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THE ANGEL ISRAPEL

angel Israfel who has the sweetest v reatures."—Sale's Introduction to H

I dream of that beautiful spirit,
Encircled in glory of youth,
The angel whose heart doth inherit
The metodous lyrics of truth;
His speech is a lute of delight,
The music surpassing compars;
Words blossom like stars of the night,
Or like roses the June makes fair i

or nice roses no sune makes rair i I dream of the wonderful beauty, His harmonies waken above, Enchantments set smilling in duty, Perfections imparted to love,— Till my soul—a star of the morning— Fades away in the splender so pure, The light of such light lill adorning, So that naught of the dark may endure!

Then think I of poets of passion, Whose hope is aflame with this fire, Who Isralel's measures would fashion For ages of men to Admire;
They strive for the secret sadness,
The murmuring note of the sex.
They fain would attain to the gladness God gave, sweet spirit, to thee!

80 singers of time and its scasons, Are part of Isratel's train, Bupplying our faith with its reasons— For keeping the pathway of pain; They give to the weary-worn mortal, The music that maketh him strong, As if from the pear-i-shining portal— He heard the echoes of song!

He ceard the conces of song!

'Tis sorcery sweetest and dearest,
This azure of hope in the soul;
'Tis light of crystal the clearest,
This kingdom the angels control;
A paradise pure it is making.
Its flowers around us we trace,
While joy proves our spirit is taking.
The way to Stong's palace of grace!

I dream of this angel of glory— When whose wait the incense of flowers, When the wheat fields tell us their story Of growing of good in the hours,— And I think our human endeavor, Might well for a moment be mute,

### The Outlook Beautiful.

BY LILIAN WHITING. Number Six.

"It is henceforth open to science to tran-scend all we now think we know of matter and to gain new glimpses of a profounds scheme of cosmic law."—Sir William Crookes

scheme of cosmic law."—Sir William Crookes.

"I believe that telepathy—the transference of thought through other than sensory channels—exists both as between embodied and idsembodied spirits. I hold that there is a continuous series of manifestations of such power, beginning with thought transference experiments and byportism at a distance, proceeding through experimental apparitions and apparitions coincident with crisis of death, and eading with apparitions after death; the results, in my view, of the continued exercise of the same energy by the spirits of the departed."—Frederic W. H. Myers.

suits, in my view, of the continued exercise of the same energy by the spirits of the departed."—Frederic W. H. Myers.

The law of telepathy is as supreme in the spiritual universe as are the laws of gravitation and attraction in the physical universe. The law that holds the constellations in their courses is not more in absolute evidence than that which governs the flashes of perception between two persons in a finer and more subtle communication than words, spoken or written, could possibly convey. But while there is no law more universally and impressively in evidence, there is also no law so totally unformulated, so entirely, it would seem, outside the domain of conscious recognition and will. One endeavors to send a telepathle message to his friend—and no impress is made. Again, when he has made no effort at all, nor even thought of trying, the telepathle message is received. The magnetic sensitiveness of the spirit to thought currents is astounding. It has long seemed to many persons that the very air conveyed message—and so it does. One may "call up" another, in either this world or in the ethereal world, at any time, simply by directing to him a strong current of thought. The thousand little things generally ranked as coincidence are really illustrations of this law. One thinks intently of a friend whom, perhaps, he has not met, or heard from, for years, and, presto, a letter, or the person himself appears. One can settle misunderstandings, convey counsel, entreaty, instruction, or irritation,—all by the quality of the thought he sends forth. All this is a part of the phenomena of spiritual life. We must not make the mistake of imagining we become spiritual beings only by death. We are spiritual beings, and our real life is, even now, in the spiritual world, and carried on by means of spiritual forces. Everything which is intellectual and moral is of the spirit. Such men as Edison and Tesla are dealing with the higher spiritual forces. When Cyrus Field laid the Atlantic cable, it was a work of the spiri

of transportation, of building, the discovery of new countries and the promulgation of the higher civilization in every form. We must not regard spiritual life as limited to mere religious or devotional rites and ceremonies. These have their place and an important one; but they are included among a thousand other things that make up the life of the spirit. Man is primarily and permanently a spiritual being, and only incidentally and temporarily a physical being. physical being

Man is primarily and permanently a spiritual being, and only incidentally and temporarily a physical being.

Still the further problem confronts us: How shall we consciously and intelligently control telepathic communication as we now control our communication by speech, letters, or telegrams? A curious instance of unconscious and unaccountable telepathy came recently to my personal knowledge. There were two individuals who had never met, but who held some mutually antagonistic conceptions of each other,—conceptions that were, too, perhaps more or less mutually erroneous, and this condition had lasted over a prolonged period of time. Then one of these persons had the experience of waking in the hight, simply engulfed in an overwhelming wave of tender and compassionate feeling toward the other: seeing, as if with spiritual vision, a nature unstrung, hardly responsible, and one that invited only the most infinite tenderness and care. This wave of new and perfectly clear perception was like a unagnetic trance. It was an hour of absolute spiritual clairvoyance, and the evidence was furnished by a letter received, the next morning, from a mutual friend, which entirely substantiated and corroborated the telepathic impression that had been experienced in the night. Now the scientific question is: From whence did this impression proceed? Was it direct delepathy between the two persons concerned? Was it a clairvoyant reading of the letter that was en route during the night? Who can decide? The special point here is that these most vivid and intense experiences are largely, if not entirely, encountered unconsciously. They suddeuly—come. One asks for them—and they do not come? Now how are we to pluck out the heart of the mystery?

The moment one realizes himself as a spiritual belarge to leave the single to the particular teach polarge to the single.

The moment one realizes himself as a spiritual being, belonging by right to the spiritual world, one whose true interests are in and of that realm, and to whom communion with the Divine is the very breath of existence, the one elixir of life, that moment he asserts himself aright. From that hour his life becomes a significant factor in true progress. Prayer may be a formal and ceremonial act,—and mean nothing; it may be the absolute surrender of one's soul to the Divine, when it enters behind the vell into the very glory of God. Tals spiritual truth is closely linked with certain scientific facts. The scientists have theories of inner ether by means of which psychic power is conveyed and which translate it into action, as the wire translates the electric current to express a message. A new scientist asserts his conviction that there are no various states of ether, but that all space is filled with matter in various states of vibration; and that what we had heretofore called air and ether is simply all one substance in degrees of lower and higher range. It is conceivable that this latest theory may approximate to the truth more nearly than any previous one. No one has yet discovered those forces of nature by means of which sense relates itself to spirit. There is certainly some great law, still unrecognized and unformulated, which acts and which is acted upon, by human beings, irrespective of any physical means; but why these laws sometimes do and sometimes do not produce given results, no one can tell. There are other existing laws in the physical world, that transcend scientific scrutiny. The marvelous results of chemical combinations; the miracle nature of electricity and all its phenomena fade into absolute nothingness beside the higher marvels of the action of spirit. The crude and merely approximate truth must be that in each human being is a part of the Divina-being; that this Divine element may be nurtured and strengthened by living in its native atmosphere of spiritual life,—in the atmosphere of peace,

cies and potencies. They are the creative factors of future states. "Out of the heart are the issues of life."

So much love, so much force to act upon outer affairs. He who fin's his currents of thought verging to the unkind, the unceascious action, is in a discordant state, fretting at circumstances, or persons,—is doing himself the gravest injury. He is creating, on the unseen side, which is the most potent and determining side, conditions which he must live out sooner or later.

"We shape ourselves the joy or fear

"We shape ourselves the joy or fear Of which our coming, life is made And fill our Future's atmosphere With sunshine or with shade."

Of which our coming, life is made, And fill our Future's atmosphere With sunshine or with shade."

It would seem, it one may judge from the data of telepathic experiences, that the power belongs to the sub-conscious self, or, as we may prefer to call it, to the spiritual self, and does not relate itself to the conscious intellectual life and the conscious will. It this deduction is true—and I believe it is,—what then? Can we relate our consciously intelligent life to our unconscious spiritual life? I believe we may, Not only, indeed, that we may, but that we must. That it is the next step in spiritual advancement.

The time has come in the era of progress when humanity begins to realize its spiritual development. All the signs of the times point lit out. The discoveries constantly being made of higher laws are an impressive attestation that register the movement. With the new century came in Tesla's discovery of the vacuum tube and its wonderful light, and hardly a week later came the announcement of the discovery of a perpetual light found by a certain chemical combination placed in a glass globe, which, when the air was exhausted and the globe lasts. The discoverer claims that there is but one force in all nature,—that of vibration; that all space is pervaded by matter, which is energy. Certainly the world is on the eve of new revelution, and life is to be lifted up, even here and serve, to the Divina plane.

Perhaps the most practical counsel in the way of determining one's own future control

which is energy. Certainly the world is on the eve of new revelation, and life is to be lifted up, even here and the even of the billited up, even here and the even of the principal counsel in the way of determining one's own future control of these telepathic conditions is conveyed in the words:—

"Begin now the eternal life of trustful consecration and sanctified service, consciously drawing your innermost life from God."

This absolute personal control of sach man over his own future lies in a twofyld power; the one being that integrity, moral purpose, aspirations, have a creative power of the most potent character; and the other, being in that one attracts to himself the spiritual companionship and sympathetic co-operation of just such quality as his own. There is an objection, often preferred, to the faith in the companionship and communion with those in the Unseen,—that only those of a lower order in the life beyond death are attracted into the sphere of this world. Nothing could be more remote from the truth. One might as well refuse all social intercourse with those in this world, on the plea that if he have companions at all, they must be of a lower order, and therefore he will have none. Now the order of one's companions and associates depends on himself. If he is noble and exalted, he does not attract nor is he attracted to the base and the unworthy; and only more deeply and unfailingly does this law hold true in the realm of spirit. One attracts to himself from the unseen world companionship of the same order and quality as that of his own spirit, with the exception that in proportion to the purity of his aspiration does this quality of companionship come to him of a still higher order than his own. Thus one creates his own world. He need not abjectly feel that he must accept sorrow, trial, defeat, and disaster at the moment, because compensation somewhere awaits him. The law of transmutation supersedes the law of compensation. One may bring to bear, on the moment, the potent force that transforms a

The great blessing in life is to be useful, not to be critical. He who seeks a place upon which to bestow his gifts, and feels that he is doing a useful work, and is not concerned about anything elss, soon makes clear his pleasure in life. Many of us are on the side of right, but we are not useful. We are too critical, too sensitive, too suspicious. Our gifts are not put to the use where they will tell.—Rev. Albert E. George.

He who is kind and loving and tender and gentle to all belugs—men and animals—is far on the Path, and is watched over by Angela that no harm can come to him.—An Adept.

GATES OF EDEN.

BY LILIAN WHITING.

ver, something is or seem sches me with mystic gles impacs of forgotten dream

O Love! in the Heavenly Country, Immortally young and fair, With the rese and the gold of the mornin Just touching your lips and your hair,— Through the rits of the mists and shadow I satch a hint of your grace; And, turning, I feel your presence Where before was but empty space.

Where before, was but empty space. Sometimes, in the star-litt silence,
. On an inner sense there fails
. Your voler, like remembered music,
. And a vanished time recalls!
. But the present is richer, my darling,
. Though between us now there lies
. That wonderful, mystical region,
. Beyond which is Paracites.

And thus, ever sweet-companioned,
I will go on my way.
Life deepens in beauty and meaning
With every succeeding day,
While you, in the Heavenly Country,
Immortally young and fair,
Meet the rose and the gold of the morning
Just touching your lips and your hair!

[From the volume entitled "From Dreamlan Sent: Verses of the Life to Come," by kind permis sion of Little, Brown & Co.]

### Come, Let Us Reason Together.

PAUL F. DE GOURNAY.

There are some fifty millions Spiritualists in the civilized world. They are divided into two camps: Those who believe in the doctrine of re-incarnation and those who do not. I will not inquire which side has the majority; concerning myself only with the Spiritualists in the United States. I admit that the re-incarnationists form the minority here.

But I cannot help remarking that the re-incarnationists here and in other parts of the world, where they publish numerons journals and possess a literature of the highest class, never assume an aggressive attitude toward their non-re-incarnationist brethren — for brethren they consider them, and realize all that name implies.

I have read many books and papers advocating the doctrine of re-incarnation. I have not yet found a single one in which the belief for non-helief) of its opponents is denounced or even criticised. We speak and write to convert the "Gentiles" to the truth of Spiritualism, including re-inearDation, not to open the way for controversies with those of the Spiritualistic faith who do not accept that one postulate.

itualistic faith who do not accept that one postulate. In this we are wise, as well as true to the principle of charity—love—which is the rock upon which Spiritualism must stand, as it was the rock upon which Jesus builded? to assaid controversy is to avoid the very cause of the errors and falsehood that have so adulterated the pure and simple teachings of the Nazarene that we find very little of the Christ spirit among the so-called Christians of our day.

the pure and simple teachings of the Nazarrene that we find very little of the Christ spirit among the so-called Christians of our day.

My purpose, therefore, is not to invite controversy, but simply to show what we, relincarnationists, believe and how little are justified the attacks so frequently made on our belief. We do not go to the Orient for haspiration; we do not sit at the feet of the self-instituted apostles of Theosophy; taking the single and unadorned postulate of re-embodiment, accepted by many nations, by the Druids as well as by the Hindre and the Buddhists, by the ancient Jews as well as by the Gauls, and in every case presented under conditions and features adapted to the mentality and more or less fervid imagination of the peoples, we examine this postulate by the light of modern mental development, and we draw our own conclusions.

If I have mentioned the ancient Jews as believers in re-incarnation, I cannot show that the doctrine was taught by their priests, but I will quote from the Gospels in support of the claim that, among the people, re-embodiment under certain conditions, was no new or starlling doctrine. That, at least, they believed in the possible return, under asother personality, of their prophets and seers is shown by this passage from Matthew, xvi. 1, 14: "When Jesus came into the coasts of Cesare Philipph, he asked his disciples, saying. Whom do men say that I, the Son of Man, and Andrew and they knew him not, but have done unto him whatsevere they listed."

But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsevere they listed."

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Master did not chide them, but tacitly ad-mitted this possibility. Such respectable testi-mony may not suffice to make us believe in re-incarnation, but it certainly incites and justifies a desire to look closely into a ques-tion which bears, with immense importance, on the why and wherefore of life and after-life.

JUL 10 1902

on the why and wherefore of life and afterlife.

It is held, I believe, by Spiritualists of every
shade—except the materialistic Spiritualist, if
such a lusus naturae can be counted in—that
the soul's mission on this earth, where it is
clothed in a spiritual body, to permit its contact with the grosser material of a physical
body, is to develop certain innate qualities or
powers: godilike attributes, which it has
always possessed in germ: through this development, this spiritual entity, now a human
being, will acquire the knowledge of good and
evil, learn how to overcome the one and practisk the other, thus gaining, through hardbought experience, such an advance toward
relative perfection as will qualify him to enter
the snarelic spheres when kind Death shall
have relieved him of his cumbrous material
body.

Viewing this momentous question as mea, still slaves of the flesh, swayed by their passions, blinded by prejudices and whose self-esteem will not permit their discovering or acknowledging the difficulties such a tremendous task presents, we may believe we will win the race, or, if not quite successful here, that we will finish it "over there." But if, as an imprisoned spirit, we succeed in overcoming for the moment the assurance born of self-consciousness, and we proceed to examine the question from the soul's standpoint, we shall reach a very different conclusion.

Have I as a soul, a task or mission to accomplish during my stay on earth? Is the accomplishment of that mission or task an essential condition to my final release and consequent happiness? Do I understand fully what is expected of me and can I do it in the allotted time—say, in three score and ten years?

Thus ponders the questioning soul. What man, believing himself an incarnate spirit for once and nil time, can answer satisfactorily these troubling questions? He may answer the first two in the affirmative, but the next? Who can boast that he understands fully his mission—therefore his duty,—and, understanding it, still be confident that he can discharge it integrally before he is summoned away from his field of action? Why, I doubt me if many of us comprehend the full meaning of the world love, the basic law upon which the whole edifice of man's destay rests. Were love understood and accepted as the prime mover of our actions, there would be no injustice, no wrong, no evil in the world. If we Spiritualists bowed to its mighty power, there would be in our ranks no jealousy, no backbiting, no scandal-monring, no selfish alima, no enzy and no hyporriys. Love is the handmaid of Trath, and where Treth throws its radiant light, evil, which dwells in dark places, can no longer thrive.

But I must not digress. Viewing life, its responsibilities and possibilities, with the unbiased judgment of an immortal soul centered only with the rask which say and the

starvation.

This distinction between what on the spirit world and what deman conditions to be carried out, is the which resulten the schools of re-law it is a spirit cut of pleasure of again going through a pre-

### Married.

### STEPHEN BARNSDALE

ried! The past disappears from view, future sparkles with sanshine and dew; roses and lilles round your path ever bloom,

Till you pass on to heaven through the gate of the temb.

Married! Ah yes, till death do you part; Hand joined to hand, and heart joined to heart. May the sorrows of earth like the clouds flee away, And your lives be a song on a bright summer day.

Pittsford, N. Y.

### Arcana Caelestia - Heavenly Secrets.

WALTER SCITT HASKELL.

(Continued from July 5.)

After the warm greetings we all took our places at the table, and father at the head began to carre the turkey. When I had been served, I found that I had been favored with the wish-bone. I couldn't wait for it to dry, but palled it then and there with mother. It mapped right in the middle and we each got our wish. We talked and ate, laughed and chatted through the first course, and then came the pumpkin ple made by mother's own hands, the custards and jells, apple-cake, nuts, raisins, candy, maple sugar and syrup, and everything that goes to make up an ideal New England dinner. Uncle Ben cracked jokes along with the nuts, and Captain Williams entertained us with some of his favorite sea yaras, the same that I had heard him tell a hundred times, but it never tired me a bit this time. For it was the familiar things that made vivid Captain Williams' personality and I enjoyed every word that he said. We linzered at the table and recalled the past. Though my powers of memory were limited to a certain period, I was able to relate some things of family interest that had transpired after my friends' demise. Among my cousias, were young girls and boys who interspersed their light talk and laughter and gave the usual bustling variety to a thanksgiring dinner. It was just like the home dinners that I used to enjoy down on the New England farm, only more idealistic and satisfying.

### CHAPTER II.

CHAPTER II.

After dinner, father invited me to go out and see his art-garden. I could not imagine how a staid old farmer could have anything in common with an art-garden, though I lnew father was fond of art, but had never had an opportunity to develop his tastes or talent If he had any. He led the way to the rear of the house, and we entered an inclosure secluded by a thick ornamental hedge. Statues so life-like that I at first mistook them for real human beings, stood in the niches half-concealed by shrubbery and flowering trees. The magnolia sent out its sweet perfume, and, mingled with the ornage-blossom seent, lent enchantment to the scene. In one part of the garden, protected a dose magnificent oil printlings of landscape and marine, that fascinated me with their grandeur of design and execution. "Who is the great artist?" I cried, enraptured.

Father smiled and stroked his whiskers as

deurof design and execution.

"Who is the great artist?" I cried, enraptively a superior of the superior of th

body is ever jealous of another's work, because one's own ideal is easily executed and is the best that he or she can appreciate. There is no rivalry where each has just what the wants."

"I should say not," I returned. "Say, father, do you suppose I could paint a picture anything like as good as yours?"

"Of course you can, my son," he replied; "perhaps not at first, but by a few trials you warely ought to be able to localize your thought into a fairly perfect representation of the invisible prototype. Here, take this brush and palette, and see what you can do on that canvas,"

"I took the artist's tools and stepped to a clean canvas, much after the manner of a country schoolboy about to declaim his first piece. As I hesitatingly dipped the brush into the colors, an idea for a picture popped into my mind, and I becan to spread the palant over the background of my mental scene. My ideal grew more vivid as I painted, and in a moment I was so absorbed that I believe if any one had special out an I should not have not had special to man I should not have a fail like the masterpieces around me; yet it was my own, and I felt a little glow of pride as I coatemplated a large glowing sun, illumining its seven satelities; and in the face of the sum a fairly good likeness of my own features.

"Ahi" said father, "you exhibit the common tendency to symbolize. It is the primitive trait in us all, and springs from our spiritual unity with God, who ever speaks in the language of symbols. Let the fact that you have painted your face in the sun, impress upon your mind the accompanying fact that it belongs there; that you occupy that spiritual relation with the source of light. Whatever sphere of thought your mind is active in, its energy is from the eternal sun; and being of the source the same kind and quality, the expression is truly a spiritual relation with the source of light. Whatever sphere of thought your mind is active in, its energy is from the eternal sun; and being of the source the same kind and quality, the expres

ere there is not the element of ne splies to a material plane. You wise your prerogative to recreate

with?"
"Certainly, my son, certainly; the source of all sustenance is spirit, and spirit is everywhere. To partake of the supply we must act from the source. The imagination, the thought, is the creative agency. Self-limitation is the only bar to the realization of the absolute."

absolute."
"This is wonderful:" I exclaimed. "Say, father! do you suppose it possible to paint a pleture without material colors; to create a statue without visible material; to-to, in fact, to call into visible effect anything we have in mind."

fact, it call into visible effect anything we be to bear, all of this art work was accomplished without the medium of paint or brush, mallet or chisel."

"Wonderful! wonderful!" I again exclaimed. "It is almost beyond bellet. Does it require much practice, father, to creater."

"Very little for the beginning." he answered, smilling, "as you will see if you closely examine your palette and brush used in painting your beautiful symbolic picture."

I took up the brush and was surprised to find it a mere semblance of a brush, with no more elasticity than a piece of stiff wood. I next examined the palette, and found that the supposed little daubs-lot paint were corored spots only, and there was no than. It does not not be supposed in the supposed little daubs-lot paint were corored spots only, and there was not than. It does not not have the supposed little daubs-lot paint was purely a creation of mind, and the possibilities suggested from such a premise fairly stargered me. Although, as yet, I was as isnorant of the method of creating as before I brought my picture into visibility, I had exercised a divine power without knowing it, or observing my method. "How is it done, father?" I asked.

"What you desire, you get," he replied, "providing your mental picture is vivid and strong enough to affect the spirit substance from which all forms originate. You will had, however, that the exercise of this power is limited to your state of progression. For instance, you would not attempt to create a planet, as the gods do, because you harve accomprace on canvas. It was, in my estimation, fully qual to the masterpieces I had admired, and I rook a refined joy in its contemplation. Puring the act, I observed that when my mind wavered the picture was blurred, and Intok a refined joy in its contemplating the power of pen to describe.

After I had given vent to my emotions, I accompanied aphenoments of the buston, who's got the button!" From hat when my mind wavered the picture was blurred, and that a little quiet joke all to myse

### CHAPTER III.

CHAPTER III.

When I awoke I felt refreshed and invigorated. My brother came and informed me that coffee was ready. I told him that I did not feel the need of even that mild stimulant, and further, that I had experienced a conviction that eating and drinking were more a mental delusion than a necessity in that land of spirit.

He laughed and replied; "It took me seven mouths to learn that under father's tuition. I congratulate you, Charlie, on your rapid development in spiritual understanding. You are certainly ready to parrake of the higher enjoyments. I will ask father if you may accompany us to the next interplanetary philosophical convention, which takes place today."

cents as he cast his care over the sen of eacer faces. "I greet you in the name of our
belowed Osirus, by whose decree I am chosen
to represent the thought in the second zone,
My subject is 'Wer'd Builders." As a prelude, I wish to present for your consideration,
a brief sunmary of the underlying principles
of life as interpreted by minds in the second
zone.

"Man is spirit. God is spirit. All spirit is

"Man"s form is visible as Nature; his be. God's form is visible as Nature; his spirit is invisible. The eye of the spirit cannot see itself except it be redected. Nature is God's mirror. "Forms are representations, not things, and the spirit shall ght is God's light so far as man has interpreted God's light so far as interpret in the section of the law perpetuity is attained. "Spirit is eternal light. Darkness is negation." The primadal attributes of spirit are love and wisdom. The primadal attributes of spirit are love and wisdom. The primadal attributes of spirit out of which it gares. Therefore, beholding nought of its own existence, it denies all existence, and blindly gropes in the self-made darkness, seeking, yearning, for the light, of which itself is the divine source. "Love's desire is the primordial creative energy issuing from the God-head. "Love is the mother in whose bosom dealre is natured. The light (wisdom) is the son born of the mother through desire. The mother, seeing the light, draws the son to ber bosom, and love has made the circle." The speaker pansed. paparently to note the centry listening and he resumed:

"With the foregoing as a postulate, we will retrace our steps to the period of the dawn of this manyantra (visible angect of God). We take the ground that a negative form of consciouses existed in spirit ere the beginning of time—love in ideation. The primordial thought-wave carried the element of condensation, desire for more realistic state. Love would make visible and tangible the invisible and tangible t

"What a wast thought the Professor has riven us, Charlle, in the idea of infinite

"What a wast thought the Professor has given us, Charlle, in the Idea of Infinite change."
"It is so," I answered reflectively, "but it seems to me that, if I had gained that perfected height that the speaker has described as giving one the prerogative to create one's own environment, I would sometimes have a desire to repeat some loved condition that perchance lived in my memory as an occasion of special joy and profit."

"Your ground is well taken," Harry replied, "and there might come a time when you would, under the circumstances, care to reproduce some past effect, as a painter would use the same pigments to paint a new scene; but you would scarcely paint your life's picture as you were ere you had graduated in life's school. The past is always with us, but the added present makes a new picture that is bound to affect our ideals of the future. To illustrate: You have lived over again in the ideal, the loved scenes associated with a reunion of friends of the long ago; but though you enjoyed the messale in your picture, you have already said from your own heart, there is more to heaven than a thankagiving dinner."

At this moment another speaker was introduced and he spoke in part as follows:
"Friends, I greet you from the standpoint of brotherly love. Though my abode is a far diseast planet whose linkabitants are more in-

development in spiritual understanding are certainly ready to partake of the higher are certainly ready to partake of the higher are certainly ready to partake of the higher are certainly ready to the next interplanetary philosophical convention, which takes place today."

Harry did as he had stated, and father was only foo glad to have me along with him in the higher awakening, as he referred to the convention, and was condent that it would not be pashing my development to an unastural extent. So it came about that I found myself seated in a vast auditorium and grazing in tinild wonder around me. The seetst were in the form of an amphitheatre and seemed to extend for a quarter of a mile in the semicircle, and were filled with intelligent booking human belags to the very top of the broad except. In the middle of the open space was a raised platform, on which were seated a minner of men of very different types of personality. All, however, had a professional air that denoted them as accust types of personality. All, however, had a professional air that denoted them as accust types of personality. All, however, had a sciences, yet none can surpass the cause of the position of personality. All, however, had an accust when the personality is a professional air that denoted them as accust types of personality. All, however, had a man, even in the form of an amphitheatre and seemes as follows:

The chairman arose and introduced a tall, and hence more professional air that denoted them as accust types of personality. All, however, had an accust that it is more to be a more to be a surface and he spoke in part as follows:

The chairman arose and introduced a tall, and hence more professional air that denoted them as accust types of personality. All, however, had an accust the profession was a many even in the form of the personal transport of the personal transport of the personal transport of the profession of the profession of the profession of the personal transport of the profession of the profession of the profess

"But he spoke of a ship," I returned ques-

"But he spoke of a ship," I returned questioningly,

"Yes," answered my brother, "the man is almost a god in his spiritual powers and employs an astral vehicle to transport the available converts across the broad belts of space to the higher spiritual spheres."

The chairman here made the announcement: "All who wish to take the examination will please step to the platform and the dector will accommodate you."

A score or more carnest looking men and women left their seats and began making their way to the front.

"Oh, I wish I could go on the astral ship!" I exclaimed, a sudden desire seizing me.

"I was hoping you would get the infection," said Harry, smiling. "Let us go up and take the examination. I think we can both pass, and I see father and mother are there already. Come."

I accompanied Harry to the platform and setting the was us man of medium height with dark brown hair and mustache and soft, pleasant eyes. He came and took my-hand, and I felt a strong electric current passing between us. A strange feeling as of reverence took possession of me, and, conscious of my insignificance, my hope of being among the eligibles began to wane.

"Do not depreciate yourself, young man; you will pass," said the doctor kindly, and my heart rose with a bound.

When all were examined and the greater proportion of the applicants accepted, we were taken to a dressing room under the platform, and exchanged our garments for white robes that were as spoiless as smore for white robes that were as spoiles as smore for white robes that were as spoiles as more deue astral but before that It might be serviceable in the form of the sum of the protection of the applicants accepted, we were taken to a dressing room under the platform and contribution of a more deue astral but for the point with plate the way and the sides were like burnished sliver and gold. Instead of the protection of the applicants accepted in the atmosphere. Gradually condensing, it settled, filling the entire space in the centre of the nuditorium, some 200 feet

(To be continued.)

### Citation and Reply.

## SIXTH CHAPTER CHRISTIAN SCIENCE AND

careful study of Mrs. Eddy's science, A careful study of Mrs. Eddy's science, not only reveals many errors therein, but also many contradictions of self assertions, a few of which we call attention to in this article.

"Whatever is false or simtal can never enter the atmosphere of spirit. There is but one spirit. .. The supposition that corporeal beings are spirits, or that there are good and evil spirits, is a mistake. .. What is Soul? Does life or soul exist in the thing formed? .. Nothing is spirit; nothing is real and eternal, but God and his idea. Evil has no reality. It is neither person, place, nor thing but is simply a belief, an illusion of material sense."

treatity. It is neither person, place, nor time but is simply a bellef, an illusion of material sense."

The above quotations conflict with each other. If spirit is God, as she asserts, also that "Soul and spirit are one," God is soul, unless we conclude he does not fill all space, hence not omnipresent. Yet she says that nothing is spirit. What next? She has persisted in denying the existence of matter, of pain, sickness and death, and by no possible chance could God, spirit, soul or mind be in the body of man and insist that these are all corporal delusions. I am only too sorry to admit that sin and sinners are too plentiful for the good of mankind. What about the crimes that daily take place; are they not a reality? Mrs. Eddy asks if the soul can exist in the thing formed. Genesis says:
"And the Lond God formed man of the dust of the ground, and breathed into his nostrils the breath of life; und man became a living soul."

We find that the body-matter was made a

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; und man became a living soul,"

We find that the body-matter was made a living soul by the breath of life being breathed into him; then the life in man produced his soul. We understand by the "a soul" that he was one soul. If the life was put into man and that life produced soul, one would conclude the soul was within and very closely allied to life.

Mrs. Eddy declares spirit to be substance and the only substance there is. We affirm that matter, substance and spirit are blended and graded, according to the mind governing therein. Everything is individualized and controlled by intelligent will. She says:

"In proportion as the science of mind is understood, Spiritualism will be found mainly erroneous, having no prof or power outside of human testimony and belief. It is clearly the offspring of the physical senses, instead of science. . . The basis and structure of Spiritualism are alike material and physical. Its spirits are so many corporealities, limited and finite in character and quality. Spiritualism are alike material and physical. Programmer of the physical senses, instead of science of with the Old and New Testament and the teachings of Jesus Christ. She admits that Spiritualism is not all wrong. Spiritualism has a most substantial and scientific basis. If she will but read up, she will also find its origin is from immortal mind. And its manifestation of established truths have existed since man became a living soul. The basic structure of Spiritualism soul physical is or spirits in the mortals in not physical or corporal senses, including the spirits of immortals.

"Spiritualism calls one person, living in this world, matter, but another who has died but lababits earth, it calls spirit, when the fact remains that neither the one nor the other corporability is spiritual, for spirit is one and

"Spiritualism calls one person, living in this world, antiter, but another who has died but inhabits earth, it calls spirit, when the fact remains that neither the one nor the other corporeality is spiritual, for spirit is one and is cod."

The above is not correct. Spiritualists know that mortals are just as much spirit in the physical body as out of it as regarding a spirit entity, and that spirituality is just as attainable and needful before the change called death as after, with the exception that the duties of physical life are not all always consecrated and concentrated to, and on spirituality. Please note the absurdity of the following citation.

"To be on communicable terms with spirit, persons must be free from organic bodies; and their return to that material condition, after having once left it, would be as impossible as the restoration of the acorn, already absorbed into a sprout. ... No correspondence or communion can exist between persons in such opposite dreams as the belief of having died and left a material body and the belief of still living in an organic material body. The author always discredited mediumship."

This last statement explains why she knows so little of the realities of mortal and immortal man. The very fact that she always discredited mediumship proves that she never has investigated the truth of Spiritualism. As a truth secker for its spiritual truth, discredit and prejudice are akin, and are conceived by old mother Imporance, and cowardice is the father. What an absurdity, that we must leave our organic bodies to communicate with spirit mind, or mind entities! What is communication but thought vibration of mind emanation? When we converse with our mortal friends, is not the canantation of Wood of the so-called dead, in order to reappear to those still in existence visible to the physical sense, must be tangible and material—must still have a material investure—or their lower senses could take no cognizance of them. Spiritualism und under the physical sense, could take no cog

sight of the fact that we Spiritualists do not claim to raise the physical of the so-called dead. None are so blind as those who won't see.

She says, "There is one possible moment when those called dead and the living can communicate together, and that is the moment previous to transition, the moment when the link between their opposite beliefs is being sundered. In the vestibule through which we pass from one dream to another dream, or when we awake from earth's sleep to the grand verifies of life, the departing may hear the glad welcome of those gone before. The dying may whisper this vision, name the face that smiles on them and the hand which beckons them, as one at. Niagara, with eyes open only to that wonder, forgets all else and breathes aloud in his rapture."

We respect death-bed visions, but we Spiritualists do not propose to wait for our death beds to learn the truth, If a man die he can visit earth again and welcome other souls into immortality. We may be somewhat too premature for Mrs. Eddy's science of theories, but we stand at the Niagara of immortality, and behold the beauties and knowledge thereof. We are no longer dreaming, but are wide awake to the activities and realities of life, to the Need of the hour. We are living in the Now, with full observation, application and true appreciation of the possibilities of both mortal and immortal from the second of the hour. We are living in the Now, with full observation, application and true appreciation of the possibilities of both mortal and immortal from the second of the hour. We are living in the Now, with full observation, application and true appreciation of the possibilities of both mortal and immortal are.

Solve the link of cellusion has vanished and Trath reigns instead. There is but one threshold to the two worlds. The great matter problem that Christian Science is so district, the chasm of delusion has vanished and obeying the scriptures. Know thyself. "I have said ye are gods: and all of you are children of the Most High. But ye shall d

Mendville, Pa.
(To be continued. Mrs. Hooker McEvoy.

### We Choose What We Have. The E. C. CLARK.

A woman, perhaps forty-years old, stands in a doorway looking out over a field through the dazzling heat, to the hills, where the air is clear and cool. Not a breath of air stirs where she is. Her cyes look wistful and harassed, as it a hard life was too long coutinued. Wiping her steaming face with her apron, she turns back to her work; work is all there is for her.

An old man, carrying a dinner-pail, plods wearliy homeward at night. His head is bent with the dejection that comes when hope departs. He has worked at hard labor for forty years and must continue to work until his vitality is used up.

A ship sails from port on a long voyage. At night a man walts her deck, forward and aft, in a monotonous tramp. He looks out over a wide expanse of sea heaving in a sullen swell to the horizon. He revolves in his mind the varied experience of his sailor's life. The hardship, the slavish routine of duty, his risk of life so many times, the hopes that were his once upon a time, his many ventures and fallures; he realizes what a small part of respect or honor the world has him credited with, and his one hope now is that the ocean may claim him, to find rest and peace in its mighty breast.

A bank president is bending his gray head over the books in the bank. As he rises and

is that the ocean may claim him, to find rest and peace in its mighty breast.

A bank president is bending his gray head over the books in the bank. As he rises and looks about with a keen giance, you see the animating desire of his life is to get money. This desire has held him to his task for many long, weary years, until his whole being is shaped to this life purpose. His heart and brain have become fossilized until there is nothing left in his sight but the dollar. He does not hope but fears the time when he will take to the and leave it all behind.

We have been the beauth of the behind of the work of the control of the peace of the control of the contr

one of us. The sun is not shining to these who do not set. It flower she not home from those with never look at them. Sensitive thouse who will not receive them. An eternal three governs the case was the sensitive and the sensitive that the sensitive sense case the sensitive sense case the sensitive sense case the sense of the s

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, in put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel combett anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions when they are not provided the samples, which is only the actual cost of the samples, postage, etc. Francia Casey, St. Louis, Mo.

### Camp Progress.

Sunday, June 29, there was a large audience present at the morning service. Mr. Smith, Mr. Graham, Mr. DeBos spoke finely and Mr. Stilles, a gentleman 83 years of age, gave some wonderful experiences in Spiritualism which very much interested the audience. Mrs. Smith gave excellent tests and mes-saces.

Which very much interested the audience. Mrs. Smith gave excellent tests and messages.

At 2 p. m. an invocation and brief address were given by Mr. Smith. Mr. J. R. Snow of Malden read a fine essay on "Evolution and its Relations to the Material and Spiritual." Mr. Fred Taylor of Melrose sang beautifully "The Lost Chord." Mrs. Burnham and Mrs. Noyes were never any better in heart addresses. DeBos spoke interestingly. Mrs. Baker was also excellent in her brief remarks. Mr. Taylor again delighted the audience with a song. Mr. Packard of the Boston Lyceum spoke well, although briefly. Mrs. N. S. Noyes closed the meeting in her usual happy way. The quartet sang a selection after each speaker and added greatly to the interest of the services. An audience of 600 were present at one time, regardless of the rain, or realizing from past experience there was ample protection therefrom.

Scance levery Wednesday, with good meditins in attendance. Quite a number of friends took their baskets and spent a quiet Fourth on the grounds.

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

### The Throne of Eden.

A PSYCHICAL ROMANCE 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. Itis written in Mr. Colville's happiest vein, and is filled with most intensely interesting and instructive subject matter. A complete review of this fascinating work will appear in these columns in the near future, but only a careful reading will give one a correct idea of the distinguished author's thought. Travel, romance, mystery, philosophy, science, ethics, metaphysics and religion are all dealt with by the gifted author, whose versatility of gifted in the content of the conten

### Campmeetings for 1902.

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

Dale, N. Y., from July 11 to Aug. 24, Inclusive.
Freeville, N. Y.—July 27 to Aug. 18,
Onset, Mass.—July 13 to Aug. 31,
Lake Pleasant, Mass.—July 23, to Aug. 31,
Unity Camp, Saugus Centre, Mass.—June
1 to Sept. 28,
Camp Progress, Mowerland Park, Upper
Swampscott, Mass.—June 2 to Sept. 28,
Earnscliffe Grove, Lowell, Mass.—July 6 to
Aug. 31, inclusive.

Earnschiffe Grove, Lowell, Mass.—July 6 to Aug. 31, inclusive.
Ocean Grove, Harwich Port, Mass.—July 18 to July 27.
Bunapee Lake, Blodgett's Landling, N. H.— Aug. 2 to 31.
Niantie, Conn.—June 24 to Sept. 9.
Veronn Park, Me.—Aug. 1 to Aug. 25.
Grand Ledge, Mich.—July 25 to Aug. 24.
Briggs Park, Grand Rapids, Mich.—July 6 to Aug. 3.

Briggs Park, Grand Rapus, Scholler to Aug. 3.

Haslett 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.
Bronson's Lake, Mich.—June 14 to 20.

Properties of the control of the con

theulars; also is some of the New Haves papers.

No less significant was her finding the whereabouts of an old gentleman who had been sent by his friends in New Haven to his friends in New Jersey, but who had wandered off and got lost. After a week's absence, telegrams revealed the fact that he was missing. Of course the worst was feared, but through Mrs. Wright the old man was found and restored to his friends. Many kindred events might be mentioned, to give even the salient features of which would trespiess upon too much space, but sufficient is already given to indicate the natural possession of an unusual clear-seeing power.

Dr. Wright is still having a successful and

PEPLY TO REV. DR. SNY)
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Or the Touch of an Angel Mother.

BY CARRIE E. S. TWING.

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I trust that the readers of "Jin" will deal with nime to the property of the

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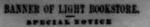
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en that di

### Editorial Notes.

ther anniversary of the American De Another anniversary of the American Dec-laration of Independence has passed into history. The usual number of casualties from the use of firecrackers, etc., is reported, and the doctors now have their hands full attendthe dectors now have their hands full attending to the wants of the wounded. In many cities and towns there was an unusual amount of noise, which is cited by some good citizens in evidence of the patriotism of the people. It may with propriety be called patriotism furioso, so exuberant and bombatic is it in its nature. Bells, nurils, cannons, broken muskets, granite boulders, were all called into requisition to prove that the American people were and are truly patriotic. Surely, with the horse races, street parades, orations and noise exhibited on the "glorious Fourth," it would seem as if no one could assert with any show of truth, that there was lack of patriotism on the part of the citizens of the United States on the fourth day of July, 1902.

Yet the writer does assert it, and even presumes to claim that noise, studied orations, horse races, parades, exploding of cannon and the maining of human beings are evidences of a lack of both patriotism and common sense on the part of the people who indulge in them. The principles of liberty, right and justice for which the Fourth of July originally stood are as vital today as they ever were. These principles, however, are not worked out through the effertescence of an acquired enthusiasm, stimulated by whisky and tobacco, but rather make themselves felt in the laterior realm of being from which centre true civilization and pure patriotism must always eventuate. In 1716, taxation without representation was a crime against the sacred rights of man. All men were then held to be free and equal, endowed with the inalienable rights of life, liberty and the pursuit of happiness. Today these preclous ideals have been abandoned, and the American nation boldly, yea, defantly asserts is right to tax people without representation on their part, and denies liberty, happiness, even life to thousands of people whose help-lessness should make them the precious care of the people.

The exercises of July 4 of this year have little in common with the ideals of our patriot athers. What connection is there between sold-out horse race and the practiple of therty? What relationship do bursting can-on, awrits and rifles bear to the principle of

saying that the day had lost its original meening and that its observation should be avoided, lest offense be given to Great Britain whose rfeindship should be of more concern to the people of the United States than the celebration of a meaningless and useless event in our nation's history. These words are not literally quoted but contain the gist of the statesman's (7) remarks.

in our nation's history. These words are not literally quoted but contain the gist of the statesman's (7) remarks.

The writer asked a twelve-year-old boy why he was making so much poise on the Fourth. "Because it is the Fourth of July," was the answer. "What does the Fourth mean anyway?" was the next question. "It means that we remember that we are free," said the boy. "Are you free?" he was asked. "Yes, and I celebrate because I am glad I am net, a slave," was his rejoinder. Young America has received and yet retains some of the sacred principles set forth July 4, 1776, but very few of the boys are now taught in their homes the real meaning of the day. They are allowed to make all the noise they like on that occasion, and noise becomes, in their young minds, synonymous with patriotism. To the mind of the writer, there is yet need of the spirit of 1776 among the American people. Liberty is still in danger of a foe. The rights of man are in jeoparyly. True patriotism has given way to a blind worship of gold. Spirituality is now the secondary, not the primary consideration of men. War is yet venerated by many people, and bloodshed is held by them to be an expression of patriotism.

True patriotism rests upon the basis of Indiversal Peace. Peace reigns wherever Justice prevails. Justice prevails wherever spirituality illumines the minds of men. Spiritual illumination is found wherever men strive caracetyl and faithfully to live right, to do right, to nid others without the hope of a reward, and to prefer the weal of their fellows to their own selfish aims. There will be no true civilization until men are actuated to follow the above precepts. They will live up to them only when they obey the commands of their Soul-Selves. When the Soul-Man speaks, the civilization of the soul, and the patriotism of the spirit will come forth. The Fourth of July typifies the ideals of the fathers of the republic along the above lines. Liberty meant both mental and physical freedom; justice then was for

come forth. The Fourth of July typifies the ideals of the fathers of the republic along the above lines. Liberty meant both mental and physical freedom; justice then was for both the rich and the poor; fraternity stood for the recognition of the inherent worth of every sentient being. Let us observe the Fourth in the spirit of these ideals, and America will become truly civilized through the influence of pure spirituality.

The good people of Maine are to have an election of State officers in September of this year. As usual, the enforcement of the liquor law is one of the leading issues. Both parties have resolved in favor of an impartial and vigorous enforcement of the law, but resolutions are one thing and action is another. The prohibitory law in Maine is a dead letter and has been for many years. In proportion to population no State can show so many licenses for liquor selling, from the United States Government, as does the State of Maine. Prohibition is a term to lurgele with on the part of crafty politicians, none of whom want the law enforced. A small percentage of the people conscientions by favor it, and honestly want the law enforced. The vast majority of the people does favor it, yet retain the law for the sake of political advantages, and personal gains. Prohibition in Maine and elsewhere does not prohibit, nor will it ever do so until each child born into the world is endowed with power of will to prohibit himself from using liquor or any substitute therefor. If people honestly desire the overthrow of the liquor traffic, they should heed the admonition of Dr. Oliver Wendell Holmes, and begin to take away the appetite for strong drink two-hundred years before a child is born.

Poetry is religion breathed into words. A soulful poem never fails to lift a sensible man or woman into a higher consciousness of life and itz beauty. Poor indeed are those whe can see nothing in a beautiful poem that is of value to their souls. True poetry is inspiration direct from the centre of being in the world, of souls. It appeals to the best and noblest impubses in human nature, and frequently subdues the baser elements by its subtle potency. The master poets of the ages have been the prophets of man's evolution toward the heights on which stands the true temple of his Soul. There is more in a grand poem to help man's inner life than there is in all the sermons and orations to which he may listen. Whittler, Longfellow, Scott, Bryant, Ten

in hard words, if need be, so that the children of men may be led to see, to know and to do the right. The fault of the preachers of other forms of faith is this—they permit their hearers in the pers before them to control their utterances through the hypnotic influ-ence of their gold. Spiritualism seeks for the gold of pure soul worth, and boldly exposes every form of wrong. It is come to earth as the harbinger of that slad day when every wrong thing will be righted, and the whole world lighted by the rays of love from the soul of the Soul.

wornt thing will be righted, and the whole world lighted by the rays of love from the soul of the Soul.

"Ignorance is the only sin; Knowledge the only salvation," says one of earth's great thinkers. This is a truth that should be grasped by every person who has caught a ray of light from the realm of the Soul. Ignorance is a brutal giant, who strikes at the throat of every one who seeks to live in harmony with the spirit, and is always on the alert to slay the one who is striving to be his benefactor. He stands between the enlivening rays of the southern sunshine and the one who is seeking an opportunity to give that sunshine to all who are in need. He hates all forms of progress, sneers at all new designs, and longs to dostroy the one who seeks to advance mankind in knowledge. To overcome this giant is the duty of every man who loves the right and believes in maintaining the integrity of his soul. Spiritual illumination is the most powerful opponent ignorance has to face. It is the duty of every Spiritualist to let his light so shine that every shadow cast by Ignorance may be dissipated, and the children of men blessed by the inspiring truth of the eternal progression of the soul.

"If none were sick and none were sad, what service could we render?" sings the poet. Here is a thought the writer would like to impress upon the mind of every one who reads these words. If there were no ills to be relieved, no week to conquer, no services to render, how monotonous life would become! Every individual would seek to minister only to his own selfish desires, and endeavor as far as possible to escape from every responsibility. Pain is man's true friend and honest helper. By it is he taught to feel for his fellowmen, and thereby led into the flowery meadows of fraternity. Personal suffering makes us considerate of the sufferings of others, and compels us to rise above our own trials to render aid to those whose agonies are greater than are ours. If we lost ourselves in self-pity because of some real or fancied injury, progress would at once cease, and we would inevitably be drawn downward to lower levels of thought and action. Grief, pain, agony, suffering of any kind, are really angels of blessedness to all mankind. They reveal the kinship of the race, and inspire men to grow in soul by and through the services they willingly render others.

"A man's a man for a' that," says Robert Burns. Yes, a man is a man, despite his poverty, provided he honestly endeavors to do his best, and seeks to carry out in his daily life those cardinal principles of right and justice that alone constitute character. But poverty is now looked upon by men in the business world as the acme of crime. The wand of modern means, no matter how honest he may be, has less than half the chance to succeed in life, so far as material progress goes at least, than has his wealthlier borther. It takes wealth to create wealth, and iron rule that is held over the struggling man often makes honesty terribly hard to him. The world all too often turns its back upon the man of honor, and pushes his dishonest competitor to the front. The rascal with his smilling face and fail poeketook is favored with the applause of mankind, while the man who

Yes, the days are auspicious. The morning is more generally recognized in the evening, the births into higher, finer conditions, in the deaths.

The fond parent beholds in the brotherhood policy of government, easier and better livelihood conditions, than those to which he and the fathers have been subject. He sees in the future the opening of channels that will float the wealth coming from genius, enterprise, invention and labor into the treashry of the Great Combine, instead of the tills of the chartered few. He sees, as he gets nearer and nearer the actual of things, that the future child, everywhere, will be conditioned to live on actual cost, without being compelled to pay a profit into the pocket of some more favored mortal, or combination of mortals. Fathers and mothers—are nearing the consideration of the child's best growth, rather than their own special convenience and a superficial appearance before the world—Marion Euterprise.

The religious test of witnesses has been obliterated in many of the states in this country, including Maine, New Hampshire, Massachusetts, New York, New Jersey, Virginia, California, Teass and North Carolina. The religious test in England was abolished after a long contest in 1835, when Bradlaw, sent as member of the house from Birmingham, was sented, though he openly professed hinself an agnostic—Religio-Philosophical Journal. ....

Do not worry, eat three square meals a day, say your prayers, be courteous to your creditors, keep your digestion good, steer clear of billhousness, excretes, go slow, and go easy. Maybe there are other things that your special case requires to make you happy, but, my friend, I reckon these will give you a good lift.—Abraham Lincoln.

In hare notleed complaints from time in orders and vitura flagrant claracter. The question often occurs to ne. "Want are the Steps to Remedy Them?" I do not like this incressont complaining and appelling for sympathy, without looking for some way to secape. A woman once took no fee of chimmey smothing, and blamed me for apparent indifference. My rely was that such was not my plan of procedure. An application should be made the women or bis agent to correct the erdi, and iff this was not done, the remedy would be shown to be a complex of the control of the work of the control of the process of the control of the co

Are you getting all you can out of life, by living with the Most High?

he has not lost, does not lost, an lota of this progress had made. He who stadies children will note the differences in their tendencies and mental development.

He-birth and childhood are no more an interruption in the progress of the spirit than night and sleep intervening between days of activity break the chain of our existence. We awake from both, refreshed, stronger, better prepared for the work before us; each day we improve on that work and bring it nearer to completicn.

The rare occasions when an advanced spirit wishes to return in the flesh is when some part of our miserable world needs a Christ, "a John the Baptist, an Ellas, a Jeremias or occ of the prophets"—that is a self-ascribing spirit prompted by the love of humanity to exchange temporarily the pure biliss of angel-hood for the corrupt atmosphere of a vice-ridden earth. Such men the world has known and the world has persecated, but the spiritual seed they have sown has never died; it germinates, grows, and blossoms wherever circumstances are favorable.

The mystery of re-incarnation is no more strange and no more suggestive of obseens images than the mystery of incarnation, of recertain, of our being. Science claims to have solved this mystery on the physical plane; the life principle in the buried seed, in the egg and in the human factors science cannot explain; much less can sclence know shout that immortal soul, that intelligent spirit and the manner and moment of its assuming the casing of flesh which it will develop into that marrel of creation, a human being.

Metaphysical questions are speculations in which imaginator supplies what reason cannot prove. The very delicate question that marrel for creation, a human being.

Metaphysical questions are speculations in which imaginates of the shade of the science of the state of the science of the sci

it to the angels, not to men, to judge

it to the angers, now to make it type and was intended for the first page of last week's issue,
but was crowded out by the "Fourth of July
Symposium." We feel sure the delay will not
detract from the pleasure and profit to be
gained from its perusal.]

Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with year by year; you will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds will shins as the stars of heaven.—Chalmers.

Censure and criticism never hurt snybody, If false they cannot hurt you unless you are wanting in manly character, and if true, they show a man his weak points and forewarn him against failure and trouble.—Gladstone.

whatever that last word may mean), I should say that the observance of July 4 and dally patriotism was a religious duty. Indeed, for me it takes precedence of so-called heavealy duties.

As we grow in intelligence, our idea of freedom enlarges. We cannot have freedom till we have elvilization, and we cannot have civilization till we have justice. The landmark of July 4 should be utilized to teach the height, depth and breadth of freedom and what it has cost the mation.

Among the days to be observed thoughtfully and joyfully I should mention April 19 (observed in Mass.), June 14, Sept. 15 and several others.

The lesson of self sacrifice, self abnegation, self denial, on the part of men and women of the past and present should be made known to the rising generation. Some of us as older children need to learn these lessons as well. It is (to me) u mistake to think that July 4 must always be redolent of the splet of war. Back of that barbarous necessity of the past was the principle to the splet of war. Back or that barbarous necessity of the past was the principle to the splet of war. Back or that barbarous necessity of the past was the principle to the splet of war. Back or that barbarous necessity of the past was the principle to the superior of the past and present from the ignorant parens of Edeas into the intellectual and mental conditions, arbitration should take the place of the sword.

Among the lessons taught on this national holiday, should be—that as we outgrow by electricity and steam the horse and ox, so should brains take the place of force. Virisection, injustice, legal and illegal murders, poverty and prisons will one day be considered unpatriotic, as they do not unfold the Best of the Inner Life.

Honesty, kindness, truthfulness are part of patriotism. Whips, scoldings, docked horses, overdrawn checks, bird-killings, anger and bigotry are unpatriotic. A lack of knowledge concerning the rights of others makes poor statesmen and (in the future) stateswomen. It is more vital to know how to vote tha

how to prny.

No one should forget on this homony or remember the heroes who gave their lives for an impersonal principle. Nor to forget that they were not all Christians, but of all sects, nations. We owe our independence to souls who loved their country—not to those who loved God.

We should not forget the boys in Blue of 61 or '88. We think death is cruel when we give love and care to the last minute. Think of the millions dying unknown, alone, in prisons, on the battle field.

July 4 should be a day of glorious deeds. We may be able to do but little, but can do that with willing hearts. Let us keep holy our National Independence, which is and should be inter-dependence.

With memories of the past, and hope of the fature, with determinations to forward every good work, may the time come when Spiritualists will show still stronger than now—by patriotic observance—their love of justice. Then pre-natal and post-natal coaditions will improve. With belief in the divine Trinity of Freedom, Love and Justice, Fraternally and for our country,

C. Fannie Allyn.

Stoneham, Mass., 1902.

Stoucham, Mass, 1902. Famile Allyn.
(The above was written for the issue, dated
Jily 5, but did not reach the Banner of Light
office in time. However, words that proclaim
the true Spirit of Independence are appre-ciated and enjoyed any time.)

Mrs. A. B. Severance;
Kind Madam:—I herewith remit \$1.00 for another supply of your Good Health Tablets. I like them better than Cascarets.
Yours respectfully,
Jas. H. Taylor.
See Mrs. Severance's "ad" on our seventh page.

### Mrs. Frances A. Spinney.

at Onset. Weather as good as yours.

If Independence, which is and work of the post, and hope of with determinations to fore programs of the post in the property of the post, and the property of the post, and the post of her post po Passed to spirit life from her home in Chelsca, Mass., June 29, Mrs. Francis A. Spinney, aged 66 years.
Our sister, Mrs. Spinney, was a pioneer in the Cause, one of the few of "the Old Guard" now remaining, who identifies Spiritualism by voice and pen in a limited way when it required great moral coultage to do so. She was by nature a reformer, with an open mind receptive to the teachings of new truths, and enjoyed an acquaintance and association with nearly all the old workers in Spiritualism, Anti-Slavery, Temperance and Woman Suffrage in New England, and often extended the hospitalities of her home to their advocates. She keenly appreciated and enjoyed mediumship in its many phases, and was fortunate in being of that temperament to furnish good conditions for its demonstration.

Mrs. Spiancy herself possessed a fine mediumship which found a most wonderful expression in healing, and in latter years it was recognized and utilized by many members of the medical profession in and about Boston. When difficult cases buffied their skill she was summoned to the rescue with most gruiffying results. She and her hand of spirit-helpers, whose aid she gratefully acknowledged, had many patients among the wealthy, into whose everyel, where she always advocated the beautiful teachings of Spiritualism, and was an instrument, through whom were conveyed comfort, consolation and confidence to those who were beyond the aid of material help, and to the bereaved "who sat in darkness," causing them to become reconciled to "the change inevitable."

She possessed a genial, sunny nature, was a model "home-keeper," and dispensed a generous hospitality among her large circle of friends. She took a happy view of life and was very philosophical, always insisting that whether of misfortune came to the individual was a necessary discipline for his moral and spiritual growth. Hers was also a charitable nature. She had always in kind thought and expression for the errains, belleving everyone did his very set with his inherited tendencies and

Onset Notes.

July 4 was celebrated here in grand style, making a visitor think he was in some great city. The celebration really began July 3 at sundown and was kept up until late the alight of the 4th. At 9 a. m. there was a band concert; 9.30, a blercle race; 10.00, exhibition by the Monomory Life Saving Crew, 11.00, water sports; 13 m., band concert; 1 and 4.18, another exhibition by the Monomory Life Saving Crew; 2 p. m., evic parade; 130, blercle race; 4.00, fat man's race; 7.45, Illumination and fireworks.

During the evening a dance was held in the Temple. The Middleboro Band furnished the musle for the concert and parade, the Bridgewater Band turnished musle for the dance.

The Association cottages are all lett; Num. Later Association cottages are all lett; Num. Mrs. Mrs. Grev. 4. Mrs. Grev. 4. Mrs. Grev. 4. Mrs. 4. H. B. Thayer; 40, Mrs. Woodward; 11, G. B. Decosta; 12, Mrs. Jones; 18, Mrs. L. A. Julkins; 14, Mrs. C. E. Judkins; 15, Mrs. M. E. Thompson; 16, Samiel Hunt; 17, S. H. Bringss; 18, C. D. Fuller; 19, Mrs. Hattic Chase; 20, H. Lakradis; 27, Mrs. B. L. Corbin. Mrs. Weatworth is located at No. 15. Miss S. C. Tripp, medium, is occupying her cottage on Union Cove. Mrs. Chanller, well known in Roston as an excellent medium, is at her cottage on Union Cove. Mrs. Chanller, well known in Roston as an excellent medium, is at her cottage on West Central ave. We understand that Mrs. Bliss will visit Mt. Pleasant Park Camp, Clinton, Iowu, this summer.

nuclerstand that Mrs. Bluss was considered and the summer. The hotels are open and all are doing good business. Bathing was never better. Blue fish are said to be biting. The bay is full of naphtha launches, yachts, etc.

Mr. and Mrs. Simeon Butterfield are at their cottage for the summer. Their garden is one of the sights of Onset.

Mr. A. J. Maxham will furnish the singing and is expected soon.

Many of the old familiar faces' will be missed at our meetings, who have been called home by the reaper called Death, but they will not be forgotten, and it is hoped we shall hear from them through our mediums. If you want to get all the Onset news and the doings at the camp be sure and have the Banner. You can subscribe for it at the book store, Doa't fail to visit the book store at Onset. Weather as good as yours.

### Mr. and Mrs. Hull's Last Sunday in Buffalo.

We will not say farewell,
For kindred lives will blend;
In spirit we shall meet again
Though parted friend from friend.

And sweetest comport and After the congregation broke up, Mr. and Mr. Hull exchanged the last good tyes with their friends and left the Temple with none but pleasant memories of their extended work among the Spiritualists of Buffalo. Corr.

### Unity Camp.

Unity Camp.

The meetings of this camp through the month of June have been very successful. Large addences have been present every Sunday. Many first class speakers have kindly visited us and contributed to the entertainment; among others, Mr. Thomas Cross, Miss Lizzle Harlow, Mrs. Sarah Byrnes, Mrs. Sadie Hand, Mrs. Hattle Webber, Mrs. C. Faunie Allyn, Mrs. Ackerman Johnson, Mr. Pye, Mrs. Coggeshall and many others, besides our ever faithful local workers, Mrs. Dr. Caird, Mrs. Lewis, Madame Helyett and many who have greatly assisted in the meetings.

Sunday, July 13, Mrs. May S. Pepper will be with us. She expects that her injured arm will be so much better by that date that she will be able to keep her engagement to be present. The Ladies Social Union meet every Wednesday afternoon in the grove and hold a test seence and sociable. Meetings, both Sunday and Wednesday are free, but collections are taken.

We expect a barge to run from the camp to Cliftondale on July 13 and each Sunday during the season.

Mrs. A. A. Averill, Sec.

### Onset Opening.

Sunday, July 13, will be the opening day at Onset, and a large crowd is expected. Excursions will be run from New Bedford via boat; also from Middleboro, Brockton, Fall River and New Bedford via electric cars. Three band concerts will be given by the Bridgewater Band, 2.90 a. m., 1 and 4 p. m. Dr. Geo. A. Fuller, president M. S. A., will speak in the Auditorium at 10.20 a. m. and Mrs. C. Fannie Allyn will speak at 2 p. m. As both three speakers are very popular at Onset, large andiences are assured. Mrs. Edie I. Webster will foliow Mrs. Allyn with spirit messages. At 5 p. m. Mrs. Webster will give a sennee in the Arcade. Monday at 2.50 a conference will be held. Thesday at 2.30 Mrs. Allyn will give her second lecture. Wednesday conference. Thursday, 17th, Mrs. Kate IR. Stifes will be the speaker at 2.30. Friday conference at 2.30. Sturlay V. S. U. meeting at 2.30. You can go to Onset from Boston by the electrics via Milton, fare 55c; excursion tickets N. Y., N. H. & H. 32.15 round trip. Don't miss the first meeting.

### Lily Dale, N. Y.

President Gaston is superintending the beautifying of the grounds for the opening of the camp July 11. Among the arrivals are: James. Kennedy of San Francisco, C. V. Zebley, Washington, D. C.; Mr. and Mrs. Leess—Mrs. Leess—better known as Mrs. Zaller, the test medium from Washington, D. C.; Mr. and Mrs. W. D. Noyse, Callfornia; Miss Elizabeth R. Fielding, Washington, D. C.; Mr. and Mrs. Miller-Wilcox. Los Angeles, Cal.; Mrs. E. A. Whittiker, Mr. and Mrs. F. Gordon White and family, Mrs. Elizabeth Craix; Waco, Texas.; Mr. and Mrs. P. E. O. Keeler and son, Washington, D. C., Mr. Hull preached his farewell sermon in Buffalo Sunday, June 29.

The piety which dwells in the heights of the soul, which walks and works with God in God-like beneficence, is more sublime than the valor which breasts the shock of armies, than the genius which walks in glory among the stars.—Frederic H. Hedge.

### TO LET.

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The theatrical performances at the Casico are decidedly an added attraction to those which being the multirudes to the campe each season, and under the strict supervision of the officers of the association these performances are necessarily of a high order of excellence and refinement.

With Charles M. Bicktord as leader of the orders, and with J. E. Stration in charge of the pavilion, the dancing parties which are being held every evening are more popular than ever. "Bicktord's Orchestra" is a name to charm by throughout Franklin County.

Our "camp followers" are as much in evidence as ever. Cephus Bunham has lost "Old Joe" but the new gray fills the ball feel of the county of the partition of the county of the county of the partition of the county of the county of the partition of the county of the county of the partition of the county of the county of the partition of the county of the county of the partition of the county of the

Joly 12 to Sept. 1. All applications for proms, tents, cottages and circulars will be promptly responded to. Don't forget the date of the camp meeting, August 3 to Sept. 1. All railroad exension tickets will be on sale July 16. Albert P. Blinn, Clerk. In every part and corner of our life, to lose one's self is to be gainer, to forget oue's self is to be happy.—Robert Louis Stevenson.

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ms are given by ntrol of her own nal spirits seek-arth. The mes-aphically by a anner of Light, of other memges are reported stenograp ges are reported stenograp clai representative of the Bai d are given in the presence was of The Banner Staff. These circles are not public. To Our Beader

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

Eff in the cause of Truth, will you thinkly

world.

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

Oh. Spirit of Light and Love, we are here this morning with but one purpose, one aspiration, and that is to know and understand the trath, to walk in the light of it, and whatever it may cost in sacrifice, in service, may we be equipped with the strength and courage to pay the price. Oh, bless us and keep us, Spirit of Love and tenderness. May we learn to be tender, steady and loving to reveryone with whom we come in contact; patient as the heart of God himself, steady as the eternal hills, brave to accomplish, and brave to stand through all conditions of turmoli, joy or sorrow. We would that all the affering souls, those who do not understand Thee, those who see nothing in life, those who cannot reach for anything beyond the pleasure and the blissful existence of material delight, might come into the fuller, more blessed knowledge of the instructive condition of life itself. May we be useful and instrumental in disseminating of the truth. May we, wherever the word may be dropped, wherever the seed of comfort may be sown, be there and with steady patience do the MESSEACEES.

### MESSAGES.

### Charles Regere, Montpeller, Vt.

Charles Regers, Messpeller, Vt.

A spirit comes to me, the first thing this morning, of a man about forty years old. He is rather tall and not very stout. His hair is light brown, his eyes are blue, he has a dark brown mustache, a strong, firm mouth, is very steady and independent and has perfect control of himself. He says to me in rather a matter-of-fact way: "If this is true that I can come to you and give you my name, why isn't it possible for me to speak so that all may hear me? This is true that I can come to you and give you my name, why isn't it possible for me to speak so that all may hear me? This is the question that I have been pondering in my mind and I determined to ask it and already I can see that perhaps if I make more effort and keep steadily to the purpose I may be able to do the thing I desire to do. My name is Charles Rogers and I belong, or rather did belong, in Montpeller, Vt. I had lived there for a number of years and was very much interested in the general affairs of the tow, but of that matter I don't carn to syrup people and I would alse entered my complete with the proposition that I have not lost interpretable to the proposition that I have not lost interpretable to the proposition that I have not lost interpretable to express it to hear. I have my little boy over here and also Annt Carrie. Aunt Carrie says to tell Belle that it is about all she can do to keep moving as it is and not to attempt to take any more into the family. Belle will understand what this means. I don't know how much of a message I am sable to give you, that is, how much of a message I am sable to give you, that is, how much space you will allow me, but I would like to say this: My father comes with me and he is rather amused at this effort on my part, because I must admit that Spirituallsm and the return of spirits is a positively new idea to all of us and this is an experiment on my part. Hoping this will reach the one to whom I am sending it, I am, with love and with all faithfulness, the same friend to all

to see it had held many experience of any seas which is couled to explain or understand. The little is the seas a faceline. The seas a faceline is the little is any to you, for I suppose it is important that I give my name, that it is Addic Carror. My fundand's name was William Carror and he lived in Danvers, Mass. He came over to the spirit before I did and from the day he died I was conscious of his presence, and I often used to-say to my friends that I did not feel that he was dead. They thought it was only an illusion, but I am glad to say when I came over here he was the first once I met and he said that he had been constantly attending me since he went away. I have a sister, Mrs. Macr. to whom I way. I have a sister, Mrs. Macr. to whom I would seed this word, Mrs. Macr. and I would like her to remember some of the things that I said before I came away, and act on them. It is concerning the family affairs and I am sure that if alse remembers that I talked this matter over with her she will have better courage to act on it. Thank you very much for giving me this opportunity."

Thomas Goodwin, Galveston, Texas-

### Thomas Goodwin, Galveston, Texas

Thomas Goodwin, Galveston, Texas,
The spirit of a man comes next
from Galveston, Texas. He says it the first
thing as he comes in. He also says: "My
name is Thomas Goodwin. I dou't know
how to go to work to tell you what I want
to. I have been thinking of this for a long
time. I have felt that it was more or less
important to return, as much for my own
sake as for those who are left. I want my
own friends to know that Lizrie and I are
together and that she is zoo overcome with
the thoughit of coming in contact with her
people to be able to express herself as she
would like to, but to our many friends let
us say that we have not abated in the least
our interest in the things in which we were
interested. Lizzle is very much occupied with
her child, who came here so long before she
did, and to whom she was so greatly attached, and she says. Tell them all that I
am so happy to find my little girl that it
makes up for all the sorrow I had in earth
life.' Thank you."

Theodore Hamilie, New York.

### Theodore Hamlin, New York.

Theodore Hamlis, New York.

There is a spirit comes now of a real old man, whose hair is white and who wears gold-bowed spectacles. His eyes are very sharp and dark, he has a full white beard, is rather short, and leans heavily on his cane. He speaks with very clear canuciation and seems a brilliant and educated man. He says: "Tut, tut, don't try to over-estimate my power. I don't know that I have any use for fine phrases. I want to speak right out plainly and definitely and say that I heard a good deal of talk about this Spiritualism when I was alive and I said that it was all bosh and nonsense, and I feel like making an apology right here now to everybody who has ever heard my voice raised against this or read what came from my pen. My name is Theodore Hamlin, and I lived in New York: I think that is sufficient to place me. I haven't any particular reason for returning to my friends. It looks like too much of an effort. In the first place, they wouldn't believe it; I have taught them not to. In the next place, if they believed it, it would take them so long to get it down through their consciousness into practical use in life that I have just given up in despair, so I come back, make my apologies to you, and let them take their own way, hoping that the light may shine for them so much that at least they won't make such definite opposition to the truth as I did. That is as far as I can go. Perhaps the generation after them will pick it up and accept it. I have found a great many men over here, particuarly journalists and literary people, and I find a steadily growing interest in the movement, and if you don't have some productions of worth through your spiritualistic press and your literature, it is because you don't attempt to get it. The interest is awakened on this side and all that they are asking for is a coterie of honest, truth-seeking mediums through whom the truth can be poured regardless of previous bellefs or understandlings of the truth. I. after making my apology, offer you my thanks for this oppo

see that perhaps of lands more official to the Market and 1 decreases the state of the third is don't to do. M' mass the best of the total to the total to the total tot

is it. I should think he was as much as fifty-six or fift

Nellie Chemberisis, Cenway, N. H.

There is a girl comes to me about fifteen years old. She is very dark and very pretty, has black eyes, red cheeks, a white forehead, hair as black as a raven, and is as pretty as she can be. She says: "Oh, dear, I can't express myself at all. I can only think of my mother and it is to her I want to send this message. My name is Nellie Chamberlain, and I lived away up in New Hampshire, Conway. I want to get to my mother so much. Oh, can you tell her that I am allive, I am all right and I am so sorry I had to come away from her? It was all so sudden that it seemed to about break her heart, but tell her to never mind, never mind, we will be together some day again, and oh, I send my dearest love to her and a word for her to stop grieving and to see if she can't find out where I am. Good-bye."

Amy Hanson, Lebanos. N. II.

Here is a little girl now. Her name is Amy Hanson and she lived in Lebanon, N. H. She is about eight years old. She wants to send a messare of love to her father, who is named Jacob; her mother, named Sarah, and an aunt Nellie, and that is all she says.

### Passed to Spirit Life.

Anna Rebecca Reed died at her home in Charlestown, on June 16, after a short illness. She was born in Boston and was a daughter of the late Samuel Tilton. Although she had not been well for a long time, she kept bright and cheerful and made many friends. She had been interested in Spiritualism for some time and had attended the Ocean Grove campmeeting at Harwich for the past fifteen years. The funeral, the arrangements being made in accordance with her desires, was held on June 19. Rev. S. L. Beal of Brockton was the speaker.

Mr. William Washburn passed to spiritife June 20, from the home of his daughter, Mrs. Eleanor V. Jackson, in Littleton, Mass., aged 80 year, 7 moths and 20 days. His expressed wishes regarding his funeral were faithfully carried ont by his devoted daughter, Mrs. Jackson, and son, Edgar R. Washburn of the Charleston. Funeral services were held at his former home in Middlebore. Mrs. O. Fannie Allyn officiated. Mr. Washburn's mercil body was elothed for burial in a suit of clothes in which he was twice married, they having been carefully preserved for this occasion. H. was a Spiritualist over fifty years, and ready and anxious to join the loved ones who preceded him to spirit life. One more friend gone home, rejoicing in the knowledge of Spiritualism.—Annie Lord Chamberdaia.

Letter from Abby A. Judson.

his followers could be one with Gold, In the same sense that he was one with Gold. And the same inter-relations are implied in his direction to a multitude of people.

"He ye therefore perfect, even as your Pather which is in heaven is perfect."

This at-one-ment with Infinite God is one of the stements of spirituality.

I am aware, Mr. Editor, that some of our readers tink it foolish to refer to words in the Hible, for they have settled it long ago in their own minds that it is a worthless book, and that the unveiling of antiquity has proved that Jesus and the apostles never lived. Whether his be so or no, it seems to me that as the great majority of persons in this contry still accept it as diale authorized the second of the second of the control of the second of the second of the control of the second of

"I and my Father, my Infinite Source, are

ments. In such hours, we can whisper in our heart,

"I and my Father, my Infinite Source, are one."

It may be here proper to tell some of the ways in which—we may increase our own power of Joving, and thus become more like the infinitely loving spring of the universe.

One way is to pay special care and thought on all beings who are dependent ou us, and to nake great efforts to save them pain, and to increase their well-being. The more we do for these weak human beings, as children and agred ones, the more interested do we become in them, and our love for them is ever on the increase. And, as exercising the muscles of the arm makes them stronger, the more we love makes our power to love atill greater. Tenderness and care for the helpless animals whom we can reach, makes us love them the more, and so we become more angelic. Mr. George T. Angell, of Boston, proved by statistics gathered while visiting many prisons in the United States, that a very small fraction of the criminals had been allowed to have pets when they were children. This fact directly proves that the care of helpless ones develops the love nature of children, so that they are not likely to commit crimes when they grow up.

Of course when children receive pets, they should be carefully taught that they must be gentle to the little animal. They should learn that he suffers with cold or heat, hunger and thirst, just as they do, and that he has the same louging to be caressed and loved which makes themselves wish to have mother's kins, and father's caresses when he comes home at night. Some parents allow their children to maul and beat the animals they play with. By so doing, they injure the moral nature of their little ones, for they are less kindewhen they grow up. If the mother shrinks when the child strikes the pet, he will learn to feel in the same way, and he will shrink from inflicting pain when he grows to be a man.

Yours for humanity and for spirituality, Arlington, N. J.

Arlington, N. J.

### Rest.

stable, who wear clothers, shoes, and consume such necessities as other people need.

A farm of fifty acres of ground five miles east of here has come to an and we farm it. We have four horses, it head of cattle, tea hogs and forly chickens. Some of our neighbors have four horses, six head of cattle, tea hogs and forly chickens. Some of our eighbors have four heads on our putting out some core for the metal on the people of the control o

### Courtesy a Psychic Power.

Courtesy a Psychic Power.

How we all love, respect and admire one who is polite and courteous—one who is kind, gentle and considerate at all times.

Professor Drummond, in speaking of courtesy, said: "This is Love in society, Love in relation to etiquette. 'Love doth not behave itself unasemly.' Politeness has been defined as love in trifles. Courtesy is said to be love in little things. And the one secret of politeness is to love. Love cannot behave itself unseemly. You can put the most untutored persons into the highest society, and if they have a reservoir of Love in their heart, they will not behave themselves unseemly. They simply cannot do it. Carlyle said of Robert Burns that there was no truer gendeman in Europe than the ploughman-poet. It was because he loved everything—the mouse and the daisy, and all the things, great and small, that God had made. So, with this simple passport he could mingle with any society and enter courts and painces from his little cottage on the banks of the Ayr. You know the meaning of the word 'geulteman.' It means gentle man—a man who does things yendy with love. And that is the whole art and mystery of it. The gralle man cannot in the nature of things do an ungentle, an unseemly with the considerate, unseptile soull the inconsiderate, unseptile power—the power to do anything else. There doth not behave it well unseemly.' In the above few words is contained the sected of wonderful psychic power—the power to charm and attract—the power to do great and good things.

The really courteous man is solely such from his pure love for God and his fellowmen, and is always magnetic.

Personal magnetism to the highest degree can be acquired in only one way—by Love.

The great personal charm of Mr. McKinley was because he was a God-loving man; his heart was full of love for all; he was quiet modest, kind, gentle and courteous at all times: even under criticism and condemnation there was no bitter resentment in his heart. And see how he met death 'Calmly, serency and without murmur or co

### A-Remarkable Vision.

PROM LA NEVUE SPIRITE

M. Manfred Meyer reports this interesting phenomenon of remarkable vision.

"Dr. Orencto Vidigal dwells with his family, consisting of his wife, his two children and his aged father, in the house numbered 2 in Allees du Triomphe. Three months before the date of the lacident here related, his mother had died. Needing in his house the services of a young domestic, he went to the emigration office, and secured a young Spanish girl, an orphan, twelve years old, who had just arrived in Brazil that very day and who acturally did not know a word of Portuguese. Of course she did not know her master.

Portuguese. Of course she did not know her master.

"On the evening of the entrance of this girl into Dr. Vidigal's fa sily, M. Edouard Silva, an engineer born at Gibraltar, was visiting Dr. Vidigal. He spoke Spanish disently, was a good magnetizer, a fervent believer in Spiritualism. He naked for a glass of water and the little Spaniard brought it. By an inexplicable intuition, M. Silva naked her it she was willing to allow herself to be magnetized. She consented and in a few moments was in a profound trance.

"Suddenly she looked up and in a voice full of emotion declared that she saw exceedingly beautiful things and begred that this magnificent sight might not be withdrawn. After a few minutes of rapt contemplation, she said that she saw her father and that he was apeaking to her, and also an old lady who had a favor to ask of Dr. Vidigal. She described very minutely this lady and all present recognized in her, Mme. Vidigal, mother of the doctor.

"Then using the little Spaniard as her in-

ognized in her, Mime. Vidigal, mother of the doctor.

"Then using the little Spaniard as her instrument, the spirit of Mime. Vidigal asked her son to open the chamber that had been eccupied by her during her life and which had been closed since her death, three months before; to take a dress of black taffeta, which was hanging on the wall, for in one pocket which he would find sewed up, there were sixty francs. This sum she wished to be given to her husband.

"Those who were present at this scene, surprised at the extraordinary message, doubted its truth; but, considering that the young girl who had been with them scarcely a single day and who had not been in Brazil but two days, could not know anything about what she was saying, they resolved to make an investigation.

"They went accordingly to the designated

was saying, they resolved to make an interaction.

"They went accordingly to the designated chamber. Dr. Vidigal had some difficulty in opening the door as the lock was rusted. Entering the room they found the black dress hanging on the wall, one pocket carefully sewed up and in it exactly the sum stated by the spirit."

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

### Church or Man-Which?

Church means sect; sect worships in churches—formerly called meeting houses. Sects are almost numberiess; so are churches. When a man gets too large for one church he slips out and gets into a larger one—one with a little more recognition of the Infinite in it.

it. Church is strong, so strong, that even State slow to recognize the rights of modern cts who have a little more sight of the In-

slow to recognize the rights of modern sets who have a little more sight of the Innite. Churches, meeting houses, are magnificent, stily; to be a member of the sects worshiping them is expensive. The cost of church edices, pastors, trained choirs, in America, ould buy the bread for America's poor, roperly clothe all of the ill-clad and gradutevery boy and girl in a health-giving instrial college. More than this; the church peuses in America since its settlement ould pave the land portion with gold an inch ick. Think of it!
Yes, we have churches and churchism in ill array—but, have we men? Men who re fit to live with self?—strong men who are on the time toward the Infinite all who can put the hand just beyond what in be taken in by the five senses and graspe hand of loved ones of living, breathing, ting, wearing beings on the extended plane? Have we honest men—men who are honest ith themselves, their fellow-kind and the ower which gave them conscious being? ave we men with the power of attracting st what is ever needed for the peaceful, impleter man?
Yes, we have churches, but the self-reguting, self-controlling man is yet beyond, he purpose of all work should be for the creed be Man!

### Mrs. Soule's Photographs.

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### A Smallpox Preventive.

While in Mississippi and Tennessee one car ago, the smallpox was so prevalent, specially among the colored people, that I ad a fear of contagion, but while stopping pon the beautiful plantation of Jerry Robinship of Albin, Miss., those fears were set at

of Albin, Miss., those fears were set at Ir. Robinson had never been vaccinated, went fearlessly around among those ill h the disease, coming back to his family hout deeming it necessary to change his thing. His overseers and clerks manifested same fearlessness, although they were by exposed to the dread disease. For explanation Mr. Robinson said: "For great many years I have used a receipt on me by a German physiciau and chemwhich I believe to be one of the best ventives known. It is that which we re called our appetizer, which we pass und before each meal."

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

r.

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

now Mr. Robinson will be glad to have le know of its value and therefore give the formula.

ple know of its value and therefore give
the formula. drachms: Acid Sulphuric,
cid Muriste, 2 drachms: Acid Sulphuric,
rachms; Acid Phosphoric, 1 oz. Mix in
gallon of water. 1 teaspoontul three
se a day in 1/3 tumbler of water.
was exposed to the disease after I left
o, but believe the above "microbe killer"
rendered contagion impossible for a time
east, and shall not be long without it, esally when there is any known danger.
Sincerely.
Carrie B. S. Twing.

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The book was named by one of J. J. Morse's Spirit Courtols,

"Hagne Wan Madium Marky."

# 'Jesus, Man, Medium, Martyr."

This magnificent volume racy and or

### Children's Spiritualism.

LELA

### STEPHEN BARNSDALE.

Child of few and feeting years, So quickly spent with us on earth, Ended now are earth; fors and tears, For thou hast won a higher birth, Into a wondrous realm so fair, Beyond earth's chastening pain and cars.

Child of a warm and sunny heart, Ever friendly and kind to all. Sadly we miss thy face beloved, Now gone from us beyond recall; Laid beneath the lilles white, All alone and out of sight.

But oh, joy! We feel thee near, Heart to heart, as in days of old; So we'll brush away each tear— Thee the tomb doth not enfold; Welcome! loved one; to us come Often from thy spirit home.

Then art more than ever dear To the friends now left behind; And for all thy kindness here, We will strive to be more kind: All along the path of life, Giving love, not hate and strife.

May sweet anthems from the skies Thrill thy goal with holy fire, E'en as when on earth they swept Thy vibrant soul's most tuneful lyre, With melody so freely given By the magic touch of heaven.

### When Tiny Nasturtium Disobeyed.

Little Tiny Nasturtium did not want to go o sleep. She wanted to stay awake and look

Little Tiny Nasturtium did not want to go to sleep. She wanted to stay awake and look at the moon.

"Come." said the mother, "stop gazing up into the sky. Shut your eyes, and come to Dreamland with me."

Just then the lady who tended the window garden where the Nasturtium family lived drew down the curtain, so that Tiny could not see the moon even if she kept her eyes open. She did not like this. She wanted her own way, and, because she could not have it, she stared up at the dark curtain, instead of going to sleep, as her mother had bidden her.

Pretty soon the whole family were in Dreamland, except naughty little Tiny. One of her sisters had thrown her arm around Tiny's neck, but Tiny felt so cross that she drew away from her. As she did so she discovered that she was so near the edge of the shade that it would require only a little effort to be able to put her head outside the curtain, and then she could gaze at the moon as long as she pleased. To be sure, the mother had forbidden this very thing, telling all the children that the curtain was drawn to keep out the cold, and, if they should go outside of it, they might freeze and die. But Tiny was not in a mood to care whether she obeyed or not, so she peeped around the edge, and found it so bright and pleasant that she went a little farther, and soon was having a full view of the brilliant sky.

After a time, however, she began to tire of the moon and stars, and, besides, she was growing chilly, and she attempted to draw back inside the curtain. Then, to her dismay, the shade slipped a little, and she found that she was held fast where she was. It seemed to grow cold very fast, and, oh! how she longed to be back with her mother and sisters in the warmth of the room. But her pulling was of no avall; the curtain would not let her go. She went to sleep at last, and was only wakened by the sunshine. What could be the matter? She felt weak and faint, and could not hold up her head. When the curtain was differed, the warmth of the room made her feel worse than bef

happy as ever, but poor little Tiny was miserable.

The lady who tended the window garden, speing Tiny's condition, said:

"That nasturtium was frosted last night. It must be showered with cold water, and put away in the dark."

So for two long days the whole Nasturtium family had to stay in a cool room, shut away from the sumbeams they loved so well,—all because one little leaf had disobeyed and gone outside the curtain. You may be sure that Tiny never stayed awake again to look at the moon.—Emma C. Dowd in the Sunday School Times.

### One World at a Time.

WILLIAM BRUNTON.

This story would come to anybody thinking about the subject of just living one world at a time, and it seems to me you must have heard it over and over again, but as it is a good one I might as well tell it, so here it Foes.

is. Why one world is not large enough even for me a little girl. I would like to peep late all the regions of like and know something of everything there is for me to know. I have a little like as a she was in the garden-and it seemed all natural and beautiful to ber, as if it were the presence of a dear friend. The angel said, "You are right, Mary, you are perfectly right to wish to know all there is for you to know. For see, my little one, it is only a stone or something like it, that is merely interested in its own world. There it is in its one place like a dead thing and only occupies so much room. Auything, however, that has light, as a crystal or a flower, has it from some other world. Anything 'at grows, has its life-power increased from some other world, for this is the way that things live and move and have their being.

will want to know as much about me as you to about the dear once in your home, and though I belong to another world, I shall let you have feelings about my world to bless you.

"Look here, little gril, see in the ground the popples all respleadent in red, the lark-gurs bine and purple, the bright Canterbury bells and the hollyhocks; you see they have come from seeds placed in the earth; they were sown there to grow and to reach up after what hope told them to desire to see. They were told by a beam of sunshine to be busy and to try to get their stems in the air. They did it, because they had that word of light to allure them out of the darkness, and to assure them of something above them. You see that don't you, dear?"

And Mary nodded approval, for it seemed she was called to reach up to something of love that called to her just like this.

Again the angel splake: "You see, dear, that these flowers are very happy even as they are very fair, but their little world does not satisfy them; they must look beyond it and above. The bee has told them secrets of gardens very wonderful to see, and they great in gladness of these other worlds of beauty. They have heard of flowers of rare color and perfume, and they would like to know more about them, and they surely plead for information from the birds, they make mute appeal for knowledge of sweet things and true, they cannot be satisfied with one world in which they are rooted and grounded, they ask for the light, and they ask for the care and smiles of those who love them."

Mary loosed up at the angel and said: "So, sweet angel, you cannot be content with your one world, beautiful as it is and wide and wonderful, can you? You like to come down to our world, and give us dreams of better things; and I am pleased you love little children so, and that you help them live in hope and aspiration. I will try to reach to your sunknine, as the white lillies won their way to the sunshine as the white lillies won the way to the sunshine as the white lillies won the wome recollect

amid the flowers.

That is all I know about her, but I have some recollections of a boy who used to walk the some recollection appraisance of the source of

### V. S. U. Lawn Party.

V. S. U. Lawn Party.

As a member of the committee to provide food for the day, I desire to personally thank most sincerely the many, many friends of the Veteran Spiritualists' Union who gave solliberally of time, food, money and devoted service for the success of the Lawn Farthell Saturday, June 25, at a types myself, which saturday, June 25, at the Lawn Farthell Home. I am constrained that on no one individual cause credit rest, but on the united in this way, for I feel that on no one individual cause the rest expression of "hope that we might have a Lawn Party" till the lights were out and the weary workers had homeward gone, there was but one note, and that was for the Waverley Home. Societies and individuals took hold as a family with a roof-tree to be worked for and sustained.

If I might be allowed to speak for an individual, I would, I am sure, express the thought of all who were there, that Mr. J. H. Lewis, the veteran worker indeed, and literally our host on that day, by his earnestness, ready acquiescence in all our phas, and his faithful preparatory work, was an inspiration and a help beyond expression. I cannot go back in thought to that day, that I don't find myself repeating over and over again, "Oh, everybody was so good," and that just expresses it, and is, I am sure, the key to the success that attended our efforts.

Monday, July 6, 1902.

Monday, July 6, 1902.

### The Veteran Spiritualists' Union.

The Veteran Spiritualists' Union.

Dear Editor:—Your past generosity in allowing me space in your valuable paper in which to acquaint our people with the needs of The Veteran Spiritualists' Union leads me to boldly offer a more musical theme. If I seem side to write of pothing but the V. S. U., I am free to confess I see nothing in Aspiled Spiritualism more important than the establishment of permanent means with which to meet the needs—growing needs of our worthy ladvores. After I had been reaching through the years—having seem of the establishment of my place in Spiritualism for which my soul, unconsciously to me, had been reaching through the years—having seem of the establishment of my own religious home on steady growing lines of service,—there seemed nothing of more consequence to me than the solution of the problem of our worn out and over levels extrants, and wornout and over levels extrants and the propose. The little discouraged group that looding representatives of this organization of transcripts of my heart emmand far of maraudian levels. In the second year of my connection with them the voting members aw fit to make me their rominal levels. When this work became my special care, as President, the responses to led to great own your religions. She was appeals over level so great of my connection with the house-ord year of my connection with the house-ord year of my connection with them the voting members aw fit to make me their rominal levels. When this work became my special care, as President, the response to led to great of my connection with them the voting members as disherent expense

at a time, and it seems to me you must have heard it over and over again, but as it is a good one I might as well tell it, so here it goes.

It is about a little girl, who was very much interested in flowers. At school she had botter was take, and gave them careful had been to be the birds, and delephed to watch them, and hear about them and listen to them sing. Her child life was full of pleasant memories of what she saw and heard all through the spring and the summer. It think her name was Mary, at least, that was what I called her. To me it is a beautiful name, and it pictures the sweetness of disposition we all admire.

One day she listened to a conversation in the parlor about living in one world at a time, and it would seem as if that ought to have satisfied her, but here she was bothered about what her elders said of life, and worded about what her elders said of life, and worded about their remarks of living in one world, it was very foolish for a little child to do so as you can see, but so the was been sheard to be hereelf. Why cannot be owned to have a substitute that the life is the world is no lovely and so wide, I am sure it is. Why one world is not large enough even for me a little girl. I would like to know about the birds, the deal, free, flying birds, their world is no lovely and so wide, I am sure it is. Why one world is not large enough even for me a little girl. I would like to know about the birds, the deal for me to know, of everything there is for me to know. teers and arranged for a Lawa Party at The Waverley Home ten days later. As has been demonstrated in this country before the "Volunteer" may distance the "Regular" in record-making. Besides a harmonious day of perfect beauty spent at the Home when every living blade and sheltering leaf on the Waverley acres fairly beamed with welcome and good cheer, there was a net return to the treasury of upwards of seventy dollars (179). Pardon me, Mr, Editor, if this sounds mercenary, but money is the next thing needed to open the Home for permanent work. It will come, it will come, my brother, but the sooner every centre seeks to serve as it is able, the sooner will permanent help for our needy be established.

Saturday, July 19, through the generosity of the Onset managers, the Union will hold services in the Camp Grounds for the benefit of the Union. Already the program promises to be rich with the offerings of able talent.

reader, to determine.

You see how large a letter I have written unto you, but I desire above all things that we nobly and generously meet this domandwe laid upon ourselves when we accepted the fruits of consecrated mediumship and became debtor thereto, and I want your growing family of readers to rejoice with us in what is already accomplished.

Ever sincerely yours,

Boston, Mass.

Boston, Mass.

### Report from the N. S. A. Headquarters.

To the Editor of the Banner of Light:

It is about time for another report concerning the contemplated Home for Mediums at Reed City to reach your readers, and I am now ready to make the same as follows. Since my report for May 14, but little money to the Home fund has been received; in the last report, I stated, that with the amount to be turned over to us, by Dr. Warne, as proceeds of the grand entertainment given by Chicago mediums for the Home, we would have about five hundred dollars, all of which has been listed in the spiritual papers. The exact amount received from the Chicago mediums, on smentioned, 189.75. The N. S. A. cordially and beartily thanks all who managed and participated in this entertainment. The fund then stood at a fraction over five hundred dollars, after the payment was made by Dr. Warne; since then we have received the following sums: Sarah Nichols, \$1.00; W. C. Dougherry, \$1.00; E. P. Upton, \$3.00; S. A. Manning, \$1.00; Seance at Baltimore, per Ed. Wright, \$3.00; A. Fisher, \$2.50; W. O. Furvis, \$1.00. Dr. hundred doil in Saintainum board and attendance for one of our mediums. Dr. Spianey has also sent the following sums, collected by him from the parties named. Mrs. C. L. Rich, \$5.00; M. A. Banett, \$5.00; M. Margaret Graves, \$5.00; Chas, J. Fisher, \$1.00; Mrs. Helen Waters, \$1.00.

The grateful thanks of the N. S. A. Board are extended to all these donors, and to all

lowing sums, collected by him from the parties named: Mrs. C. L. Rich, 45.00; M. A. Banett, 45.00; Mrs. Margaret Graves, 45.00; Chas. J. Fisher, \$1.00; Mrs. Helen Waters, \$1.00.

The grateful thanks of the N. S. A. Board are extended to all these donors, and to all who have in any way contributed to the Mediums' Fund. But it will be seen, that we are far from having received the fifteen hundred dollars called for from the public at large, and unless those of our Spiritualists who have not already sent their donations to this worthy Cause, will do so, and as soon as possible, the N. S. A. Home for mediums will have to be held in abeyance for a long period. The two gentlemen who were to donate jointly fifteen hundred dollars to the Home have not withdrawn their offer and the fund is still open, but just now the outlook for maintaining a suitable Home, after it is ready for occupancy, is not encouraging.

However, while we are waiting for more funds for the Home itself the N. Schans, helping indivinct assums towards their board. The sum of \$12.00 per mouth has been granted to four old time workers in the field, one of whom have spent their life forces in the work for humanity. One is totally blind, another humanity one is totally blind, another humanity. One is totally blind, another humanity one is totally blind, another humanity. One is totally blind, another humanity one is totally b

tended, and our helpless ones be cared for a they deserve.

With loyal greetings to all,

Cordially,

Mary T. Longley,

Sec'y N. S. A.

600 Penna. Ave., Wash., D. C.

### Announcements and Briefs.

Announcements and Briefs.

Mrs. Willis and daughters are at Maple Grove Farm, Vernon, Vt., for a few weeks, to which place all letters directed to 16 Pleasant St., Cambridge, will be forwarded. Mary A. Charter has been very ill for a year bat is now recovering. She extends heartfelt thanks to the many friends who have alded her during her illness. Her address for the summer will be Onset, Mass. Mrs. Jennie Potter, the well-known paychic, is pleased to inform her patrons that she is now living at "The Cynthius," 2136 Broadway corner 125th St., New York.

Regardless of reports to the contrary, Lake Brady Camp, Ohio, will open July 13. Special trains will run every Sunday from Cleveland and electric care every half hour from Akron, and Kent. For information address A. G. Keck, secretary, Akron, Ohio.

Commercial Hall, 624 Washington St., Mrs. M. Adeline Wilkinson, conductor. Meetings at 11, 3 and 7.30 all well attended although the day was very stormy. Those assisting were Dr. Brown, Mr. Morse, Mr. Peak, Dr. Flackden, Mr. Brewer, Mrs. Belcher, Mrs. Annie Scott, Mrs. Lu Rockwell; organist, Mrs. Crooter, Meetings all summer, Sundays, Tuesdays and Thursdays. Medlums are well-come.—Heporter.

Waverley, Sunday June 29. The meeting was practically a prolongation of the glorious Veterar's day meeting beld on Saturday. The andience room was beautifully decorated with bunting, flags and Bowers. Large deligations of friends who could not be present Saturday came Sunday from Lowell, Foxboro. Lyrn, Malden and Waltham. They said they

with bunting, flags and flowers. Large deligations of friends who could not be present Saturday came Sunday from Lowell, Foxboro, Lynn, Maiden and Waltham. They said they came to show the V. S. U. that they were in sympathy with the officers in their efforts to make the Home a success. Among the delegation from Lowell, who rendered us very acceptable services were Mesdames Cogreshall, Arthur, and Putney, Mrs. T. A. Scott of Hoston was very interesting in her remarks and extensive the services of the servi

St., and held their closing exercises for the season. On account of the rain, there was not all the talent present that we expected; nevertheless we had a very pleasant time. Welcome, Bible reading and remarks on the work by the president; reading, Miss Viola Marshall, Brother J. S. Scarlett of Cambridge was then introduced as speaker for the evening; subject of his address "Eternal Life." He unfolded and grandly illustrated this beautiful truth in its fullness. We consider Brother Scarlett a heavenly inspired orator of great power. Heading, Miss Cora Thaxter, "The Spirit Mother," very nicely rendered; messages from spirit hand, Brother Scarlett, remarks by the president, thanking his officers and members and all for their hearty cooperation with him in his efforts to push forward this beautiful work. This society has been blessed in securing falented speakers, among whom are Mrs. Burnham, Mrs. Bonney, Mrs. Noyes, Mr. Scarlett and others already mentioned in other reports, and we hope to be able to secure them all again for another season which we expect to open in September. Through the months of July and 'August, Mrs. Munroe, late of Boston, now of Maiden, will hold spiritual meetings in the Marcus Hall, 142 Plessant St. With thanks to the editor of the Banner for helping to keep this society before the public in the way of helpful reports, I am, Yours for truth, R. P. Morton, Sec'y Pro Tem.

### Vermont State Spiritualist Associa

tion.

Report of the June Convention. Held at Montpeller) Vt., June 20, 21, 22, 1902, in G. A. R. hall.

First ression, Friday, 2 p. m. Dr. E. A. Smith, president, being very ill and unable to be pressed. Dr. S. N. Gould, vice-president, called the meeting to order. Mrs. Jessle Fallon, Misses Grace Jacobs and Jessle Jacobs and M. J. Scribner opened the meeting with singing. A conference was participated in by A. F. Hubbard, Mrs. Patterson of Hartford, Conn., L. Coulbura, Mrs. Enfe Webster of Lynn, Mass., and Mrs. Jordan of Jericho. 7.30 p. m. Vice-President Gould called the meeting to order. After a short conference Mrs. Effic Webster gave an address followed by a test seamer.

of Lynn, Mass., and Mrs. Jordan of Jericho.
7.30 p. m. Vice-President Gould called the meeting to order. After a short conference Mrs. Effic Webster gave an address followed by a test seance.
Saturday morning, 10 o'clock. Vice-L'resident in the chair. Conference. Short speeches by Mrs. S. V. V. Booth of Jericho, Mr. Richardson and Mrs. Patterson. Regular address by A. F. Hubbard. Subject—The value of Spiritual Thought to the World as Expressed in Modern Spiritualism. F. Hubbard address of the Saturday afternoon, 2 o'clock. Lucius Colburn. Saturday afternoon, 2 o'clock. Lucius Colburn. Mrs. Webster gave a short address and test. Saturday evening, 7.30. Dr. Gould called the meeting to order. Remarks. Dr. Gould, Mrs. Patterson, L. Coulburn and Mrs. Crossett. Lecture and very fine test seance by Mrs. Effie Webster.
Sunday, 10 a. m. Dr. Gould presiding. After a short conference Mrs. Abble Crossett Lecture and very fine test seance by Mrs. Effie Webster.
Sunday, 2 p. m. Dr. Gould presiding. After a short conference Mrs. Abble Crossett Lecture and very fine test seance by Mrs. Effic Webster.
Sunday, 2 p. m. Dr. Gould presiding. After a short conference Mrs. Abble Crossett ave the morning lecture. Subject—"Life's Dutles and its Struggles. The Assistance of Our Spirit Friends in the Transaction of Those Duties in Our Every Day Life."
Sunday, 2 p. m. Dr. Gould called the meeting to order. A. F. Hubbard gave a very interesting lecture. Subject—"The New Kebster. Glosing session Sunday evening. Dr. Gould called the meeting to order at 7.30. Mrs. Webster gave a short talk followed by a very interesting test seance. Mrs. Crossett gave the closing address of the convention. Word was received Saturday of the transition of Mrs. A. P. Brown of St. Johnsbury. Mrs. Hrown was one of the most faithful and faithful workers in the Cause of Modern Spiritualism; was a member of this association, also for Mrs. Effe. T. Turner, vice-president, who is a seconation and faithful worker in these conventions until poor health prevented her; to

E. M. Whitney, who was also a measure this association, a good man and a consistent Spiritualist.

A vote of thanks was extended to the singers for their assistance at every session; to the speakers for their untiring effort to make the convention a profitable occasion; and especially to Mrs. Effic Webster for her valuable assistance, her good work was spoken of with words of praise from all who heard her; to the officers for their timely care and faithfulness in performing their duties; and especially to the members of the Montpeller Society for their kind invitation to hold this convention with them and for their generous assistance. The convention was a success every way. Adjourned to meet in Montpeller, January, 1903.

Janus Crossett, Secretary.

The world turns aside to let any one pass who knows whither he is going.—David Starr Jordan.

# CITY OF BOSTON

Police Department

LICENSED VEHICLES

Licenses for Hackney Carriager, Cabs, Coupes, Joh Wagons and other licensed vehicles expire on the thir, theth of June, and neglect to make applications to have then resewed may came the licensees to forfeit locations now occupied by them.

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Femberton square.
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For the Board,
THOMAR RYAN, Clerk.

THOMAS BYAN, Clerk.

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This book has a brilliant introduction by that distin-guished preacher, Rev. B. W. Thomas, D. D., president of the American Congress of Libert I Settleton, who gives it the weight of his to qualified endorsement; the weight of his to qualified endorsement; courage to plast through the resulting book will give us courage to plast through the resulting book will give us courage to the world celestia." as through the anators of means to a work clearly and a work clearly as a work of clearly as a work of clear the fact of the fatter life that one cannot help shing may be true."

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