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THEIR WORLD OF LIGHT.

Intimations throng upon By these presences unself that spirit world which Nearer than we sometim

All about us is the sunshine
Of the perfect glowing day;
All about us in the brilliance
What is hidden who can say?
Our beloved may there be passing
To and fro like birtis in sight,
We their shadows not discerning
In that wondrous world of light.

'Tis the darkness brings revealing
Of the beauteous stars above,
Glare of day their worth concealing;
So perhaps with those we love;
Not that they nor hear nor help us,
Gliving us their spirit might,
But that we have not looked for them
In their wondrous world of light!

My should earth alone be active,
Why should earth alone be active,
With its forms of life and speech,
And the air and sunshine silent?
Life below their life should teach,
Life goes on to finer issue,
From the seed comes blossom bright;
And the world of human efforts—
Intimates their world of light!

In a room a vase of roses—

Sheds its fragrance sweet and clear,
Tho' the eye may not be seeing;
Bo hope's angels may be here;
In our thought of things divinest,
They may speak to us aright,
And by love and friendably tell ur—
Of their wondrous world of light!
William Ruy.

Was It an Astral Body ?

A Real Experience taken from the Hero's Own Lips

BY KATE FIELD.

(Continued from June 14.)

II. Practice and Progress.

II. Practice and Progress.

Great things often have small beginnings.
I suppose this is the reason why the Theosophical Rooms are small and situated up
two flights of stairs in a by-street of Covent
Garden. There I met President Sinnett at
the appointed time. Putting his arm around
me, he introduced me informally and paternally to the assembly, concluding, to my great
surprise, with these words:

"Mr. Garner is here to relate his experiences, which will prove both interesting and
instructive."

Instructive."

ences, which will prove both interesting and instructive."

Perceiving my embarrasament at this unexpocted stroke, Sinuett came to my rescue by saying: "Begin at the beginning, and tell all that has happened to you in occultism."

The sympathetic attention of the audience made my task easy, and before long I was absolutely enjoying myself. When, about half-way through, I was describing a remarkable experience, bang! went something in the next room.

Everybody started.

"What's that?" asked Sinnett.

Nobody knew. Nobody answered but me.

"A book has fallen."

"How do you know?"

"The room is full of books."

"Let's see."

"Yes, we will; and then we'll try to see the

"How do you know?"
"The room is full of books."
"Let's see."
"Yes, we will; and then we'll try to see the luminous emanations of which I have already spoken this evening, and which at times proceed from my finger-tips like St. Elmo's fire from a mast."
Six of us entered the adjoining room, which was pitch dark, even the windows being blocked with books. It was the library.
"Here is the book," I said, picking it up from the middle of the floor.
"What book is it?" asked Sinnett.
"How should I know?"
"Try and tell us."
"You should know better than I, because it is partly written by you."
"Indeed! What is the title?"
"Two words."
"Well?"
"First letter, T; second, H; third, E, I won't tell you any more, because it will seem like guessing, and you ought to be satisfied."
Glying the book to someone, I held out my hands and asked the company if they could see luminous emanations which at that moment were visible to me.
Four out of six could.
Returning to the assembly, we discovered the book to be a series of bound magazines called "The Zoist," with marginal notes by Sinuett. On examining the library, every book was found in its place except the one I had picked up.

book was found in its place except the one I had picked up.
Having made a sketch of one of my hands in a luminous condition, I had brought it to show Mr. Sinnett, who at once took from the library shelf Baron Reichenbach's "Researches in Animal Magnetism." Therein I saw a facsimile, almost, of my own sketch! Never before had I known of his book. This phenomenon, therefore, is not new to investigators, and proves that the nimbus around Christ's head, so familiar to us in pictures, is not a symbol but a fact. Investigation strengthens my faith in the possibility of a basis for Christianity.

For three hours I addressed that audience, and apparently so impressed its members by the diversity of my experiences that, after a whispered debate, the Council offered me the privileges of the Society for all time, and gave me the entire entree to Theosophical Societies all over the world. After thanking me, President Sinnett expressed surprise at the variety of psychic faculities displayed. He marveled that one so absolutely untrained as I should have attained a point which it was supposed none could reach without years of probation. The rule of the Theosophists is to study cause and strive for effect. I had obtained effects, and, in seeking the cause, had come into contact with the Society. President Sinnett hoped I would attain even higher psychic powers, and suggested an experiment in which he felt sure I could succeed—the projection of my astral body.

The magnitude of this idea appailed me. I feared failure but President Sinnett gave me so much encouragement that I promised to attempt it. He urged the value of faith as an incentive and the necessity of a worthy motive as a vehicle. Mere curiosity or wonder-working, he said, would suffice to annul my efforts.

Later, an unknown member of the Society

wonder-working, he said, would suffice to annul my efforts.

Later, an unknown member of the Society
came to me, saying with great interest: "I
understand the different powers you possess,
and think I know you. I believe it possible for you to have a novel experience—the
dreaming of a reality."

"How shall I set about it?"

"Choose a night when you are calm, assure
yourself during your last wakeful moments
that you will dream a reality, and I'm kure
you can."

I smiled incredulously, but partly promised

on can."
I smiled incredulously, but partly promised

yourself during your has washed, and I'm sure you can."

I smiled incredulously, but partly promised to try.

Ou going to bed that night I was stirred at the visita of possibilities opened up by the meeting, and therefore felt sure the time was unfayorable for experiments. Furthermore, I realized I had none other than a vulgar motive for projecting my astral body, so I deferred action.

As to dreaming, no conditions had been suggested. A desire to know one's own capacity seemed sufficient motive. However, I was both physically and mentally tired, so I felt I'd have a better chance the next night. Many think that by reducing an idea to words and mentally repeating it, they exercise and strengthen the will power. In reality, words are only props. To attain independence they must be knocked away. On the following night, having formulated my intention into words as a preliminary, I sought to strip it of them and let it stand atone in the same way that we illustrate an abstruse idea by a commonplace parallel case. The commonplace illustration leads us through a familiar road to something higher. Words were the familiar road. The idea was the something higher.

After effort I became convinced I had attained the idea pure and simple. And this had at first seemed impossible, my faith in my will power was strengthened, and, almost convinced, I fell asleep, hoping yet fearing that before dawn I should dream a reality. I did dream. I dreamed that I stood in my night-dress in the street opposite our house. It was a gorgeous June night, and the sky was of that luminous blue which precedes the dawn. I felt disappointed at the absence of clouds, which prevented my seeing the reflection of a large fire I knew to be raging in the East End of Londou.

Realizing the direction, I seemed to be on the spot, felt the extreme poverty of the neighborhood and the general apprehension of an explosion which it seemed to me could not be the result of gunpowder, dynamite or gas. Then I dreamed of returning to my room, the transit of which I

I was asleep, and awoke, as, in ordinary dreams, when we know we are dreaming, we awake.

Giancing at the sky, visible through the Venetian blinds, I detected the same color I had seen in my dream, and knew that part of it, at least, was true. When my brother, who occupied the same room, awoke, I told him my story and begged him to remember every word of it.

What a rush we made at breakfast for the papers, forgetting that the fire was too late to be reported that morning. The early edition of the afternoon papers would seal the fate of my dream.

"All right about the fire," exclaimed my brother, as he danced into my room with a copy of the Echo, "but all wrong about an explosion. The fire originated in a stack of empty petroleum barrels."

Not satisfied with this report, I turned to another paper, the Globe, wherein I read: "Great apprehension was felt as to the fate of a large stock of petroleum stored on the premises." The fire had raged just before dawn. This satisfied me that I had established the colacidence of my dream with the time and event, and made me desire further development. The possibility of projecting the astral body seemed less remote than before.

But a good motive was nece I had not long to walt.

III. The Master Experience.

Under date of June 24th came a letter from Cameron. After characteristic excuses for neither writing nor seeing me, and refer-ences to my tastes and habits as disclosed in what 1 had written him, he suddenly broke forth.

what I had written him, he suddenly broke forth:

Talking of astral bodies, you will see, later on, that, to a certain degree, I believe in them. Indeed I have often felt them, mostly, perhaps, when I was frantically enamored of a little girl some years ago. I was a child, and she was a child, but it was so that I could feel her presence or a similar sensation to that caused by her presence. Riddeulous as it may now seem, that time, when I was not yet circhen, was the high-water mark of my spiritual attainment; and now, after being battered about the world, I regret those days.

Wickel, cynical, epicurean, calmly indifferent to all but my own alms and thoughts, I have covered up my spinpathy and faith with a hard crust of selfishness. Usually I am inclined to mock at all the truths of the spirit, but deep down within me is the conviction that they are truths.

Let me confess to You, whom I can trust so rully, a secret of my sol. At this moment, I am dominated by a violent temptation to commit a crime. It is may master, yet I know that from the instant I commit it—if I dominit it—I am utterly destroyed. It is possible to kill the spirit, but mine chokes, gaspling for breath....

Some distance off there lives a woman, whose husband is a brute. He loves her, though she cannot love him... She is beautiful to look upon, and magnetic... I love her... I did not know until lately that she was married.

You can guess the temptation. You can magine how I loathe myself. We have ar-

where his and is a brite. He loves her, it hough she cannot love him. . . She is beautiful to look upon, and marnetle. . . I love her. . . I did not know until lately that she was married.

You can guess the temptation. You can imagine how I loathe myself. We have arranged to meet at the place where we have often met, and where I first kissed her, and where we bould not abother by every kind of the control o

I have poured myseit out to you with this awful tale. Dear friend, that you with this awful tale. Dear friend, think of me, and sympathize with me, and send your soul to help mine!

Here, then, was my motive; but, having my conditions, how to produce the result? For days I was absorbed in the one idea of trying to help my friend. At first I thought of writing, but writing often fails of its mark.

Unable to go to Cameron, I decided to try to be with him in spirit, to impress him with my presence, to make it felt, seen and heard. As the time of his ordeal approached, my absorption in my task deepened. Other interests ank out of sight. With all my might I strove to purify my thoughts, and get myself upon as high a spiritual plane as was possible to my nature.

It was fortunate that on this special night I had an engagement of long standing with certain dear friends who had already experimented with me successfully in mesmerism, clairvoyance and psychometry. We three were deeply interested in these subjects, which united us so closely that we called ourselves, "The Triangle," Ours was an equilateral triangle, in liking and in strength, made up of three distinct types physically and mentally. Our nicknames were Number One, Number Two and Number Three.

Number One, my hostess, was in every sense a queenly woman. "Uncommon tall," with a profusion of curling golden hair, with a pale, delicate complexion, and deep blue eyes that always expressed intelligent sympathy, she was unusual even for her country—America. There was an indefinable charm about her manner which, added to her thoroughbred air of distinction, always made me want to be good. Her low, musical voice riveted attention and denoted her artistic temperament.

Number One lived in an old Queen Annohouse overlooking St. James's Park. Its air of fine repose was perceptible even on the doorstep. Within all was quiet in color. Many art treasures were harmoniously disposed about the rooms, flowers were scattered here and theire, and, though cut, seemed to be growi

facial expression was by turns merry and severe. Loathing conventionality, she possessed a certain contrariety of disposition which made her delight in defying Mrs. Grundy. She was a rare women, in that she loved truth better than convention, and had the courage of her convictions. She was a realist in painting, played well on the violin, was a good photographer and a skilled worker in metals and in designing jewelry. A fine horsewoman and whip, she also handled an ear deftly. Yet, with all her outdoor nature, she loved mysticism, a taste that led her to experiment with magnetism, for which she was well adapted, as she had great animal force. I had reason to know by tests of which I was the subject. Eventually she put me into a messmeric sleep after gazing at me three-quarters of a minute. Curlously enough, however, she had no physical courted over me while I was in that condition, and could induce in me neither rigidity nor amesthesia. Mentally her power was almost absolute, and produced clairovance.

I, Number Three, am small in stature, and my eye-brows meet. My temper is held down by reason. My mouth is large, straight and flexible. My eyes and hair are dark brown. My jaw is square and strong, and its line denotes adaptability. My hand, long and artistic, is adapted to the plano. Some friends say I look like a German musician of Hebraic extraction. Oscar Wilde amused me one day by wanting to look at my profile. "Ah, my dear fellow," he said, after a moment's contemplation, "you're not handsome—you'll never be accused of that—but you are interesting. You might pass for a Spaniard. You are not unlike the portraits of Velasquez."

The Triangle often dined together five times a week. Experiments in mesmerism followed confee. It was found that in mesmeris sleep I sometimes spoke voluntarily on subjects concerning Number One or Number Two of which both thought I knew nothing; so that they had come to attach great weight to whatever I said seriously. They even called me "The Prophet."

On this eventful night I arr

wall.

About ten o'clock I whispered to Number Two to wake me, which she did by blowing on my forehead. "Tell us all about it," she said, the moment I opened my eyes, "Have you succeeded?"

"I dare not answer, and yet I feel sure I

"I dare not answer, and yet I feel sure I have."

As both women knew the contents of Cameron's letter, explanations were unnecessary. I fold them that my one chance of influencing the writer was in meeting him face to face; that under the circumstances this could be done only spiritually; that on receipt of Cameron's confession I had said to myself. "If I had you here, I'p but my hand on your head or on your shoulder, and I'd say, 'You shall conquer!"

Then I thanked my dear friends for having guarded and assisted me. At the Theosophical Society I had been warned of the danger of being molested during the separation of the astral body from the physical body.

The next day I wrote to Cameron:

Yours of the 24th lett me so bewildered, so

think what to do. My first impulse was to start off to see you; but I feared that, face to face in conversation, you would feel bound to defend yourself, and would barden, and my influence would be lost. Should I write? The pen is a steely thing! Thus I delayed until the last moment, when it was too late for a letter or for me to reach you. I could be with you only in my thoughts. I don't mean this in the ordinary sense of the word. If was something more intense, and it was not prayer, for there was a certain risk. I was willing to take it—indeed, anxious to, for your sake.

I cannot speak fully of it now, for you might not understand it; but will tell you when we meet. My one hope was to help you. Have I done so?

Ten days later came a letter in which were

Ten days later came a letter in which this passage:

his passage:

How am I to thank you for the great lancer you put yourself into on my account? I shadder every time I think of it, but it will always be with me as a memorial and a withcress to the deep sincerity of your friendship—a depth which I can never reach, and a sincerity which, in the essential shallowness and selfishness of my nature, I can only strive after.

always be with me as a memorial and a wilness to the deep sincerity of your friendship—
a depth which I can never reach, and a
sincerity which, in the essential shallowness
I and sedishness of my nature, I can only strive
after.

But what most affects me is your complete
success. As I went to the place appointed,
it seemed that you walked with me: I heard
no voice and the trend of no footstep, but I
felt that strange, well thrill, as of something half ghostly, and I felt that I must
stranged that you walked with me: I heard
for five good minutes, and still it stood there.
Yow, was that a memory, a hallneination, or
was it a vision? Then a numbness and a
chill came over me, and I turned to rest
against a gate. It seemed that I felt your
hand on my shoulder and on my hair, though
I did not remove my hat. You spoke
strengthening words to me. And then you
said: "Conquer now, and hereafter you shall
be touched to finer issues." And I saw you
no more, and felt your presence no more.

I went on to the dreadful strugie. I can
never describe nor bear to think of it, but I
still seemed to hear those words, "You shall
be touched to finer issues." After a violent
scene. I did conquer. And now, after all am
I better or worse for having conquered? I
have lost the love which was so much to me—
exchanged it for the poor and bitter respect of the only supremely beautiful woman
I ever knew.
I am respectable; but love, the only thing
beyond myself that I ever cared for, has good
out of my life.

Now I go about with the last sentence I
heard from her lips ringing in my ears: 'I
shall respect you to the end of my life—and
hate you?

What a poor, miserably-made wretch I
must seem to you! I am all lampake and
splict in reality; and my materialization is
the result of a want of a splittual anchill know that, whatever else you may be,
you are upward-striving and a pure spirit;
and when I look upon myself, and my own
weakness and sinfulness. I quail abasbed,
and tremble lest you should reject me from
your friendship. But his it

Wholly and ever yours

How strange it all read! Yet in that letter I found an explanation of many things I had thought supernatural. Visions, ghosts, perhaps mitneles are not supernatural, after all. At most they are but unfamiliar. We are on the eve of a new century with which may come a great spiritual revelation. Who knows?

The True Life.

The True Life.

Persons may exist and not live. Animals exist, but do they live?

One lives in the ideal, he exists in the real. Every part ideal, is every present real; every present ideal is every future real.

All higher orders come from the lower. Higher orders live as they emerge from the lower. People begin to live as they dealed, will, and reach for the Highen. Lower asimals do not aspire. It is man, only, who possesses elements of everything below him and has the perm of all that is above him. To be an animal is to exist; to be a human being is to have the power of living.

All men do not live, they only exist. To live, is to grow, progress, to recede from the animal plane.

Real practical living is being on the plane-having the character and make-up wherein there is no desire toward the bail.

To keep from bad because of catalite restraint or force, is more human than divine. It is the inside will and ill that kills. It should be the purpose to live more and easiless. All life is sucred and good, see it, bear it, feel it, and the trend will be toward the Soul that throbe the atoms of the universal Seek the true way to livel—Se.

IS SIDE OF HEAVEN'S GATE.

I had always heard that music In the heavenly spheres was sv And that the faintest strain the Told of happiness complete; And so you will not marve! That my spirit could not wait. But has listened, listened, listened On this side of heaven's gate,

I had always heard that surels. In that wendeous realm above, Could as well artuse their voice. To the overruling Love. That the very lowest whisper. Would forever banish hate, 80 I listened, listened, listened, listened, On this side of heaven's gate.

Now if there's a look of wonder.
Evermore within my eyes,
Showing that the heart rejoices
In some glorious surprise:
Ask me not to tell a secret
Which no mortal could relate,
For Tre listened, listened, listened,
On this side of heaven's gate.
Sara Abby Davis,
brance, Mass.

Orange, Mass.

The Abbey Chimes, or the Mystery of Glen Avon.

MABEL A. VAN HISE

CHAPTER IX.-Continued.

(Copyright 1901-02.)

Lady Avon's terrible cry had roused the sleeping household. Marcus was quickly on the spot, and bending over Lady Avon, shook her, exclaiming: "Lady Avon, what has hapened? Tell me."
Lady Alice Avon opened her eyes, and seeing Marcus alive and well bending over her, started to her feet, and cried in accents of horror.

lag Marcus anversaria and cried in accents of horror, "My God! My God! I see it now—too late—too late! I have murdered Lestor, my son—my son!" And with wild, frenied shricks she tore her way through the crowd of servants and down the stairs, out—out into the snow she sped, her long, black hair streaming in the wind. Down the grove of mountain ash trees she tore, uttering shrick upon whick.

shriek.

Marcus rushed after her, vainly trying to catch up with and stop her. At last he saw her fall exhausted in the spow. He flew to the spot and in sorrow and tears besought her to calm herself and let him lead her back to the mansion. Lady Avon fixed her large, black eyes on him, but intelligence was gone, only the gleam of madness was there!—only the white ashes of a quenched soul; only the ghost of a dead intellect—Lady Avon was raving mad!

God, what shall I do?" cried Mar-

raving mad?

"Oh my God, what shall I do?" cried Marc'
"Oh my God, what shall I do?" cried Marc'
"Do mot fear." said a gentle voice at his side, that was almost like a sigh. "Help is soming, and I am always with you, Marcus."
The young man looked up just in time to see a mist-like form fade from view. But Marcus well knew what it was. The servants now appeared with lanterns and proceeded to carry Lady Aron back to the house. But she ran shricking from them, and it was only when she had become thoroughly exhausted that they managed to secure her.

In the meantime the body of Lestor Avon had been taken to the library. The ringing of the bells and the tumult in the house had aroused Marie from her sleep". "It's those horrid tribus seain, I'm sure," whe muttered, as she slipped sint a wrapper. "I'll go and ask Clarice what it is. Clarice, do open the door and let me in. I'm so seared. De please le door: it's locked, and I haven't the key," replied Clarice.

"I'll run and ret the key of my door. Perhaps that will fit the lock." srid Marie. Off she ran. "How stupid of Clari to lock berself in and then lose the key that way," she muttered.

Returning with the key of her own door she Returning with the key of her own door she here.

turning with the key of her own door she

found it would do, and was soon in her friend's arms.
They were too frightened to descend the stairs to see what was wroug.
"Surely somebody will come soon and tell us what the trouble is doort," said Clarice.
"I knew something dreadful was going to happen," said Marie.
"And it has, I said so when that vase fell and was samashed all into little bits! Add I may surght."
"What vase fell and was samashed all into little bits! Add I may a right."
"What vase for the always right."
"What was one of the said of the previous evening in Sir Cecil's room.
"But what can be the matter now?" cried Clarice, tearfully. "Oh, if morning would only come!"

"But what can be the matter now 'read Clarice, tearfully. "Oh, if morning would only come!"

The young girls remained with arma around each other until daylight appeared, then softly crept down stairs.

"Let us go in here first," and Marie, as she opened the library door. There lying on the table was some large object, covered with a sheet. Clarice nervously and we remain the sheet and disclosed the dearer book from the head and disclosed the dearer book from the head and disclosed the dearer book from the breast, and clasped in the stiffened fingers of the right was not the stiffened fingers of the right was not sheet the stiffened fingers of the right was not sheet the stiffened fingers of the right was not sheet the stiffened fingers of the right was not sheet the stiffened fingers of the right was not sheet the stiffened fingers of the right was not sheet the stiffened fingers of the right was not sheet the stiffened fingers of the right was the stiffened fingers of the right was not sheet the stiffened fingers of the right was the stiffened fingers of the stiffened fingers of the right was the stiffened fingers of the right was the stiffened fingers of the right was the stiffened fingers of the stiffened fingers of the remainder of the stiffened fingers of the stiffened fingers of the stiffened fingers of the right was the stiffened fingers of the stiffened finge

CHAPTER X.

m Mrs. Priestly was brought into court moraing of her trial she was smiling, new she was innocent of the crime of she stood accused, and she firmly be-that the machinations of evil would be

court room was crowded. All the Glen villagers were there. They sympa-with the prisoner. She had been good em and helped many of them in their of need. The prisoner was conducted to nall railed-in box where many a tremciminal had stood before her. Priestly looked calmly around on the faces below, in no wise disconcerted, and Zano, the young grpsy came for The smile faded from the prisoner's and automishment took its place on section.

and astonishment took its place on seein, hy, that is the lad who sald his mother
lesk, and to whom I gave some money,"
hought. "What can he possibly know
the missing bracelet?"
witness said: "That lady (pointothe prisoner) came to our test in the
and offered my grandmother a handhracelet composed of large opals and
mode set in a wide, gold band, for sale,
and size had need of the money at once,
ar grandmother had not the sum with
hat the lady demanded, all the rest of
exple having moved on. We were to
easier grandmother to better, so she
where grandmother to better, so she

tainking a minute, she arranged ving the money to the lane in the ing, and she would be there to The witness was allowed to stand

meet me." The witness was anowed down.

Then Zephane was led by an officer, trembiling with weakness and leaning on a stick, to the witness stand.

Mrs. Priestly's astonishment knew no bounds when she heard this old gray-headed woman corroborate the lying statement just made by the previous witness. She was positive she had never seen the creature before. How dared the wicked old gray utter such the state of the state

made by the previous witness. She was posi-tive she had never seen the creature before. How dared the wicked old gypsy utter such falsehoods! Twice Mrs. Priestly essayed to speak, but her counsel whispered her to be silent, telling her not to be impatient, her turn would come scen.

Twice Mrs. Priestly essayed to speak, but her counsel whispered her to be sleat, telling her not to be impatient, her turn would come soon.

Next came Saunders, the groom, who testified that he saw Mrs. Priestly meet the lad in the lahe and saw something handed by one to the other, he did not see what it was, neither was he sure whether the boy gave something to Mrs. Priestly, or vice versa, but he saw them talking carnestly together. It was very early in the morning, and he was just going to the stable at Glen Avon where he was employed.

The counsel for tile prosecution then said that Lady Alice Avon had made a statement to the detectives at the mansion at the time of the robbery, but that she was unable to appear in person.

Lady Alice Avon's statement having been made when she was in a perfectly sound mental condition was, therefore, read to the court. During the reading of it, Mrs. Priestly's face turned deathly pale. Her large, purple eyes scintillated until they seemed to shoot out sparks of fire. Now the mystery was clear to her. The conspiracy, Lady Avon's cruel devise to thus catrap her, was laid bare! She understood the motive that had given rise to the wicked scheme now. It was to get her out of the way, as she knew too huch of Lady Avon's guilty secrets. Yes, she saw it all now! It was to get her out of the way, as she knew too shuch of Lady Avon's guilty secrets. Yes, she saw it all now! It was to get her out of the way, as she knew too shuch of Lady Avon's guilty secrets. Yes, she saw it all now! It was to get her out of the way while Lady Alice Avon perpetrated the crime that crowned her list, whose cruel purpose miscarried and ended so fatally for her own tiddized son.

There was a commotion in the audience; then little Marie, struggling and protesting, was placed on the stand.

"I won't say a word against her! She didn't do it, and you are all cruel brutes, that you are!" she declared petulantly.

A half suppressed titter ran through the row.

"You were with Lady Avon on the night that she dis

"What happened at that time; counsel.

"Why—I saw a real live ghost and they all made fun of me when I told them; so I just left them and went to bed; that's all (looking defaulty round at the now smiling court).

"Well?" (from the counsel).

"I said that's all" (trying to escape from the box).

"What did Mrs. Priestly have in her hands when you saw her, and what remarks did she make?"

the box).

"What did Mrs. Priestly have in her hands when you saw her, and what remarks did she make?"

"She did not have anything in her hands and she was not coming out of the room at all. She just stood in the doorway and said she wanted to speak to Lady Avon."

"Well?"

"Oh, that's really all I know (beginning to cry now) and—and—I went to bed."

The next witness was the maid who had seen Mrs. Priestly come in and wished her good morning," on the morning she had taken that early walk.

This ended the case for the prosecution. For the defence, first came Clarice Avon, who, against the wishes of her friends, was determined to speak up for Marian Priestly. But all she could say would not remove one jot of the bulk of condemning evidence already adduced against the prisoner, and poor Clarice stepped out of the witness box, sobbing out her firm bellef in her friend's lanocence.

After one or two more witnesses had been

bing out her firm belief in her friend's innocence.

After one or two more wimesses had been
heard, whose evidence did not amount to
much, came the summing up. Though the
prisoner's counsel defended her ably and well,
speaking at great length, it was to no purpose, for the jury returned a verdict of guilty,
with a recommendation to mercy. The Judge
then sentenced Marian Priestly to a term of
two years' imprisonment.

The poor little heart-broken woman was
being hurried away when there was a sudden
commotion, and an officer made his way hurriedly up to the bench, and handed the Judge
a paper.

The Judge tore open the envelope and read,

commotion, and an offeer made his way hurriedly up to the bench, and handed the Judge a paper.

The Judge tore open the envelope and read, "Derby General Hospital. There was a patient brought here this morning very early, suffering from severe internal hemorrhage. He is dying, and I submit to your nutlee a statement made by this man (who is a gryer) and was taken down in writing at his bedside in the ward. He says, 'I stole Lady Avon's bracelet from her arm, and the lady who stands accused of the theft is innocent."

There was something more, but for reasons of his own, probably respect for Sir Cecil Avon, who had been a college chum of his Judge Corbetts read the remainder of the letter to himself. He paused a few moment, then ordered Mrs. Priestly brought up into court again, and politely and kindly told her what had happened, saying also:

"You are now free and can leave this court without a stain on your name."

Judge Corbetts looked around and uttered the last words in a loud, clear voice, as if he fully intended every one to hear them.

"We are grieved, and deeply regret that you should have been put to so much trouble and inconvenience over it. There has been a foolish blunder made by the detectives in this case."

Mrs. Priestly was immediately released. Before she reached the down was a support to the way and the way and the way and the way and the way are reached. Before she reached the down has way and the way and the way and the way and the way are reached the down her way are way and the way are way and way are way and the way are way and the way are way and the way a

and incorrections over it. There has been a foolish blunder made by the detectives in this case."

Mrs. Priestly was immediately released. Before she reached the door, she was pounced on by Clarice, who carried her off in triumph to the carriage she had in waiting and drove rapidly back to Glen avon.

Bir Ceell was most profuse, in his apologies and tried in every way to show his regret for what had the declared) been only a foolish mistake of his wife's.

Many of the terrible events that had happened in the past few days had been kept from the ears of the old gentleman for fear the shock would be too great for him to bear. It was easy to do this as he, being such an invalid, was confined closely to his room. He had not heard any of the tumult on the night of the death of Lestor. Having drank pretty freely from the old "loving cup," he had fallen into a deep sleep which insted till morning.

They told him Lady Avon was very sick, too ill to see anyone.

After Mrs. Priestly had taken a few hours rest, of which she stood saddy in need, she was informed of all that had taken place during her absence.

"Come and see the poor boy," sald Clarice. She took her trieed to the library, where

r absence, and see the poor boy," said Clarice, it her friend to the library, where of Lestor Avon was resting peace-

she took the body of Lestor Avon was beautifully.

"Ab, poor boy," sighed Mrs. Priestly, as they neared the chamber of death. "He died a victim to his misurdied mother's ambition."

Clarice opened the door and entered first, closely followed by Mrs. Priestly. "No!" shouted a voice. "You shall not touch him! He is mise, my love, my love!" In astronishment they saw Marie with the the died of the corpse raised out of the cofin

and clasped in her arms. Her eyes sparkled with an unnatural brilliancy and on her checks burned the flush of fever. Mrs. Priestly advanced quietly and crept up behind the young girl, then flum her arms around her, holding her tightly. Marie let go the body and began to shout.

"No, you shall not take him from me! I say you shall not! He is mine, mine!"

(To be continued.)

Man's Aural Self.

BY CHARLES DAWBARN.

CHAPTER XXL

The Size and Shape of Spirit Man.

It is most important that we keep ever before us the fact that when a mortal and a spirit are in contace, neither of them is in normal use of his, inculties. The writer and apply a spirit per incompany to the control of the sixth page, long delicated to "spirit relation that he was a spirit with the spirit of a woman about thirty-fire years old, quite dark, dark halt.... The spirit is control.

"I see the spirit of a woman about thirty-fire years old, quite dark, dark halt.... The spirit is control.

"I see the spirit of a woman about thirty-fire years old, quite dark, dark halt.... The spirit is control.

"I see the spirit of a woman about thirty-fire years old, quite dark, dark halt.... The spirit is control."

"I see the spirit of a woman about thirty-fire years old, quite dark, dark halt.... The spirit is a spirit with a spirit woman who seems to be all alone... etc., etc. "Some comes a girl about thirty-fire years old."

"Then comes a girl woman who seems to be all alone... etc., etc. "Some come back exhibiting physical deforation and most of the bear and the spirit who is talking through medium the spirit who is talking through medium the which is pleared before him by creative will power. There is no assumption or pretence that the spirit of that distorted mortal powers and the spirit who is talking through the spirit woman will be power. There is no assumption or pretence that the old man with while hair wears slivered lock "over there." Such spirit return does not prove that the sweet maiden is still wearing a fair skin-too fair to be healthy; every lock of woman and spirit are in the spirit will be pretent to the spirit spirit for mortals to learn their lesson, which, for the most part, every learn the spirit will be pretent to the spirit will be spirit will be pretent to the spirit will be spirit will be pretent to the spirit will be spir

In fact, for a brief experience, there sen almost complete emancipation from nitations compelled by earth conditions, a dangerous experiment, and its vosoon grow out of harmony with mother and become in body but emaclated

If was been feet of a more free on the control of a process of the control of the

case we have telepsible exchange of thought between one mind and another. But the intelligence this cuttering earth life for a visit aways was cuttering earth life for a visit aways. We can be an expension of the carth of the

all the wide sphere of his large personality and active thought.

This was the first meeting of the season, and July 6, they have Clara Watson of Jamestown, N. Y., and a rich treat awaits them. They have a splendid program for the camp season of 1962, conspicuous among them being a ten days feast of music, mirth and sentiment to be provided by Prof. Galen Parker and his gifted sister, Mrs. Bowen.

Leaving Freeville, Monday morning, June 2, I arrived at home 6.30 p. m. same day, to find things much as I left them, if not more so.

Lyman C. Howe.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the Callfornia Cold Process. Do not heat or seal the-fruit, just put it up cold, keeps perfectly. The perfect of the perfect

Convention at Montpeller. Vt.

The Vermont State Spiritualist Association will hold its next quarterly convention at Montpeller, Vt., in Grand Army Hall, Friday, Saturday and Sunday, June 20, 21 and 22. After first session Friday at 2 p. m., there will be three sessions each day. Vermont state speakers: Mrs. Abbie Crossett, Mrs. Emma Paul, Alonzo Hubbard, Sarah A. Willey, Lucius Colbura, and others are layited and expected to be present. In addition to the Vermont speakers the management has secured Mrs. Effe Webster of Lynn, Mass., a good test medium and speaker, for the occasion. Good music will be furnished.

At each session there will be an edden.

trinished.

At each session there will be an address and conference or seance. The object of tesse meetings is to better the condition of unanity by considering all themes that perain to the true conditions of life, therefore il are invited to come and take an active art and help to make the convention a grand

part and help to make the convention a grand success.

No better rates than mileage can be secured. Those coming over different railroads will do well to procure mileage books or buy round trip tickets. Entertainment at the Leaox (formerly the Vermont House), \$1.00 per day; single meals, dinner 35 cents, supper and breakfast 25 cents each. This house has new proprietors and has been refurnished and renovated and put in first-class shape for its guests.

By order of the Board of Managers, Don H. Chapman, Chairman; Janus Crossett, Secretary, Waterbury, Vt. For further particulars inquire of E. J. Fallou, Montpelier, Vt., Chairman of Local Committee.

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Campmeetings for 1902.

Cassadaga Lake Free Association, Lily Dale, N. Y., from July 11 to Aug. 24, in-Dale, N. Y., from July 11 to Aug. 24, inlusive.
Freeville, N. Y.—July 27 to Aug. 18.
Onset, Mass.—July 13 to Aug. 31.
Lake Pleasant, Mass.—July 28 to Aug. 31.
Lake Pleasant, Mass.—July 28 to Aug. 31.
Unity Camp, Saugus Centre, Mass.—June
to Sept. 28.
Camp Progress, Mowerland Park, Upper
warmpscott, Mass.—June 2 to Sept. 28.
Earnscliff Grove, Lowell, Mass.—July 6 to
lug. 31, inclusive.
Sunapec Lake, Blodgett's Landing, N. H.—
lug. 3 to 31.
Niantic, Conn.—June 24 to Sept. 9.
Verona Park, Me.—July 27 to Aug. 19.
Gernal Ledge, Mich.—July 25 to Aug. 24.
Brigss Park, Grand Rapids, Mich.—July 6
o Aug. 3.

Briggs Park, Grand Rapids, Mich.—July 6 b Aug. 3.
Høslett Park, Mich.—July 25 to Sept. 1.
Island Lake, Mich.—July 27 to Aug. 25.
Vicksburg, Mich.—Aug. 2 to 25.
Forest Home, Mich.—Aug. 3 to 25.
Forest Home, Mich.—June 14 to 39.
Ashley, O.—Aug. 17 to Sept. 7.
Mantan, O.—July 28 to Sept. 2.
Lake Brady, O.—July 7 to Aug. 25.
Summerland Beach, O.—Aug. 10 to Sept. 1.
Mt. Pleasant Park, Clinton, Iowa.—July 27
, Aug. 24.
Delphos, Kan.—Aug. 9 to 26.
Ottawa, Kan.—Aug. 24 to Sept. 2.

o Aug. 24.
Delphos, Kan.—Aug. 9 to 26.
Ottawa, Kan.—Aug. 24 to Sept. 2.
Cedar Vale, Kan.—July 13 to 29.
Cedstr Vale, Ind.—July 17 to Aug. 24.
Franklin, Neb.—July 19 to Aug. 4.
Wonewoc, Wis.—July 12 to 23 inclusive.
South Boulder Canyon, Colo.—July, Auguentember.

ember. w Era, Oregon—July 5 to 25. s Angeles, Calif.—Aug. 17 to Sept. 14.

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Briefs.

Briefs.

Waverley, June 8.—The Sunday meetings at the V. S. U. Home are growing more and more interesting as the season advances, the reason for this is, that speakers and mediums, with one accord (when not otherwise engaged), wend their way to the Home on a Sunday, and freely give to us their best, in thought, in speech, in test, and poem; the veteraus are grateful for this consideration on the part of workers in the Cause; this loyalty on the part of our workers has aronsed a deep interest in the hearts of those who come to be fed with the gaspel of truth. They wish to celebrate a veteran's day at the Home: arrangements are now being made for that event. Those who assisted in the exercises today were Mr. J. S. Scarlett, invocation and address; tests, Mrs. Fisher, Mrs. Wheeler, Mrs. Ott. Mr. Jackson; poems, Mrs. Wheeler, Mrs. Ott. Mrs. Adeline Wilkinson, conductor; services at 11, 2 and 7.30. The following talent present; Medlums, Mrs. Mosta, Miss Stroag, Mrs. Branch, Mrs. Hughes, Mrs. Fagan, Mrs. Branch, Mrs. Hoghes, Mrs. Fagan, Mrs. Strong, Mrs. Fox, Mrs. Julia Davis, Mrs. Cunningham, Mrs. Koeeland, Mrs. Raker, Porf. Holland, Mrs. Kneeland, Mrs. Raker, Porf. Holland, Mrs. Kneeland. Meeting at a every Thursday, and the Indian healing

circle every Tuesday afternoon; everyone velcome.—Reporter.

Old Ladies Hall, 14th Tromont Street. Spiritual meetings Suphays, 11 a. m., 250 and 7 p. m. June 8, all-meetings were harmonious. These assisting: Dr. Jones, Mrs. Rosel, Mrs. Mosk, Mrs. Chapman, Mrs. Reed, Mrs. Mosk, Mrs. Chapman, Mrs. Wood, Mrs. Grover and Mrs. Gutlerver: Mass Newton assisted in singley. Mrs. Fagan was with us June 1. Meetings all summer.—Mrs. Gutlerver condected Society. Sunday evening. June 8. Instrumental mask, inspirational, Mrs. Smith; song, inspirational, Mrs. and Mrs. Wylle; address and readings. J. 8. Scarlett of Cambridge, Mr. Scarlett has been with us several times this season and it is with pleasure we state we have found him one of the most interesting and instructive speakers.—Wrm. M. Barber, president.

Camp Progress, Mowerland Park, Upper Swampscott, Sunday, June 8. About 500 were present and enjoyed the fine services greatly. At the morning session Mrs. Johnston of Salem presided at the organ and led the singing. Mr. Smith of Cliftondale, Mr. Fred de Bos and Mr. Mr. A. Graham of Boston spoke briefig and interestingly and Mrs. Smith gave some fide tests and messages. At 2 p. m. Mrs. Abbie N. Burnham of Malden, one of our tried and true workers, made excellent remarks. Mrs. N. 8. Noves, a favorite at camp, spoke finely and Mr. J. R. Snow, Sec. of Malden Association also spoke. Mr. Smith opened the 4 p. m. neeting with a reading. Mrs. Lizie D. Butter of Lynn gave accurate tests, mostly to those who were entire strangers to her and all were received with unbounded satisfaction. The Mowerland Park Quartet rendered some beautiful song, and Mrs. Bertha Merrill gave some selections on the organ. Coine and hear our services and our fine quartet. Every member is a thorough musician. Seance at the grove every Wednesday at 3 p. m. with good mediums, under direction of C. P. S. S. H. M. All mediums are welcomed certilally. Mrs. E. R. Merrill, Sc Lynnfield St., Lynn, Miss.

Sunday, June 8, was Sunflower Day with the Progressive Lyc

Sunapee, N. H.

Sunapec Lake is one of the largest and most beautiful lakes in New England, and the vicinity about is both picturesque and charm-ing

Sunapec Lake is one of the largest and most beautiful lakes in New England, and the vicinity about is both picturesque and charming.

The Spiritualist Campmeeting Association will hold meetings at Blodgett's Landing, beginning Ang. 3, and closing Ang. 31. The management has engaged some of the best well-known speakers and mediums for this season. They are as follows: Carrie E. S. Twing, Westfield, N. Y.; Lizzie D. Butler, Lynn, Mass.; Sarah A. Byrnes, Dorchester, Lynn, Mass.; Edgar W. Emerson, Manchester, N. H. The days and dates that each speaker and medium will occupy the platform will be announced later. This camp is easy of access, it being reached by the Claremout division of the B. & M. R. R., and the Woodsum Steamboat Co., sold company having three large boats that meet all trains at Lake Station of the R. & M. R. R., taking passengers of interest along the short of the lake. Small steam the boat of the control of t

Convention in Hartford, Ct.

Convention in Hartford, Ct.

The sixteenth annual convention of the Connecticut State Spiritualist Association, was held in Unity Hall, Hartford, Saturday and Sanday, May 3 and 4. Business meeting opened at 11 a. m., Saturday. In the absence of the president, Mr. O. A. Gustline, of Merideo, who was unable to be present until Sunday, Mrs. F. H. Spaulding, first vice-president, eccupied the chalt.

It was voted at the beginning of the meeting to omit the reading of the by-laws, and that the preamble of the constitution be read at each annual meeting. The report of secretary and treasurer, Mrs. J. E. R. Toussurer, Sat. 20, Leving a blackers, and and approved. The report of society of the secretary and treasurer, Mrs. J. E. R. Toussurer, Sat. 20, Leving a blackers, Sat. 20, Leving a blackers, Sat. 20, Leving a blackers and Mrs. W. J. Lamberton gave their reports as delegrates to the N. S. A. concention held at Washington, in October, 1901, saying that it was a complete sucrees. It was voted that the report of societies and individual work be reportled at conference.

The following officer of the continual of the meeting of the meeting of the continual of the contin

Twentieth Century."

Sunday moraling at 10.30 a. m., a conference was held at Alliance Hall. Reports were given for the Meriden society by Mr. George Tracey; Mr. G. Bogne, president of the Norwich society reported the work there. A letter was read from Miss Carrie Rill. secretary of the Willimautic society. Mr. Dumont like other

Kingsley reported the work that was done in Hartford by Mrs. J. D. Storrs, after which Mrs. A. E. Merriam and Mrs. M. E. Clark of Hartford gave a few tests. The meeting was then opened for conference; Mr. B. F. Anstin, Mr. Storrs, Mrs. Lamberton, Mrs. Pierce, and Mrs. Spaulding, with many others thing part.

The afternoon session was held in Unity Hall, at 230 p. m., with the president, Mr. Gustine, in the chair. Mr. Gustine took for the subject of his address, "The Mission of Spiritualism." At 720 p. m., Mrs. Mary E. Leass again apoke to a crowded house, taking for her subject, "Evolutionary and Herodutionary Porces." I wish I might have time and space to report the lectures which both speakers gave at all of the sessions, but am unable to do so.

The Schubert Quartet, of Boston, again pleased the large audiences by their fine singing, helping to make the meetings a success. We were disappointed in not being a late to secure a test medium. Mr. H. H. and the most of the sessions, and it being too late to secure a test medium. Mr. H. H. Sundy afternoon, between the sessions, Mrs. F. H. Spaulding offered to give what she could in the line of mediumiate work to any who would like to remain. Quite a number staid and received messages, with which they seemed to be much pleased. The convention adjourned Sunday, by extending, a vote of thanks to the retiring president, Mr. A. A. Gustine, of Meriden.

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

Baltimore, Md.

Baltimore, Md.

The first Spiritual Church of this city closed its regular meetings for the season on Sanday, May 25, with that veteran worker and intellectual giant, Bro. J. Clerg Wright; his lectures were of a high order and greatly enjoyed by appreciative audiences.

Our season has been fairly successful. We have had good audiences and we have presented to them fine speakers upon progressive lines of thought, each one expressing the highest and best that would lead the listener to a fuller understanding of one's own soul powers and the intimate relationship of all souls, whether incarnate or decarnate.

The law of love is the law of life, and as we begin to realize this great and fundamental principle of Infinite Love and Wisdom, we have made the first step to unfold spiritually and struck the first chord in our souls that will attune us to that spiritual law which governs our soul life. As we unfold spiritually and struck the first chords of our souls speaked to the property of the prope

Haverbill, Mass.

The Helping Hand Association of Spiritualists, of Haverhill, Mass., is a regularly organized and chartered society, holding meetings in Edney's Hall, 82 Merrimack street, Sunday evenings, to be continued through the summer. Sunday, June 1, was its fourth anniversary, and while ne special observance of the day was, made, a very interesting meeting was held. with a large audience assembled, an account of which was published in the Haverhill Gazette of Monday, June 2, as given below.

Mrs. Mary A. Blake,

Clerk of Association.

pubblshed in the Haverhill Gazette of Monday, June 2, as given below.

Mrs. Mary A. Blake,

Clerk of Association.

An exceedingly interesting meeting was held Sunday evening, at \$2 Merrimack street by the Helping Hand Association. After singing and invocation, President Ham, in a few well-chosen words, referred to a wonderful work of healing, performed by a Haverhill medium, introducing Parker W. Hiteheock as the instrument used by the spirit world in its accomplishment. Mr. of the spirit world in its accomplishment of the spirit world in its accomplishment will be spirit world in its accomplishment will be spirit world in its accomplishment. Mr. of the spirit world in its accomplishment will be spirit world in its accomplishment. Mr. of the spirit world in its accomplishment will be spirit world in its accomplishment. Mr. of the spirit world in its accomplishment will be spirit world in the spirit world in its accomplishment. Mr. of the spirit world in this could be spirit with the spirit world in this family, were present as witnesses. A little daughter of Mr. Woodcock was at the age of nine months attacked with bronchitis and asthma, which, with serious complications, developed in Mr. Woodcock was at the age of nine months attacked with bronchitis and asthma, which, with serious complications, developed in the spirit will be accomplication with the spirit world will be spirit will be accomplication with a spirit will be accomplication with a spirit will be accomplished to the parents her world when the world be will be wise of the opinion it was a hopeless case, but it was decided to give magnetism a trial. Accordingly, in October

the patient being in an errecolingly depicted condition, the physician has becaused reconstructions to the condition, the physician has becaused reconstructed to the condition of the condition

Springfield, Mo.

Springfield, Mo.

The Spiritual Society of the South Side had a surprise party, a business meeting, election of officers, and a banquet, all on Monday erening, June 2, at the hospitable home of brother and sister E. R. Huxley. About thirty of our society were in attendance, entirely surprising the host and hostess, who will spend the summer in Texas.

The informal greetings of the early evening having taken up a pleasant portion of time, the meeting was called to order by President M. Theresa Allen, and after the regular basiness had been transacted, the election of effects was a lo order, and nearly all were effected was a lo order, and nearly all were effected was a lo order, and nearly all were effected with the summer of the angular presented. The following were event years and having many other due to event years and having the name of the aware the summer of the sum

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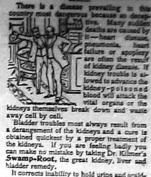
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ciety. In addition to this there will be wn socials occasionally during the warm

society. In addition to this there will be lawn socials occasionally during the warm weather.

With such a staff of officers and such resident mediums the South Side society on the North Side, conducted by Mr. and Mrs. Folsom, surely cannot fall to make the city of Springfield one of the best in the country and much will be accomplished in the way of proving to those who doubt that Spiritualism is the only true and scientific religion.

Neveral names were added to our membership roll, and this would have been the end of the work of the evening had not the four Misses McCready opened the dining room doors evenling a long table loaded with the best of the season, including large bouquets of flowers. The pleasant conversation that particularly all the evening will long be remembered by those present, and regretted by those who were not.

Committee.

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Editorial Notes.

The world is not so very large after all, nor are the inhabitants of the earth so widely variant in character as is generally supposed. If you travel hundreds, even thousands of miles in the United States, you are sure to find people from your own native heath—people who knew you in other years,—whom you also knew and perhaps had pleasant associations with in years gone by. You will also find the strangers whom you meet possessed of the same characteristics as are those with whom your lot is east when at home. In brief, you can safely say "Humanity is much the same the world over," adding a small mental reservation in the words, "with only a slight difference." . . .

I certainly have found warm-hearted friends ready to welcome me, and have been most royally treated wherever I have journeyed during all my travels. A true Spiritualist is one of nature's noblemen and it is always a pleasure to meet such. The same is true of all liberal thinkers, who are honestly liberal in their thinking. There age many noble men and women in the churches, all of whom are realously striving to live a good life and to do right by their fellowmen. As a matter of fact, it is a man's life, rather than his creed, that counts in the scale of being. "Deeds not creeds" will be the motto of the universal religion when it is established among men. I am inclined to beliere that there is a great truth in the saying "That man's creed cannot be wrong whose life is right."

Rome might object to this by saying that many men live true lives, yet believe in infart damnation, eternal punishment, the atonement and all other dogmas of theology. That may be true, yet those very men did not live right because of their creed, but in spite of it, Their good deeds were not performed because of their religious beliefs, but were wrought out of their honest desires to help their fellowmen. Upon the souls of such men, creeds set very lightly, but the mandates of Duty, "the sweet-voiced daughter of God," are ever present joys to them, and they hasten to obey her out of their innate love of doing good. Men have always grown better and nobler despite the fetters of their creeds. The average religionist, meaning now a church member who is honestly shoers, is superior to his theology in every respect. His ideas of brotherhood prompt him to action before he ever thinks of his greed.

It is, therefore, safe to assert that all sincere church members are better than their creeds, and to declare that they might have been a great deal better than they are had they broken their creedal fetters at the opening of their careers. I have a pitying respect for the honest conservative, who stardily bares his breast to the oncoming tide of mental and religious progress, seeking to stay its majestic forward sweep by the very might of his arm. That man in the Presbyterian conference who recently pleaded so eloquently for the retention of the horrible dogma of infant damnation in their terrible creed, shed tears of honest regret over what he felt to be the heresy of his brothers. He honestly believes the Presbyterian church is in danger of destruction because of the elimination of Calvin's pitiless denunciation and heartless condemnation of inpocent babes. This man was not a hypocrite, nor was he pandering to popular prejudice for the sake of a position. He was sincerely expressing the sentiments of his soul in his endeavor to stop the waves of progressive thought ere they swept over him, leaving him alone on the deserted shote of the theological ocean.

Such a man really deserves as much sympathy, yea, even more, than does the hardheaded, radical who ruthlessly assaults the intrenched positions of conservatism and seeks to destroy the cherished beliefs of myriads of people. To be sure the honest conservative, with his clinging to the ideals of a past age, will be swept aside. He has to pire place to those who represent the larger thought of the new age, but he goes down in agony of soul, and honestly grieves over the departure of the glories of by-gone years. His awakening in the soul-world will be slow, and his agony of mind will be keen when he is forced to see that he has been so long battling for an error that has wrought injury to others who were less sincere than he. He will need all of the aid that broadgauged souls on both sides of life can give him. He must endure the fires of remorse over his own

The radical, bent on iconoclasm, excites admiration for his independence and daring, but his sufferings are generally looked upon as the legitimate sequence of his own rashness, hence he receives little or no sympathy even from those of liberal views who are seeking the same goal as is he in his impulsive way. The radical goes ahead knowing what the cost will be to him, while the honest conservative stands still, bravely fights a losing battle for exploded ideals of the past, not knowing that he is in error in his course. The former wins admiration for his daring, and unstanted praise for his sagacity, if he is successful. If he falls, he is reminded that he might have known better, and that he deserved what he got for interfering with the established order of things. The latter is given the laugh of derision by friend and foe alike as he battles for the old against the new, and receives no credit for sincerity even the loverly he and is brotted for sincerity even the loverly he and is part in the again. foe alike as he battles for the old against the new, and receives no credit for sincerity even though his soul is bursting with the agony that is born of honest devotion to principle as he sees it. If he ever wins a battle, his success is merely temporary, for he is doomed to final defeat in the very nature of things. Progress must always overcome in-erila. Enlightenment ever conquers igno-rance. Truth forever triumphs over error.

ertia. Enlightenment ever conquers ignorance. Truth forever triumphs over error.

Have you ever noticed how the most beautiful landscape scenery in the United States is being disfigured by signboards of the most abominable designs imiaginable? Wherever you go, you are brought face to face with these horrible creations of man's greed. No objection is or can be made to legitimate advertising, but when the boulders, ledges, houses, barns, and meadows are all converted into signboards with ridiculous and even indecent designs upon them, it is time some one uttered a protest that could be heard all over the nation. Legislation should be invoked to stop this nuisance, by restricting the advertising fiends who thus ruthlessly destroy the seauties of nature to the bill-boards that they own or rent, or may erect in places that add nothing to the artistic tastes of the people. A halt should be speedily called in this direction. I hope the influential secular papers will take the matter up in earnest, and uever stay their endeavors until they have rid the country of this great nuisance.

A clipping from the Baltimore (Md.), American, dated Feb. 16, 1900, gives an extended account of the transition on that day of Mrs. Sarah A. Danskin, widow of Col. Washington A. Danskin, widow of Col. Washington A. Danskin, the founder of the first Spiritualist society in the State of Maryland. Col. Danskin passed to spirit life in 1831, while his wife survived him nineteen years. Mrs. Danskin at one time was the circle medium of the Banner of Light, and held toat position nearly or quite four years. She was true to Spiritualism to the last, and passed on in the knowledge of the hereafter that had so long been her comfort. No crepe or other insignia of mourning made and and somber the funeral services, which were conducted by Dr. John Roberts of Baltimore. She was a worker for Spiritualism while in the form and will not lose her interest now that she is a dweller in the upper spheres. No notice was sent to our office at the time of her de

estimable woman may know of her exchange of worlds.

One of the saddest features connected with Spiritualism is the fact that many of the mediums do not besitate to resort to deception, even though they possess genuine psychic powers, in presenting their phenomena to their patrons. D. D. Home was a shining example to the mediumistic fraternity. He never went beyond what his guides authorized him to do. When he felt his powers waning, he told his sitters so in a frank, kindly manner and invited them to return at another time. All mediums who seek con-

scientiously to serve the Cause, follow his example today. Would that all psychics would emulate it! Some possess fine powers, yet for the sake of money will resort to trickery when their psychic forces wane, or when they perceive that their patrons are easily satisfied. I was told not long since by two mediums whom I knew to be genuine at times, that they had never resorted to artificial helps in their lives until they saw that the half-fraudulent, half-genuine mediums were the ones who got the patronage of the people. They were frank to confess that they had of late done the same thing, and justified themselves in so doing from the fact that they knew they possessed genuine mediumship whenever they chose to use it.

These parties also contended that deceptions are accounted that accounted that deceptions are accounted that accounted

These parties also contended that deception of this character did Spiritualism a great deal of good by converting hundreds of people to it, and inducing them to accept it openly. It is true that many people are converted to Spiritualism by fraudulent phenomena. It is probable that the majority of these remain true to their new faith, even after they discover that they were duped at first, having found genuine phenomena in after years. There is a moral question involved has this proposition. It is this: Is it right to do wrong that good may come of it? If so, why should we not at once accept the specious philosophy of the Jesnits—The end justifies the means? There is as much logic, reason and truth in their position as there is in the claim of the mediums under discussion who argue that it is right to deceive their patrons because it makes them converts to Spiritualecause it makes them converts to Spiritua

Until a man or woman is well grounded in the philosophy of Spiritualism, he can hardly be called a Spiritualist in the full sense or the word. He may be a Spiritist but not a full-dedged Spiritualist. Phenomena only awakens an interest in Spiritualism, and they then lead the thoughtful ones whose attention they challenge to a calm study of its principles. It is through the logic of demonstration, explained by reason, that converta are made to Spiritualism. What shall be said of those who seek to make converts by false methods? Are they worthy of trust and honor? Some of them are today receiving both, and there is no protest on the part of the old-time Spiritualists. Why not? Does the end justify the means with them, so that they have only smiles of approval for that which is not only deception, but also rank fraud? What say you who read these lines?

Dr. Milton Allen in an inspiring personal letter, tells me that he is an alumnus of the Meadville (Penn.) Theological School, having been graduated in 1851. Dr. Stebbins was then the president, and the scholarly Prof. Frederic Huidekoper-was one of the instructors. The father of Prof. Huidekoper offered to give the school a large sum of money provided the Unitarians of the nation would raise an equal sum to meet him half way. Pres. Stebbins announced the offer at one of the Wednesday evening prayer meetings, and at once started east to raise the required sum. It was in mid-winter, and the weather was intensely cold, with plenty of snow-drifts all about. President Stebbins was gone two weeks, and during that time he raised the money, which sum, with Mr. Huidekoper's gift, made an endowment of sufficient proportions to return a helpful income for the school. It is not too much to say that the money thus secured placed the school on a firm basis, and assured its success as an educational institution.

During the absence of President Stebbins the regular prayer-meeting was held, at which . . .

During the absence of President Stebbins the regular prayer-meeting was held, at which one of the students, a young man from Ohio, delivered himself of the following prayer. Dr. Allen recorded it at the time, as its unique character stamped it indelibly upon his mind, and he kept a copy of it for future reference. Here is the prayer: "Oh, Lord, we thank Thee for all our blessings, and we thank Thee for all our blessings, and we thank Thee for the Meadville School, and for the friends who have given money for its support. Especially do we thank Thee for so good a friend as old Mr. Huddekoper, who has offered to give so many floursand dollars to the School, if its friends will raise as many thousand more. And, now, oh. Lord, President Stebbins has gone to Boston after that money; we pray Thee that he may have a safe tip, and raise the amount of money he has gone after, and we pray that he may have a safe journey back to us with the money! Amen."

have a safe journey back to us with the money! Amen."

This prayer convulsed all of the students present, and Dr. Allen says its very practical character appealed to every one of them. "It was a practical prayer," he says, "and its maker did not wander a bit from the subject, but stack to his point all the way through!" The foregoing prayer, reminds the writer of one he once heard a now eminent clergyman deliver with great unction. It was at a regular-service where the students of the same school insided by Dr. Allen had assembled to listen to a sermon by the one to whose prayer reference is pow made. This is his prayer. "Oh, Lord, we know that in the past some poor theologues have had to preach, and have had no sermons that they could preach; and, oh, Llord, we know that in the past some poor theologues have had sermons to preach, and no intelligent audience to whom to preach, and we thank Thee that toulght we have both! Amen!" There was quite an audience present that evening, but the "prayer (?)" so stirred the rishliffles of the students that the sermon did not make the impression it otherwise would have made. It was whispered next day that the Faculty "dealt" with the prayer-maker, but he still in the school and graduated with high honors. Surely there is no one who can don't the efficacy or value of prayer after reading the two petitions above quoted.

Gen. Smith, Major Waller and other American officers who have been guilty of murdering men, women and children in the Philippine Islands have all been acquitted by the

courts martial that tried them. It is not reported whether Gen. Smith's order to kill everybody over ten years of age has been rescinded or not. Gen. Chaffee, the ranking syneral in command, denounces the acquittal in severe terms, yet nothing is done to punish the offenders. One officer was convicted of wantonly murdering a defenseless Filipino, and was sentenced to dismissal from the army with three years imprisonment. The President interfered, pardoned the murderer, and restored him his rank. Another soldier—an officer—was convicted of theft, and was sentenced to dismissal from his office with five years' imprisonment, but the President does not interfere in his behalf. Which is the more spiritual act—stelling a loaf of bread or killing an unarmed man?

The Los Angeles, Calif., Times in its issue of April 13, says some good things about the pretenders and charlatans that abound in that city. It is, however, manifestly unjust in, classing mediums with the fakirs whom it so vigorously denounces. One many fully agree with the Times in its scathing rebuke to those who uphold and defend chicanery in any form. There has been too much lenlency among the Spiritualists in this direction, and they have wantonly laid themselves open to the wholesale charge of defending every questionable action under the sun, provided it wears the spiritualistic label. If a license fee should be demanded of card readers, fortune tellers, divinators and others of similar callings, I do not see why spiritualistic mediums should be included in this list, unless all clergymen are divinators and others of similar callings, I do not see why spiritualistic mediums should be included in this list, unless all clergymen are also taxed in like manner. If liceuses were required of all ministers, there could be no objection to the licensing of mediums. In fact, there is no good excuse for the exemption of ministerial safaries of five to twenty thousand dollars from taxation. They can afford to pay a "stiff tax" far better than can those who carn only a few hundred dollars each per year. An equitable income tax is not only just in itself, but its imposition is a moral duty on the part of our lawmakers. . . .

What the Times says about duping the inmocent and credulous people who are honestly
seeking for consolation, is all too true. There
are human harpies who prey upon the woes
of their fellowmen in just the manner described by the Times. It is to be regretted
that many of these harpies assume the title
"medium," and perpetrate their satanic
schemes in pretending to give spiritual wares
to their sitters. They trade in the sacred
emotions of the human soul for the sake of
paltry dollars and cents. The Times
cannot be more severe upon these
conscienceless scoundrels than is the writer
of these words. What I object to is
the unwarranted assumption on the part of
the Times that all mediums and Spiritualists
belong in this category. There are numerous
ascoundrels in church pulpits; there are thousands of unmitigated rascals and frauds
among church members; but there are also
some noble-souled ministers, and millions of
true-hearted people connected with the
church. It would be manifestly unfair to call
all clergymen and church people scoundrels
because some are such. Likewise is it unfair, and cruelly unjust, to call all Spiritualists frauds and rascals. Taken as a class,
the Spiritualists and their mediums morally
outrank those who presume to criticise them.

The Times makes a good point in its references to the purchase of slik dresses for excarnate spirits, and to pretended mediums
who will answer six questions by means of
the trumpet and typewriter, for the sum of
one dollar, with a year's subscription to a
small paper that has been recently resurrected by questionable methods, to pose as a
spiritualistic journal. The editor of the socalled Spiritualist paper knows full well that
no medium who is honestly genuine would
lead himself to any such scheme. It savors
too much of the shop, and is altogether
"fishy" in its character to cause any true
medium to risk his reputation in such a questionable procedure. The Times made no mistake in its pointed expressions regarding bogus materializations, n

One of the San Francisco dailies in a recent issue published a most ludicrous account
of an exposure of a bogus materialization seance in San Jose. The medium has been repeatedly proved to be a fraud. She came to
grief a year or two since in Portland, Oregon,
through the efforts of several truth-seeking
people, and retired at once from public sight
until the incident had been forgotten. She
has now reappeared and is repeating the
tricks she practiced in Portland and other
points on the Pacific coast. She may be a
medium, yet one bogus seance places all of
her work under the ban of suspicion, and
makes her unworthy of trust. It would be
a good thing for our Cause if Spiritualists
would cease to patronize and defend her. One of the San Francisco dailies in a re

The Boer war is over but the British can keep right on buying American males for shipment to South Africa as they have agreed to supply the farms of their new citizens with fifteen million dollars' worth of live stock. And we venture the guess that before all the mules now shipped are dead the British will need to begin buying again for a new army they will send to fight the Boers. The only peaceable Dutchman is one who is free or dead.

There is light enough for those whose sincere wish is to see, and darkness enough to confound those of an opposite disposition.—

Of Things Seen and Heard.

Letters have accumulated during the few weeks past. Nearly every one has been answered privately. But several remain, which I might as well respond to in this column. Here is one from W. J. Coquelin. "Dear Sigmas:—Some years ago I was mentally in a state which, if not actually in what is called the 'superior condition,' might have been its commencement. Unfortunately this did not last, and ever since I have been trying to enter upon the same experiences. Can you put me on the right path?" To all which I reply: Do not waste any time in the effort to reproduce your splittual experience. Just as you did not, voluntarily, seek nor induce the much-desired state, so you should not exert your will-power or prayers to bring its reproduction. Let it remain in the realms of the purely spontaneous. It is a blessing to have once experienced the mental exaltation.

tion.

The marriage relation is of all associations the most important. "Jemie" B. asks if, knowing (as I do) her disposition and circumstances, I would advise her to accept the "heart and hand which are now offered her." And my answer is, Yes, if you can afford to enter into such a co-partnership—that is, if you can furnish the financial support of such a person—if you can sustain him in his habits of ease had idleness. It is wisely ordered that the wife should be a home-keeper and the mother of children; while the husband builds the home, supplies it with all reasonable comforts and nourishments, and enfolds the "angel of the house" with the panoply of loving protection. She is the soul as he is the body of the harmonious home. Any conjugal relation short of this heavenly state is nothing less than "a hell upon earth."

"In 1883 (it is reported) a German student.

Jugai relation short of this heavenly state is nothing less than "a hell upon earth."

"In 1833 (it is reported) a German student of biology undertook to prove that in the lowest order of creation no such a thing as death ever occurred. From which he made the deduction that death is not natural, but rather a habit acquired and perpetuated by the force of ignorance and superstition. Now, dear Sigma—do you believe that death is only a bad habit, and that the wise and enlightened need not die?" And my answer is: All changes and transitions are natural, and cannot be avoided. The most unchangeable of all things is change. Forms come and go, but principles are immutable. To the wise and truly enlightened "there is no such thing as death. . . . In nature nothing dies—all is but transition." The German theorist, Herr Weissman, was misled by the unreality of his imperative proposition—namely, that there is such a change as death. Had he observed that night is not the death of summer; that birth is not the death of the infant; that error is not the death of the infant; that error is not the death of the infant; that error is not the death of the infant; that error is not the death of philosophical absurdities.

A peaceful politician, signing himself "aincerely your friend. Henworth." asks me

a large load of philosophical absurdities.

A peaceful politician, signing himself "aincerely your friend, Hepworth," asks me whether I aam, under any circumstances, a believer in the art of war; to which question I reply: War is natural to all inferior conditions—in minerals, vegetables, animals, and men. Antagonism is the steel that sharpens the knife. To resist is to advance. Trolley wheels roll through space because of the resistance (friction) of the underlying railway. No earth resistance means no motion—no progress. An invasion of your private rights—or, an assault upon the property and powers of a nation—demands your resistance, and too often leads to armied conflict between men. In all exalted states of life and being, war is as unnatural and impossible in all lower orders of creation. It is wisdom's ways to adapt yourself and harmonize to the conditions under which you live.

J. L. W. Your curious problem will not

J. L. W. Your curious problem will not lose any interest by procrastinating its cor-rect solution.

"The Outlook Beautiful" by the gifted spiritually-minded Lillan Whiting (in last Banner) lifts the clouds from the whole scene. Just you turn back and read it over again, and then take note how delightfully her sentences promote your growth in thought and hope.

Certainly, "Signus," I do approve of the graceful and energetic paragraphs contributed by Harrison D. Barrett—the daily appointed and industrious editor of the Banner of Light—so much better than if he printed a title of the consecutive subjects. You notice, dear "Signus," that now you must crack each nat to find its contents.

"Senator" wants me to give all the planks in what I would deem a perfect political platform. For the present I refer him to the Declaration of Independence, and would introduce once more those mighty "old hickory" beams, or planks, known as the "right to Life, Liberty, and the pursuit of Happiness." All means and all men adapted to the establishment of these ends are legitimate and patriotic, and loyal to all humanity in the highest degree.

"Exra" desires me to state when and m what form may we look for the coming to earth of the Kingdom of Heaven. Inasmuch as the answer to this simple question is somewhat remote, I must beg "Exra" to wait patiently until a future issue of this Banner of Light.

For the Maker of all things and all persons stands behind us and casts his dread omni-science through us over things.—Emerson.

The mind is one, and the best minds, who love truth for its own sake, think much less of property in truth.—Emerson.

Never judge a man's character by one good or bad action.

The Throne of Eden.

HICAL BOMANCE 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 happlest vein, and is filled with most intensely interesting and infilled with your 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 gifted author, whose versatillity of gifts is revealed with wonderful clearness through the dexterous manner in which he has doverheld the widely variant subjects together by means of his fertile pen. This work should be in the home of over; Spiritualist in the world. Read the table of contents and then order a copy of the book.

Contents: A Glimpse of Sydney; An Australian Sunday; Tae Problem of Matual Service; Body, Soul and Spirit; A Delightful Day in Adelaide; Last Glimpses of Austr alia; Glimpses of Australians; Dr. Lemoyne, Angin the Mystic Order; Between Colombo and Suez; Miss Catter's impressions of Australians; The Red Sea, The Suez Canal, Egyptian Pyramids; A Visit to Pompel, The Shrine at Herculaneum; Dr. Lemoyne's Initial Lecture before a London Audience; Mrs. Parrot's Return to London, The Mysterics of Palmistry; Through War to Communion, Mrs. Parrot's Return to London, The Mysterics of Palmistry; Through War to Ponce; The Mission of the Sapphire Star; The Garden of Eden.

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Spiritual and Ethical Society, N. Y.

The meetings of the Spiritual and Ethical Society came to a close for the season on Sunday, May 25. It was also a day of goodbyes to our dear speaker, Mrs. H. T. Brigham, and our dear President, Miss Cushman, who are now on their way to Australia. The moining meeting was held at Tuxedo Hall lowing to the large number of people who wanted to see and hear once more before their departure, the wonderful inspirations from the lips of one of our noblest, best, and highest speakers, pure and spotless in her life and character, a fit medium for the holy words of inspiration that fall from her lips.

We part from her with tears and prayers for her safe return, and that of her noble companion our beloved president, and founder of this society. Mrs. Brigham was more than usually grand in her inspirations as she answered rhe numerous questions that awaited her, and if each of her hearers could live the lessons she taught, we would have a little heaven here below. None but the most deprayed, could have heard the pure words of inspiration without being so lest as not to recognize the angelic presence as the pure white light comes over-her face, as she quletly yields herself to tan divine control. We know that she is going where she will do much good, and will have large audience, and as well as world of low from our little band, goes with them to that distant land, and will have earlier and the carden.

a magnet to draw them back to us in due me.

The evening meeting was held in our usual ace and a smaller andlence met to give, not bod-bye, but from our full hearts we said turwiederschn."

Our meetings will begin on the first Sunday November, with some of the best speakers the spiritual platform, and in a larger and ore comfortable hall, yet to be selected. Our building fund" is growing slowly but we peet to see it swell to important dimensus by the time another year rolls by, as e have plans which include hard work for ery member of the society, and we ask all olitudities to help in this grand work. New ork is a missionary field that is not excelled any part of the world. The only large ty I believe that has not one spiritual tem-be. Come, Spiritualists, help our little band have one.

Louisa Tuttle, Sec'y

Baby Marie and Others.

few words from far away San Francisc

few words from far away San Francisco be of interest. I. Whitney's residence is at presthe scene of many very pleasant events. the scene of many very pleasant events. Me from the usual order of things, "Whit-Hall" a very pleasant, homelike, beautify furnished hall on the first floor of their sant home. Is now the regular meeting cot the First Spiritual Ladies' Ald Socy, and of the California Sunflower League, ne of the most interesting of these gathings was on Thursday evening, May 23, cut the hall was crowded to its utmost calir. The object of the meeting was two-cond Mrs. T. Johnson (prominent memoris, the christening of the little daughter of and can be according to the condition of the cond

with two boys, and saw wished for treasure the "Wee Girl." They said:
"Let's name baby for Mrs. Whitney and have her christen it."
Arrangements were therefore made by the Ladies' Aid Society, they claiming that this was their first born. By motion of Mrs. B. F. Small, president of the society, the baby was adopted, given honorary membership and a fine program arranged for the night of the christening, which opened with an excellent plano solo by Mrs. Krone; a recitation admirably rendered by Miss Leah Ford; a vocal solo by Mrs. Prefim.

The baby was then brought to Mrs. Whitney, who held in her hand four flowers—a while rose, symbol of purity; a blue flower, truth, a red rose, emblem of love; a small sunflower, the chosen emblem of the N. S. A. and its branches. Her words were very appropriate ke she took the baby with words of blessing and called it "Marie Whitney Johnson." adding, "and the spirits give you the spirit name "Hope."

of blessing and called it "Marie Whitney Johnson," adding, "and the spirits give you the spirit name "Hope."
Many said Mrs. Whitney outdid herself. Remarks were made by R. S. Lillie on the everpis of the evening. Sincere wishes were expressed for buby "Marie" on her life journey, and for our true, faithful, and very efficient co-worker, Mrs. Gelespie, who was called upon to respond, which she did in her own terse and happy way. She was present-pd by Mrs. Small with a beautiful bouquist of flowers with appropriate words of love and appreciation.

hey; a gold ring by Mrs. Wine, and numerous other things.

Next on the program was a solo by Master Clarance Krone, and I wish the readers of the Banner could all have heard that child, only six years old, as he sang "Beyond the Gates of Paradise." It was marvelous. He was simply oblivious to everybody and everything but what was "Beyond the Gates of Paradise." Mrs. Edna Evens delighted all with a recitation. A song in sallor costume was given by Mabel Pfeiffer and Edith Norton, after which J. Shaw Gelespie, president of the Sanfower League was called on. He responded with thoughts on work for the general good of the large number present in carrying out these plans. Refreshments were served and a general good time socially closed a very happy eyening.

R. S. Lillie.

R. S. Lillie, 1164 O'Farrell, St., San Francisco.

A Smallpox Preventative.

While in Mississippi and Tennessee one year ago, the smallpox was so prevalent, especially among the colored people, that I had a fear of contagion, but while stopping upon the beautiful plantation of Jerry Robinson of Albin, Miss., those fears were set at rest.

upon the beautiful plantation of Jerry Robinson of Albin, 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 overseers 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."

In all partaken of it size I had been there had a partaken of it size I had been there are the preventatives are the size I had been there. There are excentions in all cases, and records.

I had partasen of a same and it tasted very much like lemon juice and water.

There are exceptions in all cases, and people may take this remedy and still contract the disease, but I did not hear of a case.

I know Mr. Robinson will be glad to have 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. I teaspoonful 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.

Announcements.

E. W. Sprague has just published, in pamphlet form, a reply to a sermon preached against Spiritualism, by Rev. T. J. Freed, pastor of the Christian (Campbellite) Church of Remigston, Ind., together with "Twenty Important Questions for the Clergy to Answer." Send ten cents (silver or stamps) to E. W. Sprague, Si3 Newlaud Ave., Jamestown, N. Y., and you will receive a copy by return mail.

J. S. Scarlett has a few open dates. He would like to correspond with societies relative to filling same. Address him, 35 Brookline St., Cambridgeport, Mass.

G. W. Kates and wlfe took part in the Kansas State Association Convention in Topeka, June 7, S. 9; are eugaged in Lawrence, Kansas, June 16; Kansas City, Mo., June 22; Des Moines, Iowa, July 10 to 17; Clear Lake, Iowa, July 13 to 23. Address them 600 Pensylvania Ave., S. E., Washington, D. C.

The well known healer, Dr. William A. Towne, favored us with a call a few days ago. He informed us that he has removed to No. 24 Falmouth St., corner of West Newton St., Boston, where he will be pleased to see his patrons and friends.

The Verona Campmeeting dates, as given on pago 2 of this issue, are not correct. The camp opens August 2 and closes August 23.

Lake Pleasant Campmeeting.

LADIES' SCHUBERT QUARTET.

The chief attraction in the line of vocal masic will be the singing of the Ladies' Schubert Quartet of Boston. The ladies will arrive on the ground Saturday, Aug. 4, and will remain till the close of the session. They will sing at all the meetings mentioned in the program, and will give a benefit concert about Aug. 20 or 21.

The reputation of these excellent musical artists is unrivaled in Boston and in many other cities in the East where they have sung. At Lake Pleasant, in former years, they have been very popular and no doubt with a new and classical repertoire of music they will fully meet the anticipation of thousands of lovers of good singing.

H. A. Budington.

Kansas State Convention.

The Kausas State Association held its first annual convention in Topeka, June 7, 8 and 9. It was a good meeting fairly well attended. The Sunday night meeting was very large, entirely filling the hall. G. W. Kates, the N. S. A. Missionary, gave an earnest lecture upon "The Effect of Spiritualism Upon the World's Progress." Mrs. Kates gave spirit descriptions of accuracy and created much favorable comment. A. S. Biedsoe and Mrs. E. S. Bledsoe were also speakers and mediums of much force. Judge H. H. Benson gave an eloquent address. D. H. Hull presided and also spoke at one meeting. Mrs. Ince Wagner gave ballot tests of an interesting character.
Good business sense prevailed and a promise of success in Kausas is assured by results achieved. A. S. Bledsoe, Topeka, was elected president; H. H. Benson, Grainfield, vice-president; A. Markley, Topeka, reasurer; Mrs. M. M. Wilcox, Topeka, secretary. A competent board of trustees were also elected.
Mr. and Mrs. Bledsoe expect to hold meet-

Andrew Jackson Davis' Medical Office

will be open to patients only on Tuesdays and Wednesdays during July. Closed during the entire month of August, and Dr. Davis, being absent, cannot answer correspondents. It will be ready for patients on and after 8eptember let on Tuesdays and Thursdays, at the usual hours, but not on Saturdays until further notice.

spiritual phenomena.

Much of the ingratitude we meet comes from those we have helped most. Ingratitude is a weakness and those who have the most help from us are usually those who are the weakest of our acquaintances. The strong souls who are grateful and broad seldom want any help. They fight their own battles.

Most Wonderful Results

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alt Lake City, Utah.

OURING Disease by Spirit Power. By Let-ter-any distance. Give name, age, sex, complaint. Enclose 10 cents in stamps for expenses. When cured benefited, send §1.00 if able. Milton Allen, 3411 N. College Ave., Philiadelphia, Ph.

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A pamphlet on the creation, fall and resurrection of Adam acc. rding to the bw of Etheric Vibration. Does it harmonize with Spiritualis ?
Told by the author, MA BEL GIFFORD, Sharon, Mans., Soz. 204. 13 cents a copy.

SPIRIT ECHOES

MRS. MATTIE E. HULL.

The author in h r preface says: "Spirit Echors goes he world with the soul appreciation for all that has co origine and make better the life of its author." If mo. cloth. Pror sale by BANNER OF LIGHT PUBLISHING CO.

SEARCHING FOR TRUTH.

POST & VOL. Cloth. MI pages. Price \$1.50. For sale by BANNER OF LIGHT PUBLISHING CO.

Mile. Naltet's Dream.

We should be much better satisfied with those friends who continuity urge us to "cast our burdens on the Lord and not on us. Frandment practices on the part of mediums, if persisted in will some day bring a time when paid mediumship will be displaced by less full but more satisfactory communications with the spirit world through unpaid friends and relatives. In the words of Josh Billings people will find that "it is better to know less than to know so much that is not so."

Many Spiritualists lose sight of the significance of the demonstrations that proving the server of the demonstrations that proving the comparison of the demonstrations that proving the comparison of the demonstrations that the same to see the best of spiritual life. In exercision were windered like semment that we are to see the best of spiritual life. Perhaps this is what was meant in the saying of Jesus that the wicked and degraded generation seeks after a sign.

The national officials who are trying to a range with the pope that the friars robbed the people of the Philippines of are trying to a range with the pope that the friars shall not use the money so gained to re-establish themselves as parisites upon the less crafty martites. This is a good thing to do but how ware mixing up with Mohammedan despots, foreign claimants to teniporal power into our continued of the good men who have failed to find any and event on the sample of the

Special Notice.

The Boston Spiritual Lyceum will hold its annual picuic at Norumbega Park, Tuesday, June 24. Members and their friends will meet at the end of route, Newton Bonlevard, at 10 a. m. Children of the Lyceum free. J. B. Hatch, Jr., Conductor.



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The Throne of Eden

A Psychical Romance

W. J. COLVILLE.

SPIRIT

Message Bepartment.

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a social representative of the Bauner of Light, and are given in the presence of other members of The Banner Staff.

These circles are not public.

To Our Beaders.

To Oar Meaders.

We carnestly request our patrons to verify such communications as they know to be based upon fact as soon as they appear in these columns. This-soot so much for the benefit of the management of the Banner of Light as it is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

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

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

Invecation.

To Thee, O infinite power of love and light, we lift our hearts and voices at this moment, and would that we might, on the wings of aspiration, be wafted into a better, sweeter, purer condition. All through the days of struggle, the nights of despair, Thy love and tenderness are expressed to us by the gentle ministrations of the dear ones in spirit, and we are not unmindful of these things. We would at once feel our oneness with Thee and with those who are doing Thy will. Help us to do our part of service in the world, whatever we may feel, or however much we may yearn for freedom fryng the service of life; help us to keep unwaveringly in the path and to understand that only through service can we come to the highest and loftlest peace of life. We would that our love, our feeling of hope might be carried to every household where the shadow of death is weighting hearily. May our own light, our word of peace, our message of comfort, go strongly and sweetly to all. Amen.

MESSAGES.

nnie Gardner, Harrisburg, N. Y.

Johnnie Gardner, Harrisburg, N. Y.

The first spirit that I see this morning is a boy about ten years old. His eyes are very dark, he has a brown skin and dark, dark hair. He seems to have been a child who played out of doors a great deal and grew brown in the sum. He comes with an anxious look in his eyes and says, "I come because my mether is so unhappy since I went away, I was drowned, my body was never found, and often she has said she would feel better if only they could have found it. Whenever I have heard her say that, I have said, Oh, I wish you knew that your little boy is right beside you and that he can hear and understand what you say. My name was Johnnie Gardner, and I lived in Harrisburg, N. Y. My mother's name is Lou. I want her to get this word direct from me. I want her to get this word direct from me. I want her to get this word direct from me and waited and for a long time did not know I was dead. It is navfully hard to see anybody when they first hear things like that, and especially when you know yourself that you are not dead. I bring flowers to my mother this morning, and they are blue ones. She will know what I mean, the kind ahe used to like and that we used to plek together. I want her to understand that I have all the flowers I want over here and I bring great quantities of them to her. I thank you for helping me this much."

Mrs. Frances Chisholm. Brooklyn.

The next one that comes to me is a woman about fifty-five years old. She is tall, slender, graceful and queenly looking. She is fair and pale, and her eyes are dark, though her hair is as gray as it can be. She looks the circle over and says, "it seems to me the greatest thing that I have ever known that am permitted to come. I hadn't dreamed that it would be possible for me to get to my own except as they sought me, and now this avenue opened 'is most delightful, and I am not a citizen, and never was, of this part of the country. I lived many years in England, although I was more or less familiar with Brooklyn before I went abroad. My name is Mrs. Frances Chisholm, and I have a freet yearning to get to my the knew that his mother has not a citizen, and never was, of this part of the country. I lived many years in England, although I was more or less familiar with Brooklyn before I went abroad. My name is Mrs. Frances Chisholm, and I have heave that his Thomas, and I am in and could help him, it mothers and the properties of the country of his life. I do see him. I have noted the changes that have come, and I have been anxious over his sickness and over the loost that came through it, but he will understand when I say that become, and I have been anxious over his sickness and over the loost that came through it, but he will understand when I say that beyond all this I looked to see what I could do it was like me to overlook the present III to find a future good, and he will understand when I say that beyond all this I looked to see what I could do it was like me to overlook the present ill to find a future good, and he will understand when I say that beyond all this I looked to see what I could do it was like me to overlook the present ill to find a future good, and he will understand when I say that beyond all this I looked to see what I could do it was like me to overlook the present ill to find a future good, and he will understand it in the provide the provide the provide t

just why I speak in this way. I have not seen his father, nor do I expect to at present. I have not yet grown to the place where I desire to seek him. I shall constantly use my infinence to bring peace to my dear Tom and I send love imapeakable to him at this hour. I thank you, friends, for this most beautitud forfing of opportunity.

Addie Leonard. Frankford, N. J.**

There is a woman comes now who is abort stout, rather dark, and oh, a kind of a bright pretty little thing, about twenty-two or tome the says, "My name is Addie Leonard I can't talks as well as the lady who came before me, but I can tell you what I want and to whom I want to go, and I suppose that is enough. I want to go to my father, his name is Ephraim; he lives in Frankford, N. J. I do not know what to do. I have worked every way, made all sorts of noises, rapped on the tables, tipped things over, have done every for the says, and the suppose that is enough. I want to go to my father, his name is Ephraim; he lives in Frankford, N. J. I do not know what to do. I have worked every way, made all sorts of noises, rapped on the tables, tipped things over, have done every my, made all sorts of noises, rapped on the tables, tipped things over, have done every my, made all sorts of noises, rapped on the tables, tipped things over, have done every my, made all sorts of noises, rapped on the tables, tipped things over, have done every my, made all sorts of noises, rapped on the tables, tipped things over, have done every my, made all sorts of noises, rapped on the tables, tipped things over, have done every my, made all sorts of noises, rapped on the tables, tipped things over, have done every my made all sorts of noises, rapped on the tables, tipped things over, have done every my made all sorts of noises, rapped on the tables, tipped things over, have done my made and the my made and the my made and the my my made all sorts of noises, rapped on the tables, tipped things over, have done my made and the my my made all sorts of my my my my my my my m

Henry Losgstreet, Sacramente, Cal.

Here is a very tall man. He is slim and everything about him makes him look taller for he is dressed just like a minister and wears a tall hat. He is very sober and says, "Well, if I look like a minister, I am not one. I was a lawyer and I lived lu Sacramento. My name is Longstreet, Henry Longstreet, It seems a fitting name for a man of my build. I lived long enough to know that there was not very much justice as far as I could see, meted out to the people, seemed as though when I was sure I had a case that could not be beaten that was the time that all sorts of things came in to upset my verdict. I grew very bitter the last of my life. I don't know as that did me a bit of good, but I grew so and when I came over here I was glad. I wanted to get out of the conditions in which I was and I hadn't the least idea that I should have to face anything that I had had in my past. I feel sorry now that I didu't make more of an effort for Annie, but when a man sees everything slipping away from him and don't know how to get a good held again, he somehow forgets everyhody, anyway, I did. Annie is still alive. She tries to forget me because she thlinks I did unfair things, but you tell her for me, that while I don't blame her for trying to forget me, I wouldn't go away from her side now for anything that might be offered me. I have seen Lelia and she has grown so beautiful in spirit life that I hardly feel worthy to go into her presence. She is very kind and lovely ann helps me all she can, but I can't seen to receive what she would give. I want to send a word to Ben and tell him that if I could come back I would fight again just as I did before I came away, because I believe it was right, and when I think a thing is right I'd fight for it even till death. I am much obliged to you people for giving me this chance to speak in this circle. It seems to me that it is the most charitable thing I know of to open up a place here for spirits me this chance to speak in this circle. It seems to me

Johnsie Lewis, Siamford, Conn.

There is a spirit comes to me now of a boy. He looks about fourteen or fifteen years old. He is very fair, with brown hair, blue yees and is very delicate looking. He struggles over to where I am, looks up into my face with such a pitiful expression, and says, "Oh, if you please my name is Johnnie Lewis and I lived in Stamford, Conn. I have a mother and father there and I do so want to get to them. My Aunt Ellen has brought me here to see if I can't do what I want to. They are still weeping over me and think that I am gone to heaven and all the time I am right there and see them and know how much they need me. My mother doesn't go out or doesn't want anyone to come to see her, but just sits down and thinks about me all the time. I do wish that she would open the room where I died and let the sun in and she would feel better. The place where I used to have are not half as sacred as she thinks. If she could only know that I see her hardly daring to touch a thing that I had and that I often touch her arm and tell her I am there, if she could only know that I see her hardly daring to touch a thing that I had and that I often touch her arm and tell her I am there, if she could only know that I see her hardly daring to touch a thing that I had and that I often touch her arm and tell her I am there, if she could only know that I tell her that my aunt Ellen says that there was nothing in the world more that could have been done to I tell her that my aunt Ellen says that there was nothing in the world more that could have been done to see the same as I used to and mamma knows that she used to bring a little behole just the same as I used to and mamma knows that she used to bring a little behole just the same as I used to and mamma knows that she used to bring a little behole just the same as I used to and mamma knows that she used to bring a little behole just the same as I used to and mamma knows that she used to bring a little behole just the same as I used to and mamma knows that she u

but helps me and if I could not see her and know what she was doing, it would be a great grief to me, but as it is, I feel much better for even seeing her though tears I caunet always help. Will you say that my name is Joseph Hamson, and I lived in Medicheld, Mass. I have not such a great desire to return as some would think I ought to have, because I feel that I am growing stronger and better where I am, getting the truth faster, and perhaps preparing the way for some of my own people who will never get the truth in the earth life. I can't tell you very much about what I am doing because no one would understand it but I want them to know that I am busy. That is enough. They must trust to me to be busy about something that is important. I have seen Frank and he expresses more regret over his death than I feel for mine. Thank you."

Nellie Jessup, Hausas City, Hausas

Mellie Jessup, Kansas City, Kansas.

The next spirit is a woman about thirty-five years old. She is very delicate dooking, with blue eyes, fair white skin, brown hair, and she seems full of grief as though she had desired-to stay here very much longer and yet was, snatched away to the other side. The first word she utters is half a sob and a cry for her baby. Then she tells me that her name is Nellie Jessup and she lived in Kansas City, Kansas. She used to be a Hoston girl before she went there. She says between her sobs, "Oh, I amu unhappy when I think of what I had looked fogward to and how many plans I had made and how they all have been broken in upon by my death. I have not been gone long enough yet to see the rightconsessi of it. I hope I will feel better by and by, but if I could only have my baby, I think I would be better content. I want to send word to David. I want him, if he can, to make son than I awant to send word to bavid. I want him, if he can, to make son them. I may be the send of the send word to be send use to save more I want to speak to the bend done to save more I want of all I want to send this word to David, it want I want to peen to the baby and to try to think that I love him. That is all. It is rather a meagre word but it takes all my strength to send this much."

Scientific Explanation of Hell.

A part of the letter that is given below has already appeared in the columns of the press. But, because an addition has been made to it in which is set forth a law of nature out of, and from which there is daily growing up a possibility of such import to the whole human race that it is fully as grave as could be any of the consequences of the law of gravity that was discovered by Newton, the letter is once more given to the press, and this time in the language that follows, to wit:

In the opening article of McClure's magazine for March, 1902, the statement is made that Prof. Look of Chicago conceives life and to the fact that, as the result of the member of the control of

ways, although it has not ways, although it has not waited expression, a law, a scientific foundation.

Injustice and its offspring coercion or that action upon the part of any people through which they take a portion of the earth's surface away from any other people by violence, ever creates and stores up within the earth an electrical force that, going to and frowithin it, is, step by step, performing the work that can some day cause the earth's surface to sink and collapse and molten lava and fire from within to come through the crevasses, then formed and spread out over its surface.

and fire from within to come through the crevasses, then formed and spread out over its surface.

Thought is a gigantic power and its operation ucu as set, fully comprehended; but the parent that all of those who, in pulpit or press, uphold the application of torture to their fellow men such as was not practised by the armies of pagan times, are, whether they are aware of the fact or not, but hastening the time of the arrival, by their thought and intent, of such a final result.

The prophets or poets of ancient times, although in their outer natures they had not yet come to see that, back of their prophesies, there rested a principle of science, yet had within them an intuitive consciousness of the fact that injustice done by any man upon earth briugs about simultaneous changes within it; and they were wiser than they knew when their intuitions told them that hypocriey, brutality and greed on the earth-might toring about destruction from within might toring about destruction from within might toring about destruction from within might toring about destruction from within

meet to make any place inhabited by man a wilderness.

Unless work of that character ceases to be dene, lightning, or the electricity that the minds of men can create, will, by all man, be seen to fall from heaven. And, although from the time of the world's foundation, it has been in the process of generation by cach act of coercion and of oppression, each act for expansion by conquest, although they have not yet all of them seen it, each man may, before the present generation shall have all of it departed, come, in many places, to see it.

Adding Welstern

Adair Welcker.

The Action of Thought.

W J. COLVILLE.

Question-What part of the physical struc-ture of mankind does thought enter?

Question—What part of the physical structure of mankind does thought enter?

Answer—In reply to this somewhat unusual question, we can scarcely undertake to dogmatically affirm that thought-waves affect only one portion of our complex organism, for the reverse position seems largely justified by wide experience.

Psychometry introduces us to one inclusive sense which we may denominate perception, and this single sense, sometimes called the sixth, differs widely from our five commonly-acknowledged senses, sepecially from four of them, the sense of touch being distributed over the entire body, not confined as in the case of sight, hearing, taste, and smell to special organs, resembling somewhat closely this all-pervasive psycho-physical perceptiveness which makes psychometric analysis a possibility.

When Descartes declared that the soul was situated at the pineal gland, thereby inferring that all spiritual influences must reach and enter the human organism at that point, he unquestionably had realized as the result of much research that that especial fraction of the human body is the most sensitive part of all.

Many physiologists have affirmed that the

is studied at the pineal gland, thereby inferring that all spiritual Influences must reach and be enter the human organism at that point, he unquestionably had realized as the result of smuch research that that especial fraction of the human body is the most sensitive part of all.

Many physiologists have affirmed that the pineal gland is the last to form before birth, and the first to disappear after dissolution. It is quite conceivable that when an idea strikes one from without and makes a descided impression, often causing great surprise to the recipient, that this pineal gland is receives the first intimation of its action upon and in the psychical organism, for we must always remember that our abiding bodies are play the first intimation of the properties of the recipient organism, for we must always remember that our abiding bodies are play the first intimation of the brain is approached by a thought-ware we feel a sensit of excitement in that particular region, and then in the corresponding section of our anatomy which is in such close electro-magnetic sympathy as to vibrate synchronously with that specially affected centre. It is quite unnecessary to settle in our minds extactly how we are acted upon by thought-wave specyhologically further than to grant the essential premise that there is and ever must be a vital communion between the brain is and all the rest of the body.

Disturbances in various parts of the organism can be overcome by bringing into order the centres in the brain with which the affected members are in direct communion. This is very lucidity explained in Dr. J. R. Buchanan's "Therapeutic Sarcognomy." It offen appears that we are instantly or originally affected in a certain organ when we only asbesquently feel as ansastion there. For all practical purposes it may suffice to state that we feel at whatever point our susceptibility is greatest; therefore those thought currents which affect us at all at other times when we are otherwise susceptible.

There are innumerable chord settings i

Letter from Abby A. Judson.

NUMBER TWO HUNDRED AND TWENTY TW

NUMBER TWO HUNDRED AND TWENTY TWO

To the Editor of the Banner of Light:

One of the sweetest and most heavenly experiences of my whole life came to me about two years ago, after speaking to the society in New York, presided over by Mrs. Brigham and Miss Cushman. Though in poor health at the time, I was held by the indusence onger than I intended, and on looking at my we have a say that I had barely time to cannot be a say farewell, some of the ladies were helpfur may farewell, some of the say he ladies were helpfur may farewell, some of the say he ladies were helpfur may farewell, some of the say he ladies aposte John, marmur to the breath aged be called a heavenly one; for, though quite unworthy to have such words spoken of me, they showed the love that is of heaven itself, and it is this spirit of loving fellowship that animates the members of the society that the inspiration of Mrs. Brigham and the wise guidance of Miss Cushman have gathered together. All the workers therein—speaker, president, singers, planist, and other ministrants are appreciated by all the rest. No criticism jars the spiritual home for those who gather there.

On May 26, having been to New York, I had taken a corner seat in the boat, thinking

cach bosom, and the sweet influences make the little hall a spiritual home for those who gather there, having been to New York. I had the lean a corner seat in the best, thinking I would have an opportunity for meditation and spiritual communion, when a bright face appeared at my side, and I had the pleasare of seeing dear Belle Cushman again, whom I had not met sluce she brightened one of my suffering hours at the hospital with her cheerful and uplifting presence.

I asked her when she and Mrs. Brigham were going to start for Australia. She laughed and sald they were starting then and that this boat ride was the start. And close at hand was Mrs. Brigham, surrounded by a number of her flock, who had come to see her safely placed on board the train for Chicago in Jersey City. So we all journeyed together for a little, and I felt grateful to my splirit friends who had so arranged matters in New York as to bring me in the ferry-boat with these dear friends.

Mrs. Brigham looked extremely well, and was most becomingly dressed in dark blue. Her soul-full and animated countenance radiated love on her companions, which was as warmly reciprocated, while one still felt that Miss Coashman's personality is an equal factor in welding together the members of the Ethical Spiritual Society. May destiny bring them safe home, and allow me to hear Mrs. Brigham's Imprired utterrances again, and also

instant, and start on their three weeks occan vorsace on the 1th. Their tour is laid out by wise Mr. W. H. Terry, and I think it will emberace not only Australia, but New Zealand and Van Diemer's Land.

It is many months since I have heard from my noble and generous friend, William Fowler of South Australia. He has either passed to the spirit land, or else the silver cord has become so loose, and the golden bowl so near its mal shattering, that he can write no moreon earth. Many months ago, he sent me pictures of himself, of the front of his home half buried in tropical verdure, of the rear of the house and the six patient oxen, harnessed to carry wool to Adelaide, and of the family cemetery not far from his own abode. In the shadow of a snow-white cross lies the body of his wife, and there will his body be laid, if it be not already there. May angels bless him forevermore!

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

"Warnings."-The Tolling Clock.

Two Visions.

BY MISS IDA L. SPALDING

My maternal grandfather, by occupation a farmer, lived nearly sixty years ago with his farmer, lived nearly sixty years ago with a farmer. lived nearly sixty years ago with his several men who were helping him through several men who were helping him through the busy season. My grandmother was engaged in some honsehold duty, her children about her, when the kitchen clock bean to toll like the bell in the church steeple, apprising the good people in the vicinity of the the property of the community of the children, frishtener of the community of the children, frishtener of the community and the church bell in the distant village toll and recomized list dread message. The number and order of the strokes indicated the death of a man, and was the custom in those days. Excessed by my grandmother had the presence of muld to count the heavy strokes which came slowly dolerally and with appalling regularity. Saddenly sounds of voices were heard. The men were coming to the house on some extended the country of the countr

lative to the two youngest members of our mily? Did our unseen friends reproduce e scene before my uncie's spirit vision and esent to me a picture representing the ath so soon to occur? Or were the dying idler's thoughts speeding homeward grasp-ty us clairvoyantly, so to speak, our spirit slon evidently being the most highly de-loped of our spirit senses or "gifts"? I cline to the latter view of the case.

You will be what you will be; Let failure find its false content In that poor word "environment," But spirit scorns it and is free.

masters time, it conquers space, It cows that boastful trickster, Chan And bids the tyrant, Circumstance, acrown and fill a servant's place.

lie not impatient in delay,
But wait as one who understands;
When spirit rises and commands,
The gods are ready to obey.

The river, seeking for the sea,
Coufronts the dam and precipice,
Yet knows it cannot fall or miss;
You will be what you will be!
—Elia Wheeler Wilcox.

Design Implies a Desire.

The remark is still being made by some of ur most worthy writers, that to doubt nature was designed is "nonsense," just as hough denunciation was argument. In one of my school books when a small oy at school was this reading, "God never hinks. To think implies a lack of wisdom." that claim, if there is a God, is as true today it was sixty years ago. A claim, it seems o me, that cannot be contraverted, for rithout aforethought there can be no design. Yas there a being who thought nature into xistence? If so, then there was a time there rass no nature.

tence? If so, then there was a time there no nature, ar Declaration of Independence affirms there are some self evident truths in policies of human affairs. So there are, I there are also some self evident truths in realm of nature. And eteralty is one of n. Eternity never began and will never. But what is eternity? Simply the passmoments of time. And time is but the sing moments of eternity. Therefore a and eternity had no beginning, and will e no ending.

time and eternity had no beginning, and will have no ending.

Arother self evident truth is, space is cocternal with time. Some of our scientists declare that space is but a condition of substance. Consequently, substance had no beginning—never was a time when substance
was not, and it can have no ending, for space
is one of the necessities of nature.

Life was, is and ever will be. Without life
there could have been no motion, nor had
worlds been moored in space, nor their surfaces been diversified with various and lesser
forms of life. No God was needed then to
think them into existence, but rather an unfoldment of that Infaint Life into trillions of
varied forms of which man is a part, live
their day, pass away to give place to other
manifestations—forever.

I perceive no design here, for design im-

their day, pass away to give place to other manifestations-forever. I perceive no design here, for design implies a designer which could not have preceded the eternal conditions mentioned here. Intelligence, in my opinion, has not yet been properly defined, nor can it be, as understood today, defined in harmony with the philosophy of life. Adaptation, correlation, play an important part in such investigation. Forms of life are manifest on the material plain today. Tomorrow they may appear on what we call the spiritual. Beyond that we do not know. Yet analogy and the science of life teach a continued existence.

Cosmos.

Clackamos, Oregon.

Notes from the Field.

Two months have passed since we made ir last report to the Spiritualists through

our last report to the Spirituans the press.

the press.

The press the sixty-one days of March and Drill the held sixty-four meetings, visited eighteen towns, organized and chartered seven of the old chartered associations. Three of these having met with adverse conditions neglected their per capita dues, but new interest was created; they paid their arrearages and were vinstated.

stated. ar meetings were held in Court Houses, ar meetings were held in Court Houses and other halls, of them were held in pariors, two in a colhouse, and sixteen in churches of the wing denominations: "United Brethren," iends," "Close Communion Baptist" and temples owned by the Spiritualists. We yed holding meetings in our own temples, will be glad when every society owns

ue.

Our lectures and messages were received
rith evident appreciation by all classes; a
oodly number of our listeners hearing the
weet message of Spiritualism for the first

cet message of Spiritualism for the first inc.

It is a great satisfaction to us to know that r National organization is growing in favor the the people as they learn more of the eat work it is doing for our Cause. No one jects to organization any more; all are stions for assistance from either State or atlonal Association. It is to be regretted at the N. S. A. has not yet grown to such oportions financially that it can furnish all easistance asked for. Though it cannot this at present it certainly is doing a great al to carry the work along, while it gives eat promise of becoming able to widen its dof usefulness in the future until its wer will be felt in every community of the did.

work in the missionary field has dem-ted that the Spiritualists are ready it-rate in the pool work as soon as some seat to assist them to organize. If we such the millions of Spiritualists and plain to them what may be gained by gli organization and co-operative work, anse would take the lead in the world's

rms, the few missionaries the N. S. A. is able and out now can reach but a small protion of the many Spiritualists of the coun-Most of those they do reach, as may being seen, are ready to join the organization of the country seen.

n and put in practice their belief in cocrative work told that there are millions
Spiritualists in the United States; if so,
at kind of Spiritualists must many of them
' Judding from the support some of them
' giving to the Cause, they must be very
sit thousand Spiritualists in this country
it could be induced to pay into the N. S. A.
anny annually fifty cents each, the Board
and have fifty thousand dollars such year
the which they could build homes for our
ligen, and poor Spiritualists, homes for
orphan children of Spiritualists, homes for
y could be reared under the beautiful
chings of our philosophy. With this small

Spiritualists. Why is not this assistance fortheaming? I will answer because we are not thoroughly organized. There is no other valid reason.

I will also be accomplished. Fellow through thorough organization all this and much more will be accomplished. Fellow Spiritualists, let us beatly ourselves, showing our self-respect and love for our Cause.

The recent decision in the McIlroy will case ought to be a sufficient incentive to all Spiritualists to hand themselves together for self-protection. This decision virtually dumps all of the Spiritualists of the world into one heap and labels them lunaties.

All of the people including the judges and the juries who are ignorant of the subject of Spiritualism, should be enlightened. We can do a mighty work in all departments of reform, and help to make the world a better place in which to live, at the same time giving to the people a knowledge of the life to come. Let us be up and doing for our earthly days will soon be done.

E. W. Sprague and Wife,

Missionaries for the N. S. A.

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He whose days pass without imparting and njoying is like the beliews of a smith: he presentes indeed, but he does not live.—Hindu Proverb.

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Children's Spiritualism.

BONNIE'S PRAYER.

Dear little Bonnie, four-year-old, Thoughtful as child of her age cou Sald her prayers as her mother told, Nightly kneeling beside her knee.

But she said one night, this quaint little
"Fre a wish, my mama, so good and tr
Let me kneel by the bedside, all by myse
And make my prayers as the big folks

So all were quiet as mice could be, While Bonnie, robed in her nights

Only a moment the wee head bowed, Then the face came up with a smile most

Then the take take appropriate fair;

While the other children laughed aloud At the wondrous shortness of Bo prayer.

Then came a little flush of dismay Over the radiant face so small, "I couldn't think of much to say, So I said, 'Lord, keep me,' and that all."

Papa kissed her gravely and smiled,
"That was the best of prayers, my dear;
It was all you needed to say, my child,
You could ask no more, if you prayed
year."

[Vallet Hann James]

-Ladies' Home Journal.

Dog's Devotion to Her Mate.

Dog's Devotion to Her Mate.

On Front street, Nome, never wandering very far either way from the centre of activity, may be seen an old blind Alaska dog and his tiny mate. Last year he trod the long, weary trail down from Dawson. The load he drew was just a trifle too heavy for the faithful old fellow and darkness had fallen over his life. The City Council passed an ordinance taking him under its protection, but the little mate, with a fine scorn for a product of the "mills of the gods," formed a ways and means committee of one and put the plan into immediate execution. A warm nest was found in an old deserted cabin down by the sea.

When the waters are angry plenty of tom cod are laid at their door, but on sunlit mornings with the tip of his ear held gently between her teeth, she leads him around to a little nook in Front street, where the golden rays are brightest, gives a little bark when just the right spot is reached, and he lies contentedly down while she goes on her self-imposed mission of love, first to the Butte restaurant, where she stands patiently just outside the door. They seem never to forget her and with one little sharp cry of thanks she hurries back to her liege lord and lays the offering at his feet. A similar visit is made to each of the other caterers in turn. If one is a trifle slow in responding she tries another and the fruits of every pilgrimage are laid on the altar of her affection.

Occasionally some ill-bred malamuth attempts to purloin a dainty morsel from her store, says the Seattle Times, but the rebuke he receives comes so swift and terrible the offense is never repeated. When the shadows grow long and the san is lost in a sea of glory beyond the hills the old blind dog is gently led to the hut by the sea and the little mate lies wearily down, her labor of love over for a day.—Ex.

The Days of Shakespeare's Boyhood

The Days of Shakespeare's Boyhood.

To the Editor of the Banner of Light:

Will you let me tell our dear little friends a story about the days of Shakespeare's boyhood, and the popular street pageants which at that time were connected with some religious houses. The little ones always like stories and they manage to get much information in that pleasant way.

Well, in those days some of the "Gray Friars" from the monastery used to play scenes and incidents from the New Testament stories in the form of stage plays. As a boy Shakespeare probably saw these plays as the play and the state of the play state of the play state of the plays and the state of the plays of the plays of the state of the plays of the plays of the plays of the state of the plays of the story of the New Testament composed into old English rhyme." There were about forty-three of these ancient plays performed by these monks until King Henry VIII. broke them up and "turned the cowls addift."

The old town of Corentry in England, not far from Shakespeare's home in Stratford, was renowned for these stage plays. They used to have large platforms or "floats" as we should call them in our modern processions, upon which these monks acted the dramatic recoes. They were not so "splendid" or so imposing as our circus day processions or the performances still carried on in some Catholic countries on "Corpus Christi" day.

One of the incidents taken for a play was the "Nativity," another "The Offering of the

we should call them in our modern processions, upon which these monks acted the dramatic recess. They were not so "splendid" or so imposing as our circus day processions or the performances still carried on in some Catholic countries on "Corpus Carist" day.

One of the incidents taken for a play was the "Nativity," another "The Offering of the Magit," "The Flight into Exptt," and the "Slaughter of the Innocents."

After the monks were stopped in these street shows, the various trade "guilds" or lodges of workmen, took up this business at times. The "Smith's" pageant was the "crucifixion." The "Cappers" or "Hatter's," was the "Hesurrection" and so on. The account books of many of these old guilds are still preserved and there we may read the bills for properties used in these plays. Some of the "Hesur read very funnily to us. Such as, "A link to set the world on fire," and "The Barrel for the Earth quake," and the mask or Property Head for "Hell's-mouth." This was used in many of the plays.

Some items read: "Paid for 5 sheepskins for God's coat, and for making, 3 shillings." "Item paid for mending Herod's head and a myter and other things, 2 sh." "Item paid for a pair of gloves for god, Hd."

The big head or mask called "Hell's-mouth" was often used, especially in the "Last Judgment." This was a large, grotesque head, made of canyas and cane and pasteboard and pointed my. It had a gaping mouth with big fangs for teeth and fiames were made to open and shat and through them the Devil made his entirance and the lost souls made their call through seem founty to us to look at the substitute of the way as greated in the own the story of the said show with a country circus when he shouts "Walk up; walk up, ledies and peace and good to the right hand, as the is shout to throw a dipflap down the throat of Hassam! In out the right hand, as he is shout to throw a dipflap down the throat of his own throat and disappears is total darkness."

Timothy Tickletover."

"Man can do certain things with matter which his ancestors could not do, and as he grows wiser had better he can learn to do things beside which the miracles of our time will pale into insignificance."

This statement is made by a Hindu sage, Swami Abhedananda. Many of the exercises and means whereby mental concentration and a state of profound meditation are reached have never been so much as published in India, but have been handed down from teacher to student. Many of these secrets have been acquired and kept by persons for purely selfish purposes, but the real Hindu sage has been averse to the revealing of his means of power from the feat of their abuse and debasement. by less well-disposed and philosophic mortals. Some of the methods by which these Hindu vogis have acquired such marvelous psychic powers cannot fall to be of profound interest to any reader. The Swami's account is as follows:

"In India, more than 2,000 years ago, monks sai in their caves and made complete and accurate astronomical calculations without an instrument of any kind. In their silent whole movement of the stellar world, which required years to observative the whole movement of the stellar world, which required years and mathematical instruments. The difference between their calculations of the solar colipses and those of the Western astronomers was but a few seconds in time. Without laboratories, they discovered many of the laws of chemistry. Some of these discoveries are on record in India.

"How did they do these things? By psychic coutrol, the result of long mental concentration, whereby the mind may attain to complete domination over matter. You see, our minds in the ordinary condition are very closely associated with our bodies. But we know that our mind and our body are two very different things. Now, the more the mind, or rather the soul, is separated from the body, and the more town of the self from the body, and the more the soul is less parts of the separation of the mind sole of the separation of the mind sole of the ro

upon it without knowing just how they got their powers. Every great genius, great reformer, and, in fact, great character of any sort must have more or less of it.

"The state of the mind at all times is dependent physiologically upon three things—the brain, the spinal cord, and the breath. These three must work in absolute harmony before the mind can fully concentrate itself upon itself or any object without. Concentration is the goal. Now, it has been found that the brain, the spinal cord, and the breathing can be trained to work in such unison that a powerful rhythmic flow of nervous energy can be created. This tremendous current of nervous crergy, upon reaching the brain, produces entirely new reactions. Every thought or idea produced by means of the brain is the result of some sort of reaction taking place. The vividuess of such ideas depends upon the lintensity of the reaction and the intensity of the reaction and the intensity of the nerve current producing it. These nerve currents are rushing to the brain and resulting in reactions every moment of our lives, although we are not conscious of a great many of them. Now, if one can manage to send new and greatly increased nerve currents to one's brain they are sure to produce new and greatly increased. That is just what occurs when the brain, the spinal cord, and the breathing are working in harmony, for them the motion of the current is rhythmic, circulating from foot to head.

"The manner of breathing has much to de with the result. When the breath passes into the lungs, just opposite the thorax, it sets in, or rather keeps up, the two nerve currents that pass up and down the spinal column to the brain and other parts of the bedy. Every inhalation and exhalation are irregular, the currents that pass up and down the spinal column to the brain and other parts of the bedy. Every inhalation and exhalation are irregular, the currents are of necessity irregular. Irregular currents are without rhythm, and it is the rhythmic motion of the currents that produces t

the currents are of necessity irregular. Irregular currents are of necessity irregular. Irregular currents are without rhythm, and it is the rhythmic motion of the currents that produces the wonderful thrilling reaction of the brain.

"But what is rhythm in this case? All electric currents are by nature rhythmic; that it, is, the motion is all in the same direction. In an ordinarily quiet room there is a good deal of motion, almost enough to knock us down it it were all in the same direction, but being in all directions we do not feel it. Let it move in the same direction and you would see what a whirlwind would take possession of the room of the strength of the same direction and you would see what a whirlwind would take possession of the reference means the world in a rhythmic manner, or who has any sort it arrhythmic manner, or who has any sort it arrhythmic manner, or who has any sort it cuttorlower the breath. This must be acquired the art of rhythmic breathing is the irregular change of breath from one nostful to the other. In a perfectly well person the breath changes from one nostful to the other. In a perfectly well person the breath sometimes remains in one nostful for hours and even days at a time. In such condition it is impossible to maintain rhythmic circulation.

"I'ld you ever observe the manner of your breathing when the mind is aglow with some great idea or engrossed with some tremendous problem? How regular and quiet the breathing becomes in such moments, but the motion is perfectly rhythmic. The never currents are moving through their channels without the slightest obstacle. The mind at such moments in a profound state of concentration, which has been accomplished by the regularity to emulate this lesson from nature, We speak of watching a play or hearing a speech with breathless interest. We yogis in Indiatry to complete the season of the present of the season of the present of the season of the present of the present of the present of the season from nature, We so to some quelet place, ass

foman's Ills, Lydia E. m's Vegetable Com-neceeds. Mrs. Pauline

"DEAR MES. PINEMAM



MRS. PAULINE JUDSON,
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\$15000 fefult glacer istimocall in at granine.

It would seem by this statement_sthat women would save
time and much sickness if they
would get Lydia E. Pinkham's
Vegetable Compound at once,
and also write to Mrs. Pinkham
at Lynn, Mass., for special adwice, It is free and always helps.

four times a day, until we have acquired the habit. The exercises are begun in childhood, and a yog's breath is as regular as the tick of a watch, under any circumstants, for he have the content of the

which would be entirely imperceptible to the ordinary senses. As the mind galas control the body seems to become slighter and much less sensitive to palo, hunger, thirst, and other animal reclings. The rhythmic thrill and the mental calmuses and indifference to ordinary desires and troubles cannot be described to one who has not experienced this exaited state. You lie down and you sleep to rest your body and mind, but you scarcely know what real rest is until you have successfully practiced these exercises. A real you never sleeps as you do. He simply rests in a state of conscionness.

"To aid further the concentration of the mind, there are a number of purely mental exercises, such as fixing the eyes for fifteen minutes ou the tip of the nose; fixing the imagination on some point in the heart or some other part of the body, and tracing the feeling of the clothing on the skin from the foot to the head. In many cases the mind is set to wondering and made to watch its rambiling. Then we discover that something in us which does the watching like a mother over her child, that something none of us can understand, for that is the soul."

The Swami was asked if these exercises would help to make a genius of the average mind.

"Yes," he immediately replied, "the perceptive faculties of the mind are greatly benefited by the purification of the nerves in these breathing exercises. Genius is memory of world facts and concentration, and by such training the mind can more readily concentrate liself upon any subject. The inclination however, of every person who has attained to a high psychole state is to withdraw himself from the affairs of the world, for he finds more happiness in company with his soul. But, as I said a while ago, the subjective training of the mind will prove to be superior to its objective training, for the understanding of the mind, do not forget that."—N. Y. Sun.

Stamina.

It is easier to possess too little than too much of this necessity of life.

True, other qualities and characteristics are needed towards the necomplishment of the various successes of life. For instance, to accumulate immense wealth one must have foresight, or he must have greed, selfishness and force; otherwise his wealth will have to be thrust upon him.

But to make a grand success out of one's whole life a large supply of moral and intellectual ctamina is necessary.

It is not every genius who lays the plans for a great invention or scents the needs of a reform who has stamina to execute.

It was his stamina that made Martin Luther carry out the plans of his ingenious brain.

With all his tactics, wisdom, sbrewdness

It was his stamina that made Martin Luther carry out the plans of his ingenious brain.

With all his tactics, wisdom, shrewdness and forethought, had not Napoleon possessed stamina he never would have been a leader of men.

In many smaller things and undertakings of life more stamina is needed, and nowhere is it more to be admired than in the ranks of a great reform movement, such as Spiritualism.

Where would have been our Cause today if those old pioneer Spiritualists had not possessed stamina? When the whole world of religions, and infidels as well, was standing as a solid wall in the road of our advancement, and when Catholicism and orthodoxy stood shoulder to shoulder, almost persunded to burn our inediums and frequently egging our speakers, could the Cause have been sustained without men and women of stamina as well as brains and mediumstic qualities about then?

We are past the pioneer days, though still young, but we are not past the necessity for great stamina. In fact, with our boasted millions in membership, listed and professed, we cannot truly claim oue-half the number without counting those who lack the stamina to tear themselves loose from the church and come out squarely upon our broad and comprehensive platform.

Some claiming to have "grown" beyond Spiritualism in general have formed into little societies of their own upon the basis or principle of the "Hisher Thought" with little creeds in their inside poetinate of our numbership without counting those who lack the stamina for the accomplishment of anything with such societies, but it requires more for the tolling, thinking, planning and struggling speakers and genuine mediums and Spiritualistic press to push the Cause forward in advance of the great thinkers of the age, and in advance of a hungry-anxious public, in this but partially organized and equipped condition.

As Brother Hodge often says: "Could every tub stand on its own bottom," we could count the tubs and know just where we stame. But this lack of stamina is human, and yet those w

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