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THE WEE-BIT BAIRN.

Mary Baird Finch.

"Oh lid of the Infinite, where art thou going, Starting so early on life's lovely morn?" "I go where the bright streams are joyously flowing Thro' fields of sweet flower with never a thorn."

" Child of the laughing eyes, what hand is leading Beside the still waters thy journey along?" " One from the myriads whose white beats are speed

The harvests to garner with praises and song." "Child of the silken hair, what meadows shining

Are luring thy footsteps away and away ?" "The green blooming valleys where naught of repin ing May sadden the spirit this glad summer day."

" Child of the happy heart loved ones would to thee

To banish the clouds and the midnights of rain." "Oft shall your dear arms in blessing enfold me, While sweetly your iullables soothe me again."

Child of the dancing feet, where is thy laugh ter? Where hast thou fied with thy welcome of mora? "Bwift to your bosoms that make Heaven's rafter I come to you daily your lives to adera."

"Child of the morning light, what are thy pleasures When thou art gone from the paths that wer thine?"

" I sing with the children to musical measures With masters who love me, and love is my wine.

"Child of the Infinite, how can we speed thee

Since these frail splits are filled with regret?"
"Partake of the manna with which I must feed thee
'Till no more my garments with sad tears bewet."

### Andrew Jackson Davis.

James Robertson.

The person who sets forth unattractive truths, or reveals something that was hidden, as a rule, has to walk through life's journey with his aims ridiculed, and his teachings rudely criticised. Even wise contemporaries, who have themselves had a battle to fight, stumble over the writings of original men and resent their message. To Jeffrey, the cultured critic, Crabbe was the great poet, not Wordsworth. He was without that interior vision which can recognize that a writer is in touch with the soul of Nature, and gives us glimpses of the Eternities. Wordsworth's "Excursion" to Jeffrey was the greatest rubbish ever printed in a quarto volume, while the "Lays of Ancient Rome," by Macaulay, was considered by him as belonging to the imperishable. Those celestial messages of Wordsworth from the heart of Nature to the troubled souls of men were but weak and trifling. There never has been in human history a season when the truly great gained rapid recognition. The ephemeral ever makes the loudest noise, while the enduring creeps in, if not buffeted, at least unseen and unnoticed till it slowly gathers an audience. Shakespeare had to wait, like others, before the world had eyes to see how great he was; and poets now forgotten went through many editions, such as Flatman, Waller, Cowley. In over forty years only two editions of his works were called for, these not numbering over one thousand copies. No one suspected that the poor player was the poet of the human race," whose star would never set, but in brilliance for all time. 👟

tion went up, so that the publisher refused to have anything more to do with it. Who can read those poems without feeling that they proceed from the soul; that their texture is of the heavenly pattern, and that their author was blessed and cheered with a spiritual vision possessed only by the few. A work manly, healthy, and pure, was judged and condemned as being impure, and the poor author discharged from his position as a gov-ernment clerk, "because he was the author of an indecent book." He is one of the poets of the spiritual philosophy, the prophet of the gladsome truth, that every being, however apparently debased or undeveloped, is on the way to perfection. And thus it is, that few of the great teachers sent to guide, gain the earthly crown. The fact that they are divine messengers makes them indifferent to the suc-

eleven years afterwards a shrick of execta-

esses of earth. Amongst the greatest of such men whom the world has not yet welcomed, stands Andrew Jackson Davis, the most profound and comprehensive, teacher that the world has seen for many centuries. There is but one man who has sounded so many depths, and brought such treasures to view, viz., Shakespeare. Davis might well be named the Shakespeare of science, of philosophy, of spiritual dynamics; and like the great poet of the universe, he has never been conscious that he stood amongst the epoch men who mark a new era in the world's progress. He has not been vexed because the world left unmoneyed and unnoticed, but contenthim edly has battled through life with limited means. Even as Robert Burns scattered his celestial melodies without troubling about the golden guineas, so has Davis sent out his Divine Revelations and Great Harmonias, preparing the soul of man for fairer flowers and fruits in another age. Emerson recognized the depth and grandeur of Swedenborg; saw that his genius went beyond the bounds of space and time, and penetrated into the dim spirit realm; but he missed meeting a greater seer, who stood almost at his door, in Davis. At some periods of the world's history such a man would have been treated as a miraculous product of Nature, and crowned with worship, or condemned to the stake for giving expression to such far-reaching and pregnant solutions of the meaning of life. The incidents in his life's history, which can be thoroughly authenticated, are more wonderful than even the myths which time has woven round the names of past great men. Without the advantages of schools, through the working of one of Nature's methods. which the world had scarcely looked at before, he was permitted almost at a bound to enter the realm of higher knowledge, and hand down to us glimpses of truth not hitherto conceived of. But for the evidences of this wonderful life we are without a key to the genius and inspiration of Shakespeare, and many others. The abnormal opening of the faculties of Davis throws light on that

normal mediumship, called genius, which is the common inheritance. Before Davis there had been fragmentary gleaning from this hidden source, so fragmentary that we thought them illusions; but with him there was given the philosophy of the process. The truths he caught are so

Darwin has catalogued obscure and nebulous truths which few before him had thought of, and from these has been able to build up feasible hypothesis which we call evolution. We are grateful that so much courage and patient labor was expended by him, for, though his writings caught the ear of thinkers, we feel that in his striking he did not look for immediate fame.

But twelve years before the publication of the "Origin of Species," Davis had issued "Nature's Divine Revelations," wherein he had traced the story of progressive development without any missing link. With the external sense Darwin had looked at appearances and effects. With the internal senses Davis had penetrated to the inward causes and reality of things. He carried the doctrine of progressive development into all spheres, and brought to view a distinct principle which the external observer did not see -the principle of Spirit. The physical organization of man is to him an ultimate of matter and an effect produced by an internal

invisible yet eternal cause. Darwin sees not the great Adaptor, but Davis from his extended platform of vision, sees that there is all the time the One Power which is governing and controlling all things, and has established a law equal to his own comprehension. With what rational clear-ness is shown how by a gradual progress and refinement particles of the mineral and vegetable kingdom are rendered capable of becoming the substance of animal organization. First, there was matter and motion which progressed till they found substances capable of developing a new principle of motion. From this was gradually evolved a new principle, which was sensation. The conceptions of Darwin are not opposed to those of Davis, but as far as they go run side by side. What help might he not have obtained had he been privileged to have known of the obscure and unlettered Davis- But Davis's first great book comprehends many things which the physical scientist has not reached out to as yet. His generalizations are the most elaborate and varied placed together. From all sources he draws example, Geology, botany, biology, ethnology, and teleology he deals with, speaking with the authority of knowledge. The vision which saw so clearly the material side of Nature ever looked upor the 'spiritual side, and carried humanity onwards to the ultimate of physical life.

There is a philosophy of death, and the spiritual seer looks at and explains the process of transformation from the outer to the inner side of life. Death, however much we may have looked upon it as something to be dreaded and shunned, is one of Nature's processes to be admired, and its prospect to be cherished and appreciated. The spirits' home is painted as real and natural as the one we leave. Before the world has become familiar with evidences of spirit return, Davis had portrayed life in the spheres, the marching onward to ever higher grades of spiritual and intellectual elevation. The spiritual spheres were but the unfoldment of the natural spheres, combined and perfected. Spirits are engaged in exploring the fields of thought and searching deeply in the causes of things, learning of love and accumulating wisdom. What Swedenborg saw faintly and colored free from all theologic bias, described with a lucid simplicity that all may comprehend. Before the external knockings at Rochester 1848, he set forth that spirits commune with one another, while one is in the body and the other in the higher spheres, and he adds, "This truth will cre long present itself in the form of a living demonstration." He was thus the prophet of the new era of demonstrated immortality. His own life had been guided, and instructions conveyed to him, by Galen the Greek, and Swedenborg, who reached out to him a hand and gave him a magic staff on which he leaned all the dissonances of life-the magic staff of keeping under all circumstances the even mind. What stores of wealth are embedded in this one volume! It is safe to say that no other book conveys so much. Plato's wisdom, Shakespeare's art. Swedenborg's vision, Jesus' morality, and the observations of modern science are all here. The gropings of centuries brought into clear light. Much is in it which cannot be fully comprehended or even admitted, but all seems held together, and there is given the most marvelous conception ever breathed of the working of the Great Over-Soul, the Positive Mind, a plan of life and being which is loftier, purer, and more uplifting that the Bibles of the ages. But rich as is "Nature's Divine Revelation." it is not all that this master has been privileged to give to mortals. "The Great Harmonia," with its chapters on "Immor-tality" and "Concerning the Diety," are the most scientific arguments over penned. "God is a being of absolute necessity. It is pos-sible for God to exist, to will, to act, to enjoy; but it is not possible for him to cease to exist, or to change in his nature, disposition, or his mode of existence. Hence we have a perfect assurance in the eternal existence and sameness of God, since from scientific principles it is proved that He is a principle of necessity so far as constitution

wise concurrence would John Ruskin or Thomas Carlyle have followed Davis had they known the transcendent trueness to be found in "The True Reformer." "The Spirit's Destiny" seems a splendid dream by some daring explorer, which can be realized only as the ages roll. What subtle analysis of all the great souls who shine in the Pantheon of Progress, from Brahma to Emerson and Theodore Parker. Emerson he calls the Plato of intuitional intelligence, while Parker is the Emerson of intellectual intuition. There are few topics on which this brilliant seer has not cast a flood of light. The "Arabula." with its rich melodies, is truly a "Divine Guest," but I might consume pages in merely naming the many subjects with which he has dealt. Away from all books of authority and reference, there are scattered through his writings quotations numerous and copious from literary and scientific authorities, showing that what he calls "the superior condition" placed him in touch with all existing knowledge. Profound as are the intuitions. self-evident as are so many of his propositions, all that he has penned is not of equal value. Gems of rare value, which are-unmistakable, are followed at times by that which is seemingly confusing. It may be God's law cannot always be written out on paper or spoken by the tongue. It can scarcely be granted, however, that the products called normal are of equal value to those given while in the abnormal condition. His vision called "the superior condition" is not always of the same clear standard, but in every volume there is knowledge to be gained. suggestions that help, inspirations that uplift. Davis makes no claim to be authoritative, was determined to be no man's leader. though there were some of his early followers that would make of him a New Messiah. He has resolutely during a long life asked the world to lose sight of his personality and take his statements to the bar of reason, conscious that error was mortal and could not live, that truth was immortal and could not die. His motto has been that "any theory, philosophy, sect, creed, or institution that fears investigation openly manifests its own error.

and existence are concerned."

Some years since, in a letter from him (which I prize highly) he said of himself: Since the noble Galen's first visit, 1843, to this hour, my life's motive may be stated thus: 'To make it a paramount duty to develop to the utmost all natural faculties. whether of mind or body, not as instruments of self-gratification, or even of self-advancement, but in order to render them more efficient tools in the service of humanity." The day is undoubtedly dawning nigh when man will go to his storehouse and be fed with life; no great truth but ultimately new gained recognition, and the world eventually recognizes her helpers and teachers as choice gifts from the All-Good. To comprehend and enjoy all that he has written would almost imply the development of a new faculty. "How shall he give kindling in whose inward man there is no live coal?" But the rational mind will catch some new strength and reveal a new beauty of character from imbibing his thought. Each new generation will dis-

cover fresh lights which their predecessors and missed. Not is he great who can alter

With what done for the race, not only for his lofty inspirations, but for his simple, manly life. If this poor tribute from one who has been ofttimes fed out of his abundance should be the means of directing others to this rich source of light, he will feel deeply repaid.

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Pen Flashes.

The Pilgrim-Peebles. NO. 5.

We are told that when Plato defined man to be a "two-legged animal without feathers," Diogenes, the eccentric philosopher, plucked a crowing cock, and bringing him into the school, said, "Here is Plato's man." Be this as it may, Plato, whose fame has reached down through all the corridors of time, taught that it was right to persecute, right to imprison and condemn to death for "implety." No careful reader of Plato will deny this. Surely, philosophers have progressed as well as the people.

Live well, live rightly, and so live long. Recently I saw Elder Levi Shaw, a Shaker, cighty-five years old. He never had a sick day in his life. He is as nimble-footed as a boy, and is now in Canterbury, N. H. Capt. G. E. Diamond of San Francisco, Cal., is now one hundred and six years old, and engages in physical culture and cycling exercises. He has totally abstained from animalflesh foods for over eighty years. He is as straight as an arrow and richly enjoys life. It is both an illusion and a delusion to think that one must cat animal flesh to "keep up the strength." There is more nitrogen, more muscle, more strength in one pound browned peanuts than in a pound and a half of beef steak.

Some Methodists still enjoy a perspiring as well as an inspiring "experience" meeting; and yet, few of them would like to hear this old hymn of theirs sung:

"Freely justified I, I role on the sky, Nor fenvied Elijah his sent; My soul mounted higher In a chariot of fire, And the moon, it was under my feet."

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When a man through effort and struggle has forged his life into normal and beautiful shape, he should not hesitate to look into a mirror.

The Minnesota "Liberator," ably edited by Lora C. Little, sensibly says:

"When fire ceases to burn the tissues of the human body and cold to freeze it, when that body can be sustained not only by air alone, but without even air, then, and not until then, our Christian Science and Mental Sci-ence friends will have 'demonstrated' that health may be had regardless of what we eat, drink, wear and breathe, and independent of physical right living."

One of the most distinguished bodies of

In Germany the books written for the hour were sold in thousands, while the bookseller despaired of the unsold sheets of Immanuel Kant. No one saw the sun that was to bring forth the radiant day. Emerson, the profound seer, was not thought to be an epoch man. It took twelve years to sell the first five hundred copies of his essay on "Nature." We rarely recognize, and therefore cannot thank God for the great man when we get him. We spend ourselves in applauding the lesser lights that so soon fade, our eyes not being focused to see the promethean sparks from heaven.

Our own Carlyle, after penning "Sartor Resartus" had to keep it beside him for three years, no publishers' taster who was entrusted with its perusal, had the faculty to recognize its import; to all of them it was but "clotted nonsense." Even when it did see the light it was not as a book, but as a series of magazine articles, the majority of the readers of which condemned it as veritable rubbish. The old Bibles, the outcome of undeveloped thought, we hug to our bosoms and worship, calling them divine, while the new Bibles, which reveal the soul we harshly condemn.

Though Goethe and Emerson had recognized a new moral force in the peasant prophet Annandale, the external lookers-on saw nothing. Those who worked from the outside inwards, and may have reached an inch or two below the surface, gained applause, while the man who disentangled the eternal truths underlying religion from the cobwebs of superstition, had to struggle for bare existence. In all countries and in all times i has ever been the same, the permanent in literature has had to battle for recognition. When Walt Whitman issued his "Leaves of Grass," which so many now recognize as fine gold, no copies were sold; the newspapers laughed at it, or condemned it in scurrilous terms. When a second edition was tried

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and rational that we have the prophecy of an enlargement of our spiritual faculties, through which we may grasp the realities of bidden things. "Nature's Divine Revelation" has been published some fifty-six years, and it still remains the most marvelous and valuable work ever written. There is within its pages a whole cyclopedia of knowledge which, if read and understood, would make the reader wiser than the most electic man we have in our midst.

Carlyle in his chapter on Natural Supernaturalism exclaims, would that he had the Fortunatus wishing hat, so that he might be

anywhere or anywhen-"Shooting at will from the Fire-Creation of the world to its Fire-Consummation. Here, historically present, in the First Century, conversing face to face with I'aul and Seneca: there, prophetically, in the Thirty-First, conversing also face to face with other Pauls and Senecas who as yet stand hidden in the depths of that late Time." Had Carlyle been but familiar with the man Davis he might have recornized that the thoughts expressed were not altogether imagination, but truth. He would have learned that there is such a thing as the liberation of man's faculties, not controverting or subverting in any way the laws of Nature but rather a further development of the laws which govern organic beings: that in this Hberated condition, when there is a desire for truth, that particular kind of truth flows into the mind:

Clairvoyance can reach out to many sphere and catch secrets, which, when given forth by the normal man are called genius. There is a link between the abnormal clairvoyance of Davis and the impressions which some receive in their hours of slumber, and which penetrating to the external consciousness are utilized in extensive generalizations. The world is proud of its great souls who have searched diligently, laying bare the workings of the great Adaptor and Master of life.

matter, but he who can alter my state of mind," says Emerson. Davis has helped to correct many of the false ideas which have prevailed regarding that other life. He is the flower of all the religious teachers, opening wider than before the door of communication between the two worlds. He links us on to that other kingdom in quite a natural way, free from a magic or mysticism. To him Spiritualism is the true basis of a perfectly free religion, and the sure forerunner of a new republic of righteousness. What men call the "Spirit God" is present everywhere, and is the cause of every event. The universe is a system, part connected with part, like links in an endless chain of cause and effect, all circumferences responsive to all centres; systems beyond systems, and universe within universe, yet all working harmoniously as "one stupendous whole."

With Davis there is no caprice or variableness on the part of God; all is the outcome of the most perfect laws. "When the trumpet calls us we will go knowingly or ignorantly into the spiritual universe, and into the appropriate drawing room in the Father's honse with the mathematical precision which each sun and planet obeys in its pilgrimage through the fatbomless abysses of immen-Angels come to us, and we go after sity.' death to dwell with them, in accordance with the laws of design. What a leap forward all this is from the doctrine of a fall and a God who repented that he had made man, who made the waters part that his friends might pass through unscathed, and who caused the sun to stand still that this race might butcher their enemies. The great prophet of the nineteenth century is still living in our midst. each day doing the duty that lies nearest to his hand. He is in his 77th year of progress towards the Summerland which has long been familiar to his spiritual vision. There must go out towards him from the few in many lands grateful thoughts for all that he has

being a member of, was the "International Arbitration Conference," which convenes yearly at the Mohonk Lake House, 'N. Y. capacious enough to accommodate a thousand guests.

This great gathering in the interests of arbitration as opposed to war, meets under the auspices of Mr. Albert K. Smiley, a Quaker and a whole-souled reformer, long connected with the peace question, the Indian question, and other great burning reforms of the age. He is one of God's elect, a royal-souled man upon whose manly forehead the angels long ago wrote, "True and faithful."

There were present at this conference between two and three hundred delegates, as guests of Mr. Smiley, among whom were the Hon John W. Foster, ex-Secretary of State, whom I met in Mexico when he was our Minister to that country: the Chief Justice of the U. S. Court of Claims, Washington, D. C.; Hon. Alden Chester, Judge of Supreme Court. New York: the Japanese Consul to this country; Chancellor McCracken of the New York University; Prof. Clark of the Columbia University; Rev. Edward Everett Hale; Rev. Lyman Abbott; Rev. Dr. Cuyler; Helen M. Gould; Professors from the Cornell, Brown, Harvard, Pennsylvania, and other universities, constituting much of the judicial and scholastic cream of the country. The proceedings consisted of addresses upon the Czar's Rescript. The Hague Court. international arbitration, universal peace, the Venezuela difficulty and other matters of governmental dispute and all for the purpose of creating a potent public opinion against war, and in favor of taking all these international difficulties to The Hague arbitration court for adjudication. Committees of induential men in governmental circles were formed which drew up a platform of resolu-tions, aims and purposes to further faith in arbitration throughout the world. The work (Continued on page 8.)

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#### RE-INCARNATION.

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Fat in the heart of the wilds have I rested

In the ways of sun-browned men have I rested in Summer's artas, In the ways of sun-browned men have I walked with the goldess of grain, The nymphs ot the springs have enticed me as I roamed the upland farms And fair, faint zephyrs have blessed me as they died with a sigh on the plain.

Once I was loved by the Hours in the train of a beautiful Day; Many a time with Juno I tasted the earth

god's wine;

god's whe: Once sweet Spring overcame me and carried my soil away And once the heaven-born-Venus stood on earth with her hand in mine.

Thus have I been a lover with the maiden's

of Nature's house, Wandered a profligate wooer with all the dear forms in her train, Ready, as fancy suggested, for any caress or

carouse. And giving my heart unto beauty nor seek-ing to find it again.

But now as I wait I am lonely, no loves are by river or wood, The kiss of the slow coming Dawn is cold as

The kiss of the slow coming Dawn is cold as the tears of the Mist. Forsakeu I wander the meadows where the fair bosomed naids once stood To greet me with perfume and sighing when I came in the dusk to the tryst.

Fairer than ever the landscape and the river

and fields are more dear
But the faces L knew have departed; they greet me no more as I roam.
Only in eyes that grow tender do the fair forms of springtime appear.
Only in one maiden's loving do the loves of dead summers find home.
O. R. Washburn.

### Dionysius the Areopagite.

#### THE LEGEND OF ST. DENNIS OF FRANCE. A TALE OF THE SECOND PERSECUTION.

### Leo.

### (All rights reserved.)

(All rights reserved.) All day long Dionysius and Antipas had been riding among the fields of Gallia Cel-tica, the north-western of the provinces into which the Itomans had divided Gaul. Behind them the temples and palace of the little Ro-man city, Lutetia, rose in the clear sunshine, but they had left that fortress on its island in the Seine before noon, and had since then been going over Dionysius's estate. It was all cultivated land, broad fields which were being tilled by gangs of fair haired slaves who worked in chains, under the taskmaster's lash. Dionysius's heart was saddened at the thought of the sorrow and hate that overshadowed the world. Then they reached the villa, a big combina-tion of extravagance and bad taste. It was built in the usual Roman style—a pillared

Then they reiched the vink, a big combina-tion of extravagance and had thste. It was built in the usual Roman style—a pillared vestibule—which Dionysius shuddered at as he crossed. Next was the great gorgeous au-trium, a square hall, lighted by an opening in its painted ceiling beneath which was a marble tank. On one side were the guest chambers, on the other library, offices, etc. Beyond was the reception room, then another great hall, "big enough." as Antipas re-marked, "to put the average house of an Athenian noble in, entire." On one side of this were the summer and winter dining rooms and on the other the sleeping rooms of the family. Across the entire back of the villa was the peristyle, a great place, all marble and gold, with siken hangings and conches and paintings and statuary every-where, these last as remarkable for poverty of execution as they were for obscenity of design.

where, these last as remarkable for poverty of execution as they were for obscenity of design. The villa had no upper story, and the ser-vants' rooms were all uiderground, small dark cells where the household slaves as well as those who worked in the fields, were driven each night and chained to the foor till morning; for the fear of a "servile insurrec-tion" made the Romans, especially in the out-lying provinces, the slaves of their slaves. Beside the freedmen who acted as overseers, the only persons left at liberty were the score of girls, not at all remarkable for good looks, who, scantily clad, and with painted faces, followed the two Greeks from room to room. On reaching the peristyle Dionysius sat down on the floor and groaned as he hid his face in the fold of his mante. Antipas haughed as he sat on the edge of a tible swinging his feet to and fro. "Dionysius," he said, "thou must really make yo thy mind and live as a wealthy Roman should in future. In the morning thou wilt bathe, attended by yon graces, whose charfis make me inclined to row eternal cellbacy, then thou wilt feast on lark's brains, peacock's tongues, etc., and when thou canst take ho more, there is the bejeweled vomitary ready for thee and then thou canst ent again. Gam-bing with any friends who may visit thee, and love-making with thy girls will fill up thy odd moments until night when thou wilt future.

it will be best that ye stay with us, but ye shall work as freemen, every man for himself. Laws ye need, and ye shall make them, and if any among you break these, your voices shall condem him. "We ask of you nothing except to believe that above all gods and creeds is Love,-Love the eternal and unconquerable,-Love, who is God, incarnate in the Christ, in whose most holy name we speak to you this day." So a new era began in that Gaulish villa. The offending statuary was pitched into the river,-the pictures were cleaned off the walls, and the hangings rearranged, and a far greater change,-the dark, underground world was blocked up and forsotten, the Gaulish pitsoners building themselves a little village, and tilling the ground allotted to them. "The Christians who had come with Diouy-sius lived altogether in the village making the autrium their chapel. And every one of them, from Diouysius himself to the little children, had some task to do each day, either in the books which was their common home, or on the land they had kept for themselves. And so loving one another, and laboring for the good of all, they lived in pence. "The days went by,-the lilly bulbs Diony-sius had brought from the Virgin's grave, an-alpanted in a great marble vase in the autrium, sent up tail green shoots, and then grew mosts beautiful in a white glory of biossous. "And beside these sacred lilles, Martin the Gauls, who were always there, and perfectly ready to believe anything that Dionysius, did. Then before dawn one First day, as "the Christians came together by themselves to hold one of their rather mysterious love-feasts the "Arma"-the great the set of the set of the conder the "there are the great by the set of the christians came together by themselves to hold one of their rather mysterious love-

Then before dawn one First day, as the Christians came together by themselves to hold one of their rather mysterious love-feasts,--the "Agape,"--the great doors of the villa were dashed violently open, and the torchlight gleamed on the helmets of a score

There was no panic; calmly the Christians stood still as the soldiers pushed past them, up to the steps where the Virgin's lilles bloomed.

bloomed. Antipas, who stood there with Martin and Dionysius, thought with a moment's longing of the sword hanging in his room, then real-izing that resistance was useless in any case, he folded his hands and gazed at the ceiling with an angelic smile. Then he, with the other two, was taken and bound by the soldiers, who started to leave the hall with them, but the other Christians, women as well as men, pressed round them. "We, too, are believers in the Christ," they-cried, "why take them and leave us?"

take them and leave us?"

are believers in the Christ." they-cried, "why take them and leave us?" "Your furn will come, never fear," sneered the men, as they pushed them aside, and drove their prisoners before them out into the darkness which is before the dawn. It was a long journey that morning to the prisoners. As they grew-foltsore and weary, the jeers of their barbarian guards were em-phasized by blows, and so they went on,-Martin, plodding stolidly, trying to keep his thoughts fixed on the glory of the New Jerusalem,--Dionysius, forgetting everything in his passion of pitying love for the men who cursed and sometimes struck him,--while An-tipas only smiled a gentle forgiving smile at his captors. He did not enjoy his position, but he reflected that even during the year that he had been a reformed character, he had defied and insulted the emperor, broke prison, and murdered half a dozen "respectable citizens" in the streets of Ephesus. And as for the thirteen years that preceded that last, he hugged himself mentally as he recalled them, and felt that he had earned execution at least a dozen times over.

So they reached the governor's palace, and were thrown into the dungeon, a filthy ver-min haunted hole where the daylight never shone, and in a little while Antipas was sent for, and brought before Marcian the governor. governor.

He was a big fair man, one of those bar-

He was a big fair man, one of those bar-barians to whom Rome gave adoption, and set them to guard the empire her vices were ruining, and no watch dog was ever more faithful to their posts than they. "A big brute," thought Antipas as he looked at his judge with keen eyes, "a fit tool for Roman cruelty, for the rack or pinchers are not more careless to the sufferings of those they torment than he." "Thou art a Christian?" demanded Mar-cian roughly. "I am a Roman," retorted Antipas, "and if I have broken any law, thou canst prove it. It is not hawful that I be made to incriminate myself."

myself.

As Martin was only a freedman, Dionysius had not cared to claim privileges that he could not share, but now when Antipas had byoken for his friend as well as himself. Martin was left alone in the dungeon, and the other two were formally placed on trial. Counsel was offered them, which they de-clined, Antipas having perfect confidence in his ability to defend himself and Dionysius. And so he refused to admit or deny that they believed anything,-bullying the witnesses who tried to prove that his doctrines and practices where those the state considered

who tried to prove that his doctrines and practices where those the state considered daugerous, until their evidence became too confused for consideration. Then he waited, and Marcian grimly read alond the new law of Domitian's, which ordered that any one accused of the things condemned in his edict, and having a Roman's wight the foir tiel cheult not he released right to a fair trial, should not be released. right to a fair trial, should not be released,— even if there was not enough evidence to con-demn them,—until they had made a declara-tion that they were not then members of any sect which refused to honor the gods of Rome. (The edict of Domitian struck the Jews as

"Thou sit most undoubtedly mad," said Marcian contemptuously, "but it is no business of mine. Certainly I will ask thee the ques-tions I have, but I do not promise to be satisfied with thy answers." "I have an assurance that I shall satisfy thee entirely," was the quiet reply of the Athenian. And Marcian proceeded to ask his questions. "There are many nations subject to Rome," he said, "each serving their own gods, and to keep peace and order between them there is a law that all men should honor the gods of all. Now this law ye have broken, when ye talk of your one God, and refuse to worship even the ancient gods of Rome." "Roman, there is but One God, and in their hearts all men know it. What rational be-ing but does not know that the gods of my Greece were only the personifications of the beauty and order of this One God? And in a like manner the gods of ancient Rome were His truth, courage and loyalty. Did I not worship these with all my heart, I could not be a Christian." "As I am not a philosopher, I will not pre-tend to be able to follow thes. However, we will take that question as answered. Now, all men would not say this of ye if there were not some truth in it,—are there not vampires huong you, who suck the blood of the living, and devour human flesh at your secret meet-ings?" "That charge is a lie all through. Why,

"That charge is a lie all through. Why, among us Christians of Asia it is a rule that we eat no meat even. I know that neither I, nor those who came with me from Eplesus

I, nor those who came with me from Eplfesus have ever tasted flesh of any kind since the day of our baptism." "Yet on the day thou wert taken, Dionysius, my officer at thy door, heard this Martin say— 'take eat of this body' and then, 'let us drink of the blood,' O. I know ye are a secret society, and so pledged to reveal nought of your mysteries, and I neither ask nor expect thee to do so." "It was our 'Agape,' the love feast," said Dionysius after a pause, "a matter which we

Dionysius after a pause, "a matter which we consider too holy to be spoken of to outsiders, but in this case I believe I am doing right if but in this case I believe I am doing right if I try to explain to thee what we really do." "Let thy explantion wait till I have told thee my last question. Do not you Chris-tians summon the dead from their graves by your unholy spells, and hold evil conversa-tion with them?" "There is no death." "That is no answer." "Pardon me, it is. There is no death, our friends have only passed over to be with

"Ardon me, it is. There is no derit, our friends have only passed over to be with Christ, our Lover and Life, He who told us that whenever even two or three of us met in His Name there He would be also in our midst. So it follows that they who are with Him must be there also, and sometimes at our love foreth as we remember His passion

Him must be there also, and sometimes at our love-fensts, as we remember His passion, we do have glimpses of some dear face of one whom we called dead, or hear voices that are not of earth." "Such folly is not for any rational man to believe. Mind, I do not doubt thy belief in what thou hast said, but I know thou must be the dupe of others." "Lace: my poor Martin must be a perfect monster of iniquity,—young Antipas is his tool or accomplice,—and I am a rich old fool on whose credulous folly they grow fat. My friend, if thou wert present at one of our secret meetings with these two men, and saw things as I have mentioned, wouldst thou be-lieve."

lieve." Marcian laughed. "I leave, belief in anylieve." Marcian laughed. "I leave, belief in any-thing but what my senses touch to philoso-phers--and fools," he said. "But, Dionysius, if there is no weird enchantment needed for this thing,—if it is all as simple and natural as floon dost claim, let Antipas and Martin here in my own house show me some spirit,— demon, ghost, or God,—I care not which, for I helieve in none of them, and if I am satis-fied that the thing I see is really unreal. I will be one of you henceforth, no matter what the consequences may be. There, thou hast my word, which I do not break." "So be if," said Dionysius instantly." "Now according to the law Antipas and I must be beheaded, for we intend neither to recant nor appeal. So, let my sentence be carried out, but spare him for a week, and on the Holy day after my execution I will come to thee." "In the place I shall fix?" "Ay, only remember that, I shall not be able to enter any room where blood has beek shed, or that has been used for torture or violence."

(To be continued.)

#### The Life, Death and Resurrection of a Soul.

#### Annie Knowlton Hinman

Tonight the life that I have lived lies before me like an open book. Try as I will to hide the truth, the pages stand blotted and

Hell has brought me where I am? If at this lonely hour some pure, good woman would creas this threshold and place her gentle hand in mine, would hand me just a cup of water, my heart would melt, hard and bitter as it is, but such are not for me, although it was for such as I that Christ did come and these good women think they follow Him, yet at thought of such as I their hearts be-come like ice.

these good women think they follow Him, yet at thought of such as I their hearts be-come like ice. How cursed we make the power of thought Let me forget in sleep or death that I have ever been. Lying here, I feel a presence. Dinly I see three forms enrobed in white. It cannot be that they have crossed my threshold for I have barred the door, and yet I hear voices. How many years, we three, Faith, Hope, and Love Divine have walked beside this weary soul unrecognized. How great our happiness if we could now make her con-scious of our presence here, but even the lightest kiss might send her soul too quickly to the realm of spirits disembodied. Her life and so-called death are of God's choosing and we must bide His time. In tenderness toward her and y prayerful attitude, God, we'll wait until the silver thread that binds her spirit to the flesh shall sever, meanwhile a silent watch we'll keep upon her spoken word and read her soul that we may minister to her in this most sncred hour. "Listen!" saith Faith, "she voices troubled dreams."

dreams

read her soul that we may minister to her in this most sacred hour. "Listen?" saith Faith, "she voices troubled drams." "How dark and desolate the way," she said. "The clouds hang dense and heavy o'er my head. The thunder rolls, fierce and on-com-ing. Jagged lightning in its devious course lights up the gloom until on either hand I see the sides and peaks of awful cliffs. A tree stands dwarfed and stunted clinging to a meagre patch of earth for life; its limbs are crooked, ugly, thrown out like fiendish arms ready to fold me in a dire embrace. A thread of silver trickles down the rocky cliffs. I'll cool my parched lips. Oh, how bitter is the draucht and now I know the truth, it was my baser self that led me here. O God, is there no other way? I feel an arm about me. Two starry cres look into mine. A southing voice says: 'I am Hope; Faith and Love Divine are uear thee too. This way thy feet have trod was not of God, but of thyself. Self lured thee on with pretty baubles, empty and vapid, then he sacrificed thy honor, hap-piness and peace of mind. Come, dear soul, thou wast more sinned against than sinning. We, Faith, Hope and Love Divine, will lead there to the straight and narrow way, even now we enter it. See how 'tis hedged on either side with velvet turf, gemmed with star-eyeel blossoms, whose breath is sweeter than incense from some holy fane. The sun looks down with loring glance but if too am-orous prove his kiss well cool thy fervered brow with breath of love. Note how the zephyrs touch thy pallid cheek. The riotous winds come on apace to bid thee welcome, even as mortals striving hard to do the right too oft express a seeming wrong, but Heaven judges motives only. Thou art weary: rest upon this velvet turf and close thine eyes. Let mother earth enfold thee in her strong embrace. Throw open wide the portals of thy soul and drink deep draughts from God and His divine expressions, while Faith and Hope and Love Divine?" Said Love Divine: "Nay, let gentle Faith first voice her thoughts that always fall a

"Now, Love Divine, tell us how human life

"Now, Love Divine, tell us how human life doth seem to thee." Said Love Divine: "My words are few for all my force is spent to help the sleeping pilgrim. To me life seems a gorgeous tapes-try; the warp and woof are Faith and Hope, tinted in colors by a love divine. "Hope, fair sister, how seemeth life to thee?"

"Hope, fair sister, how seemeth life to thee?" Said Hope: "Nay, my sisters, thou hast painted pictures fair. My pallette holds no colors that can compare with thine. It is left for me to tell how we stand toward each other and toward God. Thou, O Love Divine, doth a sacred chalice seem from hand of God filled with life's elixir, Faith and Hope doth hear the cup to parched human lips. "Behold! our pilgrim sleeps the sleep that knows no waking except in heavenly places. Upon her face resits the peace which passeth understanding. Thou, O Love Divine, hath made the dissolution of the soul from mortal casement most sweet and tender. Now let us lay tenderly aside this worn out garment of the soul for still it holds some holy use. See how radiant is the casket that holds the son's fair gem! thee

JI LY 4, 1908.

ward the bler, while gently together swing the stres. One fair sister kneels and with angle from out its depths flash jewels bright. The other soul then takes her place and with angelic touch bids the eyelids closed to open. Nowly they obey, when we behold the azure orbs, blue as Heaven's dome, and with such depths that we can read the tablets of her solids are eyelids rise and fall until the haloes sweep her check as if to vell the beau-ty of the eyes beneath. At last they open with glad expectancy, and as with gen-tie grace she rises from her bier, some lov-if to shield her from this last reminder of her sarchily pilgrimage. Then she stands with wrooping head and fingers interlaced, in pen-sive thought, as if to gather up the broken wrooping head and fingers interlaced, in pen-sive thought, as if to gather up the broken wrooping head and fingers interlaced, in pen-sive thought, as if to gather up the broken wrooping head and fingers interlaced, in pen-sive thought, as if to gather up the broken wrooping head and fingers interlaced, in pen-sive thought, as if to gather up the broken wrooping head and fingers interlaced, in pen-sive thought, as if to gather up the broken wrooping head and fingers interlaced, in pen-sive thought, as if to gather up the broken wrooping them gleams the light of conscious ecollection. With modest mien she kneels in supplication at our feet, and we, Faith for eunspenchber upon the faces of the suppose, with hands upon her bended head upons, the supplication of the presence. With sion sanctified she sees the jeweled portules might her. In their midst a pure white down why. At last a shower of blossoms fall supplication at sanctified she sees an olive seconds from space and lights upon her arm, in quiet ecstary she bends and sees an olive in quiet ecstary she bends and sees an olive in the the date with uninneas type, and this he fin-patient in luminous type, and this the though and the pensitient for place anour.

leaf writ in luminous type, and this the import that we end from her fair soul, "through suffering thou art sanctified for place among the saints". "Again upon her knees she sinks. Over her fair head the dove, with outspread wings, flonts while she is wrapped in silent prayer. Now she is risen indeed, fairer still she stands, purified by suffering and by prayer. With loving glance she looks at the sweet flowers and at the faces grown so dear, when one pure soul, who reads her faintest wish, hands her a basket her gentle hands have woren of tender vines and blossoms fair; then our precious charge embraces tenderly the angel friend and heaps her pretty gift with flowers, and tosses them with loving glance far and near, until each tender leaf and bud is used as language sweet to bear to all the thought that each dear soul must share her blessings, and when her flowers fail she tosses her der hands with kisses laden. Then the saintly souls who came to guide her to glories yet unknown lead her from our sight." "Saith Love Divine: "No more can we reveal to mortal eye for 'tis but 'the pure in heart see God'. From out the portals we must pass with just one moment for rediction sacred. How often we have borne the soul from mortal life, not always to the Gates of Paradise; sometimes our precious burden we have borne to gates of Paradise; deve faith. Hope and, boys our miss the prize. When quick together clanged the gates, but we, Faith, Hope and, boys our miss to her days of the gates, but we, Faith, Hope and Love Divine, who knew the truth, and knew our mission lay within, without the gates of Paragatory dread, placed our hands upon the portals opened wide. We entered, while the keepers and their minions crouched in abject fear. With loving arms twined about our arms the prize. When quick together changed the gates, but we, Faith, Hope and, buce based over 'asst debris born from the wreck of human lives. "Dear Faith would sometimes say, "Thou, star-eyed Hope, hand cheered us on'. Then Hope would answer, 'Gentle Faith h

"And so we float on. Ofttimes our joy was great in seeing some sin-sick soul creep from out some dark abyss until she groveled at our feet, but if she kissed the hem of our at our feet, but if she kissed the hem of our white robe we caught her up in close em-brace and bore her through the sombre por-tals to Gates of Paradise that opened at our will, and then we bore her in and found the courts of Heaven thronged with ministering angels, singing grand anthems, for all the angel world rejoices ever over one sinner that repenteth. Now our hands we'll join and with our winged feet, because so willing, we will dy to earth in quest of human souls."

June Picnic at Etna, Me.

# The June picnic of the First Maine State Spiritualist Campmeeting Association was held Saturday and Sunday, June 20 and 21, at the grounds of the association at Etna, Maine. The cold, wet weather of Friday and Satur-day kept many away, yet many cottages were opened, while Hotel Echo and the Buswell House accommodated quite a number of guests. Messrs. Weatherbee and Buswell and their good wives did everything in their power to make their guests feel at home, and suc-cceeded in every respect. The directors held their mid-summer board meeting Saturday aftermoon, at which all nee-essary business was transacted, the program

essary business was transacted, the program

and atter the prisoners had been sentenced and removed, Marcian laughed,—"Poor mad old fool," he said to himself. "Willing to go out into the dark nothingness because he be-lieves his death may save his friends. Was there ever anything as crazy as this Chris-tianity? Yet how these Christians love one another!"

odd moments until night when thou wilt nat urally feel very bad, so a slave or two will have to be scourged in thy presence, until their sufferings can make thee forget thine own. will My friend, art thou not tempted to renounce thy Christianity and enjoy the delights of such a life as I have described?"

thy Christianity and enjoy the delights of such a life as I have described?"
And Dionysius without uncovering his face, sroaned in answer, "If I let myself look round on this place I should probably be all thou hast said and more. No one could be anything but a madman or a fiend, if he were compelled to gaze on colors-blended as they are here and on paintings and statuary every line of which is out of proportion." "There is something in that," observed Aatipas. "I know if I were told to worship yon object which is shaped as no woman ever was, or die, I should choose death, for no suffering could equal what I should endure if compelled to look long on such a monstrosity."
Then he went with Dionysius down below where they visited the cells with their furniture of stocks and fetters, and the pulshment room, with its rack and branding irons beside the seldom idle scourges.
Then it was time for the shares to quit work, and Dionysius commanded that they should all be brought into the autrium, so coon the great hall was packed, and the old Athenian from the elevation of the reception room, looked down upon them.
The shrank back appalled for a moment, he said to Antipas who knew the speech of Gaul.— "Tell them—" he stopped suddenly, and stretching out his hands, cried in his own soft Greek:
"My brothers, my brothers, hear ye the words of the Christ, the incarnate Love of God, who saith, 'Let not your hearts be troubled, ye helieve in God, believe also in me! for, the Spirit of the Lord is upon me. He hat heart in the to rest at liberty them that are bruised."
The prisoners bewilderate at their more spine when any stretching out has the sait of the cord is words, stared at him, which are the submissed." And Dionysius without uncovering his face

"So," said Antipas, "I may be a man whose beliefs make him worthy of death, yet thou will take my word that I am innocent? If Christians are criminals, why not treat them as such? Wouldst thou take the word of a Truly, most excellent Marcian, this mo rational law of thine will be remembered

"If thou dost object to the law," answered Marcian stolidly, "thou canst appeal against me, and I will send thee to Rome to be tried anew. What wilt thou and thy friend decide

to do?" They were allowed to go aside, and Antipas urged Dionysius to appeal. "It will take time to get to Rome," he said, "and thou hast triends who will delay matters all they can,-for no one knows what a day may not bring forth, and thy life is not thine to lose when thou canst save it with honor! As for me, I think it would be pleasanter to let this Mar-cian take my head, than put myself into the hands of the divine Domitian, I am afraid he might remember me." he might remember me." "First I must ask the governor a question,"

"First I must ask the governor a question," answered Dionysius. And so when Marcian asked for his de-cision, the old Athenian said: "And what will be the fate of my freed-man. Martin?"

man, Martin?" "He will be examined," said Marcian. "By torture?" "It is the custom." - Dionysius' long fingers trembled a little as he moved them restlessly, then he said

gently: "Doubtless thou hast orders to discover all elieve in God, believe also in mel for, the pirit of the Lord is upon me. He hath sent ne to preach deliverance to the captives, and o set at ilberty them that are braised."" The prisoners bewildered at his manner, and ot understanding his words, stared at him, thile Antipas repeated them in their own ongree, adding: "My brothers, as far as we are concerned, on are free, but if y e leave this place, ye ill only 'escape' into slavery, and if ye will ot work, there will be no food for you, so

blurred was a woman, what I am yo soon will know.

soon will know. Once I was possessed of regal beauty. I longed for wealth and all the luxuries that it could buy, and so in early womanhood I left my mother beautiful and good. A distant-city stayed my course, and there an eye with deep intent drew me to the side of an Adomic There was showered upon me

an Adonis. Then was showered upon me jewels, gorgeous robes, a palace with all its elegant appointments. There came a day when my Adonis, sa-tinted with my beauty, robbed me of jewels, robes, palace, even the glory of my woman-bood

That was years ago. I am now a wreck, no trace of former beauty left. My palace an attic room, with a tiny window filed with broken panes and stuffed with rags to keep the wind away; the view, a dingy wall; a floor, uncarpeted and creaking at each step; a chair, with broken back and crippled leg; a table braced against the wall, holding an empty jug and moldy crust of bread; a rusty store; a pile of rags upon the floor to rest my weary bones; my robe, a pauper's garb. My visitors are rats, the stanchest friends I ever knew, and often though I use them ill they come again. That was years ago. I am now a wreck

I am glad my father died before he knew my fate. I wonder if my mother often wept for me! How I did love the one who dazzled me with wealth! He premised me an honset place

for me! How Idid love the one, who dazzled me with wealth! He promised me an honored place mong my kind, yet by some subtle means he led me on until I did not care so much, and them one night his monstrons sin and mine loomed up before me. I plead for his full promise of a lawful place, and then he cast me off. The world held him 'guiltless and me off. The world held him 'guiltless and the honored place, while I was cast into the ditch. How I longed for the touch of some good woman's hand to stay my course but such as the'f froze me with their sconfull looks until Lwent from had to worse. How wom and sad I am tonight; even that wretched bed lures me to sleep, perhaps to dream, perhaps to die, who knows? But I must bar the door that curlous, vulgar eyes maximerer look upon my face. I I should die tonight, what then? Why, nothing! No God, no Heaven, no Hell, no saything, but one long, mending, dreamless sleep! But if there is a God and Heaven, and Hell should be my portion then would I be forever lost for Hell could ne'er redeem me, and yet some have said that Hell will purge us of our sins. How can it be when

"This seems a wedding day, and well it may for this dear soul redeemed is now the bride of Heaven. We'll lay her gently down, and as our mission lies within, without the Gates of Paradise, we now will enter and learn God's will toward her, this ransomed soul." Said Faith: "Two radiant beings float to-

soul's fair gem!

"Lo, there waits an angel band to bear us company, hands flower ladened, and faces shining with a love divine. One majestic soul bears in his hands a shining robe, from out the ranks he moves and holds the garment forth toward us. Go, gentle faith, and bring the sacred garment hither, then we will hide this projous form within its shining folds. Thus enwrapped more beautiful she seems." Then spake dear Love Divine: "This is the Redemption Robe sent from God. He, the heavenly alchemist, hath placed within my hands a healing balm for mortal woes, and though I know that this dear soul hath passed beyond the consciousness of body racked with pain, still I would use this balm upon her tender feet as symbol sweet of my undying "Lo, there waits an angel band to bear us tender feet as symbol sweet of my undying love, and then I'll hold them in my bosom warm and bear them to the Gates of Para-

Said gentle Faith: "I will place this nose-gay of sweet posies, fair types of loved ones she has known, within her folded hands. I choose to stand beside her heart that I have tried so oft to fill with faith in God.

tried so off to fill with faith in God." Said star-eyed Hope:: "To me is left this precions head to bear, first let me place this laurel crown upon her brow, for she is victor now o'er sin and death. The low drooped lids that hide the eyes I off have tried to lift to heights supernal I now will seal with holy kiss, not to be opened till the summons comes. "Now let us lift this precious form, and thou, O Love Divine, shalt lead the way, while this fair angel band, heaven sent, will bear us company. The pearly Gates are while this fair angel band, heaven sent, will bear us company. The pearly Gates are opened wide. Standing without a bier twined by loving hands with flowers fraught with tender meaning,—the sacred lily and the dear forget-me-not and other beauteous gitts from Flora's charming realm. Two radiant seraphs stand ready to bear her through the glowing portals. The aisles of Heaven are thronged with angels fair, some with waving paims, others bearing garlands of sweet flow-ers, while others carry incense burning. "This seems a wedding day, and well it may

for the annual meeting made out, and con-tracts with speakers and mediums closed. Prof. A. J. Maxham, of Ludlow, Vt., was engaged to furnish music, while Mrs. Effle I. Webster, of Lynn, Mass., will give platform messages the first five days, and Mrs. May S. Pepper, of Providence II. I., the last five days of the meeting. Mrs. Carrie E. S. Twing, of Westheld, N. Y., Thomas Cross, of England, Mrs. Ella Hewes, Carmel, Maine, Mrs. May S. Pepper and Harrison D. Barrett will constitute the speakers for the season. Saturday evening an interesting social

will constitute the speakers for the season. Saturday evening an interesting social meeting was held in the Association Hall, in which a large number participated. Sunday morning and afternoon services were held in the same place, at which Harrison D. Bar-rett addressed the people present. The audi-ence was large and very attentive on both oc-casions. Mrs. Ella Hewes followed the after-noon service with platform messages, all of which were promptly recognized. Mr. Barrett preceded his addresses with appropriate poet-ical selections, but did not speak with his us-ual ease and finency of delivery. He was most warmly welcomed by all and was deeply affected by his reception. Excellent vocal music was furnished by Mr. and Mrs. W. D. Weatherbee, Miss Lizzie Dearborn and Mr. H. R. Clark.

Weatherbee, Miss Lizie Dearborn and Mr. H. R. Clark. Sunday evening a most enjoyable circle was held in the parlors of Hotel Echo, under the direction of Mr. and Mrs. Weatherbee. Mrs. Mary Drake-Jenne of Monson, Maine, voiced messages of great spiritual beauty and in-spiration to every one present. It was an oc-casion long to be remembered by all who were present, and Mrs. Jenne was the recipient of the lientfelt thanks of every one to whom she ministered. She has a spiritual mediumship and has dedicated it to the highest and holiest putposes as a servant of the spirit world. This service closed a most enjoyable picnic gathering, and the people returned to their several homes to prepare for the longer meet-ing in August, when they will hold a glad re-union at Old Camp Etna. Scribe.

Etna, Me., June 25, 1903

Rich

Better is the passion to make one's personal life noble and useful, to widen the skirts of knowledge, to break the arm of violence, and lessen the enormous sway of misery and crime, even without the conscious inspiration of a divine alliance, than any sense of mys-tery or awe or trust without this glorious passion.—J. W. Chadwick.

Scribe.

JULY 4, 1908

### BANNER OF LIGHT.

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You do not need to be wealthy to share in the doctor's company; the small investor is just as welcome as the large. The man investing \$50 or SIOC will use his influence for the company just as will the one investing many thousands, and it is the good wishes and support that are desired more than the money.

A small amount properly invested where it will draw good dividends and continually increase in value is worth many times the same amount if allowed to lie idle, or put away in a bank where it will draw only 3 or 4 per cent. at best.

Money invested in Dr. Peebles Company today under his present offer will draw handsome dividends from the first, and, in addition thereto, the stock will increase in value so that at the end of two years at most it will be worth two or three times what you paid for it.

If you have any amount above \$10 you can spare for investment, write for full particulars at once. Seven per cent. dividends are guaranteed from the first, and much larger ones can be expected after the first year.

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#### Campmeetings for 1903.

Campmeetings for 1903. Lily Dale, N. Y., City of Light Assembly-July 8 to Sept. 2. Freeville, N. Y.-Aug. 1 to 16. Onset, Mass.-July 12 to Aug. 30. Lake Plensant, Mass.-Aug. 2 to 31. Sangus Centre, Mass.-June 7 to Sept. 27. Mowerland Park, Mass.-June 7 to Sept. 27. Mowerland Park, Mass.-June 7 to Sept. 27. Occan Grove, Mass.-July 12 to 26. Verona Park, Me.-Aug. 1 to 31. Temple. Heights, Me.-Aug. 1 to 23. Etna, Me.-Aug. 28 to Sept. 6. Madison, Me.-Sept. 4 to 13. Queen City Park, Vt.-July 26 to Sept. 6. Sunapee, N. H.-Aug. 2 to 30. Niantic, Conn.-Jung 21 to Sept. 6. Island Lake, Mich.-July 24 to Aug. 30. Grand Ledge, Mich.-July 4 to Aug. 30. Forest Home, Mich.-July 10 to Aug. 30. Forest Home, Mich.-July 30 to Aug. 9. Winfield, Kansas-July 30 to Aug. 9. Winfield, Kansas-July 30 to Aug. 2. Mt. Plensant Park, Iowa-Aug. 2 to 30. Marshalltown, Jowa-Aug. 23 to Sept. 13. Chesterfield, Ind.-July 4 to 20.

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#### Briefs.

es of the Ladies' Auxiliar Under the auspi

The downpour was incessant, and a cold east wind made one feel as though it were the month of November, instead of the lovely month "of the roses" in June. But the rain and the cold east wind did not prevent quite a coterie of friends and workers to appear. Among those who took part in the exercises were vice-president Mrs. Ida Whiflock, who spoke very interestingly on the bright out-look of Spiritualism, and its quiet, yet potent force upon the minds of devotees in the church; patience, fidelity to the principles of our beloved Cause, an irreproachable home life, and a kind deed or word each day, done in sympathy and love to those who should he conforted. In thus living and doing our Cause is sure to triumph over all obstacles. Mrs. Coggeshall of Lowell gave messages and tests, as also Mrs. Oth and Mrs. Whitlock, Mrs. Anna L. Jones, of Lowell, Mrs. Anna Banks Scott and others will be with us next Sunday. All welcome. J. H. Lewis. The Spiritualist Society of Yonkers, N. Y., has closed for the summer. The past season has produced good results. We have the valuable services of Mrs. Helen T. Brigham and Mrs. Jillie U. Reynolds, inspirational speakers, and Mrs. J. Purdy, formerly of De-troit, Mich., also Mr. Samuel Thompson of Kingston, N. Y., mediums. Mr. Thompson of sum a his home. He has also been favorably known as a reliable medium for materializa-tion. On the 19th inst. he gave a seance at the residence of Mr. E. Bragdon on Maple St, assisted by Miss Carrie Younnas, a member of our society well known fof her successful magnetic treatments. This seance was well attended hy Yonkers Spiritualistis and gave ample evidence that Mr. Thompson is improv-ing and bids fair to become a desirable dem-oustrator of genuine materialization. Three young ladies present, who hitherto had doubts as not worthy of much attention, on this oc-

present any spirit, and if so was that spirit a friend or relative of any of the company there present? The table thereupon tipped three times, The medium then advised us that three movements or raps (for sometimes we had raps, and at others tips) mean yes, and two meant no, whereas one was doubtful. She further advised us that when the table quiv-ered, it was on account of the spirit desiring one of us to repeat the alphabet, and the table would tip at the desired letter, and in this laborions manner words and sentences were formed and conversations carried on. On observing that the table in response to the medium's question had answered in the affirmative, she then requested the spirit to cause the table to move toward the person with whom it desired to communicate. It with a slow, mysterions movement glided, much to my surprise, toward myself. The medium asked if the spirit would spell out its name.

The medium asked if the spirit would spell ont its name. Three rapid knocks upon the table an-nounced its willingness. It then acquainted us with the fact of it being my cousin John, deceased about nine years. On asking him if he had any communication for me, he replied in the negative, and I might here say that in many subsequent seances, this same spirit presented himself, and always refused to do aught but aunounce his name, and at no time did he give any message or advice. Tor the space of a possible thirty minutes the table then tipped but slightly now and then, and finally a violent trenching motion was felt, and a lady. Mrs. H., announced that she felt cold, although the weather at the time was mild and pleasant. The medium again inquired who was the presence? and would it make itself known? The spirit then by means of the alphabet informed the circle that she was "Aunt Jane." a woman well known to all, and who was known as a Spiritualist by all there assem-bled.

bled. Her denise had taken place two years previous. We gleaned from her that she was disappointed in the spirit world, having found it necessary to follow there the same occupa-tion she was compelled to pursue on earth, that of a dressmaker, and that she was very cold. This was all we could get from her at this time.

cold. This was all we could get from her at this time. The table then moved across the room, the tips of the fingers of the five persons assem-bled being alone upon it. The medium re-mained seated and did not put her hand upon it. We were compelled to rise to our feet and one of us to remove the chairs and with a violent rocking motion the table moved out through the doorway, and came to a stop di-rectly beneath the lights in the hall. Various faint rappings were heard throughout the room and we brought the silting to a close. Outside of Mrs. D., the medium, no one present had ever attended a meeting or scance of this sort before.

#### A Tribute to Miss Judson.

Children will take Piso's Cure without ob-jection, because its taste is pleasant. At druggists, 25 cents.

### **Items of Interest.**

To the Banner of Light: Among the pleasant communications I have received in regard to my articles on "Mediums and Fraud," is the following letter confirm-ing what I have said of Mr. Stansbury's seances. It will be seen that not only were the forms recognized, but important com-munications were given, which were after-ward verified. This was the characteristic of many of the forms that came through her mediumship. And this reminds me that there is a large smount of spiritual experience, mostly per-sonal, which, if not recorded will be lost to the world. The time is coming when, in the history of Spiritualism, such evidence will be needed. If any who name through their own ex-

beyond what may have appeared in the col-umns of the Banner st Light. My appreciation of what came to me through her cabinet, however, and my appre-ciation of your article in the Banner, led me to address this letter to you. Yours very truly, Jerome H, Fort.

#### For Nervous Women. Horsford's Acid Phosphate.

It quiets and strengthens the nerves, re-lieves nausea and sick headache, and induces refreshing sleep. Improves general health.

### Nearly Coffined Alive.

Lady with Her Own Death Certificate who Lived to tell the Tale.

Gruesome narratives of people who only just escaped being buried alive were told yes-terday at the annual meeting of the London Association for the Prevention of Premature Burial.

Burial. A lady in the meeting told how she went into violent hysterics on hearing of the loss of her property, and was thought to have died. After being left for twenty-four hours she was taken out of bed, rolled on the floor, and needles and pins were stuck in her. Next morning one of the servants, on looking at her body on the bed, thought it had moved. The doctor was sent for again, but he certified that she was undoubtedly dead, and so the cofin was.ordered.

that she was undoubtedly dead, and so the colin was ordered. Three hours afterwards her daughter said, "I don't think mother is dead," and applied some brandy to the cold lips. "Then I came to," said the lady, who added, "That was five years ago. I have my death certificate at home. Although I could not move I could hear everything. I heard the men take my measurement for the collin." It was incidentally mentioned that hun-dreds of "deaths from chloroform take place every year, and many of them are undoubt-edly mere trances."—The Star, London.

### "What Shall it Be?"

Fifty-five years ago there came to human experience the intelligent interpretation, the practical utilization, the understanding that there was clear meaning that could be grasped by human thought in a few simple sounds made in the home of one of the common peo-ple of this Empire State. These sounds were not quite everyday matters but were far from being unheard of in human experience. They had attracted the attention of many, and their source was much discussed. Gener-ally a personal Devil got the credit or blame of disturbing the peace of homes, by such method.

shut in within the restraining walls of flesh and by such confinement necessarily limited to the knowledge, to the information, that could reach the earth-bound spirit through some one of his five senses. Spiritualists widely celebrate about the opening spring time the anniversary of the time of the discovery made in the night time by these playing children, and is it not an event worth the celebrating if the discovery is a-solid continent of fact and not a mirage of the mind having no hase of eternal verity? Accepting it as true that an excarnate spirit can vibrate some chord of the physical uni-verse that will start into active use one of the interial avenues that lead to and set in moverse that will start into active use one of the panterial avenues that lead to and set in mo-tion human intelligence. I desire to look back-ward over the bygone years and ask questions rather than answer them. Ask questions that you may answer or if you please ask that the spirit intellect that touches the sensitive life of the gifted speaker of this society may an-swer.

It is fair to take for granted that if excar-It is fair to take for granted that if excar-nate life inspires, guides, helps, incarnate life in this generation of men that it did just the same things in the generations that have gone before this. Especially is this fair since the manifestations of modern inspiration are par-alleled, in substance by the old. The stories of todays' wonders are told in the matter-of-fact way of western business directness and brevity, while the ancient ones were clothed with the symbolism of eastern imagery. But the subject matter of the old and the new is identical. They both teach the same lesson and what is that lesson and does the world of human life extract the true meaning from the spiritual texts or are they twisted to a the spiritual texts or are they twisted to a use that was never intended by those who from the "other side" try to lead humanity

'up higher?" Let us look at the results produced on the

nemoty and mine and see a woman daiming to hive intercourse with those gone before her from this life to that on the other side out of its abundance and poverty out of its wort of its abundance and poverty out of its liftle. I listen to the testimonies of its de-votees, her disciples, and they are every one head its abundance and poverty out of its liftle. I listen to the testimonies of its de-votees, her disciples, and they are every one head its is the theme on the lips of all. Mary likely fill has, I believe, repudiated her earlier beliet as to the source from whence her inspiration has come, but that makes no difference so far as my present thought is con-erened. It comes from somewhere and it is quality and not source that I ask about the material destiny of nations, but it is a rapidly growing power that may only need head to enable the organization that looks to her as leader to reach a place that may make to deler religions surrender, at least, a part of the aim of Mirs. Eddy's supernundane in spirer, or has she stepped aside from that caching into a path of her own construc-tion? Once more I leave you to answer and

tion?

tion? Once more I leave you to answer and simply say that these thoughts have all grown out of a question asked by Mrs. Brig-ham on this platform a week or two ago and which many of you heard. It was in answer to a request for a poem and she said, "What shall it be?" and I ask what shall be the outcome of the influence of spirit life on the earth life of man? Is the ever increasing splendor of material-

la the ever increasing splendor of material-ism, of material power, the ultimate this side the grave? Chas. J. Rose.

### **Passed to Spirit Life**

Passed to Spirit Life from his summer home in New Boston, N. H., Dr. Wm. Sellers aged 71 years. He was a life-long Spiritualist, for years a member of the Haverhill Spiritualist Union, 2nd vice-president at the time of his passing out. In many ways he was a wonderful psychic, possessed of great healing power, was an in-ventor, wrote inspirationally, always acknowl-edging the guidance of his unseen helpers. He was belored and respected by all in the community of which he so long has been a member. He served in the city council. He was an uncompromising critic of old theology, and on all occasions expressed his disapproval of, the old belief of the past. Funeral ser-vices and burial were at New Boston, con-ducted by Itev. Mr. Morgan, pastor of First Baptist church, of which his wife is a mem-bort. A friend of progress and all reforms out in the great beyond, freed from all en-environments that hamper the soul, he will still be a helper and leader for truth. Amanda A. Cate.

WHAT IS SPIRITUALISM? An Address delivered by THOMAS GALES FORSTER, in Music Hall, Boston, Mass., Bunday Alternoon, October 37th, 1897, This Address possesses great merit. It is teres and to the point. Societies should circulate this pamphiet in their re-spective localities with a lavish hand. pectre localities with a lavish hand. Paper, 5 cents. For sale by BANNER OF LIGHT PUBLISHING OO.

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### THE PROOFS LIFE AFTER DEATH

A Twentieth Century Symposium.

A Compliation of Letters and Expressions from Distin guished Livin. Scientists and Philosophers Troughout the World in Anner et to the Question: What is the Streng-est and Best Revison Krown to Mon (Anie from Religious Doctrine) for Believing that Man's Soul Laves on After the Death of the Booy t

CONFILED AND EDITED BY

Officier of the Legion of Honor of France, Late Diploma tic Envoy of the United States to France Secretary of the Lafayette Memorial Commission, CHICAGO.

BOBERT J. THOMPSON.

method.

No one had hit upon the thought that these No one had hit upon the thought that these sounds might be expressions of mental energy, generated in the world we call spiritual, that could and do appeal to the nerves of hearing of the physical man. It was reserved for children to read aright the sign language that for ages had been coming over the wireless lines uniting the con-ditions of liberated spirit life with the life shut in within the restraining walks of flesh and by up of the spirit life with the life

At

Briefs. Under the auspices of the Ladies' Auxiliary conflected with the Church of Fraternity of Soul Communion, a strawberry restura and lawn fete was held on Tuesday afterioon and evening, June 16, at the residence of Mrs. Graf, Sheepshead Bay. It being the closing event of the season, no pains were spared to make it a great success. The afternoon was passed most agreeably by the ladies enjoying themselves out on the lawn, which was most beautifully decorated with lanterns. Dinner was served at 5.30, after which excellent nusic, very appropriate for the occasion, was enjoyed by all. Dr. 1. Thornton Sibley pleased those who were present with amusing recitations. The affair on a whole proved a present success and one that will long be re-membered. Miss Emma C. Resch. Thus ineetings, Mrs. M. Adeline Wilkinson, conductor. Sunday morning, June 21, al-though very stormy, a large audience was present at the spiritual conference which is held every Sunday at 11; subject, "How can we best advance the knowledge of Spiritual-ism?" \_Discussion opened by leader, fol-lowed by Dr. Brown, Mr. Marsoton, of All-ston, Dr. Dean Clarke, Mr. Geo, Brewer, Mr. Greives, Mrs. Muller, Mrs. Wilkinson, Mrs. Greives, Mrs. Annie Morgan, Mrs. May Millen, Miss Anna Strong. Meetings every Thursday at 230 and the Indian healing cir-cle at 3, Tuesdays. These meetings through were kand Sundays will be held all sum-mer, and in the absence of Mrs. Wilkinson will be conducted by Mrs. Nelle Grover, as Modd. Reporte. The First Spiritualist Society of Lowell held Sunday services at Earselif Grover Junsday services at Earselif Grover Junsday services at Barnselif Grover Junsday services at Barnselif Grover Junsday services at Barnselif Grover, as K. E. Harvey and Miss Minne Phi took it were obliged to adjourn to the house where a New recognized. The speaker for mark Smire May hered in as the longest day of the year, and in was also the longest day of the year, and in was also the longest day of the <text><text><text><text><text><text><text><text><text><text><text><text><text><text>

oustrator of genuine materialization. Three young ladies present, who hitherto had doubts as not worthy of much attention, on this oc-casion realized it to be an important fact. Through the charming influence of Mrs. Tillie U. Reynolds our society has joined the N. Y. State Association of Spiritualists. A developing circle was formed some mouths ago at the residence of Mr. Staab of Mt. Vernon, N. Y. Miss Carrie Youmans of our society, one of the circle, informs me they are having satisfactory results. Mr. Staab and family are zealous workers attend-ing most of Miss Gaule's Sunday meetings in N. Y. City.

competent editors and correspond-May the any and completent control and contempora-ents of the Banner of Light continue to spread the light as it has almost half a cen-tury in the past, with greatly increased circu-lation. Titus Merritt, sec. Y. S. S.

needed. If any who nave, through their own ex-perience, gathered interesting facts on this subject, will send them to me, I will endeavor to make good use of them. E. A. Brackett,

Winchester, Mass.

Jersey City, N. J., June 10, 1903. Brackett Esq., care of Banner of E. A.

F. A. Brackett Esq., care of Banner of Light: Dear Sir:—I have just finished reading Chapter V of your article on "Mediums, and Fraud" and note the reference to Mrs. Hat-tie S. Stansbury. I beg to say that I was privileged to attend several of her seances, held at No. 80 West Concord St., Boston, eight years ago. I was a student at the Massachusetts Institute of Technology at the time, was a stranger to

by the tenchings of their seers, sages, proph-ets; by the practical example set by Abra-ham, David, Moses and by all whom the Jews looked up to as being inspired by divine wis-

looked up to as being inspired by divide wis-dom. What are the results? Why, a splendid material city, with walls and gates and tem-ple-crowned hill, material wealth and mate-rial power to be used for taking both wealth and power from their fellow men, from their neighbors, who didn't happen to be born Jews.

neighbors, who didn't happen to be born Jews. I question, was this race gratifying mate-rialism, the purpose of the excarnate inspir-ers of the prophets, or did the Hebrews mis-interpret the messages received or did they purposely twist them away from the straight lines of ethics so as to suit ideas of personal and national agrandizement? I leave you to answer. I don't know how. This materialism running through the re-ligious thought of the Jews was followed, we are wont to be told by theological masters, by the spiritual teaching and tendency of the gentle "Man of Nazareth" inspired as no man had ever been before. That out from the wis-dom that fell from his lips and from those of his disciples, Christianity grew. True. It did grow out of that soli into the costly splendor of St. Peter's and the palace of the Vatiean. It is growing still into the cathedral that with its skeleton arch stands gaunt against the glories of the evening sky on Morningside Heights. Is there any essential difference between

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"The execution seems to me admirable."- Rev. Minot & Savage. "Abvectellent book-of rare comfort for those recently benaved."-The Globe, Batton. "A book of thought and of recent expe ience as fascina-tir that a powerful and of recent expe ience as fascina-tir that a powerful and a solid sector. Batton. This is a powerful and a solid sector. Batton. "This is a powerful and a solid sector. Batton. "This is the most important book published in the mand and will have an enormous sale."-Philosophical Journal, San Francisco Cal. "A Boot valuable book - and a work of universal interest".-Elia Wacter Wilcoz. "Will prove of much belp and ecurolation to manys sont in double contorw."- Rektard Bogoss, LL D. Act of a solid doine of \$P pages. "Frie and on doine of \$P pages. Frie and on the solid prove of the pages. Frie and on the solid prove of the solid solid solid solid Port sale by HANNER OF LIGHT PUBLISHING CO.



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### **Editorial Notes.**

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Love much, for Love heals all wounds.

Trust much, for Trust cures all bitterness

Be kind, for Kindness destroys hatred. . .

Be true, for truth is the fulfilling of the Law. . . .

Be Just, for Justice is an attribute of God.

Think much, for thought is the motor power of the world.

"Hitch your wagon to a star," says Emer-son, and angels add, "that you may be drawn upward in thought and aspiration toward God."

The Unknown of today becomes the Known of tomorrow, while yesterday's greatest marvel is labeled "common" in the knowledge of the now. . . .

"Life will be softened and sweetened for him or her who is constantly under the influence of the great love of an innocent child, and by that child will be led into nobler and diviner paths."-Geo. A. Fuller. . . .

"The night is waning, its shadows disappearing, the first faint flush of the dawn is visible to him who is earnestly striving to possess himself again of his Soul."-Geo. A. Fuller.

Man's life on earth is a journey from the mist-lands of wishing, across the plains of the seeming, to the table-lands of wisdom where he again finds and knows his Soul.

. . "Not all who bear the human shape are immortal. There are many empty shells moving about in our midst, tenantless of immortal souls." They are devoid of soulessence, having divorced themselves from their real selves and by so doing become "too mean to live."

"Error fades away before Truth's allrevealing light, and Love is the healing balm for a sin-sick world."-B. B. Hill. Light and Love, therefore, are the makers of every home, and are God's angels on earth to lead men toward the Kingdom of Peace. . . .

"For your every good deed, this world will be the better always,"-Geo. P. Colby. Remember this admonition, and so live that its truth may be reflected in your every thought, word and action. Then will you live to a high and holy purpose.

. . "I am so unhappy!" "I wish I were dead!" are exclamations frequently heard on all sides. Unliappy? Dead? Do you not know that you are the maker of your own happi-ness or unhappiness-the arbiter of your own destiny? That you must exist forever even as you have existed forever-that death is impossible? . .

Only the egotist wishes to be deprived of mortal life, and fiercely rails against his misfortunes. He is at war with himself that he has not become first among men, hence longs for physical death and vexes others with the stories of his seeming ills. . . . .

The shores of life's ocean are strewn with the wrecks of the barques of thousands of earth's children, who sailed forth in quest of glory and aggrandizement of self rather than for the golden argosles of the Soul world, to relieve the needs of others. Selfishness stood at the wheel, while Destruction sat upon the bow and laughed in glee over the harvest that was soon to be his. He loses his life indeed who lives only for himself and has no interest in his fellowmen.

. .. "I grieve for life's bright promise, just shown and then withdrawn; but still the sun shines round me, the happy birds sing on." Remember these words of the immorta Bryant, and hold to the thought that behind every cloud the sun is still shining-that your night is someone's day-your grief, some one's song of joy-your loss, some one's gain. When we live in, and with and for others, our own lives are a never ending round of happy days.

A nation's life is but the concentrated reflex of the thoughts of its citizens. Spiritual people will have a spiritual government, and their nation will rise to heights sublime. Sordid, filthy people rise no higher than the level of their own natures, hence exhibit only the lowest elements in their national or individual lives. Rebirth may be necessary for all such persons, that they may be led upward, over the spiral stairway of Experience, able to comprehend the mean-

. . .

What is Life? What is a dead person? Is there any such thing as death? Can any one produce a dead atom? If he can, then life is in and of itself non-existence-it becomes a product of matter that must be obliterated when matter dies. Atoms change their form, but are never destroyed. Every atom is filled with Life, and the aggregation of atoms presents a living Universe. Everything man eats, drinks, wears, or uses is closely linked with what he calls death. But if these things were really dead, man would cease to exist. He eats flesh and other foods for the Life there is in them. The material part of man is only a machine used by the intelligence that controls him. A dead person is unthinkable and impossible. Life is everywhere, and in Life is involved Force, Will, Intelligence,-Soul! Soul, is, therefore, Life, and Life is Soul!

What becomes of the atoms and molecules of material/bodies in process of decay? They go to make up new bodies, every one of them charged with the dynamic energy that we know as Life, and help to form a new manifestation of living substance. As these changing bodies evolve from the lower to a higher and more perfect expression, under the law of evolution, itself a rule of action of intelligence, so may it be with the finite life forces in control of these bodies. Material atoms are re-embodied to express higher forms of life. Finite life may, there fore, be and undoubtedly is re-embodied under the same law, to give expression to higher forms of intelligence. Today we know in part, but tomorrow we shall know in full

. . . .

"What is matter?" questions the student of nature, and the biologist. "It is the all of existence," answers the Atheist and Materialist. "Nay, it is only motion-vibration-in different forms of expression," declares the Spiritualist. Says Flammarion, the great astronomer, "If motion could be arrested, if force could be destroyed, if the temperature of bodies could be reduced to absolute zero, Matter would cease to exist as we know it What we call Matter vanishes when scientific analysis thinks that it is about to grasp it, but we find Force, the dynamic element, acting as the support that sustains the Universe, and as the vital principle in every form." Therefore we can see that Vital Force or Life is the All of Being and that Matter, so called, is Vital Force manifesting at a low er pitch of vibration. Life, Soul is the Eter-

nal AlL

What is a finite Soul? Where is its home? A finite Soul is the child of the Soul-Self. and the Soul-Self is a manifestation of Infinite Soul-co-eternal with Infinite Soul-a bridge between Infinitude and mortal life The Soul-Self always dwells in the Soul-world -is never embodied in mortal form, but only impels into mortal expression manifestations of itself. It controls its child from its Soul-Home, and directs its actions over the invisible wires of affection that stretch between the outer or seeming world, and the interior, or world of realities. The Soul belongs to the psychic world, and there it ever abides Many mortals who have refused to keep in touch with their Soul-Selves, are today in a state of grossness, unable to rise above material conditions, and incapable of grasping intellectual realities. Such beings may be said to have "lost their Souls," or to have denied themselves conscious immortality. Re-embodiments many may have to be theirs ere they find their Souls. . .

Says Flammarion again: "What is the secret nature of the Soul? What are its modes of manifestation? Under what variations of form and substance can it exist? What extent of space can it surmount? What is the order of intellectual kinship that exists between the different planets of a single system? What is the germinating force that fructifies worlds? When shall we be able to place ourselves in communication with adjacent realms? When shall we penetrate the profound secret of our destiny? All today is mystery and ignorance. But the unknown of yesterday is the truth of tomorrow!" But Mystery flees from the face of Fact, and les away when Truth's radiant light illumines the minds of men. Truth's sun is shining today, and Fact has already revealed the Temple of the Soul that he has crected as Wisdom's holy shrine.

The sufferer hugs his trouble the closer to his heart, sees his woes through the magnifying glass of Self, and grows worse! Each individual must do his own work. Says Annie Peyton Call: "He must have a personal realisation and appreciation of his own mistakes, and take active steps to free himself from them. No amount of talking, per-suading, or teaching will be of the slightest service until that personal recognition comes." .

"Those who want friends must show them. selves friendly." This old, wise saying applies with truth to all classes of people. True friendship is born of mutual recognition of worth each in the other. Superficiality may blind some people for a time, but its disguise is soon penetrated, and its hypocrisy proved. Children are especially apt in unmasking fraud of this kind, hence are generally the best readers of character. By taking a lively interest in the affairs of children, aid is given and received in equal proportions. But this interest must be real-not assumed, and it must not seem as if the adult were trying to make the child's mind suddenly mature, or reducing his own mentality to years of childhood, if it would be effective. Mutual recognition of the merits each of the other does the work, and establishes that which will (as it always has been) be the salvation of life, of home, of country-true friendship. As with children and adults, so it is with adults and adults. Trust is the outgrowth of sincerity, and Sincerity is the

"To be willing that every one should be himself, and work out his salvation in his own way seems to be the first principle of the working plan drawn from the law of loving your neighbor as yourself. If we drop all selfish resistance to the ways of others however wrong or ignorant they may be, we are more free to help them to better ways when they turn to us for help. It is in pushing and being pushed that we feel most strain

"We wait willingly for the growth of plants, and do not complain, or try in abnormal ways to force them to do what is entirely contrary to the laws of nature; and if we paid more attention to the laws of human nature, we should not stunt the growth of children, relatives, and friends by resisting their efforts-or their lack of effort-or by trying to force them into ways that we think must-be right for them because we are sure

"There is a selfish, restless way of pushing others 'for their own good,' and straining to 'help' them, and there is a selfish, entirely thoughtless way of letting them alone; it is difficult to tell which is the worst, or which does the most harm. The first is the attitude of unconscious hypocrisy; the second is that of selfish indifference. It is in letting alone, with a loving readiness to help, that we find strength and peace for ourselves in our re-

The gifted writer, from whose excellent work "Power Through Repose," the three preceding paragraphs have been quoted, has expressed some important truths in her trenchant sentences. There is a tendency on the part of many people to push these most admirable sentiments to the very extreme in their application in daily life. Neither the doctrine of "Laissez faire," nor that of over justice.

are pregnant with meaning for all mankind: "Man shapes his own destiny. According to is works he rise s or he falls. ings that are attached to material interests, the ambitious, misers, liars, sons of Tartuffe, have their dwelling place in the lower zones in company with the very wicked." What is thy choice, O Man? Wilt thou rise by noble deeds in the zone of the angels, or wilt thou by base ones. sink thyself lower than the brute? If thou wouldst grow in body, spirit, soul, think purely, do good, speak truly and be kind in every. thou mayst undertake. Remember thing again that "Progression is eternal, and that Eternity itself would not suffice for a soul to visit the Infinite and know all things.'

JULY 4, 1908.

the touch of the angel of Death. If we should mourn at all, it should be at the time life first takes possession of its material medium -not when it is laid aside for the true life of the supernal world. The Arab who weeps when a child is born, and laughs when a dear one takes leave of earth, is a truer philosopher, a wiser being than are you who make Self the centre and circumference of your own thought, regardless of the welfare and happiness of one who arises to live the life of the Soul.

"To err is to fall," yet every fall has been lesson to man that has taught him to take a step upward and onward in his quest for truth. Everything in life is on the ascending scale, and a fall, through an error of judgment today, becomes an inspiration to the sufferer to overcome the wrong, that he may continue to ascend the mountains of life. Be not filled with thought that all growth is the outcome of suffering. True is it that "To grow means often to suffer," yet when man keeps in constant touch with his Soul-Self, when he heeds its voice, he truly "walks with God in the garden of Love," and is not afraid neither is cast down, nor tortured by agony of any kind. The Soul dwells in Love, and when its child vibrates to its own love-life, error, falls, woe, suffering, and all other ills will be known no more.

.

Health, mental balance, spiritual equipoise, soul-perceptivity, all, all are attainable by him or her who is awake to the voice of the Real-Self. "A quiet, intelligent use of the will is at the root of all character." Therefore, King Will, firmly seated upon the throne of Being, gives all power, all dominion, all possibilities unto his subject. Master first of all your physical form that it may throw off a perfectly harmonious spiritual atmosphere, and be a true medium for the expression of the intelligence of your Soul. Grasp the words of Andrew Jackson Davis firmly with the roots of your understanding, and "above all things, keep an even mind." Look within to see the needs of your own finite mind, then meet those needs by your gleanings in the grain fields of wisdom. Then will your pathway through the centuries be smooth, and your growth in all ages sure and steadfast.

Let go of all things of little worth. Hold to nothing that would fetter you in your search for truth. Do not hold on so vigorously to those things that pertain only to physical pleasures. Look within-not without-and you will find the real gold for which your Soul is in quest. It is the vision of Life that really endures. The seeming Substance is ever waning, and at the last becomes only a shadow that eludes your grasp and mocks at your despair. So it is with the forms in the material of those you love. From every one of them, from which the sweet-voiced, sweet-lipped angel of Death sets the yearning spirit free, a hundred joys are scattered among all who dwell upon the earth. Then let your mantle of mourning be radiantly illumined by the light of your loved one's smile; make merry and rejoice, for an angel has re-entered Paradise!

### A Sketch.

"Dear God," she whispered under breath. "life is so empty, and my heart aches so since the children went away. I wonder why I am left. Canst thou not take me to be with them ?"

"My child." God softly said, "it is well with thy dear ones. They are now in my Kingdom of Love and Light. They walk beside the still waters of truth and purity. Their white garments are not stained by the things of earth. Art thou not satisfied?"

"Nay, oh Father," she said, in tones cadenced with sorrow. "I see them not, and the pain in my heart goeth not away. Show me the way that I may see and know them as they are."

And God said, "Behold! dear child, the faces of thy loved ones."

And she looked, and saw, in the golden glow of a disappearing sunbeam, the smiling, radiant faces of her heart's treasures looking down from the archway of perfect Love into grieved and tortured mother heart. "Come to me, my darlings," she cried aloud, "come to me; I am so lonely without you. Come and be the sunshine of my life as you were in days agone."

they are right for us."-Annie P. Call. . . lations with others."-Annie P. Call.

. . .

interest is wise, just or right, yet there are times when forceful interest and action are absolutely necessary to save a youth or maiden, or even mature individuals from degradation and moral death. Firmness and kindness should be blended in every effort of this character and the noble sussion of example placed before the one in danger that he may see and find for himself the better way. In every relation in life, the only help that counts is self-help. The best we can do for our friends and associates is to aid them to help themselves. This would do away with charity, and bring in the nobler precept of

· Heed well these words of Flammarion; they

in al. human relations."-Annie P. Call. . .

child of Truth.

### BANNER OF LIGHT. mansion of the Soul-Self-to call them to the higher vantage ground of knowledge.

*	Fear not, for fear is the mother of all hu- man ills.	ing of the word "Spirituality."
		• •
	Strive not, for strife in anger kills the Soul.	Freedom of thought, freedo freedom of action are helps to t
	· · · · · · · · · · · · · · · · · · ·	men in their search for w
	Hate not, for hatred is your Soul's worst	nation is in danger of dissol endeavors to suppress either
	enemy.	aids. Spirituality only comes
	Better be a humble servitor of your fellow-	exercise of the best of all ma
	men than a purse pound tyrant on a King's	With one hand fettered, he
	throne.	man, and he is doomed to pre and physical death. Guard, th
	The wise man is he who controls his own	of freedom as the most preci
	spirit, and uses his talents for the good of	your manhood's crown.

. . . He is the foolish man and blind who mis takes the glitter of gold for the riches of the spirit.

others.

That man only is truly rich whose life is a daily round of good and noble deeds. . . .

He is poorest among men who dwells in palace yet knows not the voice of Love. . . .

That man is in Heaven who is in harmony with his own Soul and is therefore at peace with all the world.

It is better to dwell alone in the midst of desert than to be in the company of thousands with a heart full of bitterness toward one's fellowmen.

.

Life is full of strange anomalies, but the strangest of all is man, for when he thinks himself something, he always is nothing.

Goodness and Mercy will follow mer aroughout Eternity who are within themin all their thoughts.

it, freedom of speech, helps to the children of h for wisdom. That of dissolution when it s either one of these ly comes through the of all man's faculties. ered, he is but half a ed to premature decay

Guard, then, the jewel most precious stone in vn. .

Lovers of liberty in America have need to be on guard lest despotism usurps the leadership, and assumes the role of ruler. One of the greatest American dallies is now urging the suppression of Socialism by drastic legislation, and the punishment by fine and imprisonment of those who presume to propagate its doctrines. Should this sten he taken it will mark the overthrow of all free institutions, and the death of popular government Whatever the errors of Socialism may be, they cannot be destroyed by force, nor by persecution. Education is our nation's need today.

"In my Father's house are many mansions." "I go to prepare a place for you." These words, of one of the Master Teachers of the race, are full of meaning to him who is an initiate into the inner courts of the Soul He finds there the dwelling places of all of the children of the Soul, stored with all of the experiences gained by each expression during its transit across the plains of matter. Each of these dwelling places is a mansion (or hovel) erected by the finite self while encased in flesh. "I go to prepare a place for

Man advances only in proportion to his intellectual unfoldment. Intellectual unfoldment means the normal development of all of his faculties towards perfection along every possible line of action. No man is truly moral, intellectual, or spiritual, who neglects his physical well-being, and carries about with him a weak and sickly body. Health is man's natural condition, and he is so un mindful of his physical self that he only thinks of it when it is out of order. He then wants it repaired in the quickest possible time, that he may again go on his way, treating his machino with the same indifference as before. No man is a complete man unless he takes proper care of the instrument that serves him. Plenty of exercise in the open air does men and women far more good than food. Deep breathing means more in in the direction of soul-culture than all lesons in occult science the world has ever received. Be studious, spiritual minded, morally inclined, but be also healthful, if you would grow your souls into the statures and likenesses of Gods.

Equipoise is needed by every living being.

It is never gained by tamely yielding to the emotions, nor by refusing to make an effort to overcome them. In seeking to gain the desired state or condition, every mortal must do his own work, but this work he cannot, will not do until the need of it comes home to his own mind. Friends, out of sympathy for a sufferer, often seek to soothe the pain, and aid him to surmount his trouble by you," was meant By the Master to show all means of tender words, and hard untiring awakened beings the way to the Eternal labor. This is generally mistaken kindness.

Why do you weep when a loved one goes to the home whence he came? Only your own selfishness, baseness, and cruelty can shut the door between his spiritual self and you. You can aid him in his advancement by refraining from shrouding him with the dark pal of your grief, or you can retard his progress by holding him selfishly in your atmosphere of sorrow. If you are conscious of the reality of the Soul, if you know that the invisible world is the truly real, then no tears should fall from your eyes, but your face should reflect only the light of angel's smile. Weeping only obtains with the life of earth; beyond it is the rainbow of hope, transformed into an archway of enduring love. Be at peace with yourself, and the arisen one will surely dwell at your side. Dwell in warfare, and he will fly afar from you, and great will be the darkness around you because thereof.

"What is life that we should mourn? Why make we such ado?" sings Tennyson. Death is only Life's twin, and her touch is gentler, kindlier, tenderer by far than is that of any mortal. Life is only found through this sister's aid. The descent into material form was the will of Life, but the ascent into the purer realms of the Soul was made possible only by

But they shook their heads, and, with miles of ineffable love upon their little faces, they softly whispered.

"Nay, dear mother, we complete the sunshine of the home in God's Kingdom of Love. The greater need for us is here. Thy work is to live and do for others for our akes as well as theirs.'

And they vanished.

And God said. "Dear child, dost thou not see thy way?"

And the woman bowed her head and said, Yea, dear Lord. My way is toward the children of earth who are left in need, bereft of parents as I am bereft of children." And the dear Lord smiled and said to her, 'It is well; go forth."

And then the woman found herself alone. Then she went forth through the highways and byways of the crowded cities upon errands of mercy, and the eyes of thousands of little ones brightened at her coming and many of them smiled in tender love, and said

"God bless you" as she bent over their beds of sickness as their little spirits went to join her loved ones in God's Kingdom of Love.

Aye, it was well.

July Fourth.

Evangel.

Saturday is the fourth day of July, and, inder the laws of the Commonwealth of Massachusetts, is a legal holiday. In con-sequence of this fact the office of the Banner of Light Publishing Company will be closed throughout the day.

JULY 4, 1908.

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HOME ON EARTH!

### BANNER OF LIGHT.

### Mrs. Minnie M. Soule.

This true-hearted, unselfah worker for the Cause we love continues quite ill at her home in Bomerville, Maas. We have the as-surance of our spirit friends and her skilled physician in the morial, that her recovery is ultimately assured. This is good news to her thousands of friends all ever the world, who will unite in one earnest prayer for her ro-turn to health. We request the readers of these lines to unite with us on Sunday even-ing, July 5, at nine o'clock, Boston time, in a Soul-servise of loving prayer for her healing. I st us make known to our suffering friend that our hearts and souls are with her in her time of trouble, and that we are trying to ald her in finding her way back to the road-way of health. Extraordinary A Great Opportunity!

information of any kind, can secure the same by corresponding with Clerk A. P. Blinn. The Ripley Grocery Store is again open. The boats are in charge of Capt Jack Glickland, who never fails to satisfy and

Glickland, who never falls to satisfy and please. The dancing season opens in the pavilion July 5, under the management of Messra. Bickford and Stratton. Dances will be held every week-day evening in July and August with special attractions which will be an-nonnced later. The past repution of this management assures all of high grade enter-talument.

Laiment. J. E. Henry has opened his variety store and news room where the daily and weekly papers can be had. The Banner of Light also will be on sale and well represented at this place. H. S. Streeter.

### Official Notice from the N. S. A.

TO ALL ORDAINED SPEAKERS AND MEDIUMS

The N. S. A. Board of Trustees has in-

In response to numerous inquiries, I desire to state that the editorial on the first page of last week's Banner has been plated and will soon be issued in pamphlet form. Its title will be "The Soul's Song of Triumph," and the price of the same per copy will be announced later. I thank all the good friends for their kind words in commendation of the article in question, also for suggesting that it be preserved in pamphlet form. The Editor.

Personal.

### Announcements.

Unity Camp, Saugus Centre, Alex. Calrd, M. D., president. Services at 11, 2 and 4. July 5 there will be an address by Thomas Cross of Fall River. Communications by various mediums. Good music. Harry C. Chase, musical director. Rev. S. L. Beale, president Cape Cod Asso-ciation of Spiritualists, is open for lecture en-gagements upon reasonable terms. Address 611 Main St., Brockton, Mass. The Sunshine Club, Clara E. Strong, pres-ident, holds its public circles on Tuesday and Friday evenings in Room 202, 30 Huntington Ave.

every one should embrace it. What is this offer? Every subscriber now on our books will receive a handsomely bound copy of Dr. J. M. Ave.

To Mrs. Nettie Holt-Harding.

The dinny friends of the Psychic Research Society of Victoria, send their best wishes to Mrs. Nettie H. Harding, in the East, who has just closed a year's engagement here for this society. Nobly, clearly and with a dignity befitting the Cause, has also presented the truth and

this society. Nobly, clearly and with a dignity befitting the Cause, has she presented the truth and won an admiration in the hearts of all think-ers, whether spiritual or otherwise. Her delineations were grand, and the audience was moved to tears as symbol and message word for word was given to Mr. Sheppard from his spirit wife of seven long years' standing. The promised compact between them was fulfilled. As a missionary and a society builder she is second to none and long may she be spared to give comfort to the sorrowing, and may her work rengwed in the East have the spirit of success attending it, that it had dur-ing her year's stay here is the wish of the many friends in Victoria. A. H. Sheather, Sec., P. R. S. send us ONE NEW NAME

for one year's subscription, accompanied by two dollars. This is the price of the Banner alone for one year, yet we give this excellent book Free to any Old

### I. M. Courlis.

Members as well as friends of Ira Moore Conrilis, pastor of the Church of the Fraternity of Soul Communion, Aurora Grata Cathedral, Brooklyn, N. Y., who for so many years past has given comfort and spiritual food to the truth seekers of Greater New York, will no doubt be sorry to learn of Mr. Courlis' severe illness. The Trustees of the Society deemed it advisable to close the church the first of June last, to enable Mr. Courlis to go to the country for rest and strength, thinking the change would benefit him, but instead he seamed to grow steadily worse until he was in such a condi-tion that the slightest bit of food tortured him. He is now at his home 80 New York Avco., under the care of two physicians and is slowly improving. Last Sunday we did not expect him to survive the day, as he had high fover all through the afternoon and even-ing. Authors, scholars, seers, prophets and savants in all lands unite in pronouncing "The Christ Question Settled" to be one of the best works ever penned by Dr. Peebles, and by far the best and most exhaustive ever written upon the subject. Both mortals and spirits testify to its worth, and declare it should be IN EVERY

It is with a great deal of regret that he has been compelled on account of his poor health to give up all of his summer engagements at Lake Pleasant, Mass. and elsewhere, and we feel sure that this will be a great disappoint-ment to the many friends who will visit the Take this summer.

ment to the many friends who will visit the Lake this summer. It is Mr. Courlis' intention as soon as he is physically able to return to Lake Pleasant for the summer, although he will not do any work. It is to be hoped by all that when he does return to Brooklyn in the fall he will be much stronger and more able physi-cally to take up his work again than he has been heretofore.

Lake Pleasant, Mass.

The N. S. A. Board of Trustees has his structed its Secretary to notify through the spiritual papers, all ordained speakers and mediums in our ranks, that the N. S. A. and its officers are not taken as infailible spon-sers by the R. R. Commissioners of those who ask for clergy rates in traveling over their lines.

sers by the R. R. Commissioners of those who ask for clergy rates in traveling over their lines. While the Commissioners positively state that the applicants for clergy rates must be indorsed by the N. S. A., through its Presi-dent, they (the Commissioners) reserve the right to pass judgment on the claims of ap-plicants, and to reject any whom they deem unworthy, or not eligible to the clergy rights. The raileroad officials, as a rule, in most dis-tricts, are courteous to our people, and make no discrimination between them and the clergy of other denominations. They claim, however, that mediums or other spiritual workers, who give sittings, in part for a liv-ing, or pursue other means of livelihood, be-side their platform work, are not entitled to clergy rates. When the N. S. A. endorses, through its President, any medium or speaker the case is then beyond the jurisdiction of the N. S. A., and its rests in the hands of the railroad officials to settle as they deem best. Mary T. Longley, N. S. A. Secretary.

### The City of Light.

The City of Light. Arrangements for the opening of City of Light Assembly, July 8th, are nearing com-pletion, and visitors who are becoming nu-merous all express satisfaction at the many improvements manifest. Renovations and refittings are more complete than ever before. The auditorium has been repainted inside and out, the platform olled and varished, its right and left wings cleared of rubbish and converted into neat, convenient dressing rooms with toilet, stationary seats varished, and fitted with green cushions, all the settles, chairs and pedestals painted in attractive colors, the Maplewood painted within and without, and thoroughly renovated from top to bottom, with new paper, furniture, rugs, etc. In fact, all the assembly buildings, with the engine house and electric wire supports, have been painted white, with the exception of the auditorium, which is pale green. The assembly office has lost its former bleak ap-pearance, and indications of femine taste and culture are apparent there in a profusion of pictures, easy chairs, rugs and general tidi-ness. A vast amount of work has been ac-complished in all lines, and most of this has been done under the personal direction and supervision of President Pettengil and Mrs. Hates who, in the absence and pre-occupa-tion of the other members of the board, have been uniting in their devotion to the as-sembly work, since entering upon its arduous and multifarious duties, last -Scptember. Every effort is being put forth to make this in every respect a leading centre of liberal thought and spiritual culture and refinement. All planses of thought, occult, scientific, eonomic and religious, will be recognized and

### GEORGE A. PORTER, BUSINESS AND TEST MEDIUM AND MAGVETIC MEALER.

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analyzed, with a view to accepting that which is good and true in all. For this pur-pose a wide range of speakers has been en-gaged and those who note on our program such names as Elbert Hubbard of East Aurora, Mörgan Wood of Cleveland, Dr. Austin of Canada, Rev. Anna Shaw of Phila-delphia, Susan B. Anthony of the whole world, Charles Brodie Patterson of New York, J. Clegg Wright, H. D. Barrett, Prof. Lock-wood and many others so well known and prominent, will feel that the purpose surely bids fair to be accomplished, as all schools of advanced thought will be well represented. A series of novel and attractive features, in the form of special days, unique in outline and detail, will be added to the program this season, such as Peace Day, Farmers' Day, State Days, and others, with exercises ap-propriate to each, designed for the betterment of our nation through the progressive devel-opment of its individuals. Special care will be given by the management to select such evening entertainments as shall be first class in merit and detail, believing that quality, not quantity, is most needed in human cul-ture. Several evenings during the assembly a

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DR. C. E. WATKINS,

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on all about the New Moven

evening entertainments as shall be first class in merit and detail, believing that quality, not quantity, is most needed in human cul-ture. Several evenings during the assembly a bazar will be held at the Auditorium, where "countless pretty things" and unique curios will be sold, the proceeds of which will be used to help defray the expenses of the as-sembly, which this year are exceptionally large. Donations for this bazar are already coming from those who love beautiful Lily Dale and her cause. Mrs. Josephine Everett of Cleveland, Mrs. Pettengill's daughter, while on a visit to Lily Dale last week, gen-erously donated \$100 to the bazar. Two or three times during the assembly session public library receptions will be given, in which refreshments will be served, and various social and psychic features will predominate, together with notes of informa-tion concerning the library, its rare collection of occult works, its founders, leading work-ers, etc. This will be done that all may learn of the work of love and education being done here, in the hope that each one who visits this lovely resort will desire to donate at least one book, or its equivalent in money, in recognition of such work. This will ulti-mately give to this great centre of advanced thought a camp library unexcelled in the union if not in the world. A memory roll of recognition will be kept in the library, and the name of every donor with mention of his or her gift placed upon it for public reference and inspection. Twelve distinct phases of mediumship are new here as flower tests and independent voices. A large variety of classes upon all occult phases are to be held. A great variety of amusements will also be represented here, as driving, fishing, cycling, ball playing, bowl-ing, steam and row boating, teas, receptions, cottage dedications, Forest Temple meetings, evening entertainments, social, literary, musi-cal and dramatic; besides the many phases of spirit seances every evening. All theas

evening entertainments, soitset reinine meetings, cal and dramatic; besides the many phases of spirit seances every evening. All these added to the rare repertoire of lectures and classes will make the season "pass on flitting wing."

wing." There has been an unusual call for pro-grams. Five thousand were issued by the Sunflower and have been sent out. A new five thousand edition. with subjects of lec-tures, full dates, personal notes of speakers, etc., is being prepared, to be had on applica-tion of Mrs. Isabel Bates, cor. sec. of City of Light Assembly. Mrs. Julia E. Hyde. wing.

### PATHS TO POWER By FLOYD B. WILSON.

### CONTENTS.

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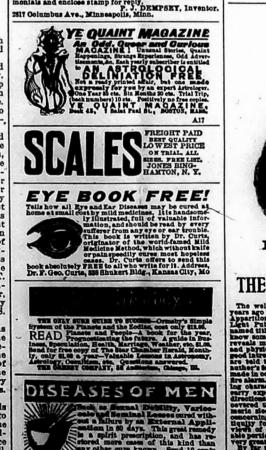
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This volume of nearly 400 pages, elegantly, richly bound, contains the ripest thoughts of Col. Ingersoil, flabbi 1. M. Wies, Prof. J. R. Buch-anan, B. B. Hill, Moses Hull, Hudson Tuttle, J. S. Loveland, W. Emmette Coleman, with the testimonies of the controlling intelligences of J. J. Morse, W. J. Colville, Stainton Moses, Mrs. M. T. Longley, and others, concerning the existence or non-existence of Jesus Christ, concerning his cenception, his travels, his gifts, his mission, stc., with the intersparsed writings, criticisms and conclusions of Dr. Peebles. This book, wrote W. J. Colville in reviewing it, "takes high rank, and will be long looked upon as a STAMPAD CLASSIC regarding the subject of which it treater" which it treats?

Here is The Great Chance

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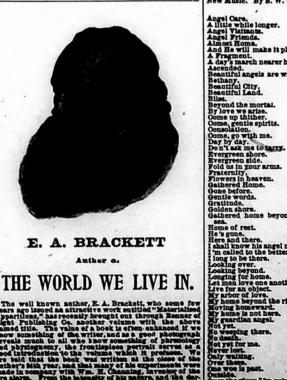
The season here is beginning to open with everything pointing to a very successful and interesting summer.



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Ready to go, Bhall we know each ei there 7 Sweet hour of prayer. Sweet meeting there. Sweet reflections. Sow in the morn thy seed Star of truth. Silent help. d He will make it plain ch nearer home angels are waith Summer days are coming. They'll welcome us home. There's a land of fade There's a land of fadele beanty. They're calling us over the sea. Tenting nearer home. Trust in God. The iand of rest. The Sabbath morn. The Sabbath morn. The short more the The state of the sea The state of the sea The state of the sea The states are coming. The Lycoum. he han. v spirit. he by at 4 hye. he Eden above. he ange ferry. forme or and He's gone. He's and there. I shall know his angel name, I shall know his angel name. I we there. or one anoth an object. of love. beyond the ri

me.

### OUR INLEPENDENCE DAY.

#### William Bri

A nation free has pride in freedom blest, It must rejoice on day such glory came, And like a beacon in the dark, outifame its gladness from the east unto the west; It gives its noble watchword to the rest Of nations who in pleasure speak its name, It spreads afar its own resounding fame, And is a help to those by power oppressed! We are to bear the banner of the free To all the world, and teach the life we live. Our independence is a trust for all; What we proclaim that must we seek to be, And inspiration by our presence give, Till all the world shall waken to our call!

#### The Good Citizen.

#### William Brunton.

"A citizen of no mean city." Acts 21-39. "A citizen of no mean city." Acts 21-39. Faul was a good citizen by birth, and he holds up this nobility as a shield of defence in this emergency. I like the way he gloried in this gift of the ancient days. It was a mighty power for the upbuilding of the state. It gives force and concentration to the powers of the people. 'It is like wide waters being configed in narrow channels. And this is the reason I like the countenance of the same spirit in modern times. I like our joy in the glorions Fourth-in the memory of Bunker Hill, in the gift of flowers to our heroic dead. I wish us to enter into the spirit of rejoicing, which senses that we have a country worth being glad about, whose free and progressive institutions and principles are the joy of the whole earth. We stand as the freest and foremost country; every village is as mighty as one of the ancient cities and our American citizenship is grander than that of Greece and Bone. Never was there a country that made citizenship is grander than that of Greece and Rome. Never was there a country that made such complete provision for the safety, com-fort and prosperity of its citizens. We owe something in return, and this is one of the happiest times to enforce it. And we there-fore are called upon to study the character of the good citizen, to be helpers in the building of the ideal of a true democracy, a perfect republic. The old countries have their old laws and customs to which they are held sub-servient; we are our, own masters making laws and customs according to our need, and our liberty must be protected by education in its ablest and highest sense. I believe in our holdays and in making the

our liberty must be protected by education in its ablest and highest sense. I believe in our holidays and in making the most of them. They deserve to be used wisely and well. We have none too many of them: more will come in the course of our history, because we shall so consecrate them by grand and daring events. What our fathers have done we shall also do, and in like manner be loved and reverenced by our children. The holidays are good as rests by the way—as breathing spaces, like the squares in our large cities. They are what we want to break the toil and drudgery of life, and put some music and happiness in it. And then touch us with the fire and ardor of patriot-ism. You know how sympathetically Web-ster studied the Constitution. That was done as a lawyer and a statesman. But we are to study with similar interest, according to our ability, the spirit and duties of American citizenship. citizenship.

Now ye are impelled to this by the thought of the ages of toil and sacrifice that man has given to win this citizenship. Of olden times they could only look for the City of God de-scending as a bride adorned for the bride-groom out of heaven. Now we see it is slowly built by the industry and nobleness of men. The first stage of man's growth was to pro-tect hinself from the weather and from the wild beasts and from those of his own kind. In India at the present day as many as 20,000 die annually from serpents and the beasts of the forest. You see how small tribes are the prey of the larger, and it was not till one had become dominant that a general chance of im-provement was given to the remainder. The prey of the larger, and it was not till one had become dominant that a general chance of im-provement was given to the remainder. The great empires have founded tyrannics, but they did good for the time being and prepared the way for better things. The first page of history is dark and disgusting, but it bright-ens on its course like the night changing to the morning. The great military chiefs began to flink of building up what they had won-they kept nations at peace while they pursued their course of trade and commerce. And men have learned the value of being at peace one with another. We are passing the line of danger from war. We are removed from the Old World by the barrier of the ocean that kept this continent so long on the right side of the earth, and we are using our forces for the good of all. You think of the drain to the resources of Europe her standing armies must be. It is something terrible to contem-plate. Now this gives us an immense advai-tage in our competition with them. We can produce more and cheaper than they, and consequently they will have to look to the breaking up of these as the ice is broken up year from these types, and while we may need a fair navy, we ought not to aspire after military power. It costs too much for the mere show, and when we come to the want, every man of us would be ready to re-spond.

The Late Albert Smith.

way, and we must enlivate the spirit of true citizenship that we may guard against them. Liternal vigilance is the price of every good and gracious gift. We are constantly being reminded that edu-cation is the foundation of our success. He-ligion should enter into a true education, but that must be done by private means. The state acquits itself nobly when it gives the necessary training for good citizenship. Our common schools are of inestimable value as bringing all to an understanding of their duties. They are prepared to listen to the press and the pulpit, and to do serious think-ing for themselves when the schoolmaster has done his duty. We have vast inflows from Europe of the untrained and uneducated, and perhaps it is high time to call halt! But yet there is room and they can be well assimi-hated if they will only study our institutions and conform to them. They are to forget as specifily as they can that they were German, Irish, English, Dane or whatever you like, and make themselves citizens of our Repub-lic. No greater honor can be conferred upon them than this. And while it is a little too much to expect the Irish will forger Ireland, yet we can demand that they shall act as if this were the land of their adoption and faith. They must pay the debt of duty they owe it, finding it so warm and welcome in its greet-They must pay the debt of duty they owe it, finding it ×0 warm and welcome in its greet-ing. Our strength lies in union.

"Which do you love most, your papa or rour mania

Little Charley—I love papa most. Charley's mother—Why, Charlie. I'm sur-prised at you; I thought you loved me most. Charley—Can't help it, mama; we men have to stick together.

to stick together. As a people we must stick together. And there is one duty that we do not suf-ficiently prize in the ballot. It is our great American right, it is the sign, the insignal of our freedom. Some wonder why the women are pleading for it, but they know that to be deprived of it is the injustice done to the serf. But the men have not used it for the nolver purposes they might. By it the will of the majority is expressed, but how we lament the absence of the best and wisest of our population from this declaration of their will. Citizens must be aroused to do their part in this building up of the nation. The intelligent and the virtuous must make known their mind, or the country is done for. Our representative system of government is the best yet devised, but it must be supported by the best to fill the bill. It demands working ability from every citizen. And this was the grand feature of the ancient republies as far as they prevailed. They made the free men discuss state affairs and keep posted on all that was for the general weal. It must be so with us, and town meetings and caucuses must be part of our school life for the good of all. We have a duty that we cannot longer neglect in this direction. And we are not to wash our hands of responsibility because of the dereliction of others. Each man is to be wash our hands of responsibility because of the dereliction of others. Each man is to be a true citizen, as the only way to insure the

rest. So in the last place I give it you strictly in charge that you do all the good you may for your country. I admire the soldiers that fought our battles; they are worthy of all honor and praise; but I also admire the men what the others protected. There are so many things that a live man can help in nemany things that a live man can help in ac-complishing. He can stir others to enthu-sinsm. He can help in the appearance of his town or village; he can help its educational institutions, its religious organizations, and do untold things by putting himself side by side with those who are ready to work. It takes all to do all the good that is asked for. We see the dangers of the times—self-absorption, a desire for wealth, the using of public trusts for private gains. By cultivating better thoughts we help the community to a change of sentiment.

thoughts we help the community to a change of sentiment. I was born in England, and I must rejoice in that birthright; but ever since my soul could make election of its own, my thoughts turned like the sun to the west seeking this happy land of freedom. I share the triumph of Tell when he says, speaking of having climbed his native hills and the storm over-taken him on some narrow pass:

- I've laid me flat along:
- And as gust followed gust more furiously, Threat ning to sweep me o'er the horrid l've thought of other lands,
- Whose storms are summer-flaws compared to mine:
- And, for a moment, I have wished me there; The thought that mine was free, has checked
- The thought that mine was free, has checked that wish; And I have raised my head, And cried in thraidom to that furious wind, 'Rilow on, blow on;—this is a land of Liberty!'"

It is grand in achievement, rich in promise, and the inspiration of the hearts that love it. Well may we keep its great festivals of joy and endeavor to make them more and more to our children by teaching them what a good citizen is, then they may show forth his praise in their lives.

shal of the Town of Boothbay, Ms., and he was directly related to the original "Major Jack Downing," the author of "Way Down East" and other popular works of half a cen-

BANNER OF LIGHT.

was directly related to the original "Major Jack Downing," the author of "'Way Down East" and other popular works of half a cen-ury ago. "Vike many another New Hagland boy who has migrated to the West and to the great business centres of our country, young Smith came, before he had been admitted to the bar as a lawyer, to New York City to complete his preparatory course, but necessity drove him to Baltimore, where for two years he taught school, while still pursuing his legal studies. Returning to New York, he was admitted to practice law, and, familiarizing himself with municipal affairs, he took an active part in political and educational mat-ters. He does not seem to have aspired to office; his ambition was to do his best for his country and humanity by qualifying himself to an eminent degree for the discharge of his duty as an American citizen. If any one man more than another despised the attainment of office for its emoluments as his main ob-ject, that man was Albert Smith. He was greatly interested in our public schools and desired the absolute divorcement of sectarian-ism from them. His sense of freedom was so broad, his mind so liberal, that upon all re-ligious matters he deprecated the warping of the minds of the young into beliefs founded upon assumed bases, discerning in the rapid advance of science the probable disturbance and overthrow as untrue much that has been taught as resting upon incontrovertible facts. Before William M. Tweed became the po-litical "boss" of Tammany he was Mr. Tweed had Mr. Smith's confidence until an occasion arose when his real character was revealed. It was when he was taken into Mr. Tweed's confidence and invited to be-come a party to a combination which indi-cated as its purpose the plunder and robbery of the trensury of the city. It was resented by Mr. Smith with that vehemence which comes from insuited manhood, and ever after-ward he held Tweed in scorn and abhor-rence. Tweed opened to him a way to wealth comes from insuited mannood, and ever after-ward he held Tweed in scorn and abhor-rence. Tweed opened to him a way to wealth and position, but at what a sacrifice! He held his honor above both, and in all the walks of life he has commanded the respect of every one and has gone out from a field of usefulness without a blight or stain upon his character.

character. character. In political sympathy he was a Democrat, but he was only a Democrat when that name could be interpreted to mean democracy in its broadest sense. In the war for the Union he was a war Democrat, and his yoic<u>c</u> and he was a war Democrat, and his voice and pen were active from start to finish. There was a zeal in his devotion to his country that found expression in his addresses to the people and through able articles coming from his pen, eagerly published in the newspapers of those days. A glance at his face and study of his head bespoke his intellectual and, par-ticularly postic publiker. The following lumin from his peak obspose his interaction and, par-ticularly, poetic ability. The following lyric from his pen, published in the midst of that great conflict, called forth most favorable comment from the press at the time:

#### RALLY.

- Ho! citizen-soldier, awake to your danger, Lo! a serpent entwines fair Columbia's form.
- To arms! for the rescue! To arms! to avenge Break treason's foul coils, quell disunion's
- fell storm.
- Shall this Union, the blood of our fathers cemented— The envied of nations—a light to mankind— Dissolve at their touch, who by slavery de-
- mented Crush truth from the heart and chain dark-
- ness to mind? No, no! forbid heaven! It must not-it will
- not:
  Dut, ah! let that Union by us be deserved;
  If God shall command, strike the chains from the Helot—
  Then strike! but "the Union, it must be preserved!"
- Ay, must be! Our Union in Janus' temple-One door opens North and another swings South; The world trembles now, and well may it
- tremble, If that Janus remains with wide-open
- month!
- Then up, sons of heroes! Arouse for the con test! March forward to battle in liberty's name; Whate'er shall oppose overbear by your on-
- sweep- from our land away slavery's foul shame! Ay,
- Meet danger with danger-our dear country
- shielding, From horrors that traitors against it have hurled.
- Meet danger with danger—the right if un-yielding O'er wrong shall prevail and give peace to the world.
- Where a hand shall be raised our Union to Where-a truth-hating heart shall to treason

but his feeling was not founded so much upon the Scriptures as upon revelations which came to him through his studies and contem-plation. His hope of immortality was so firmly founded that all doubt of life after death had disappeared from his mind. He was a careful investigator and student of psychology, and the relation of man to the spiritual universe, and as the outcome looked upon this stage of existence as a primary de-partment of endless being. He was firmly couvinced that evil brought its own punish-meut and virtue its own reward. He was at one time a member of a small association of persons interested in examining and determin-ing the real sources and value of writings claimed to emanate from inspired persons, testing their worth by the unchanging laws of nature and the revelation of the sources of life according to the doctrines of evolution. The Bedford Social Literary Union, of which he was at one time president, had for literary subjects and religious questions. It embraced among its attendants the Rev. Dr. Evident Beecher, Rev. Dr. Behrends, the late Henry S. Bellóws, a well-known lawyer, and many other literary people. The giving of dramatic satertainments was merely inciden-tio the organization, and was an attraction to the young people. His home and family relations were of the

In to the organization, and was an attraction to the young people. His home and family relations were of the sweetest character. He had been twice mar-ried, both of his wives and two children pre-ceding him in death, leaving him surviving one son and two daughters, all of mature years. The tender side of Mr. Smith's nature is revealed in the following poem which I have culled from numerous others, and with it will close. It refers to the grave of a much-loved sister and is entitled:

#### AUTUMN LEAVES.

Autumn leaves are in the air; Autumn leaves are on the ground; Sere and yellow, everywhere; Withered leaves are scattered 'round.

Scattered 'neath the gray old trees; Scattered o'er the windy plain; Tossed about by every breeze, The leaves that fell when autumn came.

Autumn leaves are on the grave.

Where she hath lain these many years, And o'er it leafless branches wave. And on it leaves have dropped, like tears. A. H. Dailey in Brooklyn Engle. Brooklyn, April 2, 1903.

### Sturgis June Meeting of 1903.

#### An Important Convention at the First Spiritual Church of the World.

The forty-sixth anniversary of the dedica-tion of the Free Church was celebrated Sat-urday and Sunday, June 13, and 14. The speakers were Dr. J. M. Peebles and Mrs. Carpenter. They formed a delightful contrast as it is said "Variety is the spice of life." Dr. Peebles delivers his speech thoughtfully, cau-tiously; Mrs. Carpenter speaks under excite-ment. Dr. Peebles suits the educated and cultured, Mrs. Carpenter suits the masses; Dr. Peebles does not claim to be "inspired." Mrs. Carpenter does; Dr. Peebles is a boy of eighty-three, Mrs. Carpenter is a girl of twenty-live (?). Thomas Collar, the president of the Harmonial Society, presided, except at the conferences at which Thomas Harding was chairman. The choir consisted of Mrs. Homer Lesi, Miss Agnes Cressler and Mrs. M. French. Solos were rendered by Mrs. Myrtle French.

M. French. Solos were rendered by Mrs. Myrtle French. It would be impossible to do justice to the regular lectures in a comparatively short newspaper article; suffice it they were most satisfactory. Both were well received. At the conclusion of her addresses Mrs. Car-penter gave what are called "platform messages," which seemed interesting to the faithful, and attractive to outsiders. As usual at those annual conventions the house was filled to repletion on the last day, and even on the first the audience was fair in size. Many attended from a distance and other states and cities had a representation. The meeting was a success and sustained the reputation which he June meeting had acquired during the past forty-six years. The following is an im-perfect sketch of the proceedings in detail: . Saturday p. m. This being the first meeting of the series the audience was not large, but Dr. Peebles, Mrs. Carpenter, and persons in the body of the hall addressed it and started the ball to rolling. Saturday evening Mrs. Carpenter lectured on the general subject of Spiritualism and gave messages at the con-clusion.

Spiritualism and gave messages at the con-clusion. Sunday a.m. Conference from 9 to 10.30; audience good. The leader in opening re-ferred to the fact that that house was a standing protest against exclusiveness and that everyone present was invited to take part, for or against Spiritualism. He said he did not know whether he, himself, was a Spiritualist or not. "If belief in the existence of a Spirit World and of the ability of spirits to return is, what constitutes a person a Spir-itualist, then I am a Spiritualist; but if you expect me to swallow wholesale every theory

JPLY 4, 1908.

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#### CONCLUSION

Dr. Peebles delivered his last lecture in the Dr. Peebles delivered his last lecture in the afterpoon of Sunday. Mrs. Carpenter gave the final address, followed by the tests. On each day while still under the control who gave the tests, she sang some improvised verses, both music and verses have been described to me by the president as having been "beauti-ful" (I was not at that time present). Mrs. Carpenter, at the request of the president, dismissed the convention with a solemn bene-diction.

diction. Thus concluded the forty-sixth June meeting, Thus concluded the forty-sixth June meeting, at which all the addresses and other exercises were paid the most reverent attention by vereyone in the house. The president, Thomas Collar; the secretary, C. Cressler, and the committees did all in their power to render those from a distance happy, and the two days' meeting of June, 1903, is said to have been as satisfactory as any which preceded it. How many of us will be here at the next June meeting? How many of us will have gone up higher when next June arrives? How many circumstances will intervene to render us more fit for the great change? Shall we do now, if we still remain below? If we pass on shall we be better fitted for the compan-ionship of angels than we are now? Let In-finite Wisdom determine.

Note Explanatory. As the above report may be repeated entirely or in part in other journals in this and other countries, it is right to explain that those anniversary meet-ings have been kept up regularly without a missing link (every year since the dedication of the house, to Freedom of Speech) during the past forty-six years. In justice to many Spiritualists I further remark that a consid-erable number are opposed to what are called "platform tests," and think that a prepared discourse, carefully adapted to an audience is far preferable as a rule to extemportneous discourse, carefully adapted to an audience is far preferable as a rule to extemportneous (or "inspirational") address, and many are of opinion that public prayers and benedic-tions might be dispensed with. It is admitted however that there are persons who are in-spired by superior intelligence to preach and pray, but the number of those so inspired is not large (Mrs. Richmond, of Chicago, Ly-man Howe and a few others). Many think that the old Greek saying ought to be remem-bered and utilized that "The mills of the gods grind slow." A large number of ad-vanced Spiritualists confess that medium-ship is not as general as claimed, and that a majority of those who make money by prac-ticing it, as a profession, are cheats.—T. H. If give this not here as it is my intention to report those meetings for the secular press to report those meetings for the secular press also and in every case, as an act of justice, I shall append the above note.]

### God's Children. A MODERN ALLEGORY.

Myrtle French

expect me to swallow wholesale every theo uttered on that platform I beg to be excuse uttered on that platform I beg to be excused. I accord liberty to everyone, and I claim it for myself." Dr. I. Kamacker of Chicago followed. He is a German; he and his father were Jews. He is a traveling man and once he saw a copy of the Banner of Light in the hotel at which he was stopping. He became interested in an article and took the paper to his room where he read every word of it. Then he re-solved to find out whether there was or was not any trach in Spiritualism. Dr. Kamacker told of many wonderful things in his expe-rience and finally became, to his surprise, a medium himself, and many, seeing the cures he effected, flocked to him. He operated upon them by laying on of hands but he never mane a charge for such services; he received freely and gave freely. The Doctor is not a medical doctor but a graduate optician. At the conclusion of this interesting relation of events Mrs. H. C. Sharer Elkhart of In-diana spoke of here experiences and their re-sults. Then came forward in this order Mrs. Potter, of Burr Oak, Mich.; Mr. Whitlock, of Orland, Ind.; Mr. Wyland, of Lagrange, Ind.; all of whom assisted in making the conference interesting and successful. I accord liberty to everyone, and I claim it all of whom assisted in making the conference interesting and successful. Sunday, 10.30 a.m. Mrs. Carpenter lectured (preceded by a very beautiful and expressive prayer to the Delty by Dr. Peebles). Mrs. Carpenter is a conservative and outspoken Spiritnalist of the absolutely uncompromising school and is vigorous in her announcement that there is no vicarious atonement; that thoughts are things, and we ought to watch them; that spirits are Christs; that we are re-sponsible only to ourselves; that mediumship is a blessing to the world and that God's an-rels and spirits are Christianic coming and and a brieship to the works and provide and spirits are continually coming and going. Sunday, 2 p. m. The last conference was obened by the chairman, Thomas Harding, who again invited all present to feel at home. He spoke of God immanent in man, invited Spiritualists to continue their journey to the spirit of all spirits. Spiritism was but a halfway house on the way to God. There, and there alone, abiding peace and heavenly ecstacy were to be found. Dr. Peebles followed. He liked the straightforward way the chairman spoke of God. He believed in God. Dr. Peebles filed to hear that little, great word "God" spoken boldly. "The German gentleman from Chicago spoke again and told of many strange things of a spiritual kind, some of which were new in gels and spirits are continually coming and

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spond.						

sjond. One of the great dangers of the past has been the intolerance of the dominant religion. The state and the church were one, to touch one was to threaten the other. Men would allow no thinking on sacred matters—one thing was to be taught always. "As it was in the beginning so it is now, and ever shall be, world without end," they said. Now this has been the great curse of all times—and it is only since our country came to the front has been the great curse of all times—and it is only since our country came to the front that religious freedom has prevailed. Each man would like his ism to be at the head, but you can see the wickedness of such a thought when you remember the fate of prophets and reformers in all the ages gone. As against all and a graphet ourselves we are to main all and as against ourselves we are to maintain what our fathers came to found-free-dom to worship God. Now we have the grand heritage of a vast

dom to worship God. Now we have the grand heritage of a vast country, capable of maintaining the present population of the globe, destined by the twenty-first century to contain seven or eight hundred millions of English speaking people. We are free from war and the fear of war; we are too strong to be lightly meddled with. We have infinite resources of wealth. We have the freest institutions in the world. The religions are all on the same level. We

Abram H. Dailey Reviews some Things which Ha Wrote and Did

In these times of haste, when everybally seems to be in a hurry, the historian-must be diligent, else matters which should be re-corded will pass into the atter oblivion of the forgotten. The modern newspaper will save to future ages, as nothing else has or can, a record of all important events, and many that are not, as they transpire, which will make up our national history. These thoughts have been suggested by the hast fifty years, have been prominent in pub-lie affairs. Position commands attention, for-tune is often accidental and merit seldom inds due reward in this life. It is said:

### The evil that men do lives after them, The good is oft interred with their bones.

This may be true of evil, but memory alone can bury good in the tomb of forgetfulness. The good that men do lives on; like mercy, "it blesses him that gives and him that

We have infinite resources of wealth. We have the freest institutions in the world, The religions are all on the same level. We believe in the education of all. To all this we are the heirs by birth. We are not mean citizens and consequently we should know. Wat our clitizenship means. It is patent to all of us that some change for our selfash desires. There is not the idea of the honor and allegiance we ove to her that there should be amongst us. The free dom with which the lowest can rise to office and the disposal of these offices being the gift of the people, and the dislike good men have to be troubled with these grave responsibilities, has put polities in disreguta and worked harm to the nation. We cannot all end us to runa so the one matter of slavery. Many this we have come to one great estate, and that dominating law of liberty, industry and worked harm to the matter of slavery. Many this we not an on the matter of slavery. Many this reserves the control of the religious life of any team may set to the control of the religious life of the religious life of the control of the religious life of the control of the religious life of the control of the religious life of the solid to the religious life of the control of the religious life of the c

Withered may that hand be! Ay, palsied for-And that heart-an: "Vengeance is mine." that heart-ab! but God has said

Though by war's dreadful strokes that heart Bhall be broken, Yet we hear the great voice of the Ruler

above "Bondmen, be free!" and we know by Say. that token, That He who said "Vengeance is mine" will

approve.

In line with the foregoing thought the folwing epigram is from his pen:

Who in life's battle fights for fame, Who in his sharte hgits for tame, Gets empty honors to his name; Who draws his sword in freedom's cause Will stand approved by virtue's laws; Judged by this rale he stands the test, Whose blows were dealt on slaver's crest; And he, whose deeds made tyrants frown-Hails Garibaldi and John Brown!

When the war was over Mr. Smith was assiduous in his efforts that the peace to be plete reconciliation betygen the people of the two sections of our country. He supported when and was one of the arganizers of the figure of the beading spirits of the in-the vas one of the leading spirits of the in-the vas one of the leading spirits of the height of the beading spirits of the in-the vas one of the leading spirits of the height of the Oliy Court of Brookirs in 1872. He was president of the Independent Demo-ratic organization when Heary S. Bellows, A. Mills, General, Slocum and Daniel bradley and other promisent men were when he is leaders. Old politicians will recall the beated ampaign at the time that Ed. Wester, who was a candidate for Congress, was decated by the united for congress, and function was a careful reader and and the presside and the state be accdemy of Music Whan Judge Respublic and and the function of the function of the support and and the problem. His tastes were refined and cultured and great reverence for the Supreme Feing, When the war was over Mr. Smith was

James Allman

The author has chosen an attractive title which may at first sight seem ill suited to the satirical tone which he uses. He passes in review the different gods of the nations and the human conceptions of them and gives his view of what God should be (and is, as I have learned him at my mother's knees). He BUNK

"God is kind, benign and beautiful, al-mighty in will but merciful in heart. Eternal, never born and never dying, he existed from eiternity alone in majestic solitude. He created some semi-divine beings as attendints and companions."

Here the banter begins again. God is rep-

ants and companions." Here the banter begins again. God is rep-resented as lonesome, tired of the company of the angels and thinking that it would be amusing to make some kind of a toy, he created the universe; then becoming tired again of all these revolving planets, he con-ceived the idea of putting some of his divine soul and essence into some of the animals of the planets, thus en-dowing them with reason and then see what use they would make of it, so he chose men as being the weakest of all in the means of attack and defense, and adopted them as God's children. Haring visited all the other planets, at last God's children. Haring visited all the other planets, at last God's children on this earth were doing and sight seeing, he called his messenger Mer-cury and told him to go and investigations. Mercury starts and as London is the greatest and most populous city of this world, thus affording greater opportunities for investi-gation, the divine messenger lands at Charing Cross.

4

anitons, the divine messenger lands at Charing Cross. Now we enter into the serious part of the work, and while God and Mercury are still represented with our human limitation of knowledge, we will follow the author in his vivid description of London. Mercury sees first a dandy and by his will assumes a sim-ilar costume; he walks along admiring the buildings when he hears the beating of drums and the tread of many feet, the cheers of the people, and he sees men with red coats look-ing like a river of blood. In answer to his inquiry, he is told that they are brave British troops going to fight the Boers. Musing on this sad fact that brothers

1 . . .

### JULY 4, 1908.

# shhuld kill each other, he' walks along and meets a gaily dressed woman. He speaks to her and learns that she is going to the House of God, so he went to Westminster Abbey, and was surprised at the idea of God as ex-pressed by the minister and angered as prayer was, offered for the victory of the British over the Boers and he is put out by a verse.

proyer was offered for the victory of the British over the Boers and he is put out by a verger. He then wanders in another direction until he comes to the fool part of the city, where the workmen, the poor, the victors and the criminals are herded in tumble down houses, fonl smells, loathsomeness and missery met him on every side until he reached the end of Whitechapel Road where a waste place was used for meetings. He stopped at a Salva-tion Army meeting and was surprised at the wrong conception which they had of God. Further on he heard one say that temper-ance was the only remedy for all the erils caused by intemperance. A little further on he came to a meeting of Socialists. He heard the speaker explain the cause of the misery, how the workmen who produce the wealth pose to fill the coffers of the millionaires. He said that God had made the earth for all his children; it was theirs just as free as the air they breathed and no one had the right to monopolize it, and much more in the same sober strain. Mercury was so much pleased that he com-plimented the speaker and told him that Socialism was according in God's plan for his children. The Socialist mistrusting him told him that before declaring himself a Socialist, he should hear the other side and told to go and see the celebrated professor of political economy and hear what he had to say. Mer-cury did and was so angered at his doctrine, that he threw him out of the window, and sad and disgusted by what he had seen and heard, Mercury returned to God and told him and hear when men shall work each for all and all for each, then we shall truly be God's children. The book will interest some Socialist, houch it may seem too tame to that branch

children. The book will interest some Socialists, The book will interest some Socialists, though it may seem too tame to that branch which leans toward anarchy, and I am per-suaded that any man who believes in the Universal Brotherhood of man will indorse the anthor's views against war and for a more just distribution of the wealth produced by labor. Fred de Bos. Order of Banner of Light Publishing Co. Price 50 cents. Price 50 cents

### The Century.

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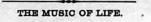
line of verse the July Century has

by tests by Mrs. Ella Hewes, who is well known, having been on the platform for

THULL

BANNER

by tests by Mrs Ella Hewes, who is well known, having been on the platform for years. Although the greater part of the people left after the afternoon meeting, yet many re-mained and in the evening about thirty gith-ered at the hotel with Mrs. Jenne from Mon-son as medium, when we were refreeshed with little showers, as it were, from the other world. At a late hour the circle broke up, all looking forward to the coming meeting with the greatest of pleasure. It seems to be the general feeling that a three days' meeting shall be held next June.' Excellent speakers have been engaged for the camp meeting, as is well known. The grounds are near the railroad station and there are always plenty of conveyances to the grounds, with various places where board can be obtained at reasonable rates, the hotel being adjacent to the camp ground, where as many as wish can obtain good board. Every-thing in the way of produce which campers may need can be readily obtained on the grounds. S. Lill Wetherbee.



#### Madison Caucein.

All things are wrought of melody, Unheard, yet full of speaking spells; Within the rock within the tree, A soul of music dwells.

A mute symphonic sense that thrills The silent frame of mortal things; Its henrt beats in the ancient hills, And in each flower sings.

To harmony all growth is set; Each seed is but a music note, From which each plant, each violet,

Evolves its purple note.

Compact of melody, the rose Woos, the soft wind with strain on strain Of crimson; and the lily blows Its white bars to the rain.

One long, green fugue, beneath the sun; Song is their life, and all shall pass, Shall cease, when song is done. The trees are paeans; and the grass

### Sayings of Elbert Hubbard.

O God, how wonderful are Thy works! Thou makest the rotting logs to nourish banks of violets, and from the stagnant pool, at Thy word, springs forth the lotus that covers all with fragrance and beauty!

When fate has done her worst she has brought us face to face with the Supreme Calamity, and thereafter there is nothing that can inspire terror.

When you walk with some folks you slouch along, but others there be who make you feel an upward lift and an upward gravitation—it is very curious!

The wise man is ready to relinquish any-thing and everything, confident that some-thing better is in store.

More lives are blasted by secrecy than frankness-ay, a thousand times.

It is love that writes all true poems, paints all pictures, sings all songs.

There is a wild, splendid, intoxicating joy that follows work well done.

No person utterly miserable ever did n great work.

To try many things means Power; to finish a few is Immortality.

The human face is the masterpiece of God.

In a great love you get the secret of power.

Experience is the germ of power. It is a fine thing to be yourself.

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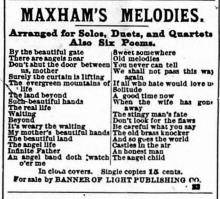
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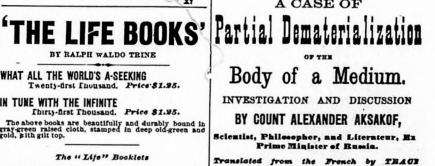
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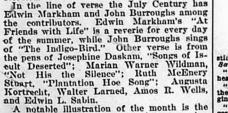
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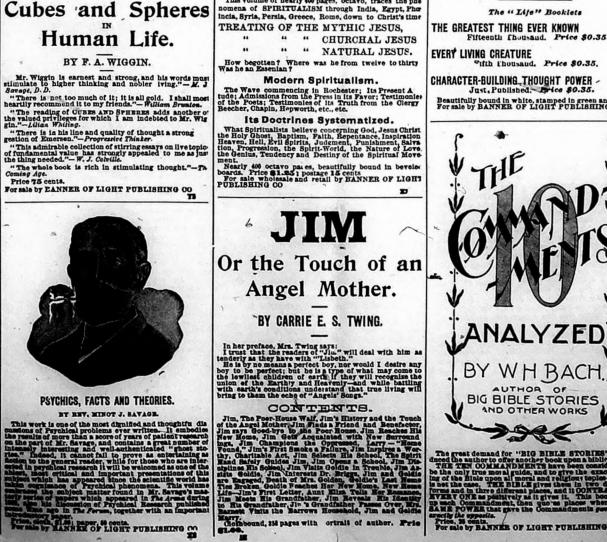




and Edwin L. Sabin. A notable Illustration of the month is the full-page Timothy Cole frontispiece engraving of Menippus, by Velnsquez, the seventh in the series of Old Spanish Masters.

### Etna, Maine.

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## CHARACTER-BUILDING THOUGHT POWER - Just, Published. The \$0.35. Beautifully bound in white, stamped in green an gold. For sale by BANNER OF LIGHT PUBLISHING CO. C. Beply of Mile. Hielt to Mons. Armshof. D. Sopplementary Lotter from Mile Hielt. II. Testimony of Staff Officer, Capt. Toppelina. III. Testimony of Prof. Seiling. to Mons. Armshof. B. Letter from Mons. Atsaktof to Prof. Seiling. O. Beply of Prof. Seiling to Mons. Armshof. D. Supplementary Report of Prof. Seiling. F. Letter from Mons. Armshof to Prof. Seiling. F. Beply of Prof. Seiling. F. Beply of Prof. Seiling. T. Testimony of Madam Heisene Seiling. A. Note from Mons. Assets on Heisen. B. B. Bemarks on the same, by Mons. Akm-ted. B. Remarks on the same, by Mons. Also B. Remarks on the same, by Mons. Also L. Cetter from Mile. Fanny Tavaststjørna. A. Letter from Mile. Tavaststjørna to Mons. Aksakof B. Sopplement to the foregoing letter. VI. Festimony of Une Fabera VII. Testimony of Miles. Biolitano Constant Testimony of Miles. Holt and D. Gounter-Testimony of Miles. Holt and Tavaststjørna. L. Testimony of General Gederholm. XI. Testimony of General Gederholm. XI. Testimony of General Gederholm. XI. Testimony of General Gedindo and Mr. Lönnborn. XII. Testimony of Malan d'Experance. The Medium. ANALYZED BY WH BACH. BIG BIBLE STORIES SEE The great domand for "BIG BIFLE STORIES" has he duced has anihor to offer another book upon a Half of topic THE TEN COMMAND MENTS have been complete topic be the only true needs which and to give the error team in or the Binks upon all more and to give the best constrained to receive and in the constrained state of the bin two different for the same TEE BIBLE pixes, and it OONTEADIOTS STATE VERS COMPARISHED IN THE SAME THE SAME THE WINCE COMPARISHED IN THE SAME THE SAME THE AND THE THE COMPARISHED IN THE SAME THE SAME FOWER COMPARISH IN THE SAME THE SAME THE SAME FOWER COMPARISH IN THE SAME THE SAME THE SAME FOWER COMPARISH IN THE SAME THE SAME THE SAME FOWER COMPARISH IN THE SAME THE SAME THE SAME FOWER COMPARISH IN THE SAME THE SAME THE SAME FOWER COMPARISH IN THE SAME THE SAME THE SAME THE

GOULD, LL. B., Counsellor at Law, Member of the New York Bar

The well-known scholarship of Count Akrakof, and the pains-taking study he has given to the phenomens and phil-osophy of Spirinalism, warrant the statement that this, his pains train a study of the statement that this, his pain warrant the statement that this study der the most absolute test costs phenomal investigations un-clusively the verify of pyrchic mainfestations. Const Ak-sakof never goes into print unless he has something to any. In the present instance he has found much of moment is say, he has said it well, and his translator has given his english and American friends an opportunity to enjoy the distinguished statesman-scholar's richest and ripert

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### BANNER OF LIGHT.

### MY DEARIE'S BLUE EYES.

Children's Rook.

Two pretty eyes so bright and blue, When they look up, seem to say to you, Are we not fair, as the flowerets are? Can we not shine, as do the stars?

our blue depths, lie love and soul, The index of a heart of gold. Thy heart it is, if thou but will Be good and true, and do no ill.

Two bright blue eyes do look thee through. They know thy heart, as well as you. Thou needst not speak, thy thoughts they

Thy soul read they with great, good speed.

These sparkling cycs, so tender and true, These deep blue eyes, they look you through. Like the sapphire deep, their depths of blue, So tender and strong, so firm and true.

Elva G. Zander.

### Another Letter from Uncle John.

Another Letter from Uncle John. Well, boys, what do you do when another fellow pitches into you and hits you "one for keeps?" Do you run away and tell mother, or do you light your own battles? There are some boys who do the last. When you grow up, you know, there won't be any mother to run to, perhaps, and if you don't learn to stand your own ground, fight your own battles and rely on yourself, when you are boys, it will be all the harder to learn that lesson when you are older. For learn it you must. This is a world where everybody must learn to be strong and self-reliant if he wants to win. I don't mean by this that a boy, or a man either, should be a bally; for bullies are usually cow-ards who shrink from real danger. But every how as well as man has certain rights which at times he has to defend and there often come time when peaceable measures are not must fight, or confess himself a coward me seldom have to fight with fists. There are lots of other ways. But boys don't have these other ways and times often come to the most peace-loving chaps when they have to stand their ground. These times should never be songht. You should never try to find a meince to fight. That is being a bully. But neither should you shrink when they have to stand their ground. These times should never be songht. You should never try to find a never be songht. You should never try to find a never be songht. You should never they those then the perhaps felt it was a safe thing to do be rause Petieboy has a sweet, cheery, happy disposition. He hates a fight. He prefers to kind and generous to everybody always. But intended to hurt, and that the other chap

ns he. Petieboy has a sweet, cheery, happy disposition. He hates a fight. He prefers to have all the boys like him and he tries to be kind and generous to everybody always. But this blow hurt. He saw at once that it was intended to hurt and that the other chap was going to do it again. He never did do it again. Oh no. He didn't have time. He never knew how it happened but the next thing he knew, he was on his back and Petie-boy had put him there and was on top of him. As soon as he could gather his slow wits together, he was so big and heavy and strong that he lifted himself up and Petie-boy with him. Then he learned that the bat-the had just begun. He got Petieboy on the ground and if he had got his full weighton him, Petieboy, howere, was harder to keep down than he was to get down. His motions were as quick as a cat and he squirmed out and was up in far less time than it takes you to read this. He was up and had a sort of "back hod" on the big fellow and then the big chap went down upon his back with a thud that made him see stars. This time he didn't get up because he couldn't. Petieboy was on him in such a way that he couldn't use his strength and he lay still and acknowledged that he had "got enough." Petieboy's papa had seen the whole thing athough l'etieboy didn't know it. Fapa though l'etieboy, if yapa said, "you did that was u dia it fairly and without striking him. J. I am proud of you. You made him yield and showed him you were his master and you did it fairly and without striking him. I. I am proud of you think he will strengt. I am proud of you think he will strengt. I am proud of you think he will strengt. I am proud of you think he will strengt. Mad very red cheeks at supper and was up did it fairly and without striking him. I. I am proved of you think he will strengt. Red Petieboy in the the sin master and you did it fairly and without striking him a blow." Mell, "etieboy had very red cheeks at supper and was up did it fairly and without striking him tab lesson. Petieboy tangth him. There

Pen Flashes. (Continued from page 1.)

(Continued from page 1.) of this conference of arbitration is not all theoretical, but rather -very practical. Con-sidering the rapid strides in the direction of peace and arbitration as opposed to way, much of the credit is due to Mr. Albert K. Smiley, our esteemed host, who entertains so aby this distinguished body of guests each year. Long may he live! I had the honor of being commissioned by the American Shakers to bear "a message of peace" from them, with the accompanying prayer for the speedy result of international arbitration, "Peace on earth and good will towards me." It would have intensified my pleasure to have met and clasped the warm hand of my old friend and consecrated soul-worker for "universal peace," Alfred H. Love, of Phila-delphia; also Henry Wilbur, formerly of Vineland, N. J., and others whose words for temperancé, peace, and all the reforms that gladdened the later years of the nineteenth century. God and good angels bless and keep gladdened the later years of the nineteenth century. God and good angels bless and keep .

John of rough and rocky Patmos memory, says, "1 looked, and behold a door was opened in Heaven." This was clairroyance. If this door was ever shut, there is no record of it. Again, when "in the spirit," that is, entranced, he "heard music in Heaven." This was clairaudience. Once in India, sitting alone, worn and weary under the shade of a mango tree, I felt a soothing, gentle influence steal over and through me. Then came a calmness that I cannot explain; and a few moments later I heard music, soft, inspiring, uplifting, seemingly coming nearer. I re-tained the first words of the song which ran thus,

"We come, we come, a joyous band, We come, we come from the spirit land, With each a harp in hand, To sing to you."

Oh, what a cloud this song lifted! And what an inspiration it was to push forward in my missionary work!

Poets are prophets; they are inspired. They stand wreathed in palm and laurel upon loft eminences. Some poet, unknown to me, breathed these beautiful lines::

"'Tis somewhere told in Eastern story, That those who loved once bloomed flowers On the same stem, amid the glory Of Fden's green and fragrant bowers; And that though parted oft by fate, Yet when the glow of life is ended, Each soul again shall find its mate, And in one bloom again be blended."

This "Eastern Story" teaching, so adapted to the Oriental mind, of two mated souls blooming in Paradisaic spheres of flowers upon one stem, but becoming disunited dur-ing jarring incarnations, and then becoming consciously reunited again in a love pure and Platonian, is certainly a beautiful theme for contemplation. If it be but a dream, it is a very enchanting one. Evidently it was the poet's purpose to teach in the above rhythmic lines, the soul's pre-existence, or past conscious existence. But mark, pre-existence must never be confounded with reincarnation, The two words are not interchangeable; they are not synonyms, and only bungling scribare not synonyms, and only bungling scrib

are not synonyms, and only bungling scrib-blers so consider them or write of them. The pre-existence of the conscions immost spirit is considered—and evidently is—one of the clearest, strongest evidences of the soul's immortality. The etheric or soul-body, be it remembered, is the enveloping vehicle of the invisible, abiding, uncompounded, immortal spirit. spirit.

spirit. An individual's culture and real unfoldment may be measured by the way he speaks of the inferior races. General Garfield in an ad-dress, used this phrase in speaking of the negroes, "Our colored co-workers in national industries." Abraham Lincoln, who emanch-pated the 4,000,000 made old Sojourner Truth, a negro woman black as night, his guest at the White House, he wrote his name in her "Itook of Life." President Roosevelt invited a colored man from the South, Booker T. Washington, to dine with him, and his great San Francisco parade was headed in march-ing through the streets, by a troop of colored cavalry; and yet these backwoods boors, street-corner "hoboes," and uncultured eity loafers, who never think beneath the skin, everlastingly say "niggers"—the "d— nig-gers, burn them." These self-measuring words are character revelations. Spending a winter in Florida on the Indian River, some three years ago, an old Confederate ex-slave holder, that is still fighting the Yankees, said' to me,—"We white men of the South do not associate with the niggers." My meek, and mild and modest reply was, "Some whites must have associated with these colored peo-ple, or there wouldn't-be so many mulattoes in the hotels and streets." Facts tell! It is said that when cowardly Adam in the garden dended eating the fatal apple, God pointed

said that when cowardly Adam in the garden denied eating the fatal apple, God pointed him to the "chankings"—that was enough! Though naturally optimistic, I am not sufficiently extreme in that direction not to see an ugly ulcer and probe it, though the body be otherwise seemingly healthy. True optimism sees things as they are. It is re-ported that an optimist falling from a tenth story window, shouted cheerfully as he passed each story, going down, "All right so far!" It is not the failing that hurts, but the un-comfortable contact with the ground at the landing. Adam quite likely enjoyed the "fall," but it was the after consequence that brought the reported trouble upon the "guilty race"; for

Each local society will surely take pride in being represented at convention, and will raise the necessary two dollars, paying same through its State association. This will re-lieve the State association of any burden and also provide for a handsome representa-tion at conventions from the State. No per-son can vote for more than one society at convention. State associations are requested to communicate with their auxiliaries on this subject. to comm subject.

Mary T. Longley, N. S. A. Secretary. Do You Know What It Means to

**Cure** Constipation?

It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Con-stipation means that the bowels are weak, so that they cannot keep up that constant mo-tion the doctors call peristaltic action. When that stops passages cease, the blood begins to absorb the poisons through the walls of the intestines and thus disease is scattered every-where. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and inrigorating the bowels. This can be easily, gently, and permanently done by Ver-nal Raw Palmetto Berry Wine. It is a tonic laxative of the highest class. At builds up the bowels, restores the lost action and adds new life and vigor. Only one small dose a day will positively cure constipation of any de-gree by removing the cause of the trouble. Vernal Remedy Co., 120 Seneca Bildg., Bur-falo, N. Y. All leading druggists have it for sale.

falo, N. Y. All leading druggists have it for sale.

### Reflex Pen Flashes (Extra). J. M. Peebles.

Reading the excellent, as well as personal, editorial sermon preached to "the venerable Pilgrim," in the Banner of June 27, I ex-claimed, "Good, how very good it is to be kindly preached to, and for lecturers to be lectured."

lectured." Yes, richly did I enjoy this sermon signed "A Disciple of All Truth." Being myself an enthusiastic, hard-toiling "disciple" in this school, and having perfect, confidence in the potency of truth, and also having the full courage of my convictions, I never fail to father my literary children. Orphanage is al-wave nitfal

father my literary curace. Ways pitiful. Having been on the public platform these sixty years and more, preaching liberalism, Spiritualism, anti-slavery, temperance, wom-en's suffrage, dress reform, equal rights, anti-vaccination, anti-sectarianism, anti-capital pupishment, anti-sectarianism, arbitration en's suffrage, dress reform, equi rights, and vaccination, anti-virisection, anti-capital punishment, anti-sectarianism, arbitration and universal peace, sanitation, hygiene, deep breathing, psychic energy, and soul unfold-ment, it seems really good to be preached to, I repeat, though there be not a scintilla of

I repeat, though there be not a scintilla of originality in the sermon. Though probably not purposely, the follow-ing paragraph may be considered indiscreet, if not painfully unjust to Spiritualist lectur-ers and indirectly to the great body of Spir-itualists. Here is it: "Even our worthy and prominent leaders cannot muster sufficient trust in the all-suffi-ciency of spirit power, or in the dominance of their own spirit, to keep them well, or to feel quite safe when prostration occurs, to emtheir own spirit, to keep them well, or to feel quite safe when prostration occurs, to em-ploy purely spiritual healing, but place their trust in drugs, and potions and material agencies. What an anomaly is this for rep-resentatives of the greatest truth revealed to man, the truth which maketh free, whose apostles, it seems, wish to hold the field so exclusively as to allow no other the right to exist."

xist."

exist." Pray, who are these "apostles" that so de-sire to "hold the field," that others can "have no right to exist?" This is a serious charge. Who are meant? Name them. Without permission or apology for so doing, I place myself squarely in juxtaposition to the above paragraphic explosion touching "prostration," and the refusal to employ "purely spiritual healing." It is through spirit influences and "spiritual healing," not drugs and poison potions, that I am in the body today.

spirit influences and "spiritual heating," hot drugs and poison potions, that I am in the body today. Though the snows of almost eighty-two winters have whitened my hairs, I arise at four o'clock each morning, take my plunge hath in cold water, walk awhile with bared feet on the dew-glistening have, engage in deep breathing, listening to the music of the birds and waiting to greet the golden sunrise. Doing this, I feel the baptism of the spirit, and also an over-shadowing, uplifting pres-ence of spiritual intelligences. I am never alone. Returning and sitting a few moments in the silence, I begin my day's work, toiling from twelve to fourteen hours daily. Has "new thought" mything newer than this? I eat no animal flesh, use no liquors, nor wines, no tobacco, no coffee por tea, I have no aches nor pains, I can bat a ball, run like a sixteen-year-old lad, swim like a fish, and dance the "Highlad Film," At the Progressive Lyceum

old lad, swim like a fish, and dance the "Highland Fling." At the Progressive Lyceum picnic in Melbourne last year, five hundred witnesses on the ground, I ran a footrace and took the prize. Has the "new thought" any-thing newer, anything better than this? It is the practice more than the preaching that <text><text><text><text><text><text>

"Spiritualism is languishing today for the in-fusion of 'new thought' energy and a little metaphysical dynamits." If this be so, what have Spiritualist editors and publishers been about these dosen years that they have not vaccinated, or injected the proper life-giving infusion into Spiritualism to prevent the "languishing?" But Spiritualism is not lan-guishing. External appearances are not the proper criterions for the founding of a sound indgment. Spiritualism is a truth-heaven's truth-and no truth ever languishes and dies. It is immortal. Its sun never sets. It is of and from God. Spiritualist societies may rise and fall, like the flowing and ebbing of the see, but the truth goes marching grandly on. Orthodox religionists are rapidly coming our way.

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idens? 5. Are these "New Thoughts" creative, and

5. Are these "New Thoughts" creative, and if so, what have they created? In answering these candid inquiries, spare me the time of informing me that the ideal precedes the objective real. Every thinker knows this, and do not waste ink in telling me that "thoughts are things." The phrase is too coarse. It is not becoming to metaphys-ical parlance. Lumps of sugar and masses of rock salt are things, things subject to the sense perceptions. My peace I leave with you.

### Mediums' Homes Relief Funds.

### STATEMENTS FROM THE N. S. A.

To the Spiritualistic Public: Dear Friends.—It seems timely to make further statement concerning the work of the N. S. A. in relieving the necessities of such worn and aged mediums as it is able to care for. As is well known the attempt on the part of this Association, to gain funds enough to build and furnish a mediums' home, proved further the attempt care to this office to make lor. As is well known the intempt on the part of this Association, to gain funds enough to build and furnish a mediums' home, proved futile, not enough came to this office to make-it possible to even secure a suitable building for such a home, and as the mediums would have to be clothed and fed, as well as sheltered, which would call for much money annually, the Board of Trustees deemed it expedient to turn the available funds into a Mediums' Relief Fund, from which needy, sick or aged mediums could receive monthly aid—as far as possible. As has been stated, the sum of twelve dollars per month is paid towards the support each, of several veteran mediums. In consideration of their feelings we have refrained from publishing their names, yet a call is made for us to do so, and it does seem but just that the donors should know to whom their benefactions are given. Therefore, without in the least wounding their sensibilities, we may state that those assisted from the Medlums' Relief fund of the N. S. A. at present are: Mrs. Jennie Lord Webb, one of the earliest, and for forty years a powerful, physical medium; she is totally blind and has been an invalid for years; she is in Massachusetts; Mrs. T. E. Kendall, also of Massachusetts, helpless and aged, au oldtime medium in public work; Mrs. M. E. W. Wright, in Southern \_Gali-fornia, seventy-four years old, for over forty years a public trance medium, she has given health, time and means to the Cause without stint, and Mrs. Mary C. Morrill, of N. Y. aged, helpless and an old-time medium well known for her good works for mankind. She

stint, and Mrs. Mary C. Morrill, of N. Y., aged, helpless and an old-time medium well known for her good works for mankind. She has for months been in the care of the First Association of New York. These are all deserving mediums whose lives have been spent in the service of hu-manity; it would be a crime for the Spirit-unlists to let them suffer; it is not charity that we give them in the pension they re-ceive from the fund, but a just recognition of their work for humanity. They are truly graterul for the aid thus received. Their letters are full of thankful exphessions, and the spirit of beneficition breathes in them. To quote from a letter from one of these beneficiaries—which is a type of all—"I have been suffering so dread-ful I could not write before. Writing ex-hausts me terribly. Sister, no human language can ever express the deep-felt gratitude of ny soul for what is being done for me; I am thankful to all who are helping me; I thank yon, and through you, the N. S. A." Much more is written in a similar strain—surely "It is more blessed to give than to receive." In addition to these, two other aged mediums who were on our list last year, have been taken from our care, one, by relatives removing her to California, for treatment, and one taken to a hospital. Report was

been taken from our care, one, by relatives removing her to California, for treatment, and one taken to a hospital. Report was made of them at the time. We also cared for that grand worker, Carrie Fuller Weather-ford during her illness, and bore the funeral expense ever her remains. Now and then, a worthy medium gets into a financial strait, who is usually able to care for self, several such were reported to us last winter, well re-commended. These were given temporary aid, thus enabling them to tide over the trouble; it is not necessary to give their names: these

### A Two Hundred and Sixty Mile

### Ride.

Elmira, Horse Heads, Williamsport, Binghamion. Funeral of T. G. Loury - Cause of Society Failures.

Pathers is the second state of the second stat

church, and became active supporters of Spir-litualism. Near the close of my engagement in Wil-liamsport two years ago last October, I met a few choice friends at their spacious home, and shared a social and spiritual feast and a sumptuous meal of nicely prepared luxuries-for the body. Then it did not seem probable that I should live to attend the funeral of that vigorous, wide awake, business man in the-prime of life. But years are no criterion of age and fitness for the great and beautiful change. I may need a hundred years to ripen and fit myself for the beatifudes as well as others may be at fifty. I am planning to hang to the carnal clay about a hundred years. This may not be approved by my friends or enemies, and possibly I may decide to shorten the race a little to accommodate the idle undertaker, who is waiting for a job. But if I keep the M. D's at a proper dis-tance, there is a chance for disappointing all who hope to see me buried in a hurry. Mr. Lowry was ill about three months. La grippe, with complications, terminating in pneumonia, bore him forth to the Summerland June 17 at 10.40 p. m. He was calm and trustful to the last, being thoroughly nessured

Aff. Lowry was manual about there monitas. La grippe, with complications, terminating in pneumonia, bore him forth to the Summerland June 17 at 10.40 p. m. He was calm and trustful to the last, being thoroughly assured of the spirit world at hand and confident that all is well over there. Mrs. Lowry had the sweet consciousness of his presence, almost continually, hearing his voice, feeling his touch, and schsing his loving presence in cheerful recognition. Since their conversion they have-visited the camp at Lily Dale every season, I think, and were counting on it this year. I also enjoyed a visit with Lydia R. Chase and family, and revived the memories of 25 years ago, when her home with her parents was in Binghamton, during my two years' en-gagement in that city, and the Randails were-among the most prominent and influential Spiritualists in the county. James Randall-Mrs. Chase's uncle, whose donation of a house and lot to the Banner of Light was an garnest of his faith, and an index to his character,—was the first to intro-duce Spiritualism in Broome County, and the city of Binghamton where he lived and died. If Williamsport had half a dozen familjes like the Randalls, the Cause would grow and prosper. Last fail E. W. Sprague and wife visited the city, held meetings, organized a society and aroused quite a lively interest. Mis. Chase offered them a lot valued at \$300 if they would pay off a \$200 mortgage, and a move was started to build a church, with scemingly good prospects of success. Mr. Lowry subscribed \$25 with promise of mor-as soon as the move was assured, and would have followed it up to the completing of the with the subart is up to the completing of the

as soon as the move was assured, and would have followed it up to the completing of the

All looked promising for a time. But un-businesslike management created a conflict, and confusion, and disintegration followed, businessure management created a connict, and confusion, and disintegration followed, with a strong seasoning of unpleasantness, and apparently they are set back a full dec-ade—it not a century! Mrs. Barton has done some work since, and is still there—I was told —but she makes her salary largely by giving sittings, and is not dependent on the financial strength of the society. Mrs. Messersmith, of New York, was there also last fall and did some good work, and had her home at the I.owry mansion. I infer that she was in-dependent of any society. One of the fatal mistakes which often wrecks societies is the assumption of responsibility by certain official, usually the president, or secretary, and acting without the consent, or knowledge of the board of directors, or trustees, ignoring the by-laws, and creating bills to be paid without any system or order. Strict adherence to business principles is indispensable to suc-cess. CCSS.

This letter is for you boys, isn't it? Just a word about Dollybugs. She has just been made an "Auntie." Her oldest brother has a little daughter, so she is "Auntie Dolly-

She and her pets are well. The kittens are she and hel person well. The articles are getting lively. Sambo is her favorite. Two little pigs arrived at the farm the other day and in tender recollection of her old friends, she immediately named them "Edward" and "Emily."

She spoke a long "piece" at the Sunday School on Flag Day. Her new white dress and pink sash made her a very proud little

School on Anathematic her a very product and pink sash made her a very product Auntie Dollybugs. I am thinking about the request for pic-tures of Petieboy and Dollybugs. If I sent one of you their pictures, others might want them too; and that would be too many. If I put them here in the "Children's Nook," it would cost the Banner money to make the pictures. So, like the old cow in Mother Goose, I will "consider." Goodby, little folks, Uncle John.



to keep the natural channels of the body open. It prevents constitution, biliousness, headaches, refreshes the stomach, aids digestion, cools the blood, clears the brain. Contains no narcotle or irritant.drug. Used by American Physicians nearly 60 years. 50c. and \$1.00. At Drugsists or by mall from The Tarrant Co., 21 Jay Street, Builden Co., New York

6)

### "In Adam's fall We sinned all."

To many it was puzzling how John Daly of Chicago, could, after losing "a quarter section of the brain" by a scrious accident and the surgeon's knife, think and talk. The editor recording the accident, asks, "How can a man live with one-quarter of his brain gone? Can a man live with half a brain? Or is a brain an essential organ? This case puts to route all the theories of phrenology." Neither the fact nor the theory do anything of the kind. The cerebrum does not think; but the conscious spirit uses it, or portions of it as a vehicle for the transmission of thought. Further, as there are two eyes, two cars, etc., so the brain is dual, having two hemispheres, and the spirit can use either and as much of either as the circumstances demand. The and the spirit can use either and as much of either as the circumstances demand. The Spirit, the centre of life, according to Des Cartes, and other pathologists, is situated in the "conarium," of Willis Circle, between the cerebrum and cerebellum. There the soul-king resides, reigns and acts.

### Notice to State Associations and Their Auxiliaries.

The State Associations chartered with the N. S. A. have received the following infor-mation, but it is deemed best at headquarters for it to appear in the spiritual papers. Notification, that hereafter, each local society that is chartered by, and in good standing with, a State association, can have a repre-sentative at the N. S. A. annual convention, by the payment of the small sum of two dol-lars to the N. S. A., prior to convention.

#### Lyman C. Howe.

P. S.-I learned at W. that I went out of my way via Elmira to Williamsport. The Pennsylvania road is the shortest, quickest and cheapest. I stopped in Buffalo en routo home, and was entertained at the hospitable home of Mrs. Dr. Matteson, where I met several good friends, among them Mrs. Tillie Reynolds and Mrs.-Hunt, and later Mrs. Sully-who is about to start for Denver for a summer outing. Mrs. Reynolds looked splendid, and seemed aglow with health and inspiration. She is speaking at East Aurora, and seems to be a general favorite with pro-gressive souls. Thomas Grimshaw is speaking at the church in Buffalo, and I understood Prof. Lockwood was in the city, but I did not know where to find him.-L. C. H. -I learned at W. that I went out of

#### Kitchan as a Laboratory.

The mistress of the home of 1925 will be a chemist. She will be a trained scientist. She will regard her kitchen as a laboratory in which a thousand wonderful experiments will be tried. The idea that the kitchen is a place of drudgery, where only those enter who are forced by eircumstances, will have disap-peared; and there will remain only wonder that any one could ever have been ignorant enough of the marvelous process of science to have taken so little interest in the subject. The kitchen itself will disappear from the basement and from the home forever. In its place, adjoining the dining room so that the transit from the fire to the table may occupy but a second's time, will be the "household haboratory." The mistress of the house and her daughters will find no more interesting period of the day than that which is spent in the well-lighted, well-rentilated, cleanly and comfortably arranged room given up to the constant surprises which science offers to those who will study with interest her won-ders in the realm of combinations of food materials and the transformations brought about by varying degrees of heat.—Cosmo-politan.