanitary measure, designed for the protection of the people, and enforced by that smooth, yet damnable thing, "the police power of the State." The dectors who did the dirty work of this Board of Health, rather Death, were, of course, paid for their "unselfish (?) labors" by the taxpayers of the city. Free (?) vaccination has now been instituted and all Pittsburghers have been ordered to report for vaccination under the penaity of being clubbed into submission as were the residents of the ill-fated section to which reference is herein made.

I wish the policemen and doctors would invade the districts of the city in which the

I wish the policemen and doctors would invade the districts of the city in which the millionaires and influential politicians reside and give them the same harsh treatment they millionaires and influential politicians reside, and give them the same harsh treatment they have accorded the unfortunate residents of the district already assaulted. It is all very well for somebody else to be brutally beaten, cruelly poisoned, and viciously treated as a criminal, but when the darling pets of aristocracy, the sacred persons of the rich, the self-important politicians, are given a dose from the same medical and police bottle, there would be wailing and weeping galore, and a lord, long demand would be made for the repeal of the obnoxious law. It is all right so long as it is not applied to them—the poor and the middle classes deserve just such bratality, but they—these scions of plutocracy—are too pure in person, too sacred in soul,—to be thus outraged. "Why," they would exclaim, "this is an invasion of our personal rights, and as free Americans we refuse to submit to such tyranny!" "Was not the recent rounding up of your fellow citizens by the police an invasion of personal rights?" you ask them. "Oh, no, it is only a measure for our protection under the police power of the State!" is the Banner of Light, this is

Readers of the Banner of Light, this is precisely the situation today. "The police power of the State" applies only to those who have no money with which to defend their rights in the courts—not to the rich, the powerful, the law-making oligarchy. "But," asks a friend, "was not this enforced vaccination due to an epidemic of smallpox in Pittsburgh?" It was the outgrowth of a smallpox scare, but there was really no alarming epidemic that could give cause for such drastic and brutal measures. No person who has made a thoroughly scientific study of the subject believes today that vaccination is any preventative for smallpox. Bodily cleanliness, regular diet, abstinence from whisky and tobacco, and clean beds are the best and most successful remedies for the loathsome disease in question. Smallpox scientifically treated, is preferable to vaccination, when the many dangers of the latter are honestly considered. This Pittsburgh episode is a gross outrage, a damnable tyranny. Any unprejudiced court in a civilized land would accord the victims of a similar barbarism, heavy damages in an action at law. I hope suits will be entered by all of the victims of this outrage, and taken, if necessary, to the highest tribunal in the world, the Supreme Court of the United States, for final adjudication.

A valued friend, a resident of Pittsburgh, nsks me what he shall do to protect himself and family. First of all, there should be no action taken to place the opponents of vaccination on record as violators of the law. It is our duty to establish ourselves as law-shiding citizens, but we can do this, and yet escape the evil effects of vaccination. In the near future, I shall publish a recipe that is a sure preventive of smallpox. I advise every Spiritualist to keep a copy of the same, and have it filled, ready for use in case the smallpox does appear in their communities. As for vaccination itself, I believe in testing its legality before the Supreme Court of the Unlited States before submitting to it. There may be crises, however, such as is now apparent in Pittsburgh, where prompt action is necessary. To meet such emergencies is very difficult, and each person must follow his own conscience in settling the question. The children in a certain family were refused admission to the public schools until they could bring certificates of vaccination. Their mother sent for a doctor in high standing, had her children vaccinated, and, as soon as the doctor was out of the house, she quickly removed the "points," placed their arms under the warm water faucet, washed the wounds thoroughly, applied antiseptics, and sent her children to school. Their certificates were accepted, and they have been in school ever since. Their arms healed, leaving cleartrices that give every evidence of successful vaccination. The children are perfectly well as the result of this noble woman's foresight, and will live to bless the memory of the mother who saved their lives.

On another page, Dr. Pfeiffer has some-

On another page, Dr. Pteiffer has something to say on the medical question. His reference to Bro. J. E. Darling's loyal defense of medical liberty in a recent issue of the Banner of Light needs a brief explanation. When Bro. Darling's letter was written, it was currently reported that domestic and emergency remedies had been prohibited by the sneak law of 1901. Bro. Darling wrote in righteous indignation against the odions tyranny, and his noble sentiments will find an echo in every liberty loving soul. Several

of Bro. Darling's vigorous defenses of medical freedom, right and jostice unfortunately missed our orifice, hence our readers did not get the benefit of them. Dr. Pfeiffer will have to work hard if he expects to take procedence of Bro. Darling in the sreat work of defending the rights of the people.

The American Press Writers' Association now has an official organ of its own. No. 1, Vol. I., is before me as I write these words. It is a credit to its editors, and is filled with matter of great value to every man who is capable of thinking for himself. The purpose of this new candidate for the patronage or the people is admirable. Its aim is Reform with a capital R on every occasion. It will speak the truth without fear or favor, and purposes defending the rights of all classes of people whenever they are assailed. "The Roston Press Writer" is the official title of this new journal, and I hope it will be generously supported. Mr. A. Clarence Armstrong is one of its editors, and as he is a Spiritualist in "this religious belief. It is certain that he will never permit any insulit to Spiritualism to pass unnotteed. The management of the Banner of Light gratefully acknowledges the kindly references to it and to its editor. knowledges the kindly references to it and t

For unadulterated sycophancy the Pitts-urgh Dispatch will bear off the palm. It not For unadulterated speephancy the Pittsburgh Dispatch will bear off the palm. It not only approves of the recent outrages upon the persons of thousands of its readers, but even goes so far as to ask for an extension of the same treatment to all who will not voluntarily submit to the barbarities in question. Its leading editorial in its issue of June I is a wanton insult to human intelligence. Its editor evidently accepts the ipse dixir of the medical trust as absolute truth and unquestioned authority, then proceeds to argue that all human beings should be forced to follow the course he suggests. It some ten thousand persons would suddenly stop patronizing the Dispatch, its proprietors would undoubtedly experience a sudden change of heart, and begin to cry out for liberty and a decent respect for the opinions of mankind. When Spiritualists learn to put principle first and partisanship last, they will cease to be insulted by the Dispatch and all other secular papers.

This discussion recalls to mind the unjust verifict recently rendered against Mrs. Ida C. Craddock, the well-known social reformer. Her books were denounced by the judge upon the bench in the most unjust manner and the jury was told the works were obscene, without any evidence to the contrary being presented to them. The judge was the court, the jury and the law all in one person. Mrs. Craddock was sentenced for three months on one count, and will be tried on another when she emerges from prison. Anthony Comstock is her prosecutor and persecutor. He has won his case in the trial of Mrs. Craddock, who is now suffering from the effects of hatred. This discussion recalls to mind the unjus of hatred.

I read both of Mrs. Craddock's books with profit. I found nothing low, vulgar or obscene in them, and fully realized that only such minds as dwelt upon the planes of sensualism could or would construe those books as at all bearing, upon the indecent. Mrs. Craddock's books ought to be read by all persons who are about to enter the holy state of matrimony. If they would but study her words of wisdom in a truth-loving spirit, and apply her teachings as they ought, there would be fewer homes wrecked on the very day of marriage—fewer divorces in our courts—fewer murders of unborn babes by unwilling mothers. It is for the crime of trying to enlighten her fellowmen, trying to uphold and defend the sanctity of marriage, to protect the homes of the American people, that this woman has been sent to prison. It is an outrage upon justice and an insult to American manhood and womanhood. It is reported that a movement is on foot to secure her pardon. I hope she will be set free, but as she has compilited no crime, she should not be humiliated by an official pardon. She deserves her freedom as a matter of right, and not as an act of executive elementy. I read both of Mrs. Craddock's books with

This brings to mind a piece of really good news from California. Dr. and Mrs. Chesbro of Los Angeles, Calif., have been sustained by a ruling of Judge Smith, whose decision will be given in full in the columns of this paper. He held that the accused were acting within their rights as teachers of religion, hence could not be interfered with by an ordinance that was in contravention to the provisions of the Constitution of the State of California. He reversed the redict of the lower court and granted the accused a new trial. Judge Smith held that the lower court should have received the ordination certifishould have received the ordination certifishour properties. trial. Judge Smith held that the lower court should have received the ordination certificates of the California State Spiritualist Association as evidence of the fact of the accused being legally constituted clergymen under the statutes of the State. These certificates will be admitted in the new trial, and there is little doubt of the result. Both Dr. and Mrs. Chesbro will be triumphautity acquitted, and Spiritualism thereby recognized as a religion within the meaning of the law. I congratulate this worthy couple upon their signal victory and wish them every success as they go forth on their mission of service to humanity.

Frace in South Africa is the latest news from that troubled and unhappy section of the world. It is peace with honor to the unfortunate Boers, and if it is not dishonor to the British nation, it comes very close to it. To be sure the Boers lose their independence, and are forced to yield much that was dear to them in consection therewith. They retain, however, the respect of the whole civilized world, whose citizens have looked on with amazement at the unequal struggle they have carried on against such heavy odds for almost three years. They deserved to win, and have only lost in outward appearance—in spirit, theirs is the victory. They have made the bravest fight for their liberty ever known in the history of the world. Had the Gov-

erament of the United States been true to its traditions, to its sense of right and justiles, tacy might have wes. France saved the American colonies in the days of the Revolution, and the American nation should have paid that debt by giving liberty to a brave and struggling people. Had there been no mines in South Africa, there would have been no war. The Englishmen wanted gold, as much as extension of territory, and they have been at least tactily aided in their quest by the American people. The Boer war has cost many thousands of lives, three times as many invalids, and added \$1,250,000,000 to England's debt. Truly, the price has staggered humanity, and very little has been gained by it. England nominally triumpla, but the moral victory is with the Boers.

Judge Gildersleeve and a jury in New York

galned by it. England hominally trumpus-but the moral victory is with the Boers.

Indge Gildersleeve and a jury in New York City a few days ago decided that a gambling viebt could not be recovered through legal action, because of the illegality of gambling itself. This is probably good law, and good common sense. Gambling is gambling under all circumstances, and I certainly have no sympathy with it. I fail to see, however, just why gambling with cards should alone be considered in this matter. Betting on a game of cards is no more uncertain, no more a game of chance than is betting on a horse race, or a game of baseball. Card playing for money is no worse—nay, it is less immoral than is playing with the people's breadstuffs for the same result. A man may corner the wheat and flour markets of the world, gain millions of dollars, rain thousands of men, despoil tens of thousands of others, and then be sent to Congress to make laws for his fellowmen, while the card player is sent to prison. I do not believe that it is a virtue as compared with playing with the prices of the people's fuel and food by the gamblers of Wall Street and the Chicago Board of Trade. Has not Spiritualism a work to do with respect to this important issue?

Hon. Charles R. Schirm, mémber of Concress from Marvland, made an eloquent

Hon. Charles R. Schirm, member of Congress from Maryland, made an eloquent speech on the floor of the Hones a few days since in defense of that great American hero, Admiral Schley. Mr. Schirm told the truth in plain terms about the would-be historian of our nayy. His speech was listened to with great interest by the members of the House, and was liberally applauded at its every point. It was commented upon in strongly favorable terms by the unprejudiced press North and South, and the editors of the land, without regard to party ties, united in pronouncing Congressman Schirm's maiden effort a decided success. I am under obligations to this eloquent champion of the rights of man for a copy of the Congressional Record containing his able speech in full. . . .

speech in full.

It is with sincere regret that I learn of the serious illness of that gifted man, Prof. J. Jay Watson, the world-famed musician, pupil and friend of Ole Bull. His talented daughter, Miss Annie A. Watson, reports that he is gradually improving, and that the members of his family are much encouraged at the outlook for his complete restoration to health. Prof. Watson is a true and tried defender of the truths of Spiritualism, as well as a man whom it is an homor to call a friend. Let all readers of these lines unite in sending him loving thoughts of healing, with an earnest prayer for his speedy return to perling him foring thoughts of accurage, who are carmest prayer for his speedy return to per-fect health. Prof. Watson has not yet com-pleted his work on earth, for he is needed here for many years to come.

In the Banner of Light of July 27, 1901, a poem entitled "Twilight Redections" was published, and the author's name was accidentally omitted. On Nov. 30, 1901, another contribution from the pen of the same writer also appeared without the author's name. This was also due to an accident on the part of the typos, and this opportunity is taken to give credit to whom the credit of writing the poems is due—Dr. Bernadotte Bixby, of Boston, Mays. He is entitled to all the honor that attaches to the poems in question, and the management of the Banner of Light cheerfully accord it to Dr. Bixby, with the hope that it will do him good personally, and cause him to feel that the sun is still shining in the sky of life, even though the light of his effusions has been so long hidden by the clouds of anonymity. the clouds of anonymity.

Prof. Fred P. Evans, wife and daughter, are now the guests of Mr. and Mrs. Scott G. Boyce of Malone, N. Y., where they may be addressed until further notice. Their stay in Boston was somewhat shorter than had been anticipated, but will not be forgotten by their many friends here. The promised experiments in slate writing have not been forgotten, and will be written up for the columns of the Banner in the near future, so far as they were agreed upon. That their vacation may in all respects be a pleasant and profitable one to them is the wish of all who know them.

The announcement of the marriage of Mrs. Lilla H. Leighton and Hon. Francis Harrington of Worcester appeared in the Worcester Telegram of May 29. The Banner of Light wishes the happy couple a most prosperous voyage over the sea of life and trusts that the contracting parties will find their opportunities to do good and to be happy more than doubled by this union of their life forces. Mrs. Leighton was a generous friend of the Cause of Spiritualism, and we trust that, as Mrs. Harrington, her interest will show no diminution in the future. She deserves happiness for the good she has done, and the Banner of Light extends to her its psychic impress in this direction.

Mrs. C. C. Dudley, wife of Charles C. Dud-ley, who for many years was connected with Banner of Light, has taken leave of earth. Mrs. Dudley, like her arisen husband, was a loyal Spiritualist, and faithfully endeavored to live in harmony with the progressive

spheres. She faced the future with a calm hopeful smile, for she knew the way she we going, and with a radiant smile on her far she went forth on her last journey. She we one of nature's noblewomen, and has may the earth better because of her having live in it.

Frank Harrison, who for some time was the editor of that wide-awake journal, "The Magazine of Mysteries," has severed his connection with that periodical, and is about to embark in a journalistic enterprise on his own hook. His magazine will be known as "The Christian American," and will be published in Providence, R. I. Mr. Harrison is an able, as well as versatile writer, and will undoubtedly impart his great mental vigor to his paper.

Several correspondents have written to in-quire why no reference has been made in the Banner, editorially or otherwise, to the re-cent escapade of Mrs. Mabel Aber Jackman Banner, editorially or otherwise, to the recent escapade of Mrs. Mabel Aber Jackman
and her associates in Chicago, who succeeded
in buncoing a certain physician out of the
neat sum of eight thousand dollars. In the
first place, this notorious woman and her
abettors have been shown up so often in this
paper that it was hardly necessary to add to
her unsavory reputation by any further reference to her. Again, the expose of her latest
criminal act in the columns of our esteemed
contemporary, "The Progressive Thinker," as
well as in the secular press, was so complete
as to render any words of mine as merely
cumulative testimony. But any inference
that the Banner of Light has the slightest
sympathy with this woman and her sconndrelly helpers is wholly unfounded. She is to
be pitied for her criminal tendencies and utter lack of principle. She has proved herself
tnworthy of trust again and again, yet should
she prove herself truly repentant, and anxunworthy of trust again and again, yet should she prove herself truly repentant, and anxious to live a better life, the Banner of Light and its editor would gladly extend to her a helping hand. Her crimes are what we detest—not the soul of the woman. It would be a pleasure to aid her to find the truer and better life of the soul, but so long as she persists in resorting to crime, just so long should she be placed under restraint.

sists in resorting to crime, just so long should she be placed under restraint.

The Banner of Light and its editor are as earnest as ever in their opposition to fraud and rascality, and likewise as zealous in their efforts to expose and remore the same from our ranks. Sometimes it may require sledge-hammer blows to do the work, yet, generally speaking, milder methods are preferable. The sin is ever the object of our hate, while the sin is ever the object of our hate, while the since is the object of our pitying solicitude. Mrs. Jackman and her two confederates in the present case deserve punishment for their crimes, yet there is more than a possibility of their escaping through some technicality of the law. There will undoubtedly be quite a number of Spiritualists ready to go into court and solemnly swear that these three guilty parties are augels from highest heaven, and as free from guile as Almighty Godi This is one of the saddest features in Spiritualism. The exposure of a villain always brings forth a multitude of people, anxious beyond words to defend him. If all Spiritualists would take a firm and united stand against chicauery of all kinds, it would only be a question of time when there would be none of it found among our psychics.

Mrs. Jackman's last arrest is a most signal

Mrs. Jackman's last arrest is a most signal vindication of President Warne and his associates of the Illinois State Spiritualist Association. Her trial for trickery and swindling prevented the State Association from doing its legitimate work for several years, through a contest in the courts of the State. That contest was settled in a most emphatic manner in favor of President Warne and his associates, hence he hardly needed any additional vindication in regard to this woman, yet the present imbroglio in which she is involved shows that the former case against her was rather understated than otherwise. She and her purblind followers at once formed another organization, of which she was made the leading light. Her arrest and that of the two men who aided her in securing the physician's money, must make the members of her "church (?)" hang their heads in shame (as her guilt is apparent to all who know the merits of the case), unless they expected to share in the spolls. I cannot think the rank and file of her followers are dishonest; I believe they are over-credunds. not think the rank and file of her followers are dishonest; I believe they are over-credulous, and have been misled by an artful, designing woman. It they are set free from her influence by this episode, a good purpose will have been served by it. I congratulate "The Progressive Thinker" for its complete and courageous expose of her nefarious scheme.

Miss Anita Trueman, the gifted young philosopher, by many called the "Modern Hypatia," has been carrying on her work as an instructor of the children of earth in several of the large cities of the United States during the past eight mouths. She has met with splendld success at every point, and has been mentioned at length in the leading daily papers in a spirit of the utmost courtesy and kindness. The Baltimore, Md., Herald gave her over two columns in one of its Sunday issues, and expounded her views in a fair and most impartial manner. The Banner's abis correspondent and representative, Mr. Henry Scharffetter, writes in terms of highest praise of this young teacher and her work. The best of it is this—Miss Trueman deserves all of the kind things that are said of her, for she is a teacher of extraordinary talent, as well as a self-made woman. Success to her.

Many things are difficult and dark to me; but I can see one thing quite clearly, that I must not, caunot seek my own happiness by sacrificing others.—George Ellot.

Insanity is said to be more prevalent in all countries among the unmarried than among the married. This should indicate that marriage brings people to their senses.

Carnegie Lyceum was packed Saturday avening, May St. to hear Mrs. Mary E. Lease Mrs. Mary E. Lease Mrs. May St. to hear Mrs. Mary E. Lease Mrs. The relation to the first Moore Couriles, the noted mentary, and Ira Moore Couriles, the noted mentary, and Ira Moore Couriles, the noted mentary register of the Aurora Grata Cathedral, English of the Aurora Grata Cathedral, English of the Aurora Grata Cathedral, Iradian was at her best, her becture being full of both wit and wisdom. Mr. Couriles followed smid a roar of applause, showing the interest the audience had both in him and his work, and he certainly never was better.

The audience was a critical one, the twelve boxes being filled with prominent people from the different clubs of New York—ethical, political and religious,—but the closing applause was so great that both Mrs. Lease and Mr. Couriles felt that their labors had been more than appreciated.

Several clergymen were in the audience, among them being Dr. Mioot Savage and Dr. Cariton Dimon, the notes scientist and president of the "One Hundred Year Clob," officiated. It was a fitting closing of a season's work.

New York,

A Smallpox Preventative.

hile in Mississippi and Tennessee one ago, the smallpox was so prevalent, cially among the colored people, that I a fear of contagion, but while stopping in the beautiful plantation of Jerry Robin-of Albin, Miss., those fears were set at

about the beauting properties of the season of Albibu, Miss., those fears were set at rest.

Mr. Robinson had never been vaccinated, but went fearlessly around among those ill with the disease, coming back to his family without deeming it necessary to change his clothing. His oversecres and clerks manifested the same fearlessness, although they were daily exposed to the dread disease.

For explanation Mr. Robinson said: "For a great many years I have used a receipt given me by a German physician and chemist, which I believe to be one of the best preventatives known. It is that which we have called our appetizer, which we pass around before each meal."

I had partaken of it since I had been there and it tasted very much like lemon juice and water.

Those are exceptions in all cases, and

are exceptions in all cases, and any take this remedy and still con-e disease, but I did not hear of a

ase. I know Mr. Robinson will be glad to have eople know of its value and therefore give

I know Mr. 1600mson.

Leon Value and therefore give people know of its value and therefore give you the formula.

Acid Muriate, 2 drachms; Acid Sulphuric, 4 drachms; Acid Phosphoric, 1 oz. Mix in one gallon of water. 1 teaspoontful three times a day in 1/3 tumbler of water.

I was exposed to the disease after I left there, but believe the above "microbe killer" had rendered contagion impossible for a time at least, and shall not be long without it, especially when there is any known danger.

Sincerely,

Carrie E. S. Twing.

The Morris Pratt Institute.

The Morris Pratt Institute.

The first business meeting of the above bamed Association will be held June 24, 25, at the college building in Whitewater. Wis, at the college building in Whitewater, wis, at the college building in Shot and the meeting. All friends of education, who believe in mental—and spiritual progress, should at once join this Association in order to assist in perfecting its plans, and make it upon a permanent basis. The membership fee is five dollars, with an annual assessment of one dollar thereafter. If ten thousand Spiritualists will but unite with this organization at once, a fine endowment found will a state of the collar thereafter. If ten thousand Spiritualists will but unite with this organization at once, a fine endowment found will open in September of this year, be the ten the country of the collar there is a coubt whateversum, at the school will open in September of this year, be the attendance large or small. It can be made self-sustaining if all Spiritualists will do their duty in the premises by extending to the Lustitute and its officers a hearty, generous support. Some improvements must be made in the building to fit it for school and dormitory purposes. This money will be promptly raised, and all necessary work every Spiritualist in America should at once become a member of the Association, and thereby aid the school. Each student will be charged a nominal tuition fee, but that fee does not make him a member of the Pratt Institute Association. It simply makes him a student in the college. The Association is an organization behind the school, whose main object is to push the work of the college and aid in susthining the same. Spiritualists, let us unite to make our Whitewater college a grand success. Send your names as members, accompanied by the sum of five dollars, to Mrs. Clara L. Stewart, Secy. Whitewater, Wis. She will promptly receipt for t

An Interesting Seauce.

An Interesting Seance.

A few evenings ago Prof. Fred P. Evaus, then a guest at our home, called Mrs. Barrett and myself into the room he used as his office for a private chat. As soon as were were seated, Mr. Evans picked up two slates that were lying upon the floor. They were new slates and had never been used in any way for the "gray fuzz" that is always seen on new slates covered both sides completely. These slates he rubbed with a plece of cotton cloth, then handed them to me for inspection. There was nothing on the surface of either one of them. Mr. Evans placed a tiny bit of pendid them upon the table.

He then picked up five other slates, exactly like those I have already described and laid them down singly upon the table. Placing beneath each one a fragment of a slate pendil. Mr. Evans then leaned backwards in his chair, placed his hands behind his head and taiked in his usual joily manner with us both. He requested us to keep our hands upon the various slates, which we did, but at no time after laying the slates down did Mr. Evans take them up or hold them even for one second. He passed his hands over them two or three times, either touching the corners of the frames or the backs of our hands lightly with his fingers.

Upon opening the slates that were tied together, the surface of one of them contained

frames or the backs of our hands lightly bis fingers, the slates that were tied ther, the surface of one of them contained agthy message that was incomplete, the inder of which was found on the under also contained two other brief messages, third alate was also filled with writing was continued on the under surface of fifth slate, completing the messages. Mr. as then said, "The next alate will have ing in colors on it, for I can see them ing in the air with my Clairvayant." Sure enough, we found the slate filled writing in seven different colors, the age being signed in Sanserit and Greek.

ntained a message, thus out of the seven used

intervals, notwithstanding the fact that we were conversing freely throughout the scanee. The sitting was not prestrainged, nor even mentally suggested by any one of the three persons involved. The messages received and contained much that was of interest. The scance was not given with any idea of publishing its results to the world, and the character of the messages is such as to preclude their appearance in print, as they were wholly personal in their nature. It was a scance of value to us and it gives me pleasure to describe the above results and conditions to the scaders of the Ranner of Light. aders of the Banner of Light. H. D. B.

The Throne of Eden.

A PSYCHICAL HOMANCE BY W J. COLVILLE.

A PSYCHICAL HOMANCE BY W J. COLVILLE.

This excellent work is now before the public, and is attracting the attention of all who are at all interested in psychical thought. It is written in Mr. Colville's happiest vein, and is filled with most intensely interesting and instructive subject matter. A complete review of this fascinating work will appear in these columns in the fear future, but only a careful reading will give one a correct idea of the distinguished author's thought. Travel, romance, mystery, philosophy, science, ethics, metaphysics and religion are all dealt with by the girted author, whose versatility of gifts is revealed with wonderful clearness through the dexterous manner in which he has dovetailed the widely variant subjects together by means of his fertile pen. This work should be in the home of every Spiritualist in the world. Read the table of contents and then order a copy of the book.

Contents: A Glimpse of Sydney; An Australia; Sunday; The Problem of Mutual Service; Body, Soul and Spirit; A Delightful Trip to Melbourne: Melbourne in All Its Glory, A Mystic Order and Its Sacred Rites; Dr. Lemoyne, An Up-to-date Physician; A Delightful Services in the Between Colombo and Succ; Dr. Lemoyne, An Up-to-date Physician; A Delightful Services and Legythan Pyramidis; A Visit to Port Said, Spiritan Pyramidis; A Visit to Port Said, The Shrice of Herding, A Visit to Port Said, Spiritan Pyramidis; A Visit to Port Said, Spiritan Communion, Mrs. Parrot's Return to London; The Mysteries of Pallanistry; Through War to Peace; The Mission of the Sapphir

Mrs. Carrie H. Dudley.

Mrs. Carrie H. Dudley.

Passed to spirit life from Minneapolis, Minn., May 24, 1902. Mrs. Carrie H. Dudley, widow of Mr. Charles C. Dudley, familiarly called "Charlie." He was associated with the Banner of Light for many years.

Mrs. Dudley's health had been poor for quite a time and she went west in hopes to regain it, but she had a shock from which she never recovered and her spirit was born into the higher life. She was born in Boston, always lived here and had many friends as she had a very genial disposition. She was a firm Spiritualist and land no fear of the change and enjoyed the thought of the reminon with her dear companion in spirit; their meeting must have been of great joy. She leaves a much loved sister, Mrs. L. M. Pernett. Mrs. Dudley and her sister had been together since the departure of Charlie, who passed away some thirteen years ago. The dear sister carried out all the wishes she heard Carrie express. The body was brought to the chapel of the Ceder Grove Cemetery on May 30, where services were held. Many friends and the few relatives were present to pay their last tribute to the mortal body. Beautiful slowers were upon the casket; beautiful selections of music were rendered by the Herbert Johnson quartet and the writer voiced such words of comfort as the inspiration of the hour gave; and we felt that Carrie had been born into the higher life and better conditions. May her dear loved ones feel her spiritual presence still guiding and helplag them and may the dear sister find comfort in the truth of Spirit Communion.

The body was placed in the grave with the husband as that was her wish and when the duty was done we left with sad hearts; still not without hope, realizing that it was not she, only the garment she had worn; that she was still with us, only we could not see through our tear-dimmed eyes.

Sewet rest at last.

No more earth's fretting discord Distribute the helps of the service were the dear sister find our see through our tear-dimmed eyes.

ugh our tear-cumments.

Sweet rest at last.

No more earth's fretting discord
Disturbs the holy calm.

But Angels' choirs chant to
The listening spirit
Their peaceful psalm.

Mrs. Sarah A. Byrnes.

29 Northern Ave.

Greenwich, Mass.

Greenwich, Mass.

To the Editor of the Banner of Light:

Perhaps the many readers of your valuable paper will be pleased to know that Spiritualism is as ever in a healthy and flourishing condition in Greenwich. The Independent Liberal Church Society has grown another year older and stronger. Since I wrote you last about a year ago there has been an increase in the society. The officers remain the same, with the exception of a few changes in the directors and a new president, Mr. Wm. A. Fewell. The retring president, Mrs. F. L. Parker, declining a unanimous and urgent request to again accept the presidency which she so acceptably filled.

I think our society may look forward to a bright future. During the past year not one meeting was omitted, and about all the speakers engaged at the opening of the year to the present time have filled their engagements much. to the gratification of the members of the society. Every speaker upon our platform this season has given universal and unbounded satisfaction. Our last speaker before this letter being the President of the State Association, Dr. Geo. A. Fuller, who spoke in his usual grand way. We are proud to call him a member of our society. There is not a member of this society more beloved than he and his good wife.

The reason why our society always has the best speakers obtainable, and there is no triction over the choice, is the rule adopted several years ago of submitting the choice of speakers to our members, our motto being equality among the members; every member having an equal interest and voice in the management of the affairs of the society. This plan has produced good results. There are no bosses or discontents in this society, we are all working for the best interests of

he society and the best possible results ob-minable. We are all seckers for the grand

always bereofor an extended of the part which is the most important, is directly and wholly fac to the indefatigable work of the Ladies Ald Society, which has raised two-thirds of the total income. This society always points with pride to the ladies and the good work they are constantly doing, which is evidenced by the Easter sale that was held on April 3, under their direction and which netted the society treasury something over 125.00. The sale is an annual feature and was up to the usual standard, there being many handsome and useful articles on sale.

It think, taking everything luto consideration, past, present and frume, our society may feel a parsionable pride in the showing of the past and I can assure your readers that we will in the future keep to the old high standard of obtaining the best speakers for our platform and adhering to our old motto of ever forward and ever upward for the higher truths of Spiritualism. We welcome all seekers of wisdom and higher light. Our meetings are free and all will receive a hearty welcome.

R. P. F. von Minden,

R. P. F. von Minden, Clerk of the Society.

A Pleasant Surprise.

A Pleasant Surprise.

The Philadelphia Spiritualists connected with the First Association, gave Mr. H. D. Barrett a great surprise on the evening of his departure from the city. He was informed of an informal reception at the church on the evening in question, and was notified that he must be there promptly at eight o'clock. A goodly number of friends were there to greet him, and after an hour of delightful conversation, with many friendly hand-clasps. Mrs. M. E. Cadwallader, vice-president of the Society, called the meeting to order. Capt. Keffer, the president, was unavoidably detained the first of the evening, but assumed the chair on his arrival.

Many kind words were addressed to Mr. Barrett as the speaker for the month by members of the Association, he Woman's Union, the Lyceum, and Sundower Club. It was almost more than he could bear, so touching were the words of friendship and the hearts of his friends. He do him from the hearts of his friends, He thim from the hearts of his friends, He thim from the hearts of his friends, He thim from the hearts of his friends. He can him from the hearts of his friends, He to him from the hearts of his friends, He to him from the hearts of his friends. He can him from the hearts of his friends, He to him from the hearts of his friends, He to him from the hearts of his friends, He to him from the hearts of his friends, He to him from the hearts of his friends, He to him from the hearts of his friends, He to him from the hearts of his friends, He to him from the hearts of his friends, He to him from the hearts of his friends, He to him from the hearts of his friends, He to him from the hearts of his friends, He to him from the hearts of his friends, He to him from the hearts of his friends, He to him from the hearts of his friends, He to him from the hearts of his friends, He to him from the hearts of his friends, He to him from his hearts of his friends, He to him from he had he

SELF HYPNOTIC M.489 people to fate of Jan 1 HEALING . selves of ucc diseases a term of the mental selection of the mental sele Prichic powers of mas, enabling him to control his denant, read the minds of friends and cennies, visit un-known parts of the earth, solve hard problems in this trance and remember all when awake, Five Computed Trial Lessons will be sent for only livents, actually enabling the student to seconglish wonders without further charge, Frof. H. E. Dutton, Fh. D., Lin-coln, Neb., U. S. A.

Most Wonderful Results al color. It does not matter about the age of Appointments can be made by ma'l, or call from 10 to 4. Small fee is asked to show th power of spirits. Address Madess White Woodlaws St., Forest Hills, Mass.

FREE BOARD AND TREATMENT One week is SANITARIUM of PROF. DE MORK, Healer/and Chronic Disease Specialis, BRIDGEPORT, CONN. It mable to visit inhis powerfully gried Riesir, send stace ment of your condition and one dollar, for specially prepared Magnetiand Remedies and special Enter treatment.

URING Descase by Spirit Pewer By Let-ter-any distance. Give name, age, ser, complaint. Eaclose 10 cents in stamps for expresses. When cured or benefited, send \$1.40 if able. Milion Alies, \$411 N. College Ave., Philadelphia, Pa. (Cib.13)

RESURRECTION OF ADAM.

A pamphlet on the creation, fall and resurrection Adam according to the law of Etheric Vibration. Does harmonize with Spiritualis? Told by the author, MARK GIFFORD, Sharot Mass., Box 264. 15 centes copy.

PIRIT ECHOES.

MRS. MATTIE E. HULL.

The anthor in hir preface says: "Spirit Echors goes he world with the soul appreciation for all that has come brighten and make better the life of its author." If mo. cloth. Price Societie.

For sale by BANNER OF LIGHT PUBLISHING CO... To

SEARCHING FOR TRUTH.

This inspire I volume—'nspired with genius, eloquence
d truth, is clear, compact, concise and co vincing, and
the ripe product of a master mind.

Post 8 vol. Cloth. 50 pages. Price \$1.50. For sale by BANNER OF LIGHT FUBLISHING CO.

The People's Handbook

Spiritual Science. A Course of Lessons for the Use of Students. m'y W. J. Colville.

CONTENTS:

LESSON | Old and New Roboots of Healing and their Systems Physical and Spiritum Methods.

Systems Physical and Spiritum Methods.

LESSON | Positivity and Objective Chasse.
LESSON | Positivity and Negativity Self-Control and Bell-Poles | Truth and Hollense or Wholestee.

LESSON | The Power of the Will; Divine Realization in Maintaining Health.

remembered with a tiny gold medal with her mane on one side, and a cut of the United States solut on the other, also with several tiny badges of ribbons, tastefully marked. The mint is indicative of the love we bear her, saild Mrs. Cadwallader, and we want her to know it. But the presented Mr. Barrett a fine fountain pen in the name of the Society, and said that he most now speak for himself.

Mr. Barrett was much affected as he rose to speak, but he expressed his own thanks and those of Mrs. Barrett and Xillia in words that denoted the depth of his feeling over the unexpected girts that had been be stowed upon him.

But this was not the end. Mrs. Caddrag affects a few whispered words with Proceedings of the surface of the surface

Dr. E. A. Smith.

Dr E. A. Smith of Brandon, Vt., is still critically ill and has been growing weaker for the past two weeks. Dr. Smith has been and is a great sufferer and needs the loving sympathy of his brothers and sisters of earth. Let all who read these lines send out loving thoughts to assist the angels to restore our brother to perfect health once more.

I wish to thank the friends (through the Banner of Light) of Annie E. Cunningham for their sympathy and aid during her sick-ness and transition.

I. B. Booth, Porchester, Mass.

BODY AND SOUL.

Lectures Delivered in the Trance State.

J. CLEGG WRIGHT.

Dr. J. M. Peebles.

These lectures were delivered to a class of Psychological students, and deal with the problems of life and mind. Beats, intelligence, consciounces. The trance state explained, The physiology of trance mediamatic, the physiology of trance mediamatic, districtly of the psychology of the compensation of the psychology o

NEW EDITION—JUST ISSUE

ISIS UNVEILED.

BY MME. H. P. BLAVATSKY.

Two large volumes, comprising 1,500 pages Cloth, 87.80, Postpaid. sale by THE BANNER OF LIGHT PUB. Co

THE VOICES.

THE VOICE OF NATURE represents God in the light or mach and Philosophy—in His unchangeable and giorious Beason and Philosophy—in His unchangeable and gordons attributes.

THE VO A PERSEL Addinasce the individuality of THE VO A PERSEL Addinasce the individuality of THE VOICE OF STREETING THE STORE OF STREETING THE STREETI

clear type, on beautiful times ages, we see the boards.

Price (I.M. postage 19 cease of compton "THE VOICES" will get forecast purchasing a copy of "THE VOICES" will consider the compton of the voices of the compton of the compton

A BOOK OF THE DAY.

Cubes and Spheres Human Life.

BY F. A. WIGGIN.

Mr. Wiggin is earnest and strong and his words must mulate to higher thinking and nobler lying."—M. J

"The whole book is rich in Himman, Comming Age.

Frice 75 cents.

Frice 75 cents.

For sale by BANNER OF LIGHT PUBLISHING CO

Miss Judson's Books.

"Why the Herame a Sp In cloth, 50 pages, \$1.00. "From Night to Mora;

From Eight to Moral
Framphot, II page. On Appeal to the Rancie Church
county in copies, to take address for
county in copies, to take address file.
The Bridge Medwess Two Worlds.
II pages. In cloth, Eigh pages cross. It can
"A Happy Ton"
Landress for fifty two Letters to the Sanner of Links
Each of the above manner and page.

Leatherwise binding, search and pool, 18 page Back of the above contains a portrait of the se For sale by PANNER OF LIGHT PURE AND

Dr. J. M. Peebles the Famous Physiand Scientist Has Perfected a System of Treatment That Gives Hope to Every Sufferer.

ment at hand that will care you? Dr. Pre-ciates, all physicians of wide experience have perfected a system of treatment health and strength to all.



about to give up in despair when they began the treat-about to give up in despair when they began the treat-ment of Dr. Feeties.

They are able to do such wonderful cures because they work in harmony with nature, a. d employ ber might healthr forces in connection with mild respectites its res-

JUST PUBLISHED.

A Dictionary of Dreams, ONE THOUSAND DREAMS AND THOUSAND THOUSAND DREAMS AND THOUSAND THOUSAND

Re it on the more of the warm.

Price 25 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

11

THE SIXTEEN PRINCIPAL STARS.

By J. G. DALTON.

This is releify see and fills a great vacancy in the theory and practice giving their positions and aspect, for life, and practice giving their positions and aspect, for life, containing the first correct Ephemers of Unions, and Neptune, for 193 HZ.

There is now adord the spocestric positions of Neptune for 193 HZ. to only ephemers see made of the himself of that period. Prior, paper, 76 events.

For sale by EANNER OF LIGHT YCELISHING CO.

DOEMS OF PROGRESS. By MISS DOTEN author of "Powers from the Inner like look will be found many of the beautiful in Powers given by Miss Dozen afnor the publication ordinate of powers. Elizatrasted with a her sense or Trice 2.00, postage 16 cents; full gift, gi.M. cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

The Throne of Eden

A Psychical Romance

W. J. COLVILLE.

CONTENTS

All deviations on the Londone's hindle designed on the condition of the condits of the condition of the condition of the condition of the cond

In the World Celestial

is worder for cona whose data (weathers) and and through an abstract and a street and a street

The following communications are given by girk Scale while under the control of her own girds, or that of the individual spirits seeking to reach their friends on earth. The measure are reported stenographically by a social representative of the Banner of Light, here of The Banner Staff.

These Circles are not public.

We carnestly request our patrons to verify such communications as they know to be used upon fact as soon as they appear in hese columns. This is not so much for the small of the management of the Banner of alpht as it is for the good of the reading abile. Truth is truth, and will bear its own reight whenever it is made known to the torid.

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

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

rt of Seance held May 15, 1902, S. E. 55.

Invecation.

To Thee, Oh, Spirit, Spirit of love and wisdom, we turn this day from out the paths of darkness and distress, from out the paths of pain and sorrow we would turn our feet to the brighter ways of truth and peace. In the midst of suffering and toil and the distress of earth life we would feet he quieting touch and the message of peace from the spirit gone on. We would attune our hearts to all that is best and sweetest. We would sing amidst the crying despair the song of truth and rightconsness, and thus we would go on making brighter for all, through our effort for brightness for ourselves and our own. May the dear hearts that with tenderest love beat for us at this hour speak a comforting message to some sorrowing heart. May the dark vale of despair be turned aside and may the homes where the dear ones would go be opened wide to receive the heavenly guest. Wherever there is an aspiring soul, wherever there is a desire for truth or strength walk and be very near to the side of the aspiring one. In whatever walk of life, in whatever condition we may the spirit of soil, may there always be the assurance of the help from those who are seeking like them for the best and the truest. Ames.

MESSAGES.

MESSAGES.

Caroline Wells, Harrisburg, Pa.

Careline Wells, Harrisburg, Pa.

I see a spirit this morning who comes to me with great gentleness and love. She is a little above medium height and rather strongly built; is very fair, has blue eyes, soft brown hair, and she looks about thirty-eight or forty and in mine and says, "I have been seeking for this place for such a long tier that hardly realize that I am here. It seemed to me that it must be a much different place than this where I would find an oppertunity to send my message to my own. My name is Caroline Wells and I lived in Harrisburg, Pa. I have there a brother named Frank Wells, to whom I would send my message and to whom I would, if possible, make plain my knowledge of his affairs. I feel so helpless, standing here and trying to prove my identity when the most that I want to express is my interest and my love. My mother is with me and she says that Frank is always Frankie to her and she desires to have him feel that she will help him and is able to influence many people and many conditions in his favor. We say this particularly at this time because he is in great need of sympathy and understanding. He is not really alone but there are many things that have forme into his life that no one can understand except those who have gone to the spirit. Tell him, please, not to worry about the boy. He will be better and the rest of the conditions concerning him will lighten after a little. Thank you."

Hatle Hathaway, Brighton, Mass.

Hatie Habawar, Brighton, Mass.

I see the spirit of a young woman who doesn't look over eighteen years old. She is quite fair, with light brown hair, she is not very delicate but was never so very strong. She went out rather quickly to spirit life after a very short sickness. She is dressed in a light garment as though it was the summer time when she went away. She says, "My name is Katle Hathaway. I lived in Brighton, Mass. It seemed as though I had everything in the world to stay for but I couldn't stay. I am not unhappy. Everything is so beautiful over here that I have a joy in the life. I see my friends and I like to get to them but it doesn't trouble me very much that they feel badly; I know that sometime they will come to me and that comforts me. I want to say to Cora, who knew me perhaps as well as anybody, that I wish she would not be frightened when I come to ber. It is because she is mediumistic that she can see me and I don't like to have her so scared because it gives me a little shock. Tell her too that I have seen Charlie, who is over here. She will know whom I mean and she will be effect to know that I wish at the some manifestations at the home. I wish I might because I want to attract their attention. They think I can't do anything although they are somewhat interested in Spirituallism. Tell Mrs. Mason that it will be brighter in the next few months for her than it has been the last six, and she is not to be discouraged but to keep right on the same strong way. I thank you for helping me."

George Godaard, Boston.

George Ged-sard, Boston.

The next spirit that comes to me is a man about fifty-five or sixty years old. He is mediam height, strong, robust, and has a very characteristic manner, just like himself, strong, positive, pushing and strenetous. He seems to be a man of some power; whatever he did, he did well and had the courage to stand by it. He says, "Bless your heart I don't know anything in the world that I would be atraid of unless it was a lie. Somehow a lie always turns up when you least expect it and trips you but I don't know anything in the earth life in the way of work or effort or people that I would have the least fear of. I was a Boston man and interested in everything that was for Boston's interest. My name 's George Goddard and I have becover here about ten years and every one of those years has been one of profit, strength and growth. I have had some friends comeover in that time and I have tried to tell them what I know shout this life and most of them have had a better condition of mind because of what I have been able to do for them. I was not interested in Spiritualism, didn't know anything about it. If I had known I should have pushed ahead with it till I found out the truth but a man can't drop out of earth life and still be conscious

ing that there he steeds all heat his hower is tenew and that he about where I was. have tried every effort to Impress upon my old friend Arron that I was in his office my and then he has sensed my presence. He was a curious kind of a fellow and tried to find out more or less about these things. I hought that it was just a case of losing his mind a bit, but since I have been over here I have decided that he is the man I will try to come to. I am just as interested in his yachts and his bouts as I used to be when was affive, but I don't want to have him think that because I did not take hold of the splirit when I was here that I cannot see about it now. Tell Aaron to tell my wife that I am more interested in her everyday problems than she can possibly believe and that he am had be glad to if she will give me the chance. She is doing pretty well and I am rather proud of her effort but I would like to talk directly to her. I bring love from Edith and I Josie. Thank you."

Frank Lee, Flachbare.

Frank Lee, Fitchburg, Ma

Frank Lee, Fitchburg, Mass.

There is a spirit comes to me now who writes across my dress the name Frank Lee, and then he rries and sobs as though he hardly had strength to say what he wants to. He says, "Please say that Frank Lee wants to get to his mother who lives in Fitchburg, Mass., and who is yearning for a message from him. It was all so hard, mother dear. I didn't realize it, but it was hard for you. I wish you could have had my body, that would have been better, but as it is, instance that the word of the wo

Ellen Gray, Boston, Mass.

speak to you."

Ellem Gray, Boston, Mass.

The next spirit who comes to me is a woman who walks right up with such a strong, energetic way and says, "Here I am, and my name is Ellen Gray: I live in Boston not so very many years ago, and was quite a little interested in this subject. In fact I was rather meditumistic, so everybody said, but I tidrit know enough on use my power as I ought, and send unsure the say it will be to the meditums. Instead of just letting a power come and using it for anything a power come and using it for anything a power come and using it for anything a how everybody and anybody and everybody and everybody and extended the second of the say it will be to the meditums. Instead of just letting a power come and using it for anything the best properties of the say of the second of the second of the second of the say of the second of the

Will Armstrong, Charlestown, Mass

Will Armstrong. Charlestown. Mass. There comes now the spirit of a man about twenty-five years old. He has dark blue eyes, black hair and a very small, dark mustache. His face is long and thin, he has a very tired expression and a slow way of speaking that makes it liard to understand just what he wants. I am very sure that before he went away he suffered a great deal and that it was just like the fading out of, the day; he slipped out into the night and didn't realize what had happened to him. He tells me his name is Will Armstrong and he is a Charlestown boy. Ilis people do not know anything about this subject, but they are anxloss to know just what to do for the girl who is left, whose name is Mary, and he thinks it would be better to take Mary away out of the place where she is, for it is the people who are killing her and not her natural condition of health. She is too sensitive to be so fretted and disturbed as she is and if they will take her away where she can have a new seene and new thoughts she will get better. He also sends love to Harry and to the mother. The father is away but he will return and Will anys this as though it would bring some comfort to the people."

Arthur Gordon, Ithaca, N. X.

Arthur Gordon, Ithaca.

Arthur Gordon, Ithaca, W. Y.

The next spirit is an old gentleman about serenty years old. He is short, stout and has a full gray beard. His eyes are blue, his hair gray, he wears gold bowed spectacles and carries a cane. He has a very energetic half-nervous sort of way; he steps up to me as though he wapted to speak his message as quickly as he could and ret away. He says, "This is rather new business to me boiling box to my mind if other spirits were oling box to my mind if other spirits were oling box to the property of the says, "This is rather new business to me boiling box to the way of the says, "This is rather new for some and I should come. My name is Arthur Gordon and I should come. My name is Arthur Gordon and I lived when in the body in Ithaca, N. Y. I was a business man and so engrossed in business affairs that I didn't think I had much time to ponder on these problems, I thought when I paid the minister and let him do the thinking for me that I had done enough. I concluded that he ought to be able to read in the libraries and faske a study of these problems and bring to me the result and I expected him to bring me the truth but I can't tell you when I got over here and found he hadn't brought us she truth but had just brought us what he thought we would stand. I concluded that every man had got to hunt up the truth for himself. It we can't rely on our ministers bringing us exactly what they find why then we might go abead and pay them for doing the right thing by the providers, but they seem to be betraying the trust of the public. At least mine did and I am sorry to find it so. It set me back some years when I got over here to find things all different from what I had expected, but I am going to pill out and see what I can do to help some of the people who are left. My wife is swith me over here to find things all different from what I had expected, but I am going to pill out and see what I can do to help some of the people who are left. My wife is swith me over here to find things all different

I see a woman about forty-five years old; she is rather stoot and has a kindly, rugged face, dark eyes and sort of a brown hair. Her face is red and sort of a brown hair. Her face is red and healthful looking. She has a good deal of difficulty in breathing and for some time before she went away it was very hard for her to breathe. She sits down in a chair and puts her hand right over her heart as though she had a great many had spells with her beart. She says, "indeed I did, and I finally ided in one of those spells sitting in my chair. It seemed to me that I was asleep and would wake again and it was so strange to see them working over my body and finally putting me away. I couldn't seem to understand it but when my own people came to me over here, that made it easier for me. I have shed many tears to think I was obliged to leave the body but now that I am more used to the conditions I find myself growing with more ability to speak sometimes to my friends. I don't feel as badly as I did. I want particularly to get Andy Sutton. He is the one to whom I would send my message and my name is 'frances Sutton. It is love that brings me back, and for no other reasor could I come. I have been so trombled over my failing efforts but now I hope to establish a line of communication and get to him. He needs me so much because he is very my failing of how different his life is, it seems to me that I must make an effort, to reach him. I lived in Michigan City, and I also have a sister, Mrs. Elder, to whom I send love."

William Chandler Portsmouth, N. H.

William Chandler Porismouth, N. H.

The next spirit that comes to me is a man about forty-dive years old. He has a heavy gray mustache, dark brown hair with just a little bit of gray in it; rather heavy brows and blue eyes, and a very clear cut expression and manner. He has long, slender hands that seem more like the hands of a woman than a man. He says, "Bless you, my dear, I have come back because I want to add my lest the state of the same stage. My nearly much as to give a message. My nearly much as to give a message. My nearly much as to give a message. My nearly state of the subject in its early workings, that could be subject in its early workings, the subject in the subject of the people away from the heapy of the people away from it, because I didn't have seen about it after a while, but I should like very much to send word to Etta who is mike very much to send word to Etta who is mike very much to send word to Etta who is mike very much to send word to Etta who is mike very much to send word to Etta who is mike very much to send word to Etta who is mike very much to send word to Etta who is mike very much to send word to Etta who is mike very much to send word to Etta who is mike very much to send word to Etta who is mike very much to send word to Etta who is mike very much to send word to Etta who is mike very much to send word to Etta who is mike very much to send word to Etta who is mike very much to send to the send word to Etta who is mike very much to send word to Etta who is mike very much to send word to Etta who is mike very much to send to the send word to Etta who is mike very much to send word to Etta who is mike very much to send to the form of the period of the send of the send word to Etta who is mike very much to send to the form of the send to the form of the send to the send to the form of the send to the s

Passed to Spirit Life.

Passed to Spirit Life.

May 26, 1962, from her home, in Ludlow, Vt., Mrs. Paulina L. Chandler, aged 51 years 10 mouths, widow of Highland Chandler, and an adopted daugater of Mr. and Mrs. Fox Sherwin, who were Spiritualists. She had a complication of diseases, for which she was abiliged to have a surgical operation, and it did not prove successful. She was a woman of many virtues and friends who will miss her pleasant face. She was always ready to aid these she could, and a willing worker for the cause of Spiritualism, for which she did much, being instrumental in having two conventions held in town at different times. Her Spiritualism was of the practical kind, which she used every day, and left a bright record here for a home which she had made in spirit life. Her faith and knowledge sustained her to the end of this life; she was ready and willing to go and meet her loved ones that had gone before. She made all arrangements for her funeral. Her wishes were carried out, and with the help of fine music by a quariet. The services were conducted May 25th by the writer—Edgar W. Emerson.

Passed to spirit life from Centre Belmont, Me., on May 25, Miss Ellen D, Hunt, a Spiritualist and medium, whose guide was Samoset, the friendly Indian of the Plymouth Pilerims and early emigrants of Maine.—

Ernest Elmo Webber.

Just as the golden orb of day was rising over the eastern hills on the morning of May 16, the angels swang wide the portails of the "home over there," and with a pind "God morning" welcomed to his spirit home Ernest Elmo, only child of Mrs. Hattie C. Webber, the well-known inspirational speaker and medium. His transition took place at Carney Hospital, after a long and painful illness. All that love could do or the best medical science and skill devise was poweriess to stay the hand of the physical destroyer.

Ernest was a Spanish-American war veteran, and while in the service of his country contracted the disease which gradually sapped his strength, so when he was stricken with pleuro-pneumonia, four weeks ago, he had no vitality to combat the onslaught of its power. After weeks of unutterable suffering, he responded to the reveille of the Supreme Compangier and hastened to join the ranks of the great majority on the camping grounds of Feate.

He was twenty-three years and ten months

great majority on the camping grounds of Peace.

He was twenty three years and ten monthal old, and leaves, beside his mother, a young wife and intant son. The mother knows her dear one is not dead, nor gone far away, out the bereavel wife has no knowledger the spiritual philosophy and list comforting power when we walk through the valley of the shadow, and in the darkness of her despate sees only the grave and its shadow. The funeral service was held on the beautiful afternoon of May 18, held on the beautiful one was a substantial with the substantial was cowrapped in the folds of the streets and most beautiful one. Flora's treasure, and the A. C. Monroe W. R. C. attended in a body. The floral tributes were many and beautiful.

and the A. C. Monroe W. R. C. attended in a body. The floral tributes were many and beautiful.

The body was borne to its last resting place in the arms of eight Spanish-American war veterans. After the craket was lowered into the grave taps were sounded by the bug-ier, and all that love and respect could do for higher. The beautiful of the country of the higher had be a second of the country of the last we turned to leave placed. As we turned to leave placed all that was mortal of our loved one was rest-ing, a golden robin in the branches of a tree near by burst forth into a glorious song, which to our aching hearts seemed like a glad anthem of triumph from the arisen soul.

To the reaims of endless day;
Another dear one to welcones me
When I go from this earth away.
Another dear child in the apirit land,
My boy—he has entred there.
To be with our loved ones gone before
Where there's never a pain nor care.
Dear, precious children, help me to be
Fathent, and raithful and true,
That when the jay comes for me to depart
I shall be worthy to dwell with you;
And thee, in the realms of eternal life,
Where sickness and pain cannot come,
We shall dwell forever, one unbroken band,
In our beautiful Spirit Home.

NOT QUITE THE SAME. ELLA WHEELER WILCOX.

By Special Arrangement with W. R. Hearst —Copyrighted, 1901.

Not quite the same the springtime seems to

Since that sad season when in separate ways
Our paths diverged. There are no more such days
As dawned for us in that lost time when we Dwelt in the realm of dreams, illusive dreams;
Spring may be just as fair now, but it seems
Not quite the same.

Not quite the same.

Not quite the same is life, since we two parted,
parted,
Knowing it best to go our ways alone.
Fair measures of success we both have known,
And pleasant hours; and yet something departed
Which gold, nor fame, nor anything we win,
Can all replace. And either life has been
Not quite the same.

ove is not quite the same, although each heart
Has formed new ties that are both sweet
and true;
But that wild rapture, which of old we
knew.

knew, Seems to have been a something set apart With that lost dream. There is no passion

Mixed with this later love, which seems somehow Not quite the same.

Not quite the same am I. My inner being Iteasons and knows that all is for the best.
Yet vague regrets stir always in my breast As my soul's eyes turn sadly backward, seeing The vanished self, that ever more must be, This side of what we call eternity, Not quite the same.

Strange Happenings.

FLETA E CURYMER.

Life is so full of strange incidents and accidents quite without the bounds of the supernatural that are of peculiar interest and scattment, that we often force of the supernatural that are of peculiar interest and scattment, that we often find ourselves making comparisons, and the force of the saying that "Fruth is stranger than fiction" comes to us yet again.

According to the course of human events the happenings which we designate as being beyond the pale of fletion, and which excite our interest from the standpoint of the supernatural, become matters of relative value in proportion to the reliability of their origin.

The interest which is awakened in such matters at the present day is my excuse for relating one or two at this time.

I was sitting one day with a friend, a gentic, refined lady, whose whole life has been one of quiet devotion to duty, and who has, perhaps, in this way been prepared for what seems to be a future of receiving much of interest from the spirit-side of life, when our conversation turned upon these matters. Each one recalled some incident out of the usual, and with her permission I will relate an experience of her mother's. In passing I will say that her mother was one of those sweet, quiet souls who live so near to the spiritual that they often receive tokens and messages. She was slitting one day in her room on the second floor when she was roused from her meditations by the ringing of the doorbell. She proceeded to the stairway and there saw the entrance door open and her brother, who asked sher for bread. She replied that she had none then, but would have some in a few minutes, and invited him upstairs to explain his strange request. She turned again to the door. It was closed and no one in sight. Hastily she descended the stairs and looked about, thinking he was in hidding to surprise her. He was not there, however. She opened the door and looked out. No one was in sight. She made inquiries, but received no satisfaction, and retired to her room puzzled at her strange experien

sometimes inger for a minute. Will you inquiries, but received a statection and retired to her room puzzled at her strange experience. Shortly after this, however, abe received a letter saying her brother had died at the hour sae heard the bell ring, and one of his last requests was for her.

Another incident related was that of a lady whose husband was a sea captain. At the time of his expected return home she was sick and attended by a nurse. One afternoon as the nurse came into her room, thinking ahe had been quietly sleeping, she grew alaquestioned her as to the cause of it. She replied that she had not sleep but had seen her husband in great distress. She saw a shipwreck and strange men struggling in the sea in a fierce storm. She heard her husband giving orders for their rescue. The scene was so vivid that to her it seemed reality. She knew that she had not been sleeping, but found no explanation of the strange vision, toport of Ave York with the said into the wrecked vessel. The papers were full of his heroism. When he arrived bone he said nothing of the disaster to his wife, but the papers in his pockets found their way into the hands of the son, who soon read of his father's rescue of the crow and repeated it to his mother, who found in it an exact counterpart of the vision which had so disturbed her.

The following circumstance was related to me by one who is noted for her prophecies, although she makes no attmpt to pose as a seet, and could not be indiced to speak for the profile:

When quite a child she would predict events very correctly and would often help out her father in his perplexities. One day he had been off driving and had occasion to stop to came a structure of the vision which had so disturbed her.

When quite a child she would predict events very correctly and would often help out her father in his perplexities. One day he had been off driving and had occasion to stop to came a structure of driving and had occasion to stop to came a structure of driving and had occasion to stop to came

speak of dreams, since attention much to their satisfaction, all about them much to their satisfaction, all about them flut one lady of my scalable says the whenever she dreams of blueberries, out a season, in a certain locality, it is a warnin of unpleasant things to come.

Fleta E. Chrymer.

Letter from Abby A. Judson.

NUMBER TWO HUNDRED AND TWENTY ONE.

To the Editor of the Banner of Light:
Going into the real estate office of a friend the other day, to have my belongings reinsured, I was struck by the contrast between two pictures.

One represented the New York Home Life Insurance building. It is a "sky scraper." It has afteen stories, and as he structures around are comparatively low, it looks more like a chimney than a house, and makes one feel as afraid of ascending its giddy heights as of going up in a balloon decrease a first of the one mentioned above, but it is massive in a papearance, and is ornamented in front by strong pillars. If an earthquake should come, this well-formed structure would have some chance. It might shake, and then settle again on its foundations; and if it did fall, it would fall upon itself, and in our carethquake and then settle again on its foundations; and if it did fall, it would fall upon itself, and in our derastate the structures morand.

But if an earthquake should shake New York thesset all thoughts.

considerations and the construction would have some chance. It might shake, and then settle again on its foundations; and if it did fall, it would fall upon itself, and not derastate the structures around.

But it an carthquake should shake New York, these tall buildings would fall, would led low many another, and great would be low many another, and great would be led to the many another, and great would be led to the many another, and great would be led to the many another, and great would be led to the many another, and great would be led to the many another, and great would be led to the many another, and great would be led to the many another of the to the very best cause that he who would build is obliged to a consection of the many another of the to the very best and the led to the tower of the led to led to the led to le

The Psychic Significance of Color.

W. J. COLVILLE.

Question.—While speaking to three youths the other day in the shop where I am employed I saw a large part of a whitewashed wall change color as it were all at once, and turn to blue. After speaking to them I went lato another part of the shop, but still the color was where I looked. I have noticed colors before on things; when I sit thinking a bright light will flash across the room or sometimes linger for a minute. Will you kindly tell me what this means, and it different colors have different meanings? and oblige—"Angelskia" (Warssw, Russia).

sceellence a mental and physical tonic or far-risorator.

Blue is the cooling sedative color, which antidotes fevers and allays every febrile tend-ency; its use is counseled in all cases re-quiring to be soothed or ealmed.

Yellow or amber is valuable for intellectual stimulation; it is nerve-animating, and assists brain workers to accomplish a large amount of bead work as distinguished from manual effort, without experiencing unpleasant reac-tion or subsequent fatigue.

Purple, which is a combination of red with blue, suggests a healthy stimulus coupled with a sense of repose. It is therefore to be highly recommended in a great variety of sit-uations, and can be employed more frequently with great general advantage than any other single color.

highly recommendations and can be employed than any other atings color.

Pink always suggests hope, and is a counter suggestion of great service and most beneficent mility wherever a tellency to pesalmism or despair has been prominent.

Green, the color of all nature's promises of coming variegated glory, is the special antidote to nostaigin, or homesickness. It can be effectively introduced to counteract general resilessness or sense of dissatisfaction with results of the color of all suggestives of support of the color of the colo

dote to nostalgia, or nouseauch content general restlessness or sense of dissatiafaction with surroundings.

Violet is the most spiritually suggestive of sill colors, and can be used with great success in rooms where people congregate or where one is accustomed to sit alone in quest of iterior enlightenment.

Through colored glass the shining of the solar ray or electric light will produce the most perfect results, but all arricles of furniture and of wearing apparel exert a decided influence on sensitive persons by virtue of their special predominating colors.

All neutral tints are quieting as they approach to white, and depressing as they allot to white, and depressing as they allot to white, and depressing as they allot to white and depressing as they allot to white and depressing as they allot to white, and depressing as they allot to white, and depressing as they allot to write and gree embodied something of the solar radiance during their geologic formation. They are often, therefore, when judiciously selected, of decided benefit to the wearer.

Be Sure You Are Right, Then Go

of the Banner of Light

To the Editor of the Banner of Light:

If there is any man or woman in this State who will do more than I to do away with the monopoly board of Registration in Medicine. I would like to meet such person. I had a bill before the legislature this session to repeal the registration law, but while I was quarantined at my home, the commissioner on public health gave me leave to withdraw same, so I did not soon get a chance to present any argument. I believe I had enough eventually a such a su

N. P. WILLIS

Stoop to my window, thou beautiful dove!
Thy daily visits have touched my love.
I watch thy coming, and list the note
That sulrs so low in thy mellow throat,
And my joy is high
To catch the glance of thy gentle eye.

Why dost thou alt on the heated eaves, And forsake the wood with its fresh

leaves?
Why dost thou haunt the sultry street,
When the paths of the forest are cool and
sweet?
How canst thou bear
This noise of people—this sultry air?

Thou alone of the feathered race Dost look unscared on the human face; Thou alone, with a wing to fee. Dost love with man in his haunts to be; (And the "gentle dove" Has become a name for trust and love.)

A holy gift is thine, sweet bird! Thou'rt named with childhood's earliest word! Thou'rt linked with all that is fresh and wild

wild
In the prisoned thoughts of the city-child;
And thy glossy wings
Are its brightest image of moving things.

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

Paper, Scents. Cloth, Scents.
Paper, Scents. Cloth, Scents.
Per sale by BANNER OF LIGHT PUBLISHING CO.

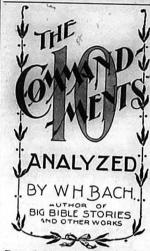
CROOKED STICKS.

An Illustrated Volume of Verse, Implive, Philosophical & Sentimental, Full of human interest, musical and observing. By MARY HINNEAR. cloth; Hepares.

H mo. cloth; EMPAGES.

Price, \$1.50.

For suley, BANNER OF LIGHT, FUBLISHING CO.



be the only true moral guide, and to give the ing of the Biole upon all moral and religiout is is not the case. THE BIBLE greet them in it is not the case. THE BIBLE greet them in it forms and in three different places, and it could EVERY ONE as positively as it gives it. The prescription of the property of the property of the BAME FOWER that gave the Commandment results the massite.

racily like opposite.

Price, Fifty cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

SPIRITUALISM AS A SCIENCE, AND SPIRITUALISM AS A RELIGION. An Oralice delir rerd under spirit influence, at 81. George's Hall, London Eng., Sunday evening, Sept. 11st, 187, by CORA I. V. TAP JAN., This is No. 1 of a series of Tracts entitled "The New

Science." Paper, 5 cents, postage free. For sale by BANNER OF LIGHT PUBLISHINGCO. 22

PSYCHOPATHY; SPIRIT HEALING.

ries of Lessons on the Relations of the Spirit to sts Oc Organism, and the Inter-Relation of Human Beings

HEALTH, DISEASE AND HEALING.

Accompanies by Places interraining the Lessons.
By the Spirit of DR. BENJAMIN RUSH, through the Mediamship of Miss. CORA L. V. RICHMOND.
Price \$1.9.
For sale by BANNER OF LIGHT PUBLISHING CO.

THE LYCEUM GUIDE.

Bpiritual Songs for Lyceums and Societies; Songs for the Home and the Friendly Circle. By Enw A 1000 TYPTLE. Songs for Lyceums and Societies; Songs for the Home and the Friendly Circle. By Enw A 1000 TYPTLE. Songs to the Home and the Interesting. How the Songs, the Music and the Interesting. Reprosess. Memory II has Golden Chain Rectisations, Reprosess. Memory III has Golden Chain Rectisations, Reprosess. Memory Flags, Sanners, Badges, Marchange, has construct the A Book by the aid of which any one of ordinary intelligence and conduct as

A Book by the aid of which any one of ordinary intelli-gence can, without other assistance, organize and condents gence can, without other assistance, organize and condents The Progressive Lyreum, first seen while in a unperior state by the wonderful Seer, A. J. Davis, in its beautiful or goltzation of the outsit-children ranged under its banners of the control of the control of the control of the control earth. It is the most vith in rangeode and adapted to spirit ualten, and it not only for children, but for all the wond and intellectual and spiritual growth. In many Societies as a Book Loveum, as indispensable, and by many Societies as a Book Loveum, as indispensable, and by Price 50 cents. For ast wholesale and retail by the BANNER OF LIGHT PUBLISHING CO.

LECTURES BY GERALD MASSEY.

We have received from Mr. Massey a supply of his inter-sting Lectures in pamphlet form. The following is a list o

edit accurses in paniphlet form. The following is a list of the same:

THE HISTORICAL (JEWISII) JESUS AND the Mythical (Expitals) (Lintual Paul And AnoSTIC OPPONENT, NOT The Apostle of Mistoric Christianity.

PAUL AS A GNOSTIC OPPONENT, NOT The Apostle of Mistoric Christianity and the AnoSTIC OPPONENT, NOT The Apostle of Mistoric Christianis Saylor of HIE COLUMN CHRISTIANITY.

THE HEBREW AND OTHER CREATIONS Fundamentally Explained.

THE DEVIL OF DARKNESS; OR, EVIL IN MAN IN SEARCHE OF HIS SOUL, DURING FILLY TROCESSED (FOR HIS SOUL, DURING FILLY TROCESSED (See HIS SOUL). THE COLUMN CHRISTIANITY IS COLUMN COLUMN

The Medium's Guide

M. THERESA ALLEN, M. D.

In her introduction the author caps through its phenomena does Spiritualium preserve its identity as a more ment; and to unfold a night and pure mediumship is to unfold a night and pure mediumship is sential and advance humanist; is officer planes of beauty, wisdom to the plane of the plane. This work of nearly left pages is devoted to the careful for the plane of th

ANTIQUITY UNVEILED.

The Great Recelation of the Kineteenth Century.
Most Important Disclosures Concerning the
True Origin of Christianity.
This is one of the most remarkable books of the
century. It reveals facts concerning the formulation
of Christianity which should be in the possession
of every truth seeker. Antiquity Unveiled contains
the most striving evidence from occult and
historical sources, that the Christian system is the
offspring of more ancient religions.

BENGAGES RIGHOUSE COUNTIES.
Apollonias of Tyona, the Nazarene.—Born A.D.
2, died A. D. 99—His history and teachings appropriated to formulate Christianity.—The original
Coordinal Caesar Baronias, Ilburan India.
Cardinal Caesar Baronias, Ilburan of the
Vatican.—The Hindoo god Chrishan, in reality
the Christ of the Christians.—Sworn to secreey.
Pundinsus, Archbishop of York.—His muilialion
of the Scriptures—He finds Jesus Christ to be
Apollonius of Tyana.

635 pages, cloth and gilt, Illustrated.
Price, \$1.50, postage 12 cents. Abridged
edition, 214 pages, board cover, 50 cents,
postage 4 cents.

lational Spiritualists' Association B. D. C. All spines Arrange bottle hast, Washington, D. C. All purposes, and the property of the control of the cont

JULIUS LYONS.

Practices in all courts. Special attention given to bust as of ab-entees, office 223 Reliman Building, Second and roadway, Les Angeles, Cal.

MRS. SEVERANCE'S 800D HEALTH TABLETS,

One of the greatest achievements of spirit power, cannot long have poor health when you take these in cannot long have poor health when you take these in give you, when said follow the fire instructions the give you when you cannot be said to so the company of the said of the company of

An Astonishing Offer.

nd three two-cent stamps, look of hal name and the leading aymptom, and you asse will be disanceed fires be spirit rower. MRS. DR. DOBSON BARKER, Box 132 San Jose, Cal.

SOUL! THE SOUL-WORLD; THE HOMES DOLLIE DEAD. Penned by the Rosscrucian, r. b. and DOLLIE D

KEY-NOTES FOR DAILY HARMONIES
By Miss Strain C. CLARK. A perpetual Calendar
abort pithy selections for every day in the year, on the plan
of practical, healthful Hving. Just the thing for a holida;

Paper, 50 cents; cloth, fall gilt. 75 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

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

Comprehensive and clear directions for forming and con comprehensive and clear directions for forming and con the comprehensive and constant of the co

Pilate's Query.

is truth."

mee meeting with a distinguished Theosophist congrinald Speare's determination to answer Pliate or himself, instead of being content with the appropriate that he had formerly beld on all religious que he drawn the state of the speare he had not been somether than the same that the same than the same than the same than the same than the sa

er ucam in the life.

life.

Price, cloth SI.25; paper, 50ents

For sale by BANNER OF LIGHT PUBLISHING CO.

CULTIVATION

Personal Magnetism.

A Treatise on Human Culture.

BY LEROY BERRIER.

al Magnetism: Exercises; Enquette agreement delires the attracting Power. Magnetic rounds Suggestion and Hypnotism. et. 189 pag. 4; price 50 cents. by BANNEH OF LIGHT PUBLISHING CO.

LYCEUM LESSONS

ASPHODEL **BLOOMS**

OTHER OFFERINGS.

Ry EMMA ROOD TUTTLE.

rest and pleasure while waiting at the wa journey thither." Price \$1.00. ale by the BANNER OF LIGHT PUB. CO.

SPIRITUALISM.

and DR. GEORGE T. DEXTER

This Excellent Work Has Been Relayand by W. H. TERRY, MELBOURNE AUSTRALIA, Editor of Harbinger of Light, IN TWO VOLUMES.

This work has long been out of print, and dit to obtain even at a high price. Both volumes plets with solid thought and offer the READING PUBLIC.

A RARE OPPORTUNITY to study these emine

Boston Adbertisements.

OLIVER AMES GOOLD

if at work the same, and with prices the ago at No. 1 Suddech Street. P. O. address No., Mass. A few of \$1.00 for all ordinary wo set in law and all affairs in tife, accessing a sections—writing biographical and predicti or fees for more detailed work.

MRS. THAXTER.

Mrs. Maggle J. Butler,
MEDICAL CLAIRYOYART,
Fran's House, IIS Tremont St. Rooms G. 44. 64. Tel. con
sections Take elevator, Office Bours is 13.4 dally, expy Sandays.

Mrs. Florence White,

ngs given by letter. Terms \$1.55 and 2 stamps, sins answered. May be engaged for platform works circles. Its Tremont St , Boston.

Marshall O. Wilcox. MAGNETIC and Mental Healer, 25t Daymouth stree Room 2, (I so doors from Copier sq.), Boston. Hours 2.4. It to 5 r. M. Telephone Illii Sack Hay.

Elia Z. Dalton, Astrologer, Teacher of Astrolog and Occult science, 11s Tremont street, Stadio Betiding, Hoon 24. Osgood F. Stiles,
DEVELOPMENT of Mediumship and Treatme

Mrs. O. F. Stiles.

DR JULIA CRAFIS SMITH is located at mi Columbus Ave., The Albemarie, Boston. Big Di MRS. A. FORESTER GRAVES, Trance and Business Medium, HUnion Parkst., Boston. 10 to 5.

MRS. Stackpole, Business and Test Medium. Circles Tuesday evening, 639 Tremont Street, Bos-

ton.

AN EPITOME OF SPIRITUALISM AND
Sabbreta—Modern Installation of Spiritualism And
Sabbreta—Modern Installation of Spiritualism
While J Mind-Leading. Psychometry and Calirvoyance
While J Mind-Leading. Psychometry and Calirvoyance
While J Mind-Leading. Psychometry and Calirvoyance
While J Mind-Leading. Spiritualistic Control Preciation
And Succeptible to Spirit-Induces and Disease: Incane
and Disease Imparted to Children: Church Preciates, Bibbe
Indelity, Englight on Materialistics, Spirit-Photography
do not Organize, and the Ultimate Results of their Teach
ings.

Paper, price 23 cents.
Paper, price 23 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

JIM;

Or the Touch of an Angel Mother.

BY CARRIE E. S. TWING.

tenderic as they have with "Lisbeth."
He is by no means a perfect boy, nor-boy to be perfect; but he is a type of the lowliest children of earth if the union of the Earth y and Heavenly— with earth; condition

CONTENTS

Jim. The Peor House Wall. Jim. The Peor House Wall.

Jim. The Peor House Wall. Jim. Fir Jow. History and the Touche of the Ancel Mother, Jim Fir Jow. History and the Touche Jim Bayed God by to the Peor House. Jim Benete River House. Jim God the Acquainted with New Surround New House. Jim God and Fire House, Jim Pitt Snocke A Fallenced. Larry — "Rome July. Charitable Act. Jim Nelects His School, Jim Day Loude, Jim Peor House, Jim House House, Jim House House, Jim Loude House, Jim Levis His Levis House, Jim Levis

THE WONDERFUL ACCOUNT of the Ex-traordinary Experiences at the House of Mr. Sampe J. MORSE, of Louden, Eng.
Pamphlet, price A courts.
For sale by BANNER OF LIGHT PUBLISHING CO.

THE MELODIES OF LIFE.

Circle. Combining "Golden Melodies," with the addition of thirty pages.
TUCKER.

atiful City, Bliss.
Beyond the mortai.
By love we arise.
Nome up thither.
Some, gentle spirits.
Nonsolation. Consolation.

Come, go with me,
Day by day.
Don't ask me to tai

Evergreen shore.

Evergreen side.

Fold us in your arn

Fraternity.

pathered home bess.

gan of rest.

I o's gue.

I o's gue.

I o's gue.

I o's and there,

shall know his an,

'm called to the being to be there,

solding over.

solding over.

solding for home,

et inne love one a

leve for an object.

of the object of the object

of object of the object

of object of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the object

of the objec

ly waltere, er there, eroe is p

by-a. d bye.
Eden above.
ange ferry.
The from the beaut labe,
thall meet on the bright

there.
We'll dwell beyond shem all
Walting to go.
Walting on this shore.
We're journeying on.
What must it be to be there
Where we'll weary never
more.

New Nork Adbertisem

MRS. M.C. MORRELL Clairwoyant, Re

THE SUNFLOWER

sutific Thought, Spiritualist, Palmistry, Tievosophy, Pay letsm. Hus a Spirit Messag ad on the first and fifteenth

SUNFLOWER PUB. CO., LILY DALE, N. Y.

READ "THE TWO WOELDS," ed thought of the m

HUMANITY'S TRUE JUDGES. An Inspi-Li rational Locates scale and label by request.

Pampliet, pp. 10. Price Scenar.

Pampliet, pp. 10. Price Scenar.

See sale by BANNER OF LIGHT PUBLISHING CO.

See sale by BANNER OF LIGHT PUBLISHING CO.

If a Man Die, Shall He Live Again? Delivered by PROY. ALFRED R. WALLAC politan Temple, San Francisco, California, Sunday Evening, June 5th, 1821.

The Psychic Secret

How to Keep Young.

EY J. M. PEEBLES, M. D.

endid work Dr. J M. Peebles, iritual Pilsram," deals with is given i in the happiest possible manner ok. He has added another star to his has placed a helpful, hopeful, southi

cal suggestions that have been instead by the an PARTIAL LIST OF CONTENTS.

100 [1-The Types of Hands.
111-Lines of the Hand.
111-Lines and Hand.
111-Line " V.-Love Amary, tomos A Hand.
" VI.-Method of Residing a Hand.
Well Ulinstrated and printed on beavy paper, in clear TPe of substantially bound in heavy paper covers.
Frice 50 cents.
Frice 50 cents.
Frice 50 cents.
For each by BANNER OF LIGHT PUBLISHING CO.

Second Edition Revised, with Index.

Jesus, Man, Medium, Martyr

'Jesus, Man, Medium, Martyr."

Death Defeated;

cox before the world.

C oth. III large pages. Price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

PALMISTRY

BY HATHAWAY AND DUNBAR.

sive.

"We have, therefore, arranged the book in a series of lessons which can be easily understood and which contain practical suggestions that have been tested by the authors."

OR THE GREAT SYMPOSIUM.

The Jesus Christ Question Settled.

This elegantly bound volume of about 400 pages, by
DR. J. M. PEEBLES.

Contains the ripest thoughts and rebest scholarship of a number of the most distinguished Liberalist and Sprittanists authors, writers and debaters of this country it is verily a Symposium by
J. S. Lorsind, J. R. Buchman, Hutten Tutle, B. B. Bill, Mossi Bill, Rabbi I. M. Wise, Col. R. B. Ingured, W. E. Coleman and Others, upon Bellyton Schom. The book was named by one of J. J. Mosse's Spritt Controls.

This magnificent volume racy and errests of

Was It an Astral Body!

colly a bed-room, no sitting-room of any kind of my own. If of your kindness you found it possible to any time spend an afternoon down there, tramping the country, or having the country of the countr

which I responded at once:

My Dear Rex: Your letter, dated yester-ty, brings me so much nearer to you that I sel the landequacy of a formal expression to meler accurately my feelings. Your reply as long in coming, but I don't expect you be punctual; for if you were it wouldn't be out and, if it were not you, I might never are written.

you, and, if it were not you, I might never have written.

Your letter indicates that you are a great reader, perhaps as great a writer. I am neither. I never read books, but find a compensating interest in people. There is within each a story, which, if we can read it, is of deeper interest than all philosophy, history or faction. You might call this an excuse for lariness and ignorance, but it is not. The study you have devoted to the branches of learning I mentioned, I devote with perhaps equal intensity to human beings. You have already told me that I have read your character. That is the preface to the book which you are.

already told me that I may be acter. That is the preface to the book which you are.

So I am the door to which you find no key?
Perhaps there inn't one—perhaps there is no lock. The door is open.

If it were possible, I would yield to the temptation of tramping the country with you and taking tea in the centre of your life surroundings. I don't think they are attractive. The patience required for teaching young boys must be enormous, and morethan you can supply. I have plenty of it myself, but would not be in your position if I could help it.

but would not be in your position if I countelp it.

Do I like pictures and music? They are part of my life, and as indispensable as food and air. Books I have told you about. I am reading one now that is interesting, and it is called Heginald Cameron.

am reasung one now that is interesting, and it is called Reginald Cameron.

I swim badly. I have never shot a gun in my life, and have, between ourselves, a horror of killing anything. I ride because I was taught to, and am not physically constituted for much exercise. I have gone in for cricket—we had to at college—but I don't love it as much as I love watching it. Tennis, no. Football, yes—when I was made to. My interest in athleties and horse-racing is confined to ignoring the accounts of them in the newspapers and as-topics of conversation, and avoiding all meetings held for such purposes.

process.

If don't think I have ever made a bet in my life.

A for eligion, I have one which I think I have call creeds, and have but liftle patience with those that form uew sects by the pulitting of a hair. The general principle which they are all based I do not profess to understand, but only to feel deeply. As a symbol and stimulant to a higher appiration, Buddha's tooth would serve as well as a cross.

to understand, but only to feel deeply. As a symbol and stimulant to a hisher aspiration, Buddha's tooth would serve as well as a cross.

Do I believe in astral bodies? I am reading Crawford's "Mr. Isaacs." So many things seem now natural to me, which some years ago I would have considered impossible, that, in dealing with the occult world, I cannot in my mind place any limitations as to the possible. It stops short at a certain point where I cease to understand. That had many personal experience connection and the possible. It stops short at a certain point is represented by astral bodies. That point is represented by astral bodies where I cease to understand. That had many personal experience chief have been most varied, and the growth of which I have been most varied, and the growth of which I have watched from an elementary condition to what is now considered by the members of the Theosophical Society a rather high degree of attainment. As an instance, let mell you that recently, by holding a letter in my hand, without reading it, without glanering sven at the hand writing. I described the character of the writer—a very strange character, too—who was quite unknown to me. In this experiment I don't think or guess. I merely awalt an impression. If the letter is freshly written—that is to say, within a few days—the impression generally comes rapidly and accurately. By this means I have sometimes, as indeed with yours, had some general impression of the contents of a letter before even opening it.

How different this must all seem to you. It may be a disappointment—I do so hope it won't; but there it is, and it represents part, perhaps the best, of ... T. G. P. S.—I want you to come and stay here. Could not you manage it from Saturday till Monday?

During this correspondence I was invited to a house whose hostess had the rare tast

Monday?

During this correspondence I was invited to a house whose hostess had the rare tact to supplement her own lack of attraction by always bringing together human birds of brilliant and harmonious plumage. Sure of meeting dever people, nobody ever refused to attend one of her receptions. On this occasion there were present several hired mesmedists who gave tests of their quality. Desiring to elucidate a point which puzzled me, I approached some gentlemen who were discussing the subject, and, addressing the tallest, to whom I was drawn insensibly, said, "Can you tell me what principle was involved in that fast experiment?"

Sticking a glass in his eye, this tall person looked down on me supercliously, replying, "so many are involved that this is neither the time nor place to enter upon the subject."

ere was a sunb direct which I retired to et. Unable even to swallow it, I re-ed to the attack.

a nawwring me just now," I began, a seemed to think me prompted by curi-r. I seek instruction in order to under-dwhat has happened to myself." had found an open assume to the tall on's attention. "What experiences have hatter he asked.

"The most recent relate to n

"The most recent relate to mesmeric clairveynece".

"Dear me!" exclaimed the tall person, "I'd
like to experiment with you if you will kindly
come to see me."

"There is no me like the present, no place
to cook as this." I answered.

"Here? You mean it?"

"A succe we two withdrew to a recess in the
drawing-room, and, after raring at me stead
lly for a few moments, the tall person put
me into a mesmeria sleep. Taking out a
letter, he aske me to describe the writer.

I was told on what and the reson put
which she was playing and singing in company with a younger stea.

"As my physica condition attracted attention, a crowd soon assembled, whereupon the
tall person, satisfied that I, possessed clairreyant power, woke me up, told me what had
happened, and kept me by his side the rest
of the evening. In the course of conversation
my mesmerizer into the passage from
"Bosterie Buddhism," calling it "my book."

"Then you're Mr. Sinnett? I refused an
invitation to meet you tought at the Theosophical Society, and here you are!"

"Yes, I'm going to the rooms now. Will
you come?

I couldn't, on account of a ball I'd promised to attend, but we parted with the understanding that I should go with him there
the following week.

After this peculiar experience I went to the
refreshment-room, where I encountered
young Capital Strong, who has great occult
powers. Of course we gravitated toward the
subject in which he was skilled, whereupon
he handed me his watch and chain, closed
my fingers around them and sald, "You can't
I couldn't.

"Loudin't.

I'd was made of dark, grayish blue, unpolished metal.

I couldn't.

"Look at the back of the watch," said Strong.

It was made of dark, grayish blue, unpolished metal.

"Gare, and describe."

"I see nothing. It does not redect."

"Look again."

Then it seemed as if the metal disk were an opening into space, in the centre of which I saw my own face idealized. Describing my vision, I asked what it meant.

"It is your better self."

"But how does it happen that a surface too rough to reflect produces my portrait? What is this curious metal anyway?"

"I am not at liberty to reveal its component parts. The watch was made under the direction of Indian friends."

Struck by Capiain Strong's strange reticence and by my equally strange experience, I turned to the refreshment table for a cup of tea. When I looked around, the Captain had disappeared. I never saw him again.

"Well, this has been a weird night so far," I said to myself, as I jumped into a hansom to keep my appointment at the bail. No sooner was I seated than I had an irrepressible desire to jump out and go in search of Strong. For what, I had not the remotest lade. Nothing prevented me but the fear of injury and the breaking of my engagement. I dispelled this infinence with effort.

(To be continued.)

Announcements.

Ara A Rassociation will hold a mass meeting at Camp Progress, Mordand Park, Upper Swampscott, Sunday, June 15. We wish to make this one of the Red Letter Days of the Association and the following splendid talent is expected. Mrs. Bard Rassociation and the following splendid talent is expected. Mrs. Sarah A. Brynces, Mr. J. Scarlett, Mrs. Bonney, Mrs. H. A. Baker, Rev. James Smith of Cilitondale, Mr. I. F. Symonds, Mrs. Minnie M. Soule, Mrs. Shackley and many others. The Mowerland Quartet and Mrs. Bertina Merrill organist. There will be three sessions, 11 a. m., 2 and 4 p. m. Be sure to take grove. Five cent fare from Lynn.

Announcement of the service of the grove. Five cent fare the grove in the service of the subvay and take Lynn car, changing at Lynn for Camp Frogress, Salem car. The officers will leave Bostonest 9.20 a. m. and will be pleased to meet delegation at the Brattle Station, so as to go in a body. Sanday, June 15, at 9.39 a. m. Carrie L. Hatch, Service of Roston will have a Basket Picine at the Veteraus' Spiritualist Industrial Society of Roston will have a Basket Picine at the Veteraus' Spiritualist Industrial Society of Roston will have a Basket Picine at the Veteraus' Spiritualist Industrial in a case to the courtibution of the second is requested to acry lunch, not especially for himself alone, unless he chooses, but by the contributions from each. It is hoped that a goodly number may be present so that the donation to the home may be present so that the donation to the home may be present so that the donation to the home may be present so that the donation to the home may be present so that the donation to the home may be present so that the donation of the home may be present so that the donation of the home may be present so that the donation of the home may be present so that the donation to the home may be present so that the donation to the home

Indiana, July 20 to 25, and Lily Dale, Aug.

1 to 8 and Norwich, Coun., for all of November.

Suuday, June 1, was opening day at Camp
Progress and over 1800 people were present.

The day was an ideal one for an open air
meeting and the lovely spots among the trees
were filled with the quiet, happy throng. The
Mowerland Park Quartet, so well known to
all frequenters of the camp, delighted all
with lovely music. A number of mediums and
speakers assisted at the different meetings.

Mrs. N. S. Noyes of Boston, one of Lynn's
James Smith, Mrs. L. D. Buller, Mr. L. D.
Millikin and Mrs. H. A. Baker were all excellent in their work.

Sunday, June 18, the State Association will
meet with us and a grand rally is expected.

Every Wednesday a circle is held on the
grounds by the C. P. S. S. H. M., at 3 p. m.
Good mediums are always present. Mrs. E.

Mass Marie J. FitziMaurice, Secy. of the
First Association of Spiritualists of New
York City, and one of the trustees of the
State Spiritualist Association, will be at
Onset, Mass., from June 5 to October 4 of the
present year.

Bally Camp, Baugus Centre, Alex. Caird.

Maiden. Stoneham, Waltham, Newburypor, and other places. Mrs. S. C. Cunningham and a large number of the very best speakers and mediums will be present. Meetings will be held at 11, 2 and 4. Concert by Etter's Drebestra from 3 to 4. Refreshments can be specured on the ground. Parties can come from Boston by Cliftondale to East Saugus und transfer to Saugus Centre, or they can ome by Melrose Highlands. Sec.

Children's Spiritualism.

THE BABIES' BEDTIME.

Sweet are children in the morning, in the afternoon or night, in their dainty frocks of red and blue, or gowns of simple white; in their play up in the playroom, in the yard or on the lawn.

But they're sweetest when it's beddime, and they get their "nighties" on.

Little ghosts of white a romping o'er the bed and through the room.

In the season of a lifetime they're the rosy month of June;

Little ghosts of white a-marching to the music of their laugh, and the one who e'er would miss it sees in life its minor half.

Little curls a-dangling frowsy—to the heads a fitting wreath.

Little powns a-hanging loosely, and the peeping feet beneath;
Merry monarchs of the household and their love is as the fawn.

And they're sweetest when it's bedtime and they're got their "nightles" on.

Oh, the clear notes of their laughter, and the patter of their feet.

As they romp and chase each other in the game of hide and seek—
Gives a hint of faint suspicion of the world that is to be,
For the Master taught us, saying: "Suffer these to come to me."

Soon fatigue o'ercomes the players, and the white brigade is still,
And the "Now I lay me" whispered with a pleading and a will.
Oh, the wee tots are in slumber and their dreams are in repose,
For the clearness of a conscience rivals beauties of the rose.

And the white, unturned, sweet visage adds to innocence the charm Of the soul reposing trust upon the guardian angel's arm; Oh, the sweetest-scented nectar flowing from this life is gone, If you cannot see the bables when they get their "nighties" on. —Indianapolis Press.

-Indianapolis Press.

"I Can-I Will."

"I can—I Will."

This charming little story of "stick-ativeness" is taken from a Scotch paper.

A barefooted, ragged urchin presented himself before the desk of the head of an important firm and asked for work as an errand boy.

"There's a deal o' running to be dune," said Mr. Bilank, iestingly affecting a broad Scotch accent. "Your qualification wud be a pair o' shoon."

The boy, with a grave nod, disappeared. He lived by doing odd jobs in the market, and slept under one of the stalls. Two months passed before he had saved money enough to buy the shoes. Then he presented himself before Mr. Blank one morning and beld out a package.

"I have the shoon, sir," he said.

Mr. Blank with difficulty recalled the circumstances. "Ob, you want a place? Not in those rags, my lad! You would disgrace the house."

The boy hesitated a moment, and then went out without a word. Six months passed before he returned, decently clothed in coarse but new garments. Mr. Blank's interest was aroused. For the first time he looked at the boy attentively. His thin, bloodless face showed that he had stinted himself of food in order to buy the clothes. The manufacturer questioned him, and found to his regret that he could neither read nor write.

"It is necessary that you should do both before we can employ you in carrying home packages," he said. "We have no place for you."

The lad's face grew paler, but without a word of complaint, he disappeared. He new went fifteen miles into the country, and found work in stables near a night school. At the end of the year he again presented himself before Mr. Blank.

"I cau read and write," he said.
"I gave him the place," the employer said, years afterward, "with the conviction that sooner or later he would take mine, it he made up his mind to do it. Men risslowly in Scotch business houses, but he is our chief foreman."—Standard and Times.

Letter Ten from Brack Susie.

Good morning to the dear little boys and girls. 'Deed, I didn't think I should get hold of so many hard thoughts, thoughts from hard things, so soon; but 'pears like as if so many folks get line trouble, or unhappy ways of thinking, and come to the lady and learn all we can.

My but aint hard bodied folks ignorant My but aint hard bodied folks ignorant so the lady and learn all we can.

My but aint hard bodied folks ignorant so the lady and learn all we can.

My but aint hard bodied folks ignorant so the lady and learn all we can.

My but aint hard bodied folks ignorant is so that the source of the lady and learn all we can be so the lady and learn all the source of the lady and the spirit plane of the phyrian it is for un to understand the phyrian it is for a but the fore the lady of the lady. And such dreadful questions folks ask about us! One lady wanted to know if spirits (she called us spirits, too), didn't grow their bodies out of the old physical ones. I fust wanted to tell her my own self, that I never had a hard body, and that she needn't think that hard matter was all there was in the world, it was only a shuck that protected the spirit matter, that was all, but the big man said to her:

"Physical matter is dependent on spirit matter physical matter used to matter of the spirit matter is present."

So you see spirit bodies are the real bodies and hard ones only shucks. And then to be called spirits, male and female spirits!! Oh, dear! I most would rather have a hard body than he called such names. But you won't do that, will you? Please, I'm just like to be called spirits, male and female spirits!! Oh, dear! I most would rather have a hard body than he called such names. But you won't do that, will you? Please, I'm just like to be called spirits, male and female spirits!! Oh, dear! I most would rather have a hard body than he called such names. But you won't do that, will you? Please, I'm just like to be called spirits, male said we didn't have anything to eat, and didn't need it. Oh, my! But if he tr

it. The reason you don't know is 'cause the shuck hides the real body, but be patient, you know the shuck will come off some day. Now, when the lady told the hard bodded folks that we really did cat and needed to eat just as much as they did, one lady said, "Then I shall have to work." It's awful queer that folks in hard bodies, who have always been used to doing things, should want to just stop short and say that they can and shall. Well, all Wanita and I know about it is, that we like to be busy and if we ever have to be idle it won't be nice at all. Everybody is busy that we know about and they all enjoy it too, Guess that lady would get tirred of doing nothing after she had tried it awhile. Teacher says: "Earth people will understand bye and bye that life is natural and real with us, just a continuation of real life without the hard body."

Brack Susie.

Dictated through the mediumship of Jessie

Dictated through the mediumship of Jessie S. Pettit Flint.

Notes from G. H. Brooks.

Notes from G. H. Brooks.

I have for a short time stopped all public work, except when called to attend a funeral, and am taking a short and much needed rest. I shall resume my labors again ere very long, and I hope I shall be better prepared than ever when the time comes for me to renew my work. How the mediums can continue to work as they do, without a rest, has always been a mystery to me. I often think of Mr. and Mrs. Sprague, and Mr. and Mrs. Kates, how in the world they are able to endure what they do, I am unable to fathom:—constantly on the go, entertained first by this one and then by that, sleeping in all kinds of beds, eating all kinds of food, speaking in any place prepared for them. Meeting the mental sphere often sent to them is enough to kill the stoutest.

I worked hard five months at Newport, Kentucky, and the work was crowned with success spiritually, as well as in many other ways. The society now has a membership of between forty and fifty; the financial conditions are good, and the spiritual sphere fine. The society has kept at work, will keep the Temple open all summer and will do a glorious work. Cincinnati, just over the river, will in time come into line. I was told by one of the leading members, just before I left, that the society hoped to open this fall. I trust it will. At one time Cincinnati had a very large and fourishing society, but now it's all gone. There were other societies there also, and they, too, are gone. I could tell the readers of the Banner what I think the reason is, but will not.

I spoke two months for the Unity Society in Milwaukee, Wis, a society that I organized in my rooms eight years ago, and where I have spoken more times than in any other city. The society is in a flourishing condition, it was never better, and the andiences were have sooken more times than in any other city. The society is in a flourishing condition, it was never better, and the andiences were have spoken more times than in any other city. The society is in a flourishing condition, it was n

done for eight years, and who can measure the good that has been accomplished? Max Hoffman followed me for two months, and I learn he has been engaged to remain for June.

I can assure one and all I am enjoying my rest at home, and it hardly seems possible, but it is true, I have been home but very little since the 10th of last July. Don't you think I have earned a rest? I speak at the Grand Ledge, Mich., camp from August 2nd to the 8th, inclusive. I look forward to my visit at Grand Ledge, for it has been a long time since I have been in the state. I have many old and tried friends all through the state. I served for a goodly number of years as chairman of the Haslett Park camp. That was at the time when James Haslett was with us, and J. H. White, president. Now Mr. White is president of Island Lake camp. Since then there have been many changes as well as many who have passed away. The camp season is soon be open, and all camps and the season who was a state of the president of the state. I see that all those who atlend will grow spiritually and weave into their lives the eternal truths of our philosophy. I know there has never been a time when there has been as great desire to know the truths of our philosophy. I know there has never been a time when there has been as great desire to know the truths of our philosophy. I know there has never been a time when there has been as great desire to know the truths of our philosophy. I know there has never been a time when there has been as great desire to know the truths of our philosophy. In the problem of the

rooks, 114 President St., Wheaton, Ill.

The Progressive Lyceum.

To the Readers of the Banner of Light:

May I claim your time and attention for a brief explanation of a plan for the good of the Progressive Lyceum? My only apology for asking your favor is my earnestness for the growth and advancement of our Canse. Surely enough has been said as to the need and advantage of the Progressive Lyceum to convince every one that the movement should be carefully carried forward. We, as Spiritualists, are able to do more for unfolding the minds of the children than any other people, for the reason that we can teach fact rather than faith and fancy. The children of Liberalists and Spiritualists should never be found in a place where superstition and fearful faith are taught and the Progressive Lyceum is to furnish a place for these rising men and women, when it is properly conducted.

The plan of which I wish to tell you is the issuing of lesson leaflets weekly; the lesson matter to be "Life Studies," the life experiences of our own workers who are yielding the best of their energy for the growth of Humanity by a knowledge of Nature's laws as taight by you knowledge of Nature's laws as taight by the fearing the photo and favorite original saying the law of the worker whose life is being studied to the season leaf. These will be furnished to Lyceums and Individuals at a very moderatories and in the law of the worker whose this actice and to give me such advice and in the property of them for this most necessary work.

Individuals should also subscribe, for each reason should treat the clift determined to the To the Readers of the Banner of Light: May I claim your time and attention

seen this notice and the several work.

Individuals should also subscribe, for each parent should teach the child entrusted to his care the beautiful philosophy of tolerance. These are to serve many purposes, they will first of all bring each of our workers to the notice of the people who of course will be glad to know of the experiences which have enabled these noble souls to thus labor for the cause which yields to the world comfort and knowledge: again, the helpful invigorating thought force of many bright happy children will go out to the several workers and strengthen them. The cards of our respected seer, Andrew Jackson Davis, are now ready at one cent each; the first issue of the "Life Studies" will come out the first Sanday of September. Hoping to hear from you, my brother and sister co-workers, as to the Progressive Lyceum;

N OF THE PUTURE. T THE RELIGIO.

The restrict delivered the subject of ROTER

No. 1 treats on its obpamping, pp. 8. For sale by SANNE

This volume is one which is full of practice included in adlegated inappray; the last of the included in adlegated inappray; the last of the included in the human most etc., are given a puriet please the parametry while the gradual collect, irrigating of the one human but the enterin our globe "not only of man, but the enterin our globe" not only of man, but the enterin our globe "not only of man, but the entering our globe "not only of man, but the entering our globes "not only of Table 10 of the closes of the control of the



THE PURPOSE OF LIFE.

Or, The Phenomena and Philosophy of Modern Spiritu-alism Reviewed and Explained.

BY C. G. OYSTON.

Mr. W. J. Colville in his Introduction to the During my long experience as a lecturer, by During my long experience as a lecturer, by Donald Mr. During my long experience as a lecturer, by Donald Mr. During my long my long

his excellent volume will not only per lamb in every of tions, but win for its anthor name and fame in every of ised country of the world."

Ifmo, (If pp.; extra beavy paper covers, Frice, S & Yor sale by BANNER OV LIGHT FUBLISHING CO.

A CASE OF

Partial Dematerialization

Body of a Medium.

INVESTIGATION AND DISCUSSION BY COUNT ALEXANDER AKSAKOF.

melated from the French by TRACE GOVLD, LL. B., Commeller at Law, Homber of the New York Bar, I known scholarship of Count Aksakof, and an study he has given to the phenomena and of Spiritualism, warrant the statement that this far will be an epoch-making book. He give me, the results of his personal investigations out absolute test conditions possible, proving the verty of purpole manifestations. Occasional conditions are conditionally than the conditions of th

p. II. Account of a Beance given by Madam d'Espa-ce at Helsingfore, Finland, Dec. II, 1880, at which the phenomenon of the Partial Demarkerialmition of the body of the Medium was demonstrated to wind and Touch

the body of the Medium was demonstrated to High the body of the Medium was demonstrated to High and Orocch.

The body of the Medium was demonstrated to High and Touch.

A Letter Iron Mile. Hight to Mons, Alrahof B. Letter Iron Mile. Right to Mons, Alrahof B. Letter Iron Mile. Right to Mons, Alrahof B. Letter Iron Mile. Right Letter Alrahof.

D. Supplementary Letter. Alrahof.

H. Twetteniny of High Copy. Toppelina.

H. Josephen of High Copy. Toppelina.

H. Josephen of High Copy. Toppelina.

H. Josephen of High Copy. Toppelina.

D. Supplementary Hepers of Prof. Setting Olds.

L. Help of Prof. Belling to Mons. Alrahof.

D. Supplementary Hepers of Prof. Setting Olds.

L. Help of Prof. Belling.

H. Help of Prof. Belling.

J. Help of Mildon, Milsians Setting.

J. Help of Mildon, Milsians Setting.

J. Help of Prof. Belling.

J. Help of Prof. Belling.

J. Help of Prof. Belling.

J. Help of Mildon, Milsians Setting.

J. Help of Mildon, Milsians Setting.

J. Help of Mildon, Milsians Setting.

J. Twettingon of Mildon, Milsians Setting.

J. Help of Prof. Belling.

J. Help of Mildon, Milsians Setting.

J. Help of Mildon

O. Sappanesser.

O. Letter from the Madium concerning beoppition after the stance at Relaingfore.

Condition during the pool the Madium as to be condition during the grant of the Madium as to be condition during the past of the Madium.

Madium

12mo, 197 pages, large type, illustrates Price, cloth, 50 cents; paper, 35cents. For sale by BANNER OF LIGHT FUBLISHING OF