

VOL. 95. Banner of Light Publishing Co., 204 Dartmouth St., Boston, Mass.

BOSTON, SATURDAY, JUNE 11, 1904.

\$2.00 Per Annum, NO. 16 Postage Free.

THE GREEK KING'S DAUGHTER.

O love! O love, how strange thou art-To make men dare and do so grand; Thy sweet enchantments ne'er depart, They hold their sway in every land: And time we cannot call as time, For in the centuries thou'rt the same, Still winning men to acts sublime-To speak the beauty of thy name!

And so in legend runs this word— Of princess in Cadis of old, Who hearts of youth divinely stirred, And made them venturesome and bold; The kings of cities round about, Aspired this peerless maid to wed, But felt at last a sense of doubt— By what as test to them she said:

They needs must prove magician skill. They needs must prove magician skill, Ere she'd consent to make a choice, They needs must work her sovereign will, And he who did should then rejoice; Like leaves that fall in autumn blast,— They fell away from her so fair, And two alone remained at last— For her heroically to dare!

She smiled on them for courage true. Gave one the task water to bring— In fulness from the hills of blue— To bless the people of the King: He went to work with royal cheer— And built a way for stream to flow, And after effort great and dear, A rich supply did freely show!

The second lover was to find A charm to keep wild hordes away, Who came at times like winter wind, The summer flowers of peace to slay: He built a pillar tall and high, With Berber on the top to stand— Pointing his finger in the sky— That they should pass from that fair land!

But lo! his rival first had done, And brought the water cool and sweet, And when he saw how he had won-From tower he fell, dashed at her feet: Despair and hope a great love gives-Delight to do for her good sake, And he that for such glory lives, May in its splendid fame awake!

True heroes are in all of time, And heroes win by passion's power; For them the bells of victory chime, And triumph comes in its bright hour; And like melodious music soft— That floats across the summer sea, I hear this burden told so oft— How wonderful true love can be! -William Brunton.

Buddhism.

Station in the state Control George A. Bacon.

As a member for several years of the Historical class in the Comparative Study of Religions, at Washington, D. C., the writer was recently draited to submit, for the consideration of the class, a paper on Bundhiam. The accompanying article formed the basis of the paper. One cannot expect to add anything to what has al-ready been said on this subject. The most that he can do, after borrowing luberally from the best su-thorities, is to present it from his own point of view.

In the historic development of the great religions of the world, especially those which take their name from personal founders, none appeal to us with more vital inwithout any arguments to support it, is too cheap a virtue to deserve much consideration. Till we hear some reasons to the contrary. I believe we may safely say that we possess the translation of these scriptures in their very wording as they existed in the fifth century of our era; that the original was first reduced to writing in Ceylon in the first century before our era, having previously existed in the languages of Magadha; and that our verses of the Dhammapada are the same which were recited to Asoka, and embodied in the Canon of the third council, 246 B. C. (Science of Religion, p. 162.)

However anomalous the fact may strike the average reader, the reliability of much of the writings of the ancients, prior to our era, is generally to be received with more confidence than are most of the ecclesiastical writings since the dawn of Christianity.

The motives for the manipulation of the latter are so evident as to bring them all under the ban of suspicion. "I am anxious," says the late Prof. Edwin Johnson, "to fix in the mind of readers the conviction that we are profoundly ignorant of times com paratively near to our own, much more than of times more remote."-Pauline Epistles, p. 11. Other critical investigators of the writings of the first centuries, and of some of the early Church Fathers could be quoted, who seriously call in question the authenticity of many of these later writings.

Buddhism, as appears from the records, began to be doctored by the followers of Buddha immediately after his death, which service they kept up for centuries. Whatever is recorded, however, of a legendary character, is to be discarded. "The marvelous stories that have gathered around the belief of his voluntary incarnation and immac nlate conception; the miracles at his birth, the prophecies at his formal presentation to his father, and how Nature altered her course to keep a shadow over his cradle whilst the sages from afar came and worshiped him," etc., are, of course, to be discredited. These were additions, subsequently made by his followers, out of respect for his great character. Similar reports have attached themselves to, and are indissolubly associated with other religious reformers-to be, in every such case, similarly and religiously rejected.

Oriental scholars and historians of varying predilections, concur in fixing the date of its origin about the beginning of the 6th century, B. C., and of taking its rise in northern Hindustan. It (Buddhism) is therefore of 2,500 years' duration, and is still the prevailing religion of the world, its estimated adherents numbering nearly one-third of the human race; but it is questionable if this estimate is capable of verification. Yet the authenticity and antiquity of the Buddhistic scriptures are attested to by such Oriental scholars and impartial critics as Eugene Burnouf, Bishop Bigandet, Dr. Fausboll, Rev. Spence Hardy, Prof. F. Max Muller, Prof. Rhys Davids and many others. These authorities say that there are at least six works extant and available which furnish the chief sources of our present information regarding the life and teachings of Buddha

termediary causes, he arrived at the conclusion that ignorance was the ultimate cause of all the trouble, and therefore with the removal of ignorance, existence and its anxieties and miseries would be cut off at their sources. Passing through successive stages of contemplation, he realized this in his own person, and attained the perfect wisdom of the Buddha."

Having arrived at the knowledge of the causes of misery and of the means by which these causes were to be counteracted, he was now ready to teach others the way of life. Buddha began to preach at Benares. During the 40 years that he continued to preach his new and strange gospel, he traversed a great part of northern India, combating the Brahmins and everywhere making converts. He died at the age of 80, about 540 B. C. His body was cremated and monumental tumuli were erected to preserve his relics.

Such is the merest epitome of the life of the Buddha, as gathered from various authoritative sources. That it is substantially the career of a grand and lofty soul, inspired to do for himself and the world at large what he felt was the saving doctrine that enthused his deepest nature, is universally acknowledged.

He was pre-eminently an inspired re former, along ethical and religious lines. His teachings were radically different from those of the Brahmans. The conventional distinctions and institutional castes of his time were practically ignored. He taught reform doctrines and expounded new views, which by way of example, he sought to conform his life agreeably with these philosophical teachings.

The democratic nature of his doctrines as contrasted with the dominating spirit of exclusiveness which then everywhere prevailed. and which was enforced in a manner and with a power that rendered it virtually invincible; his earnestness, his consistency-admitting to his ranks all classes of both sexes; his promises of reward to him or her who overcame self, etc.-are elements that appeal to man's nature at all times and in all places.

The author of "The Civilization of India," page 37, saya;

"The Reformer's saintly character, his broad sympathy and world-embracing love, his beautiful maxims of charity, forgiveness and love, and his earnest advocacy of moral pulture and more closeric area about culture and moral elevation as a substitute for the elaborate ceremonials and pompous rites of old, supplied not the least efficacious reasons for the success of the reformation. Thousands of thoughtful men turned from dead, unmeaning ceremonials, to the man who preached moral culture in maxims and par-ables of unprecedented beauty; and millions of the poor and the lowly, the non-Arynn and the ignorant, flocked round the new Reformer, whose doctrines were large and catholic, and afforded relief and shelter to all."

THE RISE AND SPREAD OF BUDDHISM.

Buddhism, from Buddha, the Enlightened, the Illuminated, the Awakened (titles indicative of his character, as that of Christ, the anointed) as a form of religious thought or system of religion, was the natural rend from the domination which ruled Hindu mind for so many years under the form of Brahmanism. It grew out of the many moral and philosophical teachings of Gautama, the eldest son of the raja of a tribe of the Sakyas, located during the 5th century B. C. about 100 miles north of the city of Benares and about 50 miles south of the foot of the Himalaya Mountains. It arose, as similar revolutions in religious development have arisen since, because it offered something more timely and acceptable than the then prevailing form of religion. It marked a wonderful advance along lines and in directions as worthy as they were formerly unknown. It was a revelation as original and significant as ever was given man to make, and none ever indicated a more forward movement in accord, with religious progress. It was at a periodic ebb in Brahminical history. Modifications were in process of formation. Conditions were favorable. although not then recognized even by Buddha himself; but surely the time grew apace for another form of religious expression to make its demands, and to take its destined place among the great historic religions of the world-whose acceptors, even today, outnumber, it is claimed, those of any other body of religious believers "The equality of all men, which Buddha preached with regard to the final goal, the extinction of Karma, and that goal to be reached not by the performance of penance and sacrificial worship, but by practicing virtue, could not fail to be acceptable to vast multitudes of people." It was in fact a vital reaction against the exclusiveness and formalism of Brahminism. The Buddha, says Max Muller, addressed himself to castes and outcasts. He promised salvation, and he commanded his ausciples to preach his doctrines in all places and to all men.

That he should thus become the founder of new dynasty, as it were, that vast numbers should receive his "plan of salvation," his notions of punishment and reward: that these views should find ready acceptance with the receptive mind of India, to become so impressed with it as to vitally remain for centuries, are events not so much to be wondered at, perhaps, when all the conditions and circumstances are philosophically considered.

Like the manifestations of the religious element everywhere, like man's kindred devices in every land and clime, Buddhism was evolved from the inspirations that came to its founder, and which he was enabled to formulate and exemplify in his own person. It was largely augmented by the establishment of the Sangha, the brotherhood or society of disciples-the Buddhistic Order of Mendicants, which was the prototype of Catholicism. At the very beginning of his public ministration, Gautama sent his disciples in every direction, saving to those who were to preach the ethical code of righteousness-"Go ye now, O Bhikshus, (mendicant, monk friar,) and wander for the benefit of the many, for the welfare of mankind, out of compassion for the world: Preach the doctrine which is glorious in the beginning, glorious in the middle, and glorious in the endin the spirit as well as in the letter. Let not two of you go the same way."

The most important point in the history of Buddhism after the death of its founder was that of the councils which fixed the canon of the sacred scriptures and the discipline of the church. In this connection, it is often and naturally questioned whether Gautama preserved in a form akin to "the art preservative of arts," any of his moral philosophy and public teaching, for the benefit of the faithful or for his followers generally. Touching this point, I quote from the distinguished writer of the article on Buddhism in the Eucy. Brit., who says:

"When it is recollected that Gautama "When it is recollected that Gautama Buddha was himself learned in all the learn-ing of his time; that he did not leave behind him a number of deeply simple sayings from which his followers subsequently built up a system, but he had thoroughly elaborated a system, but he had thoroughly elaborated a system of him own before his mission began; that during his long career as teacher he had ample time to repeat the principles and de-tails of the system to his disciples over and over again, and to test their knowledge of it; and finally that his principal disciples were, like himself, accustomed to the subtlest meta-physical distinctions, and trained to that wonlike himself, accustomed to the subtlest meta-physical distinctions, and trained to that won-derful command of memory which Indian-ascetics then possessed,—when these facts are recalled to mind, it will be seen that much more reliance can be placed upon the doctrinal parts of the existing Buddhist canon than upon correspondingly late records of other re-ligions, or on the biographical parts of the Buddhistic canon itself."

But whether the Buddha had written much or anything, his chief followers assembled in council immediately after his death and proceeded to reduce his teaching to writing.

These canonical writings are divided into three classes forming what is known as the "triple-basket." The first class consists of the discourses of the Buddha; the second

with moral certainty, to have been within a year or two of 250 B. C.

BUDDHISTIC DOCTRINES.

The doctrines promulgated by Buddha were in sharp contrast with those affecting the social, moral and religious life of Brahminism. These radicalisms were far-reaching and evolutionary, if not revolutionary, and they even stand today, a constant surprise to the student of ecclesiastical history. They show unusual strides of religious progress in the conception of the meaning of life, in the application of moral truths, in the way to attain peace and happiness, and in the general character of its philosophy and ritual observances. They served to change the religion of that day from a collective, national religion, to a personal one.

Buddhism originally appears to have been founded on a high and unselfish moral sentiment. It established not only lofty rules and precepts, but rigidly called for their practical application to every day life.

At first, it had no formal religious ceremonials, no bloody sacrifices, no ritual, no priesthood or theology-in the narrower sense. It was a religion without worship, without prayers, or without influential gods, to whom propitiation had to be made. While it permitted the gods to remain-neither seeking to deny nor abolish them-they played no part in man's life work. The salvation of the individual was more to be considered than the saving of others. Man must achieve his redemption by his own development, not by the help of the gods. There was no sin, in the sense of offending an Almighty Being who frequently became angered at the action of men and women, following it up with severest punishment.

Buddha denied the sacred authority of the Shaster and Vedas, rejected the Brahminical ceremonies, its system of terrible sacrifices, and the claims of the sacerdotal class as being special depositions of sacred knowledge. He taught contrary to Orthodox Brahminical teachings, which made final emancipation from all ills to depend on perfect knowledge of the divine essence. He did not deny or quarrel with existing religions, but pointed out a more excellent way; did not directly seek to lower the higher or exalt the lower classes. He was considerate of all, intolerant to none. Believers held their perscnal belief while yet becoming Buddha's followers. But it is asked, What is the nature of this faith which has been for so long, and is still the sole light of so many millions of human beings? This involves a consideration of the intellectual theory on which its system is based, and of the general character of its morality and ritual observances, as they were conceived by the founder and exemplified by his more immediate followers.

Both in the Brahminic and Buddhistic faith, the doctrine of reincarnation forms an integral part of their religion. As one writer comprehensively says:

"The belief in such a transition is one of the most important phases in the religion of mankind. It was common to the most uncivilized and the most civilized nations of the earth. . . The ethical and philosophical value which such a belief may have, is necessarily relative; it will depend on the notions which religion or philosophy may entertain on the origin of the human soul, on the course of its first birth, and on its ultimate destination, whether this destination is the merging of the soul into the essence of its creator, or a personal immortality. . . . The belief in that form of transmigration which is based on ethical grounds, proceeds from the belief that human souls being of divine essence, are originally pure, but during their earthly career lose of their purity; being destined, however, to regain their original quality, are reborn again and again, until they have become free from fault, and thus worthy of re-entering the place of their origin."

Buddhism takes its name.

We are erroneously accustomed to speak of different religions-meaning certain phases or forms of expression of the spiritual nature of man. There is but one Religion, though there are many formulated opinions about it, and will continue to be until mankind outgrows its unphilosophical notions respecting this deepest and highest faculty of man's nature.

The evolution of Religion is to be traced through the laws of human development. It is correctly held that the "science of religion" consists in classifying the religions of the world, in seeking to grasp its varied manifestations, to find if possible the vital connection between them and to make clear the unity of law amid the various phenomena. It is only by comparing the differing concepts of religion covering long periods, that an estimate of the relative value of any particular one can be determined.

'The religion of no country," says Prof. Menzier, "ought to be judged by the attitude of its more ignorant, or even of its average adherents. The good and the true rather than the evil and false, furnish the ultimate meaning of any religion."

It is somewhat in this spirit, being more desirous of noting the valuable portion rather than the valueless; the teachings that help rather than hinder, that we would judge Buddhism, or any other form of religion.

Although it is said the means are wanting of giving a circumstantial history of Buddhism, the main outline is no longer doubtful; when in such matters, however, the element of uncertainty is removed, the way grows more satisfactory.

The antiquity of Buddhism is a constant source of wonder to the student of Comparative Religions, Touching this point, Prof. Muller says: "I have the greatest respect for really critical skepticism, but a skepticism Finally, through a long concatenation of in-

which are considered reliable. Three of these are written in Sanscrit and three in the Pali languages. Those in Sanscrit represent the views of the northern Buddhists; those in Pall, that of the southern Buddhists and are regarded as much the more reliable.

THE BUDDHA.

A reduced copy, a sort of thumb-nail sketch, painted in colors by Western artists, of the life of the founder of Buddhism, ap pears as follows: Saddhartha was his individual name. Gautama his family name, and Buddha his symbolic name.

"Born to high inheritances, he gave early indications of a contemplative, ascetic dispo sition. Designed by his father to be a fitting successor of the raja, and fearing les his son should desert his high station and take to a religious life, he had him early married to a charming princess and surrounded with all the splendor and dissipation of a luxurious court-probably the most efficacious means to thwart his own origina purpose. Twelve years spent in this enviroument, only deepened the conviction with this preternaturally thoughtful young man that all that life could offer was vanity and vexation of spirit. Dissatisfied with his conditions while constantly brooding over the outlook, he resolved to try whether a life of austerity would not lead to peace; and al though his father diligently sought to detain him, he began the life of a religious mendicant, when about 30 years old. To mark the breaking away from all secular ties, he cut off the long locks that were a sign of his high caste, and began a serious study of the religion of the Brahmins. He found their doctrines unsatisfactory. After six or seven years of rigorous asceticism he was still dis-

atisfied, yet still persisted in his search.

ontains the discipline; and the third his metaphysics.

The first is evidently the fundamental text out of which all the subsequent writings have been elaborated.

The other two councils probably revised and expanded those of the first. There are discrepancies, it is said, as to tue dates of the first two, but the third was not later than the middle of the second century. B. C., so that the Buddhist canonical scriptures, as they now exist, were fixed two centuries and a half before our Christian era.

The Buddhist religion early manifested a zealous missionary spirit; even princes and princesses became devoted propagandists, A prominent name of this character, in the history of Buddhism is that of the Emperor Asoka, King of Magadha, whose sway seems to have extended over the whole peninsula of Hindustan, and even over Ceylon. He was at first a persecutor of the faith, but being converted-by a miracle, so runs the legend-he became a zealous adherent. Not, however, as princes usually prosecute their creed, for it is a distinguishing characteristic of Buddhism that it has never employed force, hardly even to resist aggression. In this connection as a sample of the colerant and charitable spirit which peryades the discourses of Buddha we quote: "A man ought to honor his own faith only, but he should never abuse the faith of others .. There are even circumstances where the religion of others ought to be honored. and in acting thus, a man fortifies his own faith, and assists the faith of others."

While the Buddhist canon had been settled in several councils, it received its final form at the Council held under the auspices of this Emperor (Asoka) at Pataliputra, on the Ganges, about the year 246 B. C. As to the actual date of the Emperor Asoka's council it may be stated that it has been determined.

As to the belief in reincarnation in any of its various forms, in any of its fantastic, superstitious or philosophical aspects-and it partakes of all of these-the doctrine itself is predicated on man's spiritual nature. Its acceptance could only arise from a conception of the soul's immortality.

Naturally, "the belief in eternal bliss or ounishment, as the just recompense of man's actions during this brief term of human life. appeared to the Hindu mind to involve a moral impossibility."

(Concluded next week.)

JUNE.

When wild, blood-red-like wine doth leap Into the earth where flowers sleep, And swells each bud into a rose, And swells each bud into a rose, Where passion, richly, warmly glows; And when beneath the southern skies, The jessamine yield to butterflies A philter from each pearly breast. That proves love's deariest, best behest When every purple, mitred head By hee is sent, on clover bed; "Tis then the world, in sweet attune, Delights to sing the praise of June.

LONGFELLOW.

All hall to bard of immortal fame Whose magic touch doth set affame Our souls, that leap to meet his strain And send it back in sweet refrain.

He tells of lords of noble birth And lowly men of simple worth He shows in prince and lord, the man And crowns the peasant with command,

What makes this singer's song so meet To sages grave and children sweet? He strikes in all the keys which sound And human hearts responsive bound.

He lived and lives forever more To speak to unborn hearts love's lore To give them patience, faith and hope The portals of a feaven to ope.

May we not catch the theme divine He breathes in fairer, holier clime, And in a prayer of aspiration Meet truth from out his inspiration?

He is not dead: this soul of songs To the eternal years belongs: In grander anthems, nobler strains. He still the poet crowned remains.

-Mary L. Porter.

The Rebiewer.

Of Interest to Ladies.

 Koradine, A Prophetic Story. By Alice D. Stockham, M. D., and Lida Hood Talbot. The Stockham Publishing Co., Chicago, Ill. \$1.00. For sale by the Banner of Light Publishing Company.
 The raison d'ete of this work is explained in the following extract from the preface. "Personally, I had long wanted to write a book that would teach the sacredness of woman's part in life, giving an optimistic view of the experience she as a girl must have, book that would teach the sacredness of woman's part in life, giving an optimistic view of the experience she as a girl must have, avoiding, as far as possible, dwelling on the pitfalls and dangers that are usually so prom-inent in the works for the young. To do this, I conceived putting it into story form, letting the girl depict her own unfoldment. I laid out the plan, including her first glimpse of the individual self, her relations to school-fellows, her grasp of ideals, her standards of morality, her conceptions of motherhood, and her knowledge of spirit as the moving propelling power of all life's functions. In estimating my ability to carry out this plan I felt that I lacked imagination to make the story part vivid and interesting, and looked around among my acquaintances to know who could assist me in that part of the work. The en-suing pages, the joint product of Allee B. Stockham, M. D. and Lida Hood Talbot (In-terpreter of Delsarte) present the result." The volume is made up of a series of letters which, thirty-five in all, (each bring one being interesting,) present indeed a somewhat fas-cinating story whee should make it accent-

interesting,) present indeed a somewhat fas-cinating story which should make it acceptable to our lady readers .- U. T. P.

nble to our lady readers.--U. T. P. Karezza, Ethics of Marriage. Alice B. Stockham, M. D. Stockham Publishing Co., Chicago, Ill. \$1.00. For sale by the Banner of Light Publishing Company. This is a new and revised edition of the well-known work "Karezza," by Alice B. Stockham, M. D. The signification of the title word is given as being "to express affec-tion in both words and action" and is further defined as "A symbol of perfect union of two souls in marriage, it is the highest expression of mutnal affection, and gives to those prac-ticing it revelations of strength and power." It is scarcely possible in a public journal to It is scarcely possible in a public journal to deal with the question to which the book is devoted, which is really the higher ethics of marriage and human propaganda. Not that there is anything in the book that need shock any liberal-minded person, for the thesis is worked out delicately and wisely. Mrs. Stockham did service in presenting this book originally, and she continues so doing in the new and revised edition which is before us. One of the excellent sentences, a key to the many harmonies expressed throughout the pages is the following quotation of the ethics One of the excellent sentences, a key to the many harmonies expressed throughout the pages is the following quotation of the ethics of marriage. "True marriage is based upon that recognition of the individuality of both husband and wife which brings voluntary, not compelled co-operation in all the departments of family life. Only when souls, flowing to-gether, acting as one, distinct in individuality, but united in their action are thus mated, are the psycho-physiological laws met and satis-fied."--U. T. P.

A Philosophical Novel.

The White Flame. Mary A. Cornelius. Stock-ham Publishing Co., Chicago, 111. \$1.00. For sale by the Banner of Light Publish-

ror sale by the binner of Light I ubina-ing Company. This is one of those introspective books with which readers have become so familiar, since the taste for such writing has been ex-hibited by a certain section of writers. It shows

to fathom the nature of that wonderful life which for a season broke England's power and raised her nation to freedom. Mational prejudice, it may be, hid from his gase the real personage through whom spiritual beings were able to again interest themselves in their country's welfare. True is it, as Emerson has said "our eyes are holden that we cannot see things that stare us in the face, until the time arrives when the mind is ripened; then we behold them, and the time when we saw them not is like a dream." And yet this great teacher had his eyes holden so that he saw not the mean-ing and purport of the message that was sounding all around him. His lofty and pure utterances breathe the very spirit of philo-soplical Spiritualism, and he was more a brother in thought to one that lived close to him, whom he never notices. Andrew Jack-son Davis, than he was to Thomas Carlyle. The harmonial philosophy of Davis and those essays of Emerson sprung from the same fount of spiritual truth. Even the attention which Emerson bestowed on swedenborg never seems to have pointed him to the kin-ship between that life and the Spiritualism of which he continually heard murmurings. The Man of Nazareth is recorded to have said of himself. "A greater than John the Baytist is here." And truly a greater than Swedenborg was really preaching the gospel of othe new kingdom quite close to his own doors, but "our eyes are holden that we face." Davis was a fellow-inhorer with temptes and rekindle the fames of altars that and expired. The inspirations of Emerson, the billiant and clear light of truth we find in "Nature" were being continually chood by Davis. Both were before Darwin with the doctrine of Evolution: with each it was a

had expired. The inspirations of films that had expired. The inspirations of Emerson, the brilliant and clear light of truth we find in "Nature" were being continually echoed by Davis. Both were before Darwin with the doctrine of Evolution; with each it was a theory of ascent without shock or leap. Em-erson's sayings regarding "Inspiration" are all very vague and difficult to define. It is nerer set down that inspiration is the breath-ing in of thoughts and ideas from another world, and that the inspirers are cognizable. Prof. Tyndall once wrote that he purchased Emerson's "Nature" by inspiration, but what did he mean? If he had admitted further that it was written by inspiration, what would it have conveyed? We need Davis and the evidences associated with the movement of modern Spiritualism to get a key to inspi-ration. Emerson has said "The secret of heaven is kept from age to age, no imprudent, no sociable angel ever dropped a syllable to answer the longings of saints, the fears of mortals." If he had but read the great encyclopedia, "Nature's Divine Revelations," or the "Great Harmonia," he would not have written it. Although filled with the spiritual sentiment, Ghostland to him lay beyond the jurisdiction of veracity. It is a thing seem-ingly to be regretted that, standing so close as he did to men and women who had liter-ally had speech with "sociable angels," he did not avail himself of the priceless pleasure such knowledge would have given. Only a few of that great coterie of illuminated souls, who flowered arcound Boston in numbers like the literary genius of Elizabethan days, had the least sympathy or toleration for the new light that was streaming from the skies. A Nathaniel Hawthorne, though of thimes dwellwho flowered around Boston in numbers like the literary genius of Elizabethan days, had the least sympathy or toleration for the new light that was streaming from the skies. A Nathaniel Hawthorne, though ofttimes dwell-ing on the subject of ghosts, never came near enough to see if anything was at the bottom of all these weird stories. When he heard of the marvels associated with mesmerism he wrote: "Take no part in these magnetic miracles. I have no faith that people gain any insight into the mysteries of life beyond death by means of this strange silence." When he met Elizabeth Barrett Browning in London and she talked on the subject of Spiritualism, telling him how interested his countryman, Story, the sculptor, was in the revelations, he wrote in his notebook, "I can-not help wondering that so fine a spirit as hers should not reject the matter, till at least it is forced upon her." During the time spent in this country, while Consul at Liverpool, he was talked to on the matter by the Halls, Howitt, Newton, Crossland, and others, and yet the voice within never said to him "Arise and look at these things, and find out what is at the root." His eyes were holden that he saw not what stared him in the face, had-even although the after years in Italy brough him still closer to facts, yet the full meaning of the opening of the gates did not dawn upon him. And yet proceed from this same source the most marvelous revelations to be found in al literature. Of the brillint group that had Emerson as the graet head, only Theodore Parker and Oliver Wendell Holmes had a tolerant word to outer regard-ing the stranger that was at the gates. When the Spiritualist came near to Emerson and sought to interest him he had only scorn. It was a rat-hole religion. And yet his nature and sympathies were of such quality, his in-rentions so lofty and pure, that it might have been expected he would have eagerly wel-comed all such evidence as would have estab-lished the truths of which he had spoken. The claim made of actual communi

mouthpless will feed unnumbered sensa-tions. Nothing in past Scriptures will blend more readily with the spirit's teachings. All in the bass written has spring from the same sources that in other fashion is told through the lips of mediums. The voices that speak to us through our Morses, our Wallis, are but the voices that quickened Parker, Whittler, and Emerson. Spiritualists, in spite of the hasty words spoken, assould above all others read and be touched by Emerson's sublime inspirations, for he, as well as our trance and inspirational mediums, gives forth the vision of one who had penetrated into the invisible. The new race of literary giants of our spiritual facts, and recognize how much their predecessors have passed by. The time of awakening has almost come, the old meterialism is doomed to fade, and religious free-thinking, based on facts and not nega-tives, will abound. The other world will have cassed to be visionary and become virtually a realm into which we can offtimes enter during our earthly carser and catch the needed strength to perform our work more nobly than we could without spik free years of the the world will bave caused not he way to the better days when light will abound and that no power can retard our progress.—The Medium, Preston, Eng. Eng.

A Theory and an Explanation.

Mime Inness.

Mine Inness. Many psychological problems which baffle the minds of us on this side of life, perplex those in the beyond; but many which perplex us, are explained to those who have received the brighter light of the future. It is this possi-bility of education which the believing Spirit-ualist has, in advance even of the great minds of the world, which furnishes an answer in part to that skeptical inquiry "Of what use is Spiritualism; what good does it do?" The writer had the great pleasure of listen-ing recently to a very clear exposition of several phenomena which to our mortal minds seem almost inexplicable. This explanation was given by "The Strolling Player," one of the controls of Mr. J. J. Morse, and its clear-ness of scientific statement as well as the fit-ting the exact word to the thought, consti-tuted it a most marvelous intellectual treat. No stenographer having been present, the striking beauty and strength of the presenta-tion is irrevocably lost. Such an inadequate resume of the argument as memory retains, may, however, be of use and benefit. The occasion was a meeting of the Young People's Psychic Inquiry Club connected with

may, however, be of use and benefit. The occasion was a meeting of the Young People's Psychic Inquiry Club connected with the Gospel of Spirit Return Society. Mr. Morse had been invited to be present and give us through his mediumship a little talk from the "Strolling Player." This he kindly con-sented to do. The preliminary business of the Club had brought about a discussion of spirit photography, which Mr. Morse did not hear. When his control had come he was told of the previous discussion of the evening and asked au explanation of the phenomena.

This report of his reply lacks the vividness and explanation of the plenomena. This report of his reply lacks the vividness and exactness of the original. A correct out-line of the argument is all the reader may

There is no matter, no spirit, in the sense in which we use the terms. All is but dif-fering manifestations of force which emanates in which we use the terms. All is but dif-fering manifestations of force which emanates from God alone. One manifestation of this force we call matter. Another we call mind; end another we call spirit. This force in the form of matter is governed by certain laws, a part and a very small part, of which we understand; the form of mind and the form of spirit have laws, each of them, which we on earth understand still more imperfectly. It is oaly when the material body is discarded that we really begin to learn the laws which govern mind and spirit and determine the methods of their use. Even in spirit life, these are but imperfectly known at first; ad-vancement in spiritual growth brings further knowledge and the farther we advance in our spiritual growth, the less useful to the earth plane and its life does our experience and advancing knowledge become. The exact process of taking a photograph

plane and its life does our experience and advancing knowledge become. The exact process of taking a photograph is, as usually understood, this: a plate with a particular chemical preparation upon its surface is exposed in such a position that the light, reflected from the thing to be pho-tographed, strikes the plate. This light pro-duces in the chemicals certain changes and the "negative" is the result. Now how does this process analyze? How does the light travel, or how does any force proceed from the thing photographed to the chemically prepared plate. Here comes in the theoretical ether which is supposed to exist. This supposition is necessary in order to explain the fact that the body photographed can act where it is not, viz: at the plate or negative. To bridge this chanm, there is supposed to exist an ether, which is neither liquid, solid, nor gas, but all three combined, which permeates and per-vades everything, solids as well as the at-mosphere. This subpose in the sublety is caused to vibrate in a certain way and light so called is the result. There is no such thing an light as an entity. It is by this theory merely a is the result. There is no such thing as light as an entity. It is by this theory merely a manifestation of a certain form of etheric vibration. Whatever produces this particular form of vibration in the ether is said to pro-duce light. This same form of etheric vibra-tion produces certain changes in the chemition produces certain changes in the chemi-cals on the photographic plate and the picture is the result. The chasm is bridged and the ether and its vibrations form that bridge. In a similar way a thought entering the brain produces a certain effect on the nerve ganglin dwelling in that brain. This motion or action of the ganglia sets up in the ether a corresponding vibration which pervades the surrounding ether until, striking the ganglia in some other brain, it reproduces there the thought, which caused the vibrations in brain No. 1. It is like the phonograph. Talking intion produces certain changes in the chemi No. 1. It is like the phonograph. Talking in-to it produces an effect on the cylinder. When the cylinder is again revolved the vi-brations are reproduced and the talk comes out again. Or like the wireless telegraphy, which by the ether transmits its vibrations until they are caught by the receiver which is tuned to catch just those vibrations and no other. the

or etheric vibration, the spirit soon s, is but a form of that all-pervading which emanates from God and which is

God. The term etheric vibration has been used in this paper as a common term, for conven-

The term etheric vibration has been used in this paper as a common term, for conven-ience. The explanation of haunted houses was also given. The argument I will try to reproduce. A room in a house is said to be haunted: A stays in it and it does not affect him, while B cannot sleep there, being disturbed by groans, shrieks or other terrifying sounds; perhaps he sees visions which, in such cases, are us-ually called "Ghosts." This state of things continues sometimes as long as the house stands. Sometimes the very timbers cause trouble to sensitive persons who come within their influence. The non-sensi-tive says, "Nonsense. All imagination. Does-n't affect me at all. Why should it affect you?" A perfect non-sequitur is this, to be sure, but it seems good logic to the stolid man who uses it. Let us see if we can explain it. If A murders B in this room, the vibrations set up in the mind of both A and B are those which will in their turn produce the thought of anger, hatred, revenge, fight, murder or other kindred ideas, and these ideas are tre-mendously intense. The vibrations are cor-respondingly strong and they saturate, as it were, every particle of surrounding matter. The effect thus produced lingers, as the voice vibrations linger in the phonographic record, and at the time of the recurrence these vibrations produce in an exact but less acute degree the sounds and sights which produced them. These sounds and sights which produced them. These sounds and sights which produced them. These nearch but less neuted and a sights by some and thus the haunted room is them. These sounds and sights, innucious and invisible to most people, are clearly seen and heard by some and thus the haunted room is

heard by some and thus the haunted room is advertised. Let me add as confirmation of this explana-tion, that wood from the walls and floors of an insane asylum has been seen to produce ef-fects closely resembling insanity in a very sensitive person, when burned in a room in which that person dwelt. Scientists are daily approaching the point where they hope to prove that all is material; or at least to find the bridge between the splritual and the material. They will never find the bridge; for there is no chasm. Later the world will learn that all is but "Part of one stupendous whole"

"Part of one stupendous whole" and that whole is God.

A Greek City Unearthed.

The archaeological excavations made by the French school of Athens under the direction of M. Theophile Homolle, member of the in-stitute, in the island of Delos are advancing so satisfactorily as to justify the prediction that the ancient commercial town of Delos so satisfactorily as to justify the prediction that the ancient commercial town of Delos will, after a few months' labor, become a Greek Pompeli. Already four ancient Greek houses have been discovered, together with their remarkable mural decorations, mosaics, statues, domestic implements and relics of the daily life of well-to-do Greek families during the second century B. C., at the period when Delos was the central commercial mart of the Aegean, says a Paris letter to the New York Tribune. Hitherto the aspect of the ancient Greek dwelling house was known only by descriptions and allusions of authors, but owing to the brilliantly successful excavations made during the last twelve-month, house after house has been brought to light, under such favorable conditions as to enable its complete reconstruction with an accuracy of detail that has aroused the keenest inter-est in relatified include a Barle The dury detail that has aroused the keenest inter-est in scientific circles of Paris. The dwell-ing house of Kerdon, a prosperous merchant, who was drowned during a storm at sea, is regarded, in its way, one of the most valuable archaeologic finds since the unearthing of the Roman dwelling houses at Pompeli many vears ngo.

years ago. Delos, according to the official report of the Delos, according to the official report of the French institute made by Prof. Durbach, who is at present on the spot making further ex-cavations, is the only ancient Greek city that remains almost intact, having been protected by piles of granite and marble from the rav-ages of time and of pirates. The upper sto-ries only of the houses have fallen, and the walls remain standing to a height of three or four meters. The streets, the sewers and the gardens of the ancient city may all be dis-tinctly traced. There are upward of 100 an-cient houses, varying from the sumptuous residences of the prosperous merchants, to the modest huts of the workmen. The great warehouse in the southern part of the city has just been uncarthed, and its central court surrounded by twelve tall granite columns, is found to be in an excellent state of preserva-tion. This vast establishment of two stories is one of the finest specimens of architecture of the arrival. s one of the finest specimens of architecture

is one of the finest specimens of architecture of the period. Besides being the principal commercial town of the Eastern Mediterranean in the first and second centuries before the Christian era, De-los was also the birthplace of Apollo and Di-ana, children of Jupiter and Latona, and by virtue of this mythological tradition was a sacred city. During the Athenian domination temples were erected and the famous Delian festivities were held there in the month of May at intervals of four years. These an-cient shrines and places of Apollo worship

away and dumped into the sea. The railway and rolling stock were supplied by the French government, and are the same as were em-ployed by M. Homolie in his excavations at Delphi.

ployed by M. Homolie in his excertations at Delphi. Several antique statues have been discov-ered. The houses at Delos have the advan-rage over those of Pompeli in that they were built of hard Delos granits and marble, with beautiful marble floors and columns, instead of having been constructed of volcanic lava. This rich arcinacological find in Delos has al-ready made the island, which, according to mythological tradition, was struck from the bed of the sea by Neptune's trident and drifted deviously through the Aegean till moored by Jupiter as a refuge for his perse-cuted Latons, a fashionable stopping place for French yachts, and, according to present intentions may be visited in the course of the coming spring and summer by the Countess de Bearn, M. Menier and Baron de Roths-child. The Duke of Loubat follows the new and extended development of the excavations with keen interest.—The Pittsburg (Pa.) Post. Post.

Hudson Tuttle and Union.

Hudson Tuttle and Union. "With such conditions before us as at present, the absolute necessity is apparent, of something central and tangible to represent the belief, knowledge and aims of Spiritualists to the world, so says one of America's chief-est workers in the Cause. Is this great crowd of pretenders to represent the great crowd of pretenders to represent the great cause? If so, then every self-respecting Spir-itualist must stand isolated and along and oe held responsible only for that which he indi-vidually invocates. Those who believe, yet stand in the shadow of church influence, will be slow to become identified with a movement in which they are liable to much humiliation, and more potent will be the attraction of the liberal churches and organizations, where spiritual belief offers no bar to membership. There is one supreme way for Spiritualists to free themselves and their Cause from all thoritative statement of what they believen and what they propose. There must be an expression of the whole. 'I hat means an or-sanization, for only in that way can the whole be represented. From the beginning through al this half century this has been feit to be a necessity, and antiempts made to organization. "Smething more than local organization made ready.

"Something more than local organization is required—a central Association, supported by local societies reflecting back to them the is required—a central Association, supported by local societies reflecting back to them the greater power and influence gained by their union. It has been repeatedly said that if the spirit world desired such an organization, it would come. The spirit world does want such an organization and it came ten years ago as the National Spiritualist Association. Its rise and growth aare been slow because Spiritualists have not appreciated that only by such means can the plans of spirit intelli-gence be realized. Yet considering how slow such organic effects any ematured with other great movements, ten years have given won-derful success to this Association. Its necess-ity has been deeply impressed on the under-standing and the great work possible for it to do is apparent to all. The vital question is the means and direction. Spiritualists, even if they do not endorse the statement of prin-ciples put forth by the National Association, are quick to present them as something con-rete and authoritative. We may not accept the statement as a whole; we may choose to omit portions and insert, yet we feel assured that it is a general expression of the funda-mental principles of Spiritualists, and not perfect, open to revision at the hand of the yearly convention. [Our English contemporaries, fully appreci-nte the wisdom of the words of Hudson Tuttle, written some time ago, and lately

[Our English contemporaries, fully appreci-nte the wisdom of the words of Hudson Tuttle, written some time ago, and lately quoted in the "Two Worlds," England, and the recent exposures of fraud, and the in-creasing prominence before the public of fakes and shams, gives a meaning and strength to his utterance. The Spirit-control never wrote a passage stronger or more truthful, and the events of every recurring day prove the events of every recurring day prove the necessity of union around the central ideas of Spiritualism, and this can be done only by organization.—Editor B. L.]

False Value Put on Love.

No old bachelor commiserates himself, or feels that his life has been a failure, just because he didn't marry; but in the secret chambers of an old maid's heart there are always dust and ashes on the altar, and she feels that her lamp has been lighted in vain. It is this false value that women put on love, this making it the whole instead of a part of life, that is responsible for half the woes and disappointments that they suffer. Trimarily it is the reason for more unsuit-able and uncongenial marriages than all other causes combined. No thinking person can fail to see that our glorification of woman's love —our absurd exaggeration of its power and its influence and its beauty—makes thousands of women intoxicated with sentiment and ro-mance when into headless marriages with

women intoxicated with sentiment and nance, rush into heedless marriages with utterly unworthy men, just because there is a fool tradition that a woman is bound to have somebody to love. And in this crime we ald and abet them. Instead of erecting when and and not instant instant of refering barriers before our daughters' hearts, so high and so strong that it would take a Cupid with a jimmy and a dark lantern and a ton of blasting powder to get into them, we throw all the doors wide open so that any marauding thief who chances to pass that way may walk in and purloin the treasure of their offections is woman's way to think that love is one It is woman's way to think that love is one of the good things of which we cannot have too much. This is a mistake, Nothing is more easily overdone, and women are the chief offenders in this respect. With them love is a virtue changed into a vice, a flower gone to seed and degenerated into a noxious weed. If it were not for the sanity of men in matters of the affections, we should live in a bedlam peopled by crazy Juliets and Romeos. The mere fact that a broken heart is a peculiarly feminine complaint, shows how much wiser men are about love than women. A man seldom ruins himself for love of a A man seldom rulns himself for love of a woman, but you cannot pick up any news-paper without reading of some woman who has thrown away everything for love of a man. Men take love calmly, as they do any other fortune. If it comes to them, well and good. If it does not come, also well and good. They are cheerfully aware that there are a number of other things worth laving beyond the doubtful joy of loving and being loved; but to women, to have missed la grande pas-sion-mever to love or to be loved-is the supreme tragedy of existence.—The Twenti-eth Century Home.

BANNER OF LIGHT.

hibited by a certain section of writers. It shows how the central figure of the story accom-plished numerous victories over self, eliminat-ing the discordances of daily life from her mental sphere, and ultimately through har-mony with the principle of love came into complete concord with herself and her surroundings.

The story is based upon a "second-hand that story is based open a second-table chair' purchased of a dealer in antiques, and which chair had several ghostly occupants who used it from time to time, and the story associated with them as unfolded in the 400 odd pages and the circumstances associated with the human characters of the story form an interesting book which will well repay the reader 11 T. F. an interesting bool reader.-U. T. P.

> Emerson and Spiritualism. James Bobertson.

The most gifted mortal that has ever lived has been defective on some point which has been palpable and clear to most others, and often he has missed something of the highest value which would have strengthened his own position. As a writer has said of Carlyle, "He had eyes which saw through the eter-nities, but had strangely limited vision in the little spot of earth on which he moved." The most profound and blessed truths for which the world seemingly hungered have had to undergo a long dreary march, only finding a welcome now and then from the obscure ones of the earth. Men large-hearted and tolerant have become cruel and intolerant, and persistently closed their eyes towards subjects of undoubted truth and beauty. The plous Emperor Marcus Aurelius, with lumin-The most gifted mortal that has ever lived

thus were unfit to give evidence. To him all these stories belonged to the legendary realm which he had discarded. "I am content and occupied," he says, "with such miracles as I know, such as my eyes and ears daily show me. If any others are important to me they will certainly be shown to me." This tone of speech towards Spiritualism seems the very reverse we find in other parts of his writings. reverse we find in other parts of his writings. In the beautiful essay on "Immortality," to be found in "Letters and Social Aims," he brings forth the story of the early Christian missionaries waiting to be received at the Court of the Saxon King to expound there their new doctrines, and quotes approvingly the saying of one of the nobles urging their admittance, "I feel that if this new faith can give us more certainty. It deserves to be regive us more certainty, it deserves to be re-ceived." Spiritualism occupied a similar posi-tion to that of the Christian missionaries. Of tion to that of the Christian missionaries. Of all possible solvents of the great question that has ever agitated thinking minds, it alone could give the certainty so much desired. There was no difference between past and present circumstances; the simple Saxons let the truth of Christianity come into their midst, the richly endowed teacher met the angelic visitors with words like these: "There are many things of which a wise man might wish to be ignorant. Shun such things ns you would the secrets of the undertaker and the butcher." It may be that in our Spiritualism there is much presented which cannot be coupled with the religious nature and sentiment, that we hunt continually" for Of ndies, but had strangely limited vision in the little spot of arth on which he moved." The most profound and blessed truths for which is worker on long dreary march, only finding a welcome now and then from the observe-roses of the earth. Men large-hearted and rolerant have become cruel and intolerant, and persistently closed their eyes towards materialistic manifestations gradually open the mind of the most crass to a bigher pur-poss. All change is slow, and the angle truth as possible to the truth as so, and the angle truth as possible there and spent his powers in hunting it down. And yet there are for the new the reserves in hunting it down. And yet there are for the most crass to a bigher pur-ter withing it down. And yet there are for the integration moments at least a tend-for dargethal minded souls like Emerson mistook of sour human mature, Shakespeare, lived comparatively close the the wiss and planet, the mind that caught hold of every mood. If the mind of the moments at least a tend-ency to lead us towards the better way of the subictions matures mistols and universal sould that has as yet evolved on our planet, the mind the down, after the work of produces of the grant philosophy of the spirit. The bare fact that to the mater and purpose of the grant as power to use and as pirit. The bare fact that to the mind as printing it down. And yet there are for the integrations miders than the opies of Jerms of the mind as printing it down. And yet there are for the mind and versite and power. The work given the mind of the moments at least a tend-ency to lead us towards the better way of the mind and minders and power. The work given the mind as the truth and power. The work given to the mind that caught hold of every mood of and hough he dealt with her story in his historical plays, he eridently never sought

It is well known that there are colors, that is, forms of so-called light, which the human eye cannot perceive and yet the camera catches them.

eye cannot perceive and yet the camera catches them. Now the argument is clear. Had we the power to use the force which produces this ribration called light, we could make pictures on the photographic plate, the originals of which we could not perceive. Just as mind produces a thought which actnates the gang-lia of the brain, so the disembodied spirit, al-though all unseen himself by human eye learns how to produce the vibrations which affect the photographic leas and a spirit, which we cannot see, is pictured in the camera. Professor Elmer Gates claims, it is said, to have photographed a thought. Can Elmer Gates explain how it is done? Grant the theory of etheric vibration actuated by thought and the camera will prove to Elmer Gates the existence of spirits. It is in the same way, by controlling the

cient shrines and places of Apolio worship have now been discovered by the researches and scientific excavations of M. Homolle. These sanctuaries contain hundreds of exvo-tos, of stelae and inscriptions engraved on bronze or marble, recording in minute detail the accounts of the high priests, with cata-bornes of the offerings brought by nultering to

the accounts of the high priests, with cata-logues of the offerings brought by pilgrims to the shrine of the Delphian Apollo. Last June a well six meters deep was found filled with tablets of bronzes and mar-ble upon which were found twenty ancient in-scriptions deemed of great value. A whole street along the ancient quays has been brought to light. Fronting upon this street and arranged with precision and taste are seven large houses of wealthy merchants, with spaclous court-yards, superb windows, magspacious court-yards, superb windows, mag-nificent columns, and provided with a sewage

nificent columns, and provided with a sewage canalization worthy of a modern up-to-date sanitary municipality. Ninety-two inscrip-tions have been discovered, and some of these are long and complete. The French school of Athens is naturally proud of the rich scientific harvest reaped by M. Homolle, and Americans have a legitimate share in this result, because the works of ex-cavation are carried on through the intelligent munificence of a prominent New York citizen, the duke of Loubat, who two years ago placed at the disposal of M. Homolle an annual sum of \$10,000, to continue until the excavations of Delos are terminated. Delos are terminated.

Success is continued, earnest and enthusi-astic attention to some branch of human effort.—A Mystic Adept.

"Never a rose without a thorn" is an axiom possessing much truth. It follows then that the thorns were created for the purpose of protecting the treasures of the bush. So do we often find in human life that beanties of the heart and mind are preserved by the thorns of unshapely bodies, unbeautiful faces, or lack of wealth.

JUNE 11, 1904.

BANNER OF LIGHT.

Letters from Our Beaders.

The editor is not responsible for opinions expressed correspondence and sometimes publishes what has as not agree with for the pury so of presenting use that may stat di-cussion.

"The Bine Book."

To the Editor of the Banner of Light:

<text><text><text><text><text><text>

ferent phase of mediumship. If Miss Gaule had read the whole article carefully she would have seen the reporter gave legitimate Spiritualism a very good standing. But I shall not grant the request as to who uses the "Blue Book," for I do not deem it the proper place or time, because I did not start this as an aggressive attack, and to answer this request would accomplish nothing. When I am called to give evidence in a specified case will be time and place. When Miss Gaule quotes me as saying, "Thanks to the Blue Book the medium does not have to rely on inspiration or spirit con-trol," she quotes something I never said, on the contrary it was what the reporter said. But I will say here that any person who in any way resorts to these methods does not depend wholly upon spirit control, for the moment such things come in that moment dependence upon the spirits ceases. Again when Miss Gaule makes me claim "Clara Banks" as my couthings come in that moment dependence upon the spirits ceases. Again when Miss Gaule makes me claim "Clara Banks" as my con-trol she makes me claim what I never did, either in public or private. No one ever heard me say who my control is, for I do not know. The public (and she illustrates it) has said it was "Mrs. Banks," "Mrs. Luther," "R. G. Ingersoll," "Thomas Paine," and "Jesus." I do not believe a word of it! for several rea-sons. It is true the world has a right to doubt my inspiration and I shall not try to stop them. Indeed, "the future existence of man is a fact no longer doubted," but science following lines that mediums have suggested following lines that mediums have suggested following lines that mediums have suggested has done quite as much as mediums to establish this. I am glad to have Miss Gaule's pity in my misfortune to have been associated with "fraudulent imitators of Spiritualism." I have not only pitied myself, but been ashamed to be known as an advocate of a movement which tolerates so much, and J am free to say I have had to stand on the platform and listen to memorized "tests" and to those who had confederates in the audience, and all that goes in this, and I feel that if Miss Gaule would tell the whole truth and nothing but the truth you would sum up about as 1 have.

It into, and I feet that it shars Guide work tell the whole truth and nothing but the truth you would sum up about as 1 have. It is silly for any one to try and deny the fake that is hiding under our name. When every little while such things as the expose of Chase and McCoy a few weeks since in Columbus, and now here in Philadelphia, the Rev. Howland and wife and bota women were practically nude when the light was turned on. It would seem from Miss Gaule's letter that I was the only person who ever sug-gested such a thing as to there being fraud. This honor I do not claim. The above named are a sample of the army that pass as "Prof.," "Rev.," "Dr.," "Adept from India." Where long prayer and title reign I walk with caution. You, Miss Gaule, know as I know no true worker has anything to fear, and as to the other sort the sconer we are rid of them the better for the Cause. I shall always stand for Honesty, Honor and Commonstand for Honesty, Honor and Common-sense Spiritualism, whenever I am called up-on as I was at Pittsburg. Yours for the Cause, Elizabeth Harlow.

Philadelphia, Pa.

some of these desire to be known as Spiritsome of these desire to be known as Spirit-ualists. To be of service such a book must contain a list of the names of the cities and towns in the United States and of all the smaller places to which mediums may by chance be called. Under each of these headings must be arranged an exhaustive list of the names of citizens of the past, with the leading events connected with the lives of each. It would also have to contain the names of living rel-ntives and their connection with the dead. In short it would have to be a "Who is Who in America?" not only of the dead but of the living. To compile such a book would be a tremendous task and its publication an ex-ceedingly expensive and hazardous venture. Who has made it? This book is constantly referred to by opposers of Spiritualism, and many Spirit-ualists give a half way credence to the as-sertion. As the matter stands, it is a re-proach to every medium and they should as a means of redress and satisfaction, unitedly demand a thorough investigation. Spiritual-ists should demand it. If such an elaborate means of deception exists, they should know it, and if it does not, the slander should be silonced. We have no fear of the truth. We do not make deception less by closing our evers.

do not make deception less by closing our

eyes. Much as I have heard of this book, I have never seen a copy, and yet, according to stories, there must be many in circulation stories, there must be many in circulation. Just now I want to see a copy more than of any book in the world. Will not some one possessing it, send it to me for inspection? i promise to insure its safe return. Or if the book cannot be secured, will those who have had the privilege of zeeing the elusive volume, send their testimony? Bring the book into court and the witnesses. If this cannot be done let it be known that

If this cannot be done, let it be known that the case is decided by default and the com-plete breaking down of the evidence.

Hudeon Tuttle, Editor-at-Large, N. S. A. Berlin Heights, O.

A BELIABLE HEART CURE.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her she will, without charge, direct them to the perfect home cure she used.

The Morris Pratt Institute.

THE PRESIDENT'S REPORT.

(Abridged.)

Officers and Members of the Morris Pratt Institute Association: For the third time we have met in annual convocation, to look over the past year's work, and to plan for another year. As president of this Association it becomes my duty to report to you, and through you to the world, the status of the cause of education in our ranks as Spiritualists, and to make such suggestions as may seem to be needed for the furtherance of our Cause; and to ask your guidance and co-operation in laying and carrying out plans for future work. Many have informed the officers of this

Many have informed the officers of this school that they are ready to assist it as soon as they can know that it is to be a success. When we get to where we can live without help then help will come in abundance. I am happy to announce that all Spiritualists are not molded after that pattern. Some of them, and the number is steadily increasing, are looking upon this school with favor. Some even begin to think that it would be a great calamity to allow the Morris Pratt school to calamity to allow the Morris Pratt school to fail. I think it safe to say that the oppo-sition to the school, which was so rampant one year ago is dead with all except a few individuals who expect to profit financially by its dealer.

By a vote of the directors, Secretary Stew-art and your president went to Washington last October to the National Spiritualist Convention to represent the School before that body. Our visit was not barren of results. results.

On account of a tremendous pressure of On account of a tremendous pressure of business we were allowed only a few mo-ments in which to tell the work, and present the claims of the school; yet we have reason to believe that much prejudice was removed and some friends made for the School. The amount of money and subscriptions taken for the school did not much more than pay the expenses of your committee. Acquaintances were there formed, and others renewed with persons who have become life workers in the

were there formed, and others renewed with persons who have become life workers in the interest of the school.-Through a motion by Dr. George B. Warne of Chleago, a committee of five per-sons was appointed to come to Whitewater and investigate the school. The committee consisted of Mrs. Caroline Catlin and Mrs. J. R. Francis of Chicago, Dr. Odell of Michigan, Mr. Max Gentzke then of Washington now of Chicago, and President Harrison D. Barrett. The Association also voted to help the school financially to the amount of five hun-dred dollars. This promise has as yet been only partially fulfiled. I would suggest that a committee be appointed at this meeting to

appoin at this was up before the N. S. A. convention last fail, it was decided that candidates should work two years before they should be or-dained as workers, but the concensus of opin-ion in the convention was that two years spent in the Morris Pratt School, with a di-piona, and a recommendation from its fac-uity as to the worthmess of the candidate, abould be the equivalent of two years' work as a speaker or medium. Also the Iowa State Spiritualist Association voted to ordain no one who could not stand suce examination as the faculty of the Morris Pratt School might see fit to give. While we are grateful for these expressions of confidence, we feel that they, in a certain sense put an onus into our hands which should make us careful as to whom we recommend as htted to take this work up-on themselves.

we recommend as inter to take this work ap-on themselves. I have said that a committee was selected by the N. S. A. Convention to visit our school and investigate everything possible pertaining to it. President Harrison D. Barrett was a to it. President Harrison D. Barrett was a member of that committee, but could not come with it to assist in that work. He how-ever substituted Vice-President George B. Warne of Chicago, in his place, who came and fully did his duty. Every other member of the committee was here and on duty. The committee came on the 19th day of April, and weat home on the 22d. It is honestly doubted whether any committee ever did more conwhether any committee ever did more con whether any committee ever did more con-scientious, honest or intelligent work. It not only examined the papers by which this property belongs to the Morris Pratt Insti-tute Association, but it thoroughly examined the teachers and students as well, taking them one at a time. It also witnessed some of the public work of the students. It went so far out to the work of the students. as to talk with the attorneys on both sides, of the matters in litigation. Of course if I as president of the Association knew the exact report that the committee is to make it would report that the committee is to make it wound not be within my province to anticipate any-thing it may do. It is safe to say, however, that every member of that committee is now a friend of the school. It is believed that the members of the committee after the most thorough investigation of all matters con-nected with the school can be depended upon to defond it against all attacks.

thorough investigation of all matters con-nected with the school can be depended upon to defend it against all attacks. Besides this many others, prominent in Spiritualism, have during the year past visited and taken pains to acquain themselves with the workings of the school. Among them are Dr. J. H. Randall and Mrs. cora L. V. Rich-mond of Chicago, both of whom have reported through the Progressive Thinker and the last mamed also through the columns of the "Ban-ner of Light." Prof. W. F. Peck of St. Louis has also visited us and has none but good words for our work. All these people, with-out exception, went away astonished at the great work that is here being done. Their trumpets will hereafter give no uncertain sound. The opposition to our work will in the future, as in the past, all come from those who are ignorant of the school and its work. A more noone, antelligent and unselfsh press cannot be found in the world than is the Spiritualist press of America. Without ex-ception every Spiritualist paper has printed every word your President or Secretary has sent to it concerning our school. Even mat-ters which might properly have been called advertising matter has been published without charge.

Fully believing in this school and its future success, and trusting in the wisdom and in-tegrity of this Association and its Board of Directors, and pledging myself to work in the future with the same fidelity and earnestness as in the past, I shall ever remain in the work.-Moses Hull.

Mrs. C.-L. V. Richmond in Indiana.

It will probably not be taken as an expres-sion of disrespect to the numerous public speakers that have preceded her, in Roches-ter, to say that the address delivered by Mrs. Cora L. V. Richmond, at Spiritualists' churce, Tuesday vening, was the most scien-tific and learned presentation it has been our fortune to hear and the general expression of those who listened to her is in the highest tone of admiration.

tone of admiration. Her subject, "The Present Great Spiritual Cycle," led from the time of the most ancient Cycle," led from the time of the most ancient history to the present era, embodying the glacial periods of the earth, great natural disturbances and cyclical phenomena, as well moral mental and physical evolution of man and matter. The presentation was scholarly, logical, psychological, geological, astronomi-cal, and educationally scientific. There was a goodly attendance of Roches-ter's cultured citizens but we are constrained to say that some who are most canable of en-

to say that some who are most capable of en-joying such a mental feast were absent, prob-ably by reason of social prejudice. Praise should not be forgotten for the mu-

sical part of the program, Mrs. Veana Shanks, Miss Amelia Langsdorf and Mr. Paul Shanks, Asiss Amelia Langsdorf and Mr. Paul Emrick, whose souls appeared to blend into the harmony of voice and instrument, making the hearts of those present more divinely at-tuned to receptivity of truth in its esoteric form of beauty.—Rochester (Ind.) Daily Re-with the second publican.

sirable rooming houses. The best of talent among the platform speakers and mediums of our Cause will present spiritualism at these summer meetings. Full particulars can be learned from Rev. Thomas Grimshaw at 5355 Theodosia Ave., St. Louis, Mo. Anyone not able to show a plain and un-equivocal indorsement from the N. S. A., has no right to claim to represent this Associa-tion. All who truly represent the National Association have their certificates of indorse-ment signed by the President and Secretary of the N. S. A. and bearing date of the pres-ent year, uscal year, to Oct., 1904 only. Some vears ago. the N. S. A. issued certificates for of the N. S. A. and bearing date of the pres-ent year, iscal year, to Oct., 1904 only. Some years ago, the N. S. A. issued certificates for contributing membership, they did not in-dorse any one, but were merely receipts for money contributed, these certificates were abolished years ago, as we found they might be mistaken for credentials from a super-ficial examination. The public is warned against after our who may present such a paper as an indeficiencit from this office-Mary T. Longley Secretary N. S. A., 600 Penna. Ave., S. E., Wash., D. C.

Take Piso's Cure for Consumption. It will cure your cough. 25c. By all druggists.

Another Veteran Gone.

Passed to Spirit Life from Gleasondale, Mass., May 3, Charles Nelson Murdock, aged 63 years and 8 months. Mr. Murdock was born in Brookline, N. H., and resided there, until he was five years of age, when his widowed mother married Deacon E. W. Stone of Stow. In 1862 he married Julia A. Temple of Gleasondale. Two years later, he joined the union army, enlisting from Hudson and serving until the close of the war, as a member of Co. C., 4th Mass. Heavy Artillery. After the war, he re-turned to Gleasondale and opened a grocery store, giving up the business to conduct the bome farm. In 1873 his wife passed away leaving two sons, Charles H. and George F. The light of Spiritualism shone on his shadowed pathway and brought to him much sunshine and he became an active factor in estaoishing meetings in Gleasondale. In 1876 he married Lutie M. Blair, the cele-brated medium for the production of beautiful form leaving the story of the sufficiency of the sufficiency of the production of the sufficiency of the sufficiency of the production of the sufficiency of the suffici

In 1876 he married Lutie M. Blair, the cele-brated medium for the production of beautiful floral paintings, who not only continued the use of her exceptional gifts, but entered most unselfishly into the home life of her com-panion. To those privileged to enter this hap-py home, its harmonious atmosphere was like a foregleam of Heaven. In 1886, Mr. Murdock received spinal in-juries by falling from a load of hay, which after the lapse of years ended in complete was suddenly called from her earthly minis-try. After this sad event, the dear father was tenderly cared for by his two sons, until November, 1900, when he went to reside in Hudson with Nathaniel Southard, who cared for him as a nurse and where he found a real for him as a nurse and where he found a real home. A few weeks before his demise he was received into the home of Warren H. Day of Gleasondale, and in its quiet, restful atmos-phere after a brief illness of pneumonia the phere after a brief illness of pneumonia the patient sufferer was released from his prison-house of clay. His closing hours were glad-dened by the presence of his beloved sons, and the joyous looking forward to the freedom of the higher life. A few hours before his tran-sition, he asked his son to read to him from the "Banner of Light," indicating a communi-cation in a paper of recent date, and naming the page, whereon it would be found. In him, patience had done its perfect work. His sweet life was a worquess sermon. To have been called his friend was an inestim-able privilege. In him manhood had its no-blest expression. The funeral services were holden in the Unitarian church in Stow, May 6. By re-

Unitarian church in Stow, May 6. By re-quest of Mr. Murdock, the writer officiated, assisted by Rev. Mr. Moulton, the pastor of the church.

The church. For 38 years the departed had been a mem-ber of Doric Lodge A. F. and A. M., and for many years affiliated with Houghton Royal Arch Chapter, and Trinity Commandery, the latter performing their beautiful service be-fore the removal of the body from the church. The Harvard Male Quartet of Boston ren-dered several selections. The floral tributes were in great profusion and exquisite in de-sign and arrangement. The service at the grave in Brookside cemetery was in charge of Doric Lodge. grave in Brookside cemetery was in charge of Doric Lodge. So ends the brief story of the earthly life of

one, whose every act bore the stamp of duty well done, facing the light of the higher life. May his memory be an inspiration to the hearts of those who loved him.-Juliette Yeaw.

Leominster, May 29.

Magazine Pictures for "Spirits"!

A new and unique swindle, according to the Minneapolis (Minn.) Daily News, has been unearthed by the police. An exact likeness of yourself finished in up-to-date style and imbedded in a glorious halo of your departed relatives, absent

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it statiss the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The

compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Banner of Light. Don't make any mis-take, but remember the name, Swamp-Root, take, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

THE MYSTERIES OF THE BORDER-LAND;

Intermittation of the solution of the bounder Land; Or, The Conscions files of Unconscions Life. Also the Bee ond Part of the Volume, "The Goldan Key; or, Mynterie Beyond the Vell." By MES, NETTIE PEAKEF VOL. These two books, contained in one large, nicely besund volume of nearly six hundred pages, are written in marn-tive style, said by the spirit author to be founded on fast. They are as entertaining as any novel ever read, contain mare of the placetime and philosophy of Spiritualism than even of the placetime and philosophy of Spiritualism than even an attractive form that they cannot fail to place and deeply interest thousand outside the ranks of Spiritualism.

Price 75 cents, postare free. For sale by BANNEE OF LIGHT PUBLISHING CO.

The A B C of PALMISTRY

BY HATHAWAY AND DUNBAR.

The Authors in their preface say: "Our aim in presenting this little book to the publie is to supply the demand for an Elementary text book on Falmis-try which shall be simple, practical, truthful and instru-



BY SALVARONA

In modern philosophy there are three great treatises on the Passions, that of Apinoma, that of Hume, and that of baivarona.-Philosophical Journal.

I instrated with three handsome portraits of Emer-son, Horrs, Byron. 12mc. 250 pases. Red cloth: gold fille. Will be mailed to any address on receipt of price by postal no'e.

\$2.00 NET. POSTAGE 10 CENTS.

The extraordinary merits of "The Wisdem of Passien' are the coplousness of human insight and content in the way of fact and reference with which the book is cranmed, its main thesis i agree with .-- Prof. William James, Harvard University.

I have found "The Wisdem of Passion" to be a book of powerful erudition and fine intuition. I would be happy if in a certain sense I had inspired it.-Frcf. Cessare Lem-bress.

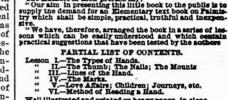
Professors of literature in the University of Chicago, counting up the ten great books that recently save them the most profit placed "The Wisdom of Passion" among the first on the list.

Salvarona gives more satisfactory reasons for his conclu-sions than mest of us new thoughters are able to give. --Elizabeth Towne, the Nautilus.

For personal immortality the argument is conclusive Mind, N. T.

The argument for personal immortality is so clearly state d with such logical force as to be irresistible. - Medical

"VI.-Method of Heeding & HANG. Well illustrated and printed on heavy paper, in clear and substantially bound in heavy paper covers. Frice 35 cents. Bound in cloth, 56 cents. For sale by BANNER OF LIGHT PUBLISHING OG.



Further Beply to Ezra M. Luton.

To the Editor of the Banner of Light:

Noticing the inquiry of your correspondent, Mr. Ezra M. Luton, in the "Banner" of May 14. as to animal intelligence, reincarnation, etc., I wish to state that the first part of his 14. as to animal intelligence, reinchrinklöhn, etc., I wish to state that the first part of his inquiry is, or was, most fully and intelli-gently answered in the affirmative by the controlling intelligence (Spirit "John Pier-pont") of the medium at the "Banner of Light" Circle in 1890, and his answer can be found in the "Banner of Light" of Sept. 6, 1890. In reply to the question "Does decar-nated animal intelligence associate with hu-manity for the purpose of becoming organ-ized human beings?" A republication of this answer would no doubt interest many of the "Banner" readers. (Note. The answer is too lengthy for reproduction, but its tenor is an emphatic affirmation of the reality of the as-sumed method by which "animal intelligence." becomes incarnated as human intelligence.--Editor, B, L.) The subject of reincarnation has been answered many times, also by the same con-

answered many times, also by the same con-trolling spirit and the answers have been published in the "Banner," but I will only mention one case that of the "Banner" of Oct. 18, 1890.

Oct. 18, 1890. Anyone who followed the general apparent soundness and reasonableness of the answers to questions given in the "Banner" during the spirit control of "John Pierpont" could hardly fail to put a good degree of confi-

914 French St., Washington, D. C., May 27, 1904.

The "Blue Book."- Bring Forward the Evidence.

To the Editor of the Banner of Light:

For several years the report has been cir-culated that there had been compiled and published a book containing names of de-ceased persons, and other data, by which those who desired to play the part of a medi-um could give "tests," and convince the skep-tical.

Iny this matter before the officers of the N. S. A., through its secretary, and to urge upon the board of that body that the present pressing demands upon us for money make it ur

ing demands upon us for money make it ur-gent that the Association now redeem that pledge. While we are duly thankful for what has been done, we with full faith in the promise by the N. S. A., contracted debts on the strength of that pledge made by its assembled delegates at that convention. Our pledges must be redeemed, hence this urgent request.

pledges must be reason of this partial failure Probably the reason of this partial failure on the part of the N. S. A., was because of unnecessary fears aroused that we were, through litigation, to lose all we have here. A few injudicious words will sometimes arouse a timidity which it may take a great many words and a long time to overcome. We have the positive assurance that this fear caused others besides the N. S. A. to with-bold their offerings. That had advisors are to lead certain

parties into open litigation there is now no longer any doubt. Out of this litigation it is not thought possible that anybody except the advisers and attorneys for those who are to

advisers and attorneys for those who are to institute proceedings can make anything. At a meeting of the Board of Directors one year since, Prof. Weaver and myself were empowered to employ Miss Agnes Chaffee as a general assistant teacher, at such wages as could be agreed upon. Miss Chaffee has proved to be a valuable assistant. Besides teaching orthography, grammar and rhetoric, she has, in my absence taken the entire charge of the Bible class, using such lessons as I have been able to furnish either by les-sons directly prepared for the class or through ns directly prepared for the class or through

sons directly prepared for the class or through my books. Besides the very few dollars I have been able to hand Miss Chaffee and the benefit she has been able to receive from being in a few classes, and her room and board, her wages will cost the school only the insignificant sum of fifty dollars. I most heartily recommend that her services be retained through the com-ing year.

ccased persons, and other data, by which those who desired to play the part of a medi-um could give "tests," and convince the skep-tical. It is claimed that all mediums supply themselves with this book and rehearse for each performance. There are those who claim to have seen this wonderful book and ject of licensing and ordaining our workers

Important N. S. A. Announcements.

to the Editor of the Banner of Light:

It gives me much pleasure to announce that the Mediums' Relief Fund has so nearly raised the necessary thousand dollars-to seraised the necessary thousand dollars-to se-cure the other thousand promised for the first of June-that the kind friend who offered the thousand, provided another like s could be raised from the Spiritualists large, has extended the time for one mo sun longer, and he has authorized me to state longer, and he has authorized me to state that it will close, the first of July. We are very grateful for this extension of time, as we now feel certain that we will raise the amount of less than one hundred dollars that we need for the completed sum, for it will give some of the friends who have not been able to contribute to the fund time to do so during June, while those who have signified their intention of aiding in this work, as soon their intention of aiding in this work, as soon as their Spring debts were paid, will now have an opportunity to do so. If during the month, we should happen to raise a little more than the required sum, the contribu-tions will be listed in the special fund, and printed in the spiritual papers. All will be welcome, for we must not forget that the medium beneficiaries must be regularly paid, and that a constant expense for their care is going on. But a few days ago, the sum of \$24.00 was sent to aid a veteran medium in San Jose, Calif., who is quite disabled and about eighty-five years of age, all the time we are learning of cases that need temporary aid as well as those of regular pensioners. Please friends; those who have not already conas well as those of regular pensioners. Please friends; those who have not already con-tributed to this fund, send what you can, and the Angels with mortals will sing your praise. The entire list, not before published, will be printed in the papers early in July. It gives me pleasure to announce that Spir-itmal meetings will be held in St. Louis, dur-ing the summer, by the N. S. A. and its aux-iliary, the First Spiritual Society of Sr. Louis, in the Temple of the said First Spiri-nal Society in St. Louis. Sunday

Louis, in the Temple of the said First Spirit-ual Society in St. Louis. Sunday meetings will be held, morning and evening which will be free to the public. Week evening meetings will be held two or three times a week. The Temple will be open daily for the reception and registering of visitors; with a free reading room, where the spiritual papers and other literature will be found, and also a list of de-

up-to-date style and imbedded in a glorious halo of your departed relatives, absent friends, or long-forgotten sweethearts, is what Prof. A. Lundy, 1025 Central Avenue, who styles himself "a photographer of things spiritual," promises to make for you if you deposit \$3. All you have to do is to give him the money, sit for your picture at his studio and think hard of the departed friends whom you want to surround your picture and behold—their spirits will, he says, descend to things earthly and leave the imprint of their spirit likenesses on the sensitive plates of his camera.

spirits will, he says, descend to things earthing and leave the imprint of their spirit likenesses on the sensitive plates of his camera. The above picture (reproduced in our con-temporary) is a fair sample of his work. The original is the property of Chief of Police Conroy, who had a consultation this morning with the unique portrait artist by invitation of Mrs. Liddie Dayton, 824 6th Avenue, N., who complained to him that the spirit photographer had taken her picture and instead of producing the likenesses of seven of her departed, relatives of whom she was thinking hard when photographed, he gave her a likeness of herself surrounded by seven photographed copies of magazine pic-tures and advertisements. She thought this astral artist ought to be arrested and asked for a warrant. The chief referred her to the county attorney had gave the "photographer of things spiritual" or gen-tle warning that a continuation of his artistic abilities along so incongruous a line as mix-ing cartily photography with the emirimal

tle warning that a continuation of his artistic abilities along so incongruous a line as mixing earthly photography with the spiritual engraving business might lead to dire results.

Dr. C. E. Watkins, the Physician and Spiritual Seer Again Established in Boston.

At his home in "Ine Westland," corner of At his home in "the Westiand," corner on Westiand and Massachusetts avenues (next Symphony Hall) the Doctor will daily de-vote his moralings to free diagnosis of disease, and his aftermoons to experiments in Inde-pendent Slate Writing. Office hours, 10 a, m. to 5 p. m.

s, N. Y.

A profound book, suggestive and original. - Heraile

Teaches the formal creative power of the Soul.-Public

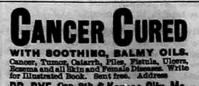
Many passages show a marvellous insight. An intuition that is really wonderful. It teems with wise sayings, and shrewd observations on the motives of men. I expect to go over it sgain in order to mark and margin the epigrams, the gnomic sentences, the gems of poelic beauty. I shall do everything in my power to bring its profound truths to the attention of others.-Prof. Edward A. Boss, University of Nobraka.

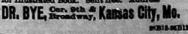
Here is a man who sees and says things for himself. He is not retailing conventionalities. The book fairly brisiles with wise sayings. I believe the thesis is usualized and that the author has gone a long way toward fortilying it. After I took up the book, I did not quit, except for meals and aleep till I had read it carefully from cover to cover...... Ablon W. Small, Head of Dept. of Sociology and Director of Amilated Work of the University of Chicago.

The fundamental thought of the author is sound . . . all men are ruled by feeling. The worth of the man is what his worth of feeling is... The Outlook, N. Y.

I am somewhat familier with the tendency in modern thought to give primary place to feeling - with Jame" "Will to Belleve, with Ward's social philosophy, with Bhelley's and Browning's philosophy. "The Wirden of Passion" fis in with their contributions. The window of -i can ascribe to-Prot. Owner Lowell Triggs, University -i can ascribe to-Prot. Owner Lowell Triggs, University

BANNER OF LIGHT PUB. CO., 04 Dartmouth Street, - BOSTON, MASS.





If a Man Die, Shall He Live Again

This Pamphlet embodies in clear tourse deal marica on the subscience of Synthyland Synthyland known and the subsci of Synthyland Synthyland frown English Scientist during his hate visit to the Dopies may be had for circulation at the follow the subscience of the subscience of the test of the subscience of the subscience of the test of the subscience of the subscience of the test of the subscience of the subscience of the test of the subscience of the subscience of the test of the subscience of the subscience of the test of the subscience of the subscience of the test of the subscience of the subscience of the test of the subscience of the subscience of the test of the subscience of the subscience of the subscience of the test of the subscience of the subscience of the subscience of the test of the subscience of the subscience of the subscience of the test of the subscience of the subscience of the subscience of the test of the subscience of the subscience of the subscience of the test of the subscience of the subscience of the subscience of the test of test of the subscience of test of ar Pamphlet, pp. 34, price 5 cents), is topics opies for 31.06. The by BANNER OF LIGHT PUBLISHER

BANNER LIGHT OF

PUBLICATION OFFICE AND BOOLSTORE Building, Copiey Sq., Boston, Mass.

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

THE AMERICAN NEWS COMPANY, 41 Chambers Street, New York.

TERMS OF SUBSCRIPTION IN ADVANCE Per Year State Australia and New Zealand. Ten Shilings and algebras. re paid by publishers

Termed by

THE BANNER OF LIGHT PUBLISHING COMPANY.

.....J. J. Me All communications to be addressed to IEVING F. SYMONDS. rer, Business Manager and Managing Editor.

ADVERTISING BATES. Full particulars farmished upon appl cation

Advertisements to be revewed at continued the must be left at our Office before 9 A, M a Saturday, a week in advance of the date bereon they are to appear.

The BANNER OF LIGHT cannot well undertake to rouch fo Ban will OF blow treatmot well waderate is roden for any of il many advertiver. Advertiver and which ap air and hovorable upon their face are accepted, and ar our advertiving columns, they are at once thereficto-quest patrons to notly us prompily in clus they discover olumns advertigenest of porties whom they have proved bloworable or unmorthy of confidence. -

Our columns are open for the expression of imper onal free thought, but we do not necessarily endorse all he varied mades of opinion to which correspondents may Nontrention is paid to anonymous communications and address of writer is indispensable as a guarant ot undertake to preserve or return anceled articles. AP Whenever you desire the address of your paper hanged, always give the address of he place to which it then sent or the change cannot be made.

Banner of Bight.

BOSTON, SATURDAY, JUNE 11, 1904.

COULD SVRRY WEDNESDAY APTERNOON AT 4 O'CLOCK FOR THE WEEK ENDING AT DATE.

Estered at the Post-Office, Boston, Mass., as Second-Clas

The N. S. A. Declaration of Principles.

The following represents the principles adopted by the 1899 national convention of the Spiritualists of America, and reaffirmed at the national convention held at Washington, D. C., October, 1903.

1. We believe in Infinite Intelligence.

2. We believe that the phenomena of nature, physical and spiritual, are the expression of Infinite Intelligence.

3. We affirm that a correct understanding of such expressions, and living in accordance therewith, constitutes the true religion.

4. We affirm that the existence and personal identity of the individual continues after the change called death.

We affirm that communication with the Б. so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye even so unto them."

Brevities.

"What is in a name? A rose by any other would smell as sweet."

So said the sweet swan of Avon, and being a poet, and not a drygoods store keeper, the sentiment passes.

But a pigheaded world persists in demanding silk for silk when asking for that particular commodity, Shakespeare notwithstanding.

Some there are who think that Spiritualism called by any other name would "smell as tage, in the great majority of instances Some few may be unscrupulous enough to as for this change of name for purely selfish reasons only.

Let us nail our flag to the mast, under it we have salled many a stormy sea, weathered many a gale and rounded many a frowning cape. In times of stress it floated proudly above our heads, and when we had hard work to maintain our course we looked up to it and gained new inspiration to struggle on. The glorious word Spiritualism has not become a mock and a by-word, it still stands for the most stupendous revelations of the facts of life, death and immortality and the intercommunion between the two worlds that the ages have ever known. If we do not disgrace it, it will never disgrace us. Let us live for it,

honor it, be faithful to it; and be ever ready to do battle for it, and this glorious banner of ours with the one word emblazoned in gold upon its fair white folds will be the standard floating before our hosts as they march from victory to victory. Man is a spirit, spirit communion, a real spirit world, honest living here, progression for all ultimately, let us stand for Spiritualism without any cutting or

trimming. The truth first, popularity afterwards, our motto. A. H. L., in The Peacemaker, writes

notice of the passing away of our beloved friend Alfred Englewood Glies, of whom Andrew Jackson Davis and Hudson Tuttle provided able memorial notices in the "Banner" at the time of Mr. Giles' transition. But the writer under notice entirely ignores the fact that .dr. Giles was in any way interested in Spiritualism. So it is, justice is refused the departed unless they belong to the popular side. Perhaps the writer was not aware our friend was a Spiritualist? But, as the note is editorial, and we exchange with the maga zine that could scarcely be the case?

Among the books recently invoiced to th Banner of Light Publishing Company have been "The Widow's Mite and other Psychological Phenomena," by Isaac K. Funk, "The Story of Mrs. Piper," by M. Sale, "The Holy Grail." by Mary Handford Ford, "Succes and How to Win It," by B. F. Austin, B. A. D. D., "The Wisdom of Passion," by Salvarona, "The Arcana of Spiritualism," (new edition) by Hudson Tuttle, and "Spiritualism in the Bible." by E. W. Wallis. We hope to issue a new and revised Catalogue before many weeks. In consequence of the steady increase in the business of our book department it has been removed to the store on the ground floor where more ample accommoda-

tion is available to meet the extended de mands upon this section of the work. Will our friend, W. S. Ripley, accept our

thanks for the MSS. of the music to which he so kindly set the words of "Our Bright, Shining Banner," the copy of which has duly been received. Not knowing our friend's address prevented a personal acknowledgment being sent him. The music has been sent to Miss Florence Morse whom, it will be remembered by those present, sang the words at the Massachusetts State Association's anniversary celebration in Berkeley Hall, last March.

A cheery letter from our good brother and able coworker, B. F. Austin, D. D., now of Rochester, N. Y., assures us of his restoration to health, and of the arrangements made for the future regular appearance of his excellent little monthly magazine Reason, with which the rearrangements of various plans and our brother's recent sickness has previously somewhat interfered with. Brother Austin is doing a good work for our Cause and we wish him continued health and prosperity.

Do you read the Home Circle contributions of Mrs. M. M. Soule, which appear in the "Banner" each week? If not you miss one of the most interesting features of this paper. Mrs. Soule frequently rises to notable heights of inspiration, and dives deep down to the well springs of sweetest emotions. Ouite unknown to either her or the writer. her contributions have often, run on lines in harmony with our editorial contributions, thereby showing that the unseen helpers are at one in their common purpose in maintainsweet." and try their 'prentice hands at in- ing a spiritual line of thought in this paper, but a line of thought free from vapid sentimentality on the one hand, and from flatulent pseudo-philosophy on the other hand Another note. The Messages given through Mrs. Soule and printed each week on her page cannot fail to evoke surprise from the careful reader. The human note in all its varieties of tone running through these com munications is indeed remarkable; personal characteristics and individual idiosyncracies are clearly defined, and one can almost fancy they hear a man or woman talk, so vivid are many of the statements made. Frequently we hear in private of verifications of these messages, but the people who recognize do not like to see their names in print; once in a while some one says, privately, a certain message is correct, tells Mrs. Soule so, but will not do the simple act of justice to send the facts for publication. The page under notice is well worth the attentive perusal of every reader. The June issue of Practical Ideals, Boston Mass., presents many interesting thoughts to the new thought student, and incidentally to other liberalists. The opening article, "The Realm of the Unseen," by Henry Wood, being the best contribution appearing. Paul Tyner writes on "Living Forever," but is it accurate to say, "Paul's accurate characterization of Death as 'the Last Enemy?' Should it not be, "the last enemy, the fear of death," which is not quite the same thing? C. A. Stephens, M. D., forwards a distinctly interesting brochure entitled "The Nation's Responsibility for Its Laborers on the Pan ama Canal," being, "Notes of a visit to the Isthmus during the winter and spring of 1994, in the interest of the Youth's Companion, of Boston." Several excellent illustrations are included in the text, and the whole will well repay perusal for those interested in the mighty undertaking, which the United States has now on hand.

Facts.

It is recorded that the hero beloved of many a boy, David Crockett, is said to have re-marked, "Be sure you're right then go ahead," and the sentiment embodies a piece of profound and wise advice. It is the foundation of successful achievement in any direction for it involves a serious conviction of the correct-ness of one's opinion as based upon knowledge which gives the true assurance upon which real conviction can alone rest.

To be sure one is right the ultimate appeal is to fact. There can be no theory without some fact to suggest it. There is no knowledge apart from fact. Philosophy is impossible without facts as a basis. Whenever theory only is accepted and facts are ignored then superstition is certain to farish. And it must be understood that facts are not always of the purely physical order, there are subjective as well as objective facts, there are mental, psychical and material facts, and each are actualities, and real on their own planes. But alleged facts must be clearly demonstrated as facts, if they are to serve a useful purpose in the world. Suppositions or partially observed phenomena, must not be accepted as fully demonstrated facts. The most careful and painstaking enquiry and examination must be made before an alleged fact is admitted into the company of proven facts: honorable scepticism is the true outer

guard at the door of the temple of knowledge. But when once we are sure about a fact then let us go ahead and see what it means and stands for. Spiritualism stands upon certain facts which is not to say that all which is claimed as Spiritualism has fact for its basis. We

have many theories current in our ranks which may do for working hypotheses, but which we must guardedly refrain from accepting as fully demonstrated truths. It is well to theorize, it is unwise to tie every fact down to one specific interpretation, for that way danger lies, the danger of mental myopia and intellectual sterility. The charm of spiritualism is rightly considered to be found in that it rests upon facts, the like of which no other form of thought dealing with the same sort of questions possesses and which other forms of thought mostly unite in rejecting with almost contemptuous inditter-

ence. Putting aside the usual speculative sides of the matter what real facts are we possessed of? The first one is the fact of mediumship. This has been established in every quarter

of the world and in so numerous instances that mediumship is indisputable. But what do we mean by mediumship? Merely the responsiveness of the human organism to mental and psychical viorations set in motion either by incarnate or decarnated human beings. In another way the realization of another fact, viz., that the range of normal functioning is not the limit of our relations to the possibilities of the universe. We may speculate as to the possibilities here suggested, but let us walk warily, lest fancy overcomes sober investigation. For the moment the fact of mediumship, sensitiveness, may suffice us. Next in order is the fact that by what is called mediumship we come into relation with a force which utilizes this said faculty. The force has repeatedly declared itself as an intelligent personality. If evidence counts for anything at all the evidence accumulated everywhere substantiates the claim. Virtually today all other explanations are being abandoned. It is further a fact that the intelligent personality in question claims to have once lived a material human life. Here again the evidence in support is overwhelmingly in favor of the alleged fact, which thus becomes an established fact. The deductions are the reality of the continuity of man's life in the next world. Elementary, all this? True, it is, but elements are fundamental necessities, and unless firmly grounded in elements the student will never become a capable teacher. What have we as to the physiology of mediumship in its psychical aspects? Studious enquiry into the phenomena of medlumship has been displaced by feverish enjoyment of its wonders, with the result that a sound and lasting philosophy as a result our investigations into those phenomena which, generically, we describe under the term of Spiritualism.

A Mistaken Conception.

One may well pray to be saved from entertaining small views upon large questions. Equally one needs to be restrained from jumping to hasty and ill-considered conclusions up on topics upon which only a scanty information is possessed. Unfortunately it is the fate of the inconsiderate to rush in where angels fear to tread, and the inevitable consequence of such temerity is statements are made in haste which have to be repented at leisure. That Spiritualism has in innumerable cases suffered from the rash assertions of those unfamiliar with its facts and philosophy is an old story which is likely to be repeated almost as frequently in the future as in the past. It is bad enough when suc. careless utterances, to describe them by no harsher name, are made by the uncultured and ignorant, but when they come from those who have some claim to be considered intelligent and thoughtful the case is worse. In such instances it argues either woful ignorance or wilful prejudice. In spite of the efforts upon our platforms and in our press to dissemi-nate an accurate idea of what the facts and philosophy of Spiritualism stand for there are multitudes who, though they have ooth heard and read, but neither understandingly, what is to be said full many a time and oft still fail to grasp our views in an even elementary form, or who else form a most mistaken conception of what has been presented to them. Indeed it would almost seem that the intelligent listener was as rare as the intelligent thinker.

Recently a friend was discussing the relative merits of Universalism and Spiritualism and to what extent those several forms of thought affected the lives of those who accepted them? Upon all ordinary topics, this man was clear headed, competent to form sound average opinions, could buy and sell with the rest, and was considered intelligent. But directly he touched questions outside his usual range of thought he failed to draw clear inferences, and stated some entire misconceptions, which evidently dominated his mind. He roundly asserted that neither Universalists nor Spiritualists believed in their own doctrines. Challenged for the reason of such an assertion he replied, in effect, that if they did they would commit suicide and urge everyne else to go and do likewise.

The arguments adduced in support of the above mentioned assertion, when analyzed disclosed two important points.

First the unconscious admission that life in this world was a failure, and an hopeless failure, too: secondly, that as the ultimate restoration of man to God on the one hand and the vastly improved position man enters at death on the other side are such alluring possibilities it were better to take a short cut from our troubles as in either case the believer runs no risk. The universal love of God and the possibility of a life of ultimate progress for man hereafter being thus used as tue basis of an argument for self-slaughter, for said the friend in question, "if either of you believe your doctrine why not leave a world so unsatisfactory as is this?"

It is a curious fact that not a few people have used this same argument in favor of suicide. But let us enquire why they do so? The type of mind concerned is necessarily weak in this one direction, i. e., unable to correctly estimate facts or deduce correct conclusions therefrom. The weak permit cir-cumstances to control them, the strong strive to control circumstances. The weak cry aloud for rest while in the midst of the strife, the strong press on in spite of all obstacles and seek no rest until the conquest is achieved. To shirk the duties and trials of this life because they are irksome is out to shift one's own burdens on to the shoulders of others who, doubtless, have sufficient to carry of their own without ours being added to their load? Or, it may be, that some, who are utterly bowed down with grief and care, few are able to discriminate between the fake with sickness and disappointment, with the unknown and untold sorrows of their hearts, are so depressed with it all, that the nictures Universalism and Spiritualism offer regarding the future life are so alluring that they make haste to quit this stage of life without waiting for nature's kindly help? Misery or weakmindedness, which shall we say, supplies the basis of the argument in question? There is a third alternative, the esthetic distaste of material things which feeling ultimately becomes a species of Epicurean insanity, ultimately becoming downright selfishness, which leads to an exaggerated and therefore most unhealthy idealism. To stritcly bring the case into focus at this point it may safely be assumed that each of the three elements re ferred to enter with varying combinations into the mind which formulates the argument for suicide upon the idea of a better world than this hereafter. Now as to the question from the standpoint of rational Spiritualism. First as to the human side of it. Grant that this is not an ideal condition of human association, what follows? The natural question: Who is responsible? There is only one reply, and that is Man, himself. Suppose religion has, in any case, been revealed from a supreme Godhead, men have had the working out of its teachings, and if they have failed the results are due to themselves. While on the other hand buman society is never greater than its best members, but the limit of their service is the line of lowest evolution in the units making up society as a whole. Life is what we make it, both for ourselves and others, since we act and react upon each other. Put in another way, it may be stated that the least developed is the mark of lowest desire and the most unfolded is the suggestion of what the least may yet attain. Not what we are, but what we are able to become, is the true note to sound. The world a better place today than when barbarism ruled, it is freer, wiser, has more of knowlJUNE 11, 1904.

edge, shows more of progress, liberty has beome a fact, and human rights are m cure now than ever before. Our forefathers helped us to all this, we reap where they sowed, shall we garner the grain but sow no furrow on the field for future harvesters? The more enlightened are responsible for the conditions prevailing in human society today. History enforces the statement, or else we must suppose that reforms, instead of being the result of far and foreseeing minds, come about haphazardly? The most Lighly developed natures realize that they are indebted to the world for what it has done, and therefore their duty in return is to do all they can tohelp forward the general conditions to better ones yet to be. To avoid the toils and discomforts, the pain and the sorrow of this world, and meanly seek release by suicide is simply to place your share of life's duties on others' shoulders. From a moral point of view it is cowardly, selfish in the extreme, and an exhibition of mental weakness that shows an inferior state of moral and spiritual culture and enlightenment.

Now as to the Spiritual side of the matter. What have we learned as to Life Hereafter? Stripped of all the variations associated with, and in consequence of the story being told by individuals often occupying differing planes of experience, there are certain broad facts associated with life in the Summerland. The net result of all we, hear is that man continues his personal, individual, intelligent and conscious life after departing from this sphere. That he finds the next life as real as the one he formerly lived in and therefore "death" makes but little change in himself, and does not place him in a world altogether dissimilar to the one he occupied while here. Now the law is we can only enjoy that which we have fitness for. Also, there are no sudden changes in our dispositions, and that our personal and conscious growth is a matter of slow degrees. Hence if the other world is a much higher state, more happy and blessed than this, unless we have mentally, -morally and spiritually attained to something higher than this world offers we cannot, immediately on leaving earth, expect to enter states superior to our own development, which is the measure of our capacity to appreciate, assimilate and enjoy. It can not be too strenuously insisted upon that the present duty is the only stepping stone to the future happiness. While, conversely, the truth is that, the neglect of the present duty is the sure way to future regret. The way is plain, it is the old story of 'the way is narrow and few there be that find it," the way is the doing of one's duty here whatever it may be, great or small, it matters not. The wisest and best do it, the noble souled in all ages have done it. They, not the craven hearted who selfishly seek ease at the expense of others, are the true exemplars we must follow.

Apply all that has gone before to the case. of the individual when he is in the home berond.

You failed in your duty on earth, you run away from school? Is the truant a commendable scholar? Does the wilful "shirker" inspire us with lofty esteem? You emulated the man in Bunyan's book, the man who made a short cut over the wall, your fate will be similar to his. Presently you will rise high enough to see the blunder you made in prematurely seeking happiness for which you were not fitted; are regrets and the consciousness of having been foolish pleasant things to hold in your mind? There may be something arguable for the suicide who is mentally deranged by pain, or some other thing, which temporarily destroys the balance of what we call sanity, but for the taking of your life because you wish to avoid your duty in a, to you, disagreeable world, and in the hope of at once entering a happier estate, is the act of the selfish minded who has neither thought, nor pity, nor helpfulness towards those whom he thus basely deserts.

Spiritualists do believe in their philosophy, and because they believe in it they argue positively against suicide, as a futile method of escape from the troubles of life, for it is the man who goes forward, the real man who, with his memory and all that pertains to his rational life, and being so, he has simply transferred himself into another house and changed nothing within himself by so doing Our inward states determine our appreciation of our external surroundings. To enter into plessedness hereafter live righteously here. Prematurely and unfit, if thrown into the most exalted state of society in any world we should reap no happiness until we had grown to the state in which we found ourselves, grown by the development of mind, the culture of moral beauty, and the expansion of our spiritual natures.

venting terms they think would suit.

Now honest Will Shakespeare, great poet though he was, did not wish to rechristen the rose because he was ashamed of it, nor that he thought roses would find more favor if re-named, and, too, he did not offer any suggestion for a new name. either.

Mostly those who wish to re-name Spiritualism have some such idea as named above in view, and think it "would help the Cause, or that it "would enable some influential friends to help us," or "because, you know, Spiritualism sounds so had because of the fraud associated with it," or it would increase its usefulness to call it something else.

So as a result we have "psychical research, "psychic science," "occultism," "theosophy," "higher Spiritualism." "higher thought." "new thought," "telepathy," "subliminal conscious-"dual personality," and "alternate ness," personality," and that fearfully wonderful compound, "the exteriorization of sensibility," as pretty little names for our great beautiful philosophy. Summed up they really stand for "Spiritualism without the Spirits." as the watchword of the timid trimmers hanging on to our ranks.

Truth has no need to be ashamed, those who love her are not afraid of her. Jesus never trimmed to suit the crowd, if he had he might have died like any other common citizen, comfortably in his bed. The martyrs of the early Protestant era were not ashamed to say I am a Christian. Nor were Garrison and the anti-slavery men afraid to say, "We are Abolitionists." Are we less honest than these were? Is there less backbone among the Spiritualists than among the early Christians? We do not belleve so, in our opinion it is but the few who noisily ask a re-naming of our gospel and they only to avoid social disfavor or commercial disadvan-

and the true. Then, there comes not the question of death. but the question of life, of the making a man on this plane. Death we have learned about, its facts have been told us by many a competent seer, by Davis and Tuttle, and scores of others, but this other question, what of it? Until we know more positively about the generation and appearance of human life in this world today and now, we shall have the old speculations about incarnation, reincarnation, embodiment and re-embodiment, and even sort of metempsychosis as our columns testify in this issue. One very striking matter about these theories is that they are often mos tenaciously held by parents who have lost children and by men and women who have never been parents or even married. Yet such nost loudly claim to be able to speak authoritatively. Facts are what we want, if we have them not, and can only theorize about birth, let us honestly admit the matter is an open question

Now let us be sure of our facts before we go ahead too rapidly making up a philosophy to fit them. Not all of the phenomena associate with human sensitiveness is due to disembodied spirit action. Not every communi-cation from the spirit side comes distinct and undiluted. Not every statement made by a spirit person is the whole of the truth upon a particular matter. We must remember the old injunction of "brethren, try the Spirits," that is, weigh what they say when they give us opinions and beliefs, though credit them with the intention of honestly stating the case as they understand it. When they deal with the facts of their own world we must allow them to know best, and ever remember their difficulty is to convey to us on one plane of sense perception the realities known to those upon another and differing plane of sense perception.

But let us always remember that we must have facts at all times if we are to establish

Quarterly Report of Editor-at-Large.

To the Executive Committee of the N. S. A.

I have the pleasure to report to you the work for the Quarter commencing March 1st, and ending June 1st, 1804. You will note that I have found the field of secular journalism enlarged by the many vicious attacks, and that I have contributed independent articles in more than usual num-bers to the spiritual press, viz.: Progress of Fifty Years; for the "Banner of Light."

Reply to Evangelist Hartwell; Gloucester (Mass.)

Mass.) Times. Reply to Dr. Quackenbos; "Spiritualism a Maniac Religion," in the N. Y. Herald, (Here I must say was an exhibition of intolerance and hate rarely manifested even by the "great dailies." Dr. Quackenbos's article was infa-mously untrue and slanderous in its charges. At the request of Dr. Lyman, of Brooklyn, and Judge Dailey, of New York, I prepared a reply. These well known gentiemen person-ally waited on the editor of the Herald and not only for themselves, but for the Spiritual societies of Brooklyn and New York, and the Psychical Research Society they represented. societies of Brooklyn and New York, and the Psychical Research Society they represented, and the National Association, requested that their side of the great subject be presented by the publication of the reply. They were un-ceremonionsly and discourteously refused, and the editorial czar would not listen to argu-ment! I reserved a copy and it was published in the Progressive Thinker. Such papers need not print a running headline that they are in the clutches of the Catholic Church, and hound to support tue "conspiracy of silence."

JUNE 11. 1904.

<text><text><text><text><text><text><text><text><text><text>

spiritual papers. Article for the Sunday Sentinel, Indian apolis, Ind:

Article on American Spiritualism; for The

Medium, England. The Value of the N. S. A.; Harbinger of The Light

The Value of the N. S. A.; Harbinger of Light. The most notable event of the season is the publication of "The-Widow's Mite," by Dr. Isaac K. Funk. The commanding position of the author, his high standing in the church, places his light on a mountain summit and calls the attention of the world. He does not confess that he is a Spiritualist. He takes the ground of the Research Society and holds the facts in abeyance. He is impartial and gives the bad as well as the good. Yet if he does not beneve that the voluminous messages he gives his readers as purporting to come from spirits, do have that source, it is anomalous why he endorses them. After compiling a mass of facts from his own experience and that of others, which would prove any other contention a thousand times over, we are con-strained to ask: If these do not convince you, what more do you demand? The book marks an era in Spiritualism. Hudson Tuttle, Editor-at-Large, N. S. A.

Hudson Tuttle, Editor-at-Large. N. S. A.

Lake Compounce, Conn.

The Compounce Association of Spiritualists will hold their Fortieth Annual picnic at Lake Compounce, Bristol, Conn. on Wednesday, June 15, 1904.

Business meeting at 10 a. m.; conference at 11 a. m. At 2 p. m., Rev. May S. Pepper will lecture, following her lecture with a test seance.

This is one of the oldest organizations in the spiritual ranks.—Mrs. J. E. B. Dillon, sec.

Married.

At the home of the parents of the bride, at Colburn, Indiana, on Sunday, May 15th, Mr. Clarence E. Shipley and Miss Edna C. Bower. The beautiful and unique service was entirely spiritualistic and was performed by Rev. E. W. Sprague, the N. S. A. Mis-sionary. Fifty invited guests were present. The gifts were numerous and beautiful. They are a well known and popular young couple, and merit the many good wishes and congratulations bestowed upon them.—Cor. [Delayed in the mails. Ed. B. L.]

Campmeeting Announcements.

Chesterfield, Ind.

Chesterfield (Ind.) campmeeting opens July 14 and closes August 28. For programs and other information address Lydia Jessup, sec-retary, Cuesterfield, Ind.

Delphos Camp, Kans.

This campmeeting will begin August ā closing August 22. Address all communica-tions to I. N. Richardson, secretary, Delphos, Kans.

Franklin, Neb.

This camp commences July 29 and closes August 15. For full particulars address D. L. Haines, secretary, Franklin, Neb.

Forest Home, Mich.

This campmeeting, located at Snowflake, Antrim county, Mich., will open July 30, and continue till Aug. 22. For full programs ad-dress Mrs. Ruth Eastman, Secretary, Box 69, Mancelona, Mich.

Freeville, N. Y.

Maple Dell, commencing July 24 and closing Sept. J. Lucy King, corresponding secretary, Address with stamp, Box 45, Mantna, Ohio, The grounds will be open for family reunions Sunday-school picnics, and Sunday meetings, etc., from June 1 to Sept. 15.

Mt. Pleasant Park, Clinton, Iowa.

The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open July 31 and close Aug. 25. For programs ad-dress Mollie B. Anderson, secretary, Clarkes-ville, Mo.

Niantic, Conn.

The Connecticut Spiritualist Campmeeting Association will hold their camp at Niantic, Conn., commencing on June 20th and coutin-uing until September 12th inclusive.—Secre-tary, George Hatch, South Windham, Conn.

New Ers. Oregon

The First Spiritual Religious Association of Clackamas county, Oregon, will open their campmeeting at New Era, Oregon, July 2, and close July 26, including four Sundays. Camp about 18 miles south of Portland, for further information inquire of George Lazelle, Oregon City, Oregon, secretary; J. H. Lucas, of Portland, president.

Commences July 24 and ends August 28. For full programs and particulars address the secretary of the camp, Onset, Mass.

Ottawa, Kans.

The seventh annual encampmnt of the Ottawa Spiritualist Association will be held at Forest Park, Kansas, Aug. 20 to August 30. Seud for program. Address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kans.

Unity Campmeeting.

The Lynn Spiritualists' Association will hold meetings every Sunday at unity Camp, Sau-gus Center, Mass., commencing June 5 and ending Sept. 25. For full particulars address Mrs. A. A. Averill, 42 Smith street, Lynn, Mass. Mass.

Waterloo Camp, Iowa. The Central Iowa Spiritualist Association will hold its camp at Waterloo, Iowa, from August 21 to September 11, including four Sundays. For particulars address M. G. Duncan, president, Marshalltown, Iowa.

Wonewoo, Wis.

The campmeeting of the Western Wisconsin Camp Association will open Aug. 4, 1904, and will close Aug. 22. For full particulars write Miss Gertrude Spooner, secretary, Wonewoc, Wis.

Send us any alterations or corrections for above list and same will be immediately at-tended to.

Movements of Platform Workers.

Mrs. Sarah A. Byrnes' address on and after June 1st will be care Charles W. Byrnes, 32 West St., Boston, Mass. Mr. George A. Porter will return from his European trip in time for platform engage-ments during the fall and winter. He is booked for the entire month of October in Worcester, Mass. Later dates can be se-cured on application to 13 Edgewood Street, Roxbury, or in care of Baring Brothers, London, England. The present address of J. Madison Allon to

London, England. The present address of J. Madison Allen is 427 Scott Avenue, Kansas City, Mo. Will answer a few calls from vicinity. Edgar W. Emerson is engaged at the Etna Camp, Maine, for Saturday and Sunday, June 18th and 19th.

Announcements.

Commercial Hall, 694 Washington Street-Spiritualistic meetings conducted by Mrs. M. Adeline Wilkinson, pastor, every Sunday. The First Spiritualist Church of Cambridge,

The First Spiritualist Church of Cambridge, 57 Mass. Ave.—Services at 3 and 7.30. Mrs. Scott, Mrs. S. E. Hall and Mr. T. A. Scott Will speak and give messages. Admission free.—Addie I. Cushing, sec. The Ladies' Schubert Quartet, having with-drawn from the Boston Spiritual Temple, are open for engagements after June 1st. The quartet can be addressed at 18 Huntington Ave., Boston, Anna L. Whitcomb, Manager. See advertisement_slaewhere. Lynn Spiritualists'AsSociation, Unity Camp, Sangus Centre, Alex Caird, M. D., pres.— Services at 2, 4 and 7. Sunday, June 12, Mr. Albert P. Blinn and other good speakers will be present. There will be good music at all services. Befreshments can be 'procured in the grove. The grounds will be lighted in the evening by electricity.

sides." sides." "There is no death," only change. Mr. Edmester holds meetings 30 Huntington Are., room 323, every morning at 9. Tues-days and Fridays at 8, Wednesdays at 3 p. days and Fridays at 8, Wednesdays at 3 p. m., for inspiration, healing and development of mediumship. Hours for consultation, 11 to 5. All seeking the highest truth welcome. Malden, Mass.--We hold meetings every Sunday. Lyceum at 1.45 p. m. Circle, 3.30 p. m. for healing, developing and readings. 7.30 p. m., inspirational speaking and mes-sages. The best of talent always present. Song service precedes each session. Remem-ber our Lyceum. Come and bring the chil-dren. We shall have another of our suppers Friday, June 24th, from 6 to 7.30 p. m.-C. L. Redding, cor. sec. First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, America Hall, Just from the Press.

OF

BANNER

and the fact of the

LIGHT.



A Manuil of Spiritual Science and Philosophy.

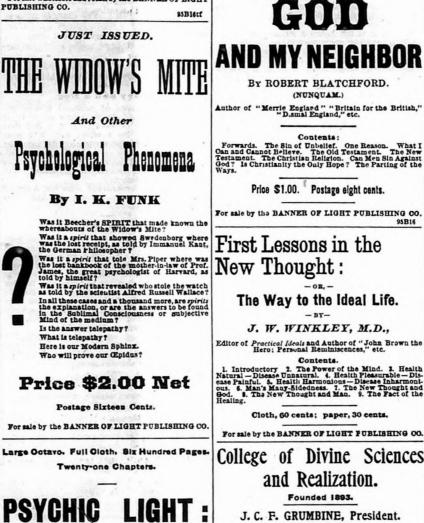
By HUDSON TUTTLE.

This is the refined product of over thirty years' inspiration, by spirit intelligence, whose thoughts expressed through their obosen instrument have been eagerly read by the liberal thinkers of this country. and been translated into the leading languages of Europe. The first edition - and a large one - was al

most entirely taken before it left the binders' hands.

Price, \$1.25.

For sale wholesale and retail by the BANNER OF LIGHT PUBLISHING CO. Select 1



The Continuity of Law and Life.

This school of Correspondence is the only one of its kind in the world. It is conducted through the mains, is devoted to "The System of Philosopi, Concerning Divinity," and connected with the Order of the White Rose, branch of the Occultum are revealed: the nyrutur and pointial power of Divinity, such as Clairyoyance, Psychometry, Inspira-tion, Healing, Ontology, Telepathy and Illumination are made operative and practical.

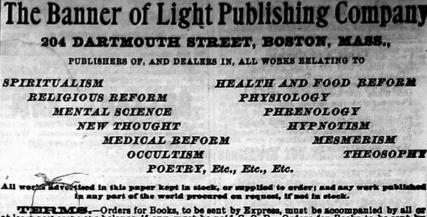
WHY YOU SHOULD STUDY THIS SYSTEM. 1 Because it confirms the old Astro-Religious traditions of "The Great Bear."

2 Because it reveals the mystic path of the Cabala.

- 3 Because it is the key to the Bible. 4 Because it affords the seni illenti
- a Because it is the key to the Bible,
 4 Because it is divine in its appeal to Divinity.
 5 Because it is the system by which immortality can be realized.

Der Specially reduced price to ear-nest students, including text-books. Send for booklet. Thousands of stu-dents all over the world. J. C. F. GRUMBINE, 1285 Commonwealth Avenue,

BOSTON, MASS.

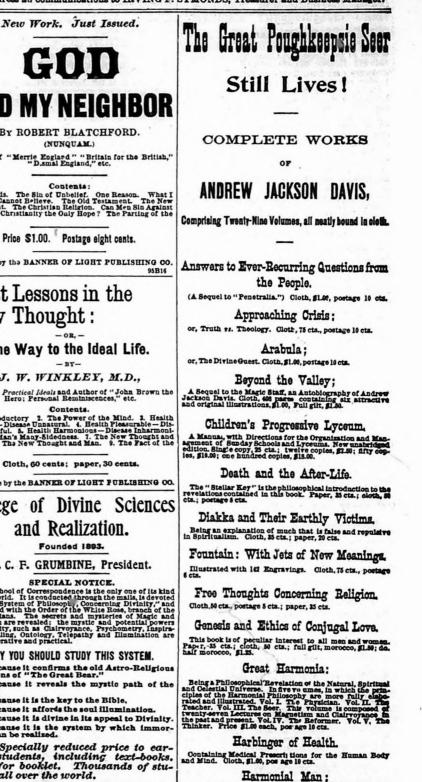


The mail of the state

5

THEFT INTES. -Orders for Books, to be sent by Express, must be accompanied by all or at least nair cash; the balance, if any, must be paid C. O. D. Orders for Books to be sent by Mail, must invariably be accompanied by cash to the amount of each order. FRACTIONAL parts of a dollar can be arenitted in postare stamps. Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

Address all communications to IRVING F. SYMONDS, Treasurer and Business Manager.



or, Thoughts for the Age. Paper, 35 cts.; cloth, 50 cts History and Philosophy of Evil.

The dates The dates for the Central New York Spirit-nal Association Campmeeting, at Freeville, N. Y., are from July 23 to Aug. 23, four weeks and five Sundays. Owing to the protracted and severe illness of our secretary, Miss Vic-toria C. Moore, I am acting secretary, to whom , all letters pertaining to the camp should be addressed. W. W. Kelsey, Presi-dent, Cortland, N. Y.

Grand Ledge, Mich.

The Grand Ledge (Mich.) camp opens July 31 and closes August 28. For full program address J. W. Ewing, Grand Ledge, Mich.

Harmony Grove, Cal.

Camp opens July 17, and closes July 31. For particulars address Frank C. Foster, secre-tary, Escondido, Cal.

Island Lake, Mich.

The Island Lake Camp, at Island Lake. Mich., 42 miles from Detroit, on the Flint and Pere Marquette rainoad, commences July 10 and extends through the month of August. For full programs address H. R. La-Grange, secretary, 84 East Montcalm street, Detroit, Mich.

Lake Pleasant, Mass.

The Lake Pleasant Campmeeting opens Sunday, July 31 and closes Monday, August 29th. For full programs address Albert P. Bilnn, clerk, Lake Pleasant, Mass.

Lake Brady, Ohto.

The Lake Brady Spiritualist Campmeeting opens July 3 and closes Sept. 4. For full pro-grams address A. G. Keck, Akron, Ohio,

Lake Sunaper, N. H.

Lake Sunapse Spiritualist Campmeeting will open its campmeeting for 1904 July Sist, and close Aug. 28th, being four weeks and five Sundays. For programs address the sec-retary, Lorenzo Worthen, Hillsboro Bridge, N. H., until July 25th, and after that date to Blodgetts Landing, N. H.-Lorenzo Worthen, Secretary.

Maple Dell Park, Ohio.

The American Spiritual, Religious and azine science Union will hold a camp session at igan.

L. Redding, cor. sec. First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, America Hall, 724 Washington Street, up two flights. Morn-ing circle, 11 a. m. Afternoon service at 3 p. m. Evening service at 7.30 p. m. All me-dlums invited. Special music every Sunday. Un June 12th the Corinthian Quartet will sing.—A. M. Strong, clerk.

The Pilgrim for June.

The Pilgrim for June is unquestionably the most interesting issue of this popular maga-zine that has thus far been issued. The cover design itself hints at the entertaining con-tents of the number, representing as it does a girl in the flush of youth facing her friends, diploma in hand. A light article on a girl in the flush of youth facing her friends, diploma in hand. A light article on certain phases of the Louisiana Purchase Ex-position. illustrated by W. H. D. Koerner, from sketches made on the fair grounds, serves to open the magazine. An article of decided summer interest tells of "The Rise of the Circus Clown," and is illustrated by as amusing a collection of photographs as has ever been brought together. Mr. Willis J. Abbot, the editor of The Pilgrim, contributes an article on the work and the drama of a great national convention, entilled "The Making of a President." Two of the stories in the June issue are especially worthy of notice,—one entilled "When Greek Meets —," by J. L. Hooper, is as original a bit of short fiction as The Pilgrim has ever pub-lished, while the other, "Cicely's Story," is by Mary Applewhite Bacon widely known as a writer of brief fiction. A double page of photographs and types of ships that are rap-idly becoming obsolete constitutes a pictorial feature of decided value. The Pilgrim Mag-nazine Co., Publishers, Battle Creek, Mich-igan.

MRS. LORD'S MYSTERIOUS DISAPPRARANCE. RETURN TO BO PSTCHOMETRY. QUEEN CITT PARK. WHAT IS DRATH? "KAOLAH," THE INDIAN CONTROL, TAKES MEDICINE ARRESTED MATERIALIZATION. A MATERIALIZED ROSE TELEPATHIC EXPERIMENT. CONCLUSIONS.

Including three Portraits of the Median

BY

Mrs. Maud Lord-Drake.

CONTENTS.

EXPERIENCES OF A. H. WILLIAMS OF CHICAGO.

PHENOMENA APPRECIABLE TO PHYSICAL SENSES.

EXPERIENCES OF LAURA H. HOOKER, M. D.

EXPERIENCES OF E. T. KING, LINA, OHIO.

FIRST VISIT TO NEW YORK CITY.

11

PREFACE.

THE CHATEAU BERLEAUX.

RETURNS FROM PERU.

MADANE BLAVATSEY.

LIFE IN CHICAGO.

AN UNCLE REPORTS HIS OWN DEATH. DECIDES TO COMMIT SUICIDE.

Handsomely Illustrated with eight half-tone portraits, including three portraits of Mrs. Drake at various ages and one of Madame H. P. Blavataky.

Price, \$1 50. Postage, 20 cents.

For sale by the BANNER OF LIGHT PUBLISHING

CRYSTALS

CRYSTAL GAZING. J. C. F. GRUMBINE

Has received a fresh invoice of fine, large Crystals, which are sold for \$3.55. Send order to him at once, to

1285 COMMONWEALTH AVE., BOSTON, MASS.

The National Spiritualists Association

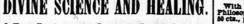
OF THE UNITED STATES.

dertrs. : 600 Pennsylvania Are., S.E., Washington, D.C.

Inquiries concerning matters pertaining to societies

Lo. A large and valuable consulting library and files of various Spiritualist journals from different parts of the world can be inspected. Byory Spiritualist visiting Washington should call at this office. All communications to be addressed as above to

MARY T. LONGLEY. Secretary.



A Text-Book for the Study of Divine Science Its Application in Healing, and for the Well Being of Each Individual.

BY

MALINDA E. CRAMER,

AUTHON OF

Lessons in Science and Healing, Basic State ments and Health Treatment of Truth, etc.

TWENTY-THREE LESSONS

1, Bring. 2, Thought. 3, The Effect of Thought. (and 5, Law of Expression. 6, Denial and Amrmation. 7, Prayer. 5 Faith 5, Intuition. 16, Truths Practice 11, The Spo-ken Word. the Furpose of God 11, Heal the Sick. 11, Facts about Healing. 18, Special Instructions to Fatients. 14, Faith and Bellef a Unit. 16 and 17, Marriage. 18, Over-coming Powerty. 18, Immortality. 28, Questions for Be-ginners. 11, Theological Questions. 21, About Healing. 24, Conclusion. Indez.

Portrait of the Authoress.

W. J. Colville, the well known Inspiritional Speaker and writer, mays of his book: ""This beautiful volume combins of a Preface and introduction in which the author's thought is stated in twenty-three distinct Lessons covering practi-cally the entire ground occupied by all who winh to pra-tice Divine Healing as well as to understand its beass. The appearance of the book leaves nothing to be desired; it is beautifully printed and bound, and in the value of its con-tents for the studiour reader is comiderably enhanced by an ample Index from which alone the bany stimmer might easily scheme many very important and useful suggestion."

Handsome Cloth. Marbled Edges. Price 82 00 Postage 11 Cents

sale by the BANNER OF LIGHT PUBLISHING

MEDIUMSHIP, AND ITS LAWS Its Conditions and Cultivation.

BY HUDSON TUTTLE.

to the question become a Med

How can become a Middlinh ' On the basis of the new ference of Spirit, by aver, this work unfiltee all psychical phenom-apabilities and possibilities of the semilitive size hip are shown and also the necessities and if has take. Sharp lines are drawn between philteral and what is not. Freer phase of hi wirrows him Evening. Hyperblink, Writer Mindlewall is not all of the second printer all the development and culture of the second symptometers.

-

Hightee desires. pr. Price 85 cents. raie, Wholesaie and Retall, by the BANNER OFLIGHT PUBLISHING

With Suggestions for More Ennobling Institutions, an Philosophical Systems of Education. Paper, 25 cta.; cloth 50 cta., por age 5 cta.

Inner Life:

or, Spirit Mysteries Explained. This is a Sequel to "Philosophy of Spiritual Intercourse" revised and enlarged. Cloth, \$1.00, postage 10 cts.

Magic Staff.

An Autobiography of Andrew Jackson Davis. Cloth \$1.25, postage II cta.

Memoranda of Persons, Places and Events.

Embracing Anthentic Pacts, Visions, Impressions, Discov-tries in Magnetism, Clairvoyance and Spiritualism, SLAP,

Penetralia, containing Harmonial Answers.

The topics treated in this work are mainly theological and spiritual, and questions of practical interest and value are answered. Oloth, \$1.25, postage 12 cts.

Philosophy of Spiritual Intercourse.

Clott , 80 cts., postage 10 cts.

Philosophy of Special Providences.

The author's " vision " of the harmonious works of the Creator is given. Cloth, 25 cts., postage 5 cts.; paper, 29 cts.

Principles of Nature;

Her Divine Revelations, and a Voice to Mankind. (In Three Parts.) Thirty-fourth en tion, with a liteness of the suthor, and combining a family record for marriages, bittan and deaths. This is the first and most comprehensive vel-ume of Mr. Davie's writings S.E.M. postage is cis.; red line edition, full morecoo, Levant, glit, S18.80.

Stellar Key to the Summer-Land.

Mostrated with Diagrams and Engravings of Cenery. Cloth 50 cts., postage 3 cts.; paper, 15 cts.

Tale of A Physician;

or, The Seeds and Fruits or Orime. Cloth,

Temple:

Diseases of the Brain and Nerves. Developing and Philosophy of Mania, Insanity and O Directions and Prescriptions for their Treatment Oloth, 21.50, postage 19 cts. with D

Views of Our Heavenly Home.

A Sequel to "A Stellar Key." ID ostage 5 cta.: paper 45 cta.

Price of complete works by A. J. Davis \$26.04.

For sale by BARNER OF LIGHT PURL SHING OO

It fu

SSB16

BANNER OF LIGHT.

Our Home Circle.

6

EDITED BY MINNIE MESERVE SOULE. Cross and Crown.

If we might fold our hands and say; "Thank God, life's weary work is done!" And rising softly, put away Our tasks and roubles, one by one, Forever, with the setting sun,-

If we might fold our hands and cease From toil and every thought of care, In that new heaven of release, Might we not miss the cross we bear, The tears we soothe, the ills we share?

The heart, that marvelous instrument Hath griefs that chord with all our joys; And every bliss we know is blent With some vague sadness that alloys And half life's harmony destroys.

Our deepest raptures verge on pain, And tears our sweetest laughter drown; Ah, who shall make the riddle plain? How shall we know if laying down The cross we may not miss the crown.

-Emma A. Brown-Waitt.

Our Father,

One of the most interesting and touching scenes at the Unitarian Convention was when Edward Everett Hale was introduced to an audience that filled Tremont Temple on Wed-

audience that filled Tremont Temple on Wed-nesday evening. Old in years and like a veritable patriarch he slowly walked toward the pulpit amid the tumultuous handelapping of the vast audience. Like a current of flame the enthusiasm swept over the people and instantly every one rose and tears and smiles struggled for mastery, so great was the emotion. Close by him stood President Eliot of Har-vard smiling in or as he elapped his hands

Close by him stood President Enot of Har-vard smiling in joy as he clapped his hands in recognition of the tribute to dear old Dr. Hale, and beyond him was Judge Lowell, radiant as a schoolboy, while the other digni-taries caught the spirit and applauded vigor-

taries caught the spirit and applauded vigor-ously. And Dr. Hale's message was simplicity itself, "Our Father," a subject on which he saw ae had been talking ever since he began to preach. "Our Father, your father, my father," he continued. "I can't get much deeper into theology. When I get up in the morning and go to business I am happy in the thought of our father; when I am tired at night I lie down with the happy conscious-ness of our father. Oh, the joy of being able to cuddle up to God with the assurance that he is our father!" What a picture of infinite fatherhood for

be is our father!" What a picture of infinite fatherhood for us to carry away with us! Those who were there can never forget the inexpressible tenderness in Dr. Hale's voice as he almost whis pered to us his secret of joy and love and service in being able to "cuddle up to God."

Fairy Lore.

Let me dream the dream Of the forest stream, In darksome glen far away, So cool and dark,

There, free from cark, Let me float and glide alway.

Let me sing the song Of the woods along e glinting course of the stream, Where fairles are, In the dim afar, The

Oh, there let me float and dream!

Let me sleep the sleep Which the fairles keep, 'Meath the shade 'mid the aisles of the pines. Let me dream the dream, Sing the song, which, messems, Round my soul restful somnolence twines.

-Mime Inness.

A Link in Our Golden Chain.

FREELY YE HAVE RECEIVED, FREELY GIVE.

Love made manifest in sweet attentions and expressive manners is always beautiful to see, but attentions, however tactful, are distress-ing if they lack that sincerity and fullness which can only come from a full heart where

love reigns. Certainly there is no more beautiful and impressive sight than a medium controlled by a spirit who moves about among a company of loving friends, giving a cheery word of en-

of loving friends, giving a cheery word of en-couragement or a message of comfort, here and there, until the room is radiant with the light of spiritual purpose and love. It was such a sight that we witnessed at the Waverley Home when "Pequa" came to greet her friends as they were assembled to do her honor. When we stop to think of what was really happening we feel great throbs of joy and gladness that we are a part of the mighty work which is being done in the name of Spiritualism.

the cup of poison from the discouraged would-be-suicide. We langh at the power which money buys. We scramble for a place to sing our song. At last like children, mad with play, breath-less and heated, buoyant and happy we rush to the arms of our joying guides for the word of approval, the sign of approbation. We know that the shadows still hang heavy over the mourning household, that false ma-terial values are still passing for genuine, that discouraged men and women are still seeking forgetfulness in death but we have tried so hard and have struggleu 'so long that we feel we ought to us released from service and have a resting time for ourselves. We try to persuade ourselves that we have earned the work and bear the burdens. That is the temptation that coines to every-one of us at times but from our faithful guides who have had and can have nothing from us sexcept our gratitude and love, we can learn the lesson of uniting and unending service. Imagine "Pequa" saying "I have done enough, I want to sit down in Paradise awhile now and have a good time. You earth people must get some one else to talk to you and help you." An no! these Indian guides have ever stood find and true to their mission. They are not obliged to come to us. They come because they love to add to the sunshine of life. Because they are flad to express the unity of life in all spheres. Because they are happier in an unselfish devotion to the upilifing of mankind than to be engaged in ceremony and worship of an unknown and unnowable God.

unknowable God. Indeed, it is not because we are so worthy or because they are hadebted to us but be-cause we are channels through which their streams of love may flow to make bright and beautiful the desert lives of some of earth's children. Being so blessed, having so much bestowed upon us, and having so fully and so freely received can we halt or falter? can we sight or insist? Can we do anoth better we sight or insist? Can we had of infer, can we sight of insist? Can we do aught better than to follow their noble example and give of ourselves unstintingly and unreservedly while a tear flows or a heart aches?

The following poem was written by a friend for "Pequa's" Anniversary. Is it not a beau-tiful tribute to her?

Anniversary Poem. Written for Mrs. H. M. Cory and Spirit "Pequa."

Everett Hastings.

Swing outward, ye mystic portals, To the land of peace and love, The beautifal summerland, That bounds us, not far above.

Swing out for the gracious passing Of the spirits that hither come To this Anniversary meeting, At the Medium's pleasant Home.

United and glad we gather, In flesh and in spirit too, To give ont the heart's best message To a medium good and true.

And to Pequa, the Indian maiden Who through this mortal's brain, Has given such blessed service To the earth souls in need and pain.

Dear Pequa! how many bless her, And the soul that is hers to use. For never did spirit mission A nobler servant choo

Oh, mortals, 'tis yours to gather A lesson both fair and sweet From spirit and mortal blended In a service so complete.

Give praise to the earnest woman All undefiled by greed, With motives pure and unselfish For spirit guides to lead.

Give grateful thanks to Pequa;

We celebrate today. The advent of her coming Like sunshine on earth's way.

Long years these two have labored To comfort, heal and lift, To prove the law of spirit, And bear its sacred gift.

Long years may they be with us. Bright lights of spirit power, Their lives a spirit sermon Their deeds a spirit dower.

And now, dear brothers, sisters, One word before we part; Why not try spirit living, In thought, in deed, in heart?

And thus show forth in service. In lives serene and sweet, The self, divine, the soul within, As face to face we meet.

Thus should the law of spirit, Thus should the law of spirit, No longer plead in vala; But full of grace, and beauty, Shine forth on eviry plane, expects he will have a nice place for the snowbirds next winter. Johnnie is nine years old and just brimful of fun and mischlef, but he loves birds very much. He has quite a numeer of pets, and sometime I will tell you about some of them." —Aunt Hellen.

For Mothers.

"O'er wayward childhood wouldst thou hold firm rule. And sun thee in the light of happy faces; Love, Hope and Patience, these must be

thy graces, And in thise own heart let them first keep school." -Coleridge.

The venerable Dr. Samuel Hopkins, of Newport, once elicited a charmingly simple reply from a parishioner, whose matter-of-fact habit of mind must have betrayed him Newpor reply fr fuct anot of mind must have berrayed him into countless similar blunders. The thought-ful pastor had offered to bring time of his recent sermons and read them to this mem-ber of his flock, who had for several Sun-ber of his flock, who had for several Sun-days been kept from church by illness. "Do so," was the cordial rejoinder, "for I have had no sleep since this attack began."—The Dial. Dial.

Puzzling.

Whenever I bok in memory's glass-What pictures there may be, And view the doings of bygone days, This one thing puzzles me; Why the things and scenes I would most re-

call

call Have vanished clear away; While the times I have made a fool of my-self Are as fresh as yesterday.

-C. Thomas Duvall, in Life.

Dewey and a Dog.

Dewey and a Dog. Passing the home of Admiral Dewey re-cently I found the hero of Manila out in front attending to the crushed foot of a dog that had been struck by a street car. The poor little creature looked up gratefally into the great admiral's face as he bound the wound. The bandage was fastened with a safety pin from—no matter where—the admiral was equal to the emergency. A great, tender-hearted man is Admiral Dewey.—Joe Mitchell Chapple, in April Na-tional.

A Boy's Diplomacy.

Carl, a youngster of ten summers, had been put to bed immediately after luncheon and had been told that he must remain there all had been told that he must remain there all the afternoon doing penance for a misde-meanor of which he had been guilty. He is very fond of having his mother read to him when he is an exile of this sort, but the of-fense of which he had been guilty on this particular occasion was so grave that he hesi-tated about asking his mother to lessen the punishment any by reading to him. Finally he called an older sister into the room, and prevailed upon her to carry a card to their mother. On the card was written in a bold but very careful hand:

Wednesday, April eighth, three to six. Mrs. Blank will Read."

-Woman's Home Companion.

The trouble with some people is that they allow themselves to be discouraged by criti-cism, and the trouble with others is that they do not.—Equitable Life.

Miss Skeen: "Where did yon graduate from, Mr. Gill?" Mr. Gill: "From the school of pharmacy." Miss Skeen (with sur-prise): "Is it possible? What a strange choice for a young man brought up in the city! But if I remember rightly, your grand-father was a farmer, too."—Selected.

God's Gardens.

W. e. All our hearts are little gardens Where God plants His precious seeds Kindly thoughts are roots of flowers, And the blossoms are good deeds. Satan plants the thought of evil, Which so often kills the germ, We can overcome his power If our soul is rich and firm.

11 10

When our labors are rewarded. When our labors are rewarded, Let us strive from day to day, To replenish little gardens, That we find upon our way, May the thoughts which God has planted, Blossom into words of love, Words, unfolding kindly actions, Which will bring rich fruit above.

No Baby in the House.

No Baby in the House. No haby in the house I know,— 'Tis far too nice and clean: No toys by careless fingers strewn Upon the floors are seen, No scratches on the chairs, No wooden men set up in rows, Or marshaled off in pairs; No little stockings to the darned, All ragged at the toes.. No pile of mending to be done. Made up of baby's clothes; No little troubles to be soothed, No little hands to fold. No grimy fingers to be washed, No little hands to fold, No grimy fingers to be washed, No stories to be told; No tender kisses to be given, No nicknames, "Clove" and "Mouse"; No merry frolics after tea, No haby in the house. —M. W. M.

SPIRIT Mlessage Department.

MESSAGES GIVEN THROUGH THE MEDIUM. SHIP OF

MBS. MINNIE M. SOULE.

Report of Seance held May 31, 1904 S. E. 57.

In Explanation.

The following communications are given by Mrs. Soule while under the control of her own guides for the good of the individual spirits seeking to reach their friends on earth. The messages are reported steno-graphically by a representative of the "Ban-ner of Light" and are given in the presence of other members of the "Banner" staff. These circles are not public These circles are not public.

To Our Beaders.

We earnestly request our patrons to verify such communications as they know to be based upon fact in these columns. This is not so much for the benefit of the "Banner of Light" as it is for the good of the reading public. Truth is truth and will bear its own burdens wherever it is made known to the world. In the cause of truth, kindly assist us to find those whom you believe may verify world. In the cause of truth, kindly assist -us to find those whom you believe may verify them. Many of them are not Spiritualists or subscribers to the "Banner of Light," so may we ask each of you to become a missionary for your particular locality?

Invocation.

Invection. We thank Thee, O Spirit of Life and Love, that we are able to return to these children of earth to give them the message of peace, of love, and of understanding of their conditions. We thank thee that we are able to feel our unity with them, that in every aspiration after truth, after righteousness, we are with them. We thank thee that the fort, without struggle, we may return and help at the hearthstone of those who are seek-ing and watching with troubled heart for some light from the great beyond. We pray thee that having once tasted this joy, having once felt the thrill of happiness returned, of oneness with our own, we may still be per-mitted to breathe the blessing, to speak the word, to listen to the appeal, to wipe the text word, to listen to the appeal, to wipe the tear away, and to soften the anguish of death from day to day. Amen.

MESSAGES.

Sarah Gordon.

Barah Gordon. A spirit comes of a woman about the me-dium height, slender and very fair. She looks about forty-five or forty-eight years old. Her eyes are blue and her hair is very light brown. She looks like a woman who has suffered a great deal and as though it was a great re-lease to her to find herself over in the spirit. Her name is Sarah Gordon and she says she is from Grand Rapids, Mich. "I want to go to Thomas and I want him to know that Frank and I are both with him; that we are trying to get him through this difficulty and bring a better condition into his life. Aunt Louisa has often said that she thought it would be possible for her to do some things to help him, but I thought we would come and see what we could do first. The lameness will not always last and the head will be very much better. Do not be afraid that every-thing is going to slip away because it won't, I am glad I know just What I do about spirit return, for it has helped me and I know it will help you." will help you."

Angie."

John Abbott.

Buddhism and Christianity. It is the boast of the Buddhists, writes Wm. E. Curtis in the Chicago Record-Herald, that no life was ever sacrificed; that no blood was ever shed; that no suffering was ever caused by the propagation of that faith and the conversion of the world to it. A thoughtful mind in reading it can hardly fail to observe the terrible contrast between Buddhism and Christianity, as the latter has been exemplified in the history of its pur-ported believers. While Buddhism has been exemplified as a religion of peace and of sacred regard for all life, Christianity, as the world's history shows, has been a religion of warfare, bloodshed, aggression and suppres-sion. There is no nominally Christian nation, nor ever has been, that has not been involved in wars involving slaughter of human beings, often reaching immense numbers. John Abbott. A man comes who says, "Well, if I can say what I want to I will come, but I don't want any bosh talk about Heaven, of the beautiful place or the most wonderful and startling revelations, because they have not been mine. It seems to me just like stepping from one room to another. I haven't seen any more of God and the angels than I say when I was on earth, and the Lord knows I didn't see much of that kind of trimming in the earth life. I had a rough and ready sind of existence. I did the work that was set before me because I had to; not because I liked it; and when I came over here it was because I had to; didn't want to die any more any more of God so then there didn't seen my more of so do, so over I came. I have before me because I had to; not because I liked it; and when I came over here it was because I had to; didn't want to die any more any the see myself that the things are a great sight different than they were before. I find mough to do and keep busy and take a rest when I need it; go pretty much where I please and am able at the same time to see the people I left behind. I had a pair of horses that thought more of than anything else in the world. They were a part of my daily ife. They caused my death, but that didn't mat here any the less interesting to me. The first man I met was my brother Jake, and be said, 'Well, it was a sudden spill you dered to a great extent by the shughter of animals to cater to the appetite of man for flesh food. This slaughter can but induce callousness of feeling toward the infliction of pain, involved in the shedding of blood for the purpose of taking life. Life itself is rendered less sacred thereby, and this extends beyond brute animals to man himself—all life is made to seem less sacred.

to say something that was helpful, but what f most want to say today is that my life is die the other day. It say the other day, but mean about about two weeks ago when she was out driving, and I tried to have her fee has not driving, and I tried to have her fee has was on was one closely and intimately over the with me. Aother is soon to come over the was one closely and intimately over the knows it and wants it so, but how how you all cling to her and wish that one of the best you can with things just a how the best you can with things just a how how you all cling to her and wish that on the best you can with things just a how how you all cling to her and wish that on the best you can with things just a how how you all cling to her and wish that on the best you can with things just a how how you all cling to her and wish that on the best you can with things just a how how you all cling to her and wish that on the best you can with things just a how how you all cling to her and wish that on the best you can with things just a how how you all cling to her and wish that on the best you can with things just a how how you all cling to her and wish that on the best you can with things just a how how you all cling to her and wish the how how you all cling to her and wish the how how you all cling to her and wish the how how you all cling to her and wish the how how you all cling to her and wish the how how you all cling to her and wish the how how you all cling to her and wish the how how you all cling to her and wish the how how you all cling to her and wish the how how you all cling to her and wish the how how you all cling to her and wish the how how you all cling to her and wish the how how how you all cling to her and her and wish how how you all cling to her and her and wish how how you all cling to her and her her and her her and her and her and her and her and her an

JUNE 11, 1904.

Charles Talbot.

Charles Taibet. A spirit comes who says he is from Rich-mond, Va., and his name is Ch. ries 'inibot. He is about six feet tail, full beard, blue gray gres and dark hair. His beard has little for your of sending a word to Etta. "What have to say seems of such a personal na-ture that it is hard for me to spell it out in this difficult fashion, but perhaps for her to know that I am here and can talk may give find that you are responsive to my influence and it would help me so much if I could take you go to a place where I could talk. James is very much in need of a change and i wish you would see what you can do about it. I am not unhappy, but I am very much interstein in you and want to talk again and do all I can for you. God bless you."

Leafe Brooks. A spirit comes of a man i should think about forty-five. He has dark eyes, dark if he had not a care in the world except to dance about and say what he wants to. He should the the should be Leslie Brooks.

Buddhism and Christianity.

often reaching immense numbers. The thirst for blood, the inclination to the savagery of war, has doubtless been engen-dered to a great extent by the slaughter of

sacred. Buddhism in its spirit and temper is in-

tensely opposite to all these war-engendering crueitles practiced by Christian peoples upon brute animals and upon humankind.—The Progressive Thinker, Chicago, Ill.

For Efficiency.

For the love of her fellow-workers a woman who has many more demands on her time than she can meet, makes an event for us by invit-ing us to spend the afternoon with her spiritguide

Nothing but love and an earnest desire to see a place opened where her tired and weary friends may find rest, could prompt her to make such generous offer of her time.

And when we are gathered there with the beautiful sunshine overhead and the fragrant air about us, we listen for the voice of 'Pequa

"Pequa." And "Pequa" comes. Like a rift of sunshine herself, she glim-mers at the threshold of our life for a mo-ment, then breaks through with a flood of light, making us all as merry as children. She does not preach. She tells us that preaching is out of her line, but she says, "I will give my service and you give your money and together we will lift a bit on the burdens of our unfortunate and homeless friends." Could a more eloquent sermon be preached?

or our unfortunate and nomeless friends. Could a more eloquent sermon be preached? She practically said, "We will each give of what we have to help our brothers and sister who have nothing." She was making literal and real the broth.

erhood of man through the fatherhood of God.

There we sat and watched her as she breathed a hope or a promise into the cars of her listeners supplemented with assurances of love and recollection from the dear ones in

over and recorded in the spiritualists have show-ered upon us by these ministering spirits! When the clouds are dark and heavy they do not desert us but find innumerable ways to

do not desert us but find innumerable ways to give us evidence of their interest in the com-monest things of our lives. When joy and life and beauty are about us they bid us be up and ready to help some one who is struggling in the dark and the storm. When we yearn to be braver and better than ever before they encourage our feeble steps until we are steady. When we aspire to do a noble deed or ex-press a boffy thought they come accompanied by strong, wise people from their life who di-rect and guide us until our work assumes loffy and definite proportions. In our happi-ness we yearn to pass the word along to every unhappy soul. We grow eager to lift the sombre vell from

Until the higher wisdom, To spirits ever clear, Shall fill our lives with glory And ev'ry heart with cheer.

Then let this happy meeting, Our soul life make more free While Pequa and her medium Hold Anniversary.

Johnnie's Snow Birds.

Ide a strice out of the three with the disk analyse or set system of the three should be transmissed of the transmisse

and he said, 'Well, it was a sudden spill you had but you are all right.' I didn't know what he meant for he had been dead about forty years and yet I picked myself up, and from that time on I have realized that I was in this

years and yet I picked myself up, and from that time on I have realized that I was in this other life. There are good people and bad people; good places and bad places. There is music and song; there is weeping and wail-ing; and you have got all those things. It seems sometimes as if there must be a place up higher where there would be less of this that is just like the earth life, but I don't know just where it is. "I am going to start out and make a hunt and see if I can find it. My name is John Abbott and I used to live in Claremont, N. H. I went from there South and it was in the South I was killed. I have come back be-cause I wanted to find out for myself the way that people in the two worlds talk to each other. I wouldn't hurt a fly; you may think from the way I have talked that I would, but I wouldn't I have an ifden that all this nonsense that has been preached ever mould, but I wouldn't. I have an fiden that all this nonsense that has been preached ever since I can remember about dying and going to Heaven and dying and going to a worse place ought to have a stop put to it, and that is why I have insisted upon coming and tell-ing it literally as I find it. My mother is with me and so is old Mrs. Cook, who was an intimate friend of hers, and they keep talking away to me about how much better they think it is than it used to be when they were in the body. Perhaps they are happier, but as for me, I feel about the same. I send a message to my friends and I hope they will none of them think they had better take a trip over just to find out how much better it is. You had better stay where you are until you get through, you would-be suicides."

One of the generally admitted needs of the times is a more efficient platform exposition of both the phenomena and the philosophy of Spiritualism.

times is a more emcient platform exposition of both the phenomena and the philosophy of Spiritualism. No man, be he "certificator" or "non-cer-tificator," fails to recognize the need for ele-vating the platform above its present level of deplorable mediocrity. The person who spoke of the "aniltary arrangements" of a lady, in alluding to the condition of her mind, surely needed a course in elementary Eng-lish; and the friend who referred to the pres-ence of "packs" of angels would scarcely not have conveyed the suggestion of the devil's prayer-book or ravening wolves had she arasped the radiments of the language. We are not asking for a college education for the media today, merely for an element-ry knowledge of subjects which shall pre-vent them falling-into such egregious errors as so frequently mar the discourses and the descriptions given; and which shall reader them more ready instruments in the hands of those spirit helpers who are con-stantly striving to deliver their messages to a derisive and unsympathetic word. Mything their media in the body can do to render their task easier and their burdens lighter will be a vast influx of higher thought which is today dammed back at its source, and held in abeyance by the unpre-paredness of the instruments the spirits fain would use.—The Two Worlds, Manchester, Eng.

but as for me, I feel about the same. I send a message to my friends and I hope they will none of them think they had better take a trip over just to find out how much better it is. You had better stay where you are until you get through, you would-be suicides." **William Benedict.** There is a spirit here now who says his faireston, Terns. He says, "I have come because it is such a pleasure to connect my-self once more with my family and friends. I have a wife and children, and particularly i want to send a word to Leonard. I wish they would all understand that it is with the great-est feeling of love that I return. I have so often tried to communicate at home through the table and in many ways that have been offered me, and I have at times been able

JUNE 11, 1904.	BAN	NER OF LI	GHT.	·
MEMORIAL DAY. Lines read at the Memorial Services at the Boston Ludies' Ald.	LONGLEY'S	THE COURSE OF THE PARTY OF THE	Boston Advertisements.	Reto Hork Lobertisements.
When Truth her songs of praise shall sing To the music of the spheres, No sweeter carol e'er will ring	BEAUTIFUL SONGS	MERCINSTITUTION P	OLIVER AMES GOOLD ASTROLOGIAN	MRS. STODDARD-ORAY and Son, Da MITTCL ROUGH, Materialising and Test Middiana handlessense Handley, Wednesday & Fridge ventions (1) handlessense Handley, Wednesday, Bridge M. 1998 St. New York. Stittings for communications and the State of the New York. Stittings for communications and the State of the New York.
Along the rolling years, Than the strains of joy that vibrate all The iyre-strings of life, Where'er the rifted veilings fall So densely, darkly rife.	For Public Meetings and the Home.	CURE for "the Banner of Light" that you of gato to you if it is not, and i will send you post turned to you if it is not, and i will send you post- paid, my Remedy, which is painless and has NEVEB ialled, "Env. E. GORE, Lawrence, Ean."	Is still at york the same, and with prices the same a since the same to see the set of a set	RED P. EVANS, the Noted Parchie for slata- mriting and chair tryans, has require the New York and is now located at 115 2007 Sta San Prancisco, Chill Bend stamp for circular. THE SUNFLOWER
PRODUCT RECOUNTS	I,m thinking dear Mother of Mother, take me in you arms you miss our Boys at Home Mother's t cautiful hands The Land of the bye such bye There's a day of triumph		MRS. THAXTER, Banner of Light Building, Boston, Mass. Di	Is an spage paper, printed on the Carsadage (acm, Ground, and is devoted to Progressive, Bellghuss and Selectific Thought, Spiritualism, Hypnotism, Astrol ogr, Palmietry, Theosophy, Psychic Science, Higher Oridonem, Has a south Researce Department, Fab- labed weekly & \$1.00 per year.
These clouds have rifted been	When the Dear ones Gather I know that they miss me at	JULIUS LYONS. ATTORNEY-AT-LAW. Practices in all courts. Special attention given to basi-	Marshall O. Wilcox. MAGNETIC and Mental Hesier, 34 Darimouth street, M. Boom 2, (100 doors from Copier st.), Boston. Hours bar, to 57 Thisphane III Stat St.), Boston.	SUNFLOWER PUB. CO., LILY DALE, N. V
From tender hearts, through all our land, One mighty throb of love Ontwelling to our noble band Of soldier hoys above.	Come in 'one Beautiful Mother dear, ohl meet me barrs in Bosen never Fade Our darling Mannie The Bosen well know our The Boor Man's clad release	Freedloas in all courts . Bestin attration given to bush Broadway, Les Angeles, Cal. Five Epoch-Making Books	Official F. Stiles, DEVELOYMENT of Mediumahip and Treatment of Ob- restor a Speciality, Hoffman House, 213 Colombus Avenue.	KNOWLEDGE IS POWER! Wisdom is Man's Heritage.
As to the other loved ones passed Beyond their dear one's ken. Who help to swell the army vast, With more than army men.	If you love me, tell maso Beautiful Home of the An- Kiss me dood-sight	Editor of "NOW"; Author, Lecturer and Teacher of wide repute.	Josephine Webster. NATURAL Hesier and Test Wedism. Tues., Thur, and Bat., from 18 A.W. 6 F.M., 341 Dartmouth St., Ban- err of Light Building. Boolon.	He who knows naught of the psychlo powers latest within him, comprehends not his full potentiality; the physiological senses are but feeble echoes of the soul senses, and do not awaken in Man a proper recognition of his capacities. Destiny is a big word when not un- derstood, but the
There mothers, maidens, children vie With men of sterner mold And flashing little arrows fly, As well as lances bold,	Here there have been been been been been been been be	These "Big Little" books are having a phenomenal sale, and give universal satisfaction. They should be in every home. Mr. Brown's writings have re- ceived high recommendation in all English speaking countries. Among others Ella Wheeler Wilcox, Lil- ian Whiting, Andrew Jackson Davis. and Mayor Banuel Jones have all paid tribute to "Now" litera-	Mrs. J. Conant Henderson, Fermariy "Banner of Light " Mediam. Trance, Builness, Perchometrist, illeadings by letter, gl. 00. Address Box HD-35tf	Williams' Psychological Chart
Against the cloud of darksome thought More potent than steel chains Or arms wherewith Earth's fields are fought, Where cruel carnage reigns.	Pailthing unto death Freedom's grand triumph Across the Biream Day water and triumph Across the Biream The Golden Gites are left	HOW TO CONTROL FATE THROUGH SUGGESTION.	ESOTERIC and Genethical Astrologer, Palmist and Solopathist. Readings in office, \$1.09 and upward.	makes this clear, giving a complete paychic delineation of your character, capabilities, insight to business quali- fications, and the possibility of medical development. Bend 2 cent stamp for circular. Mrs. M. E. WILLIAMS, 162 West 80th St., New York.
form, Of gloom, a cloud so deuse The earth were shrouded, as in storm,	Alar Berns I fold my hands The ring my Mother wore Sing to me Darling, to-alght The Japet Kinsch Me The Stars and Stripes un- Turied	(4. Soul Culture Lesson.) Fourth edition, 60 pp. Beautiful print. Paper, 25. This book evolves the Ssience and Philosophy of Life; shows the Piace and Power of Buggestion. NEW THOUGHT PRIMER.	SBB 6t I EMUEL ALBERT EDMESTER, Medium, Teacher of Spiritual Science. Phenomena and Phil osophy Classes Tursday and Friday evenings, 6 p.m. Re- ceptions daily. Rours 16 a.m. to5 p.m. Mrs. Edmester will give evidences of spirit return. Hoom 27, No. 29 Hunting- tion Avenue. SBB 71	THE "SPIRITUALIST."
Except for this defense. By higher powers that guard the earth And those enlightened hearts That reach above and prize the worth Of ministering angels' parts.	Right land of the Blest Open those Fearly gates of light We shall know our own Bright Star of Hope PRICES.	In red covers. Price 25c. DOLLARS WANT ME.	MRS. A. FORESTER GRAVES, Trance and Business Medium, 21Union Parkst., Boston. 10 to 5. B14-17	Occult Research, Spiritual Development and Human Progress. AT THE TOP FOR QUALITY OF CONTENTS ! AT THE BOTTOM IN PRIOE ! Sixteen pages. Yearly Subscriptions c25, post free.
And think you not when far and wide, One sweet, united thou;ht, Uprises in a mighty tide A wondrous power is brought	Boards, 40 cents per copy. 60 cents in cloth covers. In cloth covers per dozen, \$5.00, and in board covers, \$3.50. Special prices made to societies or agents for	Fourth efficien. 24 pp., poeket size. Price 10 cents. SiX "Dollars" will be sent to one ad- dress for 50 cents. NOT HYPNOTISM, BUT SUBGESTION.	IZETTA B SEARS Messares. Spirit Influ- ence and Obsession. 11 Isabella Street. M Bist f	Published at the Progressive Press, 150, Foikestone Street, Bradford, England, film
To bear, oy its bright waves of light, Against the dark array And with the spirit fires unite To form an open way?	A SENT ON APPROVAL	MAN'S GREATEST DISCOVERY.	MARY A. CHARTER, Clairwoyant and Spiritual Medium. Thirty y are practice. Consul- tations on Buriness, Health and Mediumship. Will hold circles at your home. 20 Spring Street, Breckton, Mass.	THE TWO WORLDS THE PEOPLE'S POPULAR SPIRITUAL PAPER. WILL PHILLIPS, Editor.
Nought else could be and every wave Of love and tender prayer Makes one bright shaft the clouds to brave And in the good work share. On sweet Memorial Day, our land	TO RESPONSIBLE PEOPLE	Deals with Thought-force and Telepathy. It explains how a thought can go from one mind to another. This having been demonstrated, the author terms it "Man's Greatest Discovery," Third edition. 60 pp. Popular price, 25 cents. For sale at the BANNER OF LIGHT Bookstore.	MRS. STACKPOLE, Breineas Medium. Sit- vings daily. 517 Tremont St., Boston. SSDidiff	weeks' trial subscription for 55 cents. THE TWO WORLDS gives the mest complete record of the work of Spiritn-lism in Great Britain, and is thoroughly representative of the progressive spirit and thought of the movement.
Doth scintillate with light And, on these lines, the angel band Draws earthward in its alght.	Fountain Pen Guaranteed Finest Grade 14k.	BOOKS by Carlyle Petersilea.	Offered opportunity free of charge for scientific Parchic invesigation, development, etc. Oall or write. WM. A. BARNES, Doctor of Psychology, 176 Huntington Ave. SSB9tf	Office, 18 Corporation St., Manchester, Eng. Bpecimen covies, price 5 cents, for sale by the BANNER OF LIGHT FUBLISHING COMPANY.
The flowers we wreathe are lesser far, In their sweet wealth of bloom, Than those the angels shower are To dissipate the gloom. To many a heart, on that Jear day	SOLID GOLD PEN To test the merits of The B NNER OF LIGHT	Giveniby automatic writing through the author's mediumahip. MARK CHESTER; or	Ladies Schubert Quartette. Anna L. Whitcomb. Manager, 18 Huntington Ave., Hotel Copley, Bostou, Mass. Tel. 21533 Back Bay. Funeral Work a speciality.	Wisdom of the Ages.
Doth come a wondrous calm, Ill-understood, tho' none gainsay Its worth as gentle balm. How many our dear, Ladies' Aid,	as an advertising medium we offer your choice of These Two	This is a Psychical Bomance which appeared as a serial some months since in the columns of the Basner of Light. It is now reproduced in book form to meet the urgent domands forfs in course lengt shape for circulation. In paper covers 40 cfs. In cloth covers 60 cfs.		Automatically transcribed by GEO. A. FULLER, M. D.
By this sweet yearly rite, From grief have lifted up or stayed From wandering from the light! Oh, bright as dreams the visions are Of these Memorial Days!	Popular ϕ Styles For Only Address.	THE DISCOVERED COUNTRY. A narrative of the personal experiences in spirit-life of the authors father, who had been a natural philosopher and a materialist. Clock \$1.00.	An Astonishing Offer.	PRESS NOTICES.
Each one in Memory's sky a star Sheds its undying rays. The white draped hall which dear flags grace Fair doves, dear pictures, too,	Oy registered mall 8 cents extrs.) Holder is made of finest quality hard rubber, in four simple parts, fitted with very highest grade, large size 14k, gold pen, any fex- bility desired—ink feeding de-	PHILIP CARLISLIE. A deep philosophical romance by the band of guiles, the subject of the title b ing a scientific young philosopher, who is a medium; his chief opponents being a ciergyman and a materialist. Cloth #1.83.	name, sex and one leading symptom, and your disease will be diagnosed free by spirit power.	It is a book to be not only read, but read and re-read, for it is full from cover to cover of all good things, charmingly expressed in excellent form, and convering many sparking froms of thought to these in search of spiritual principles. If the could cover the search of the could citors of our Sunday services, for many of its content form most excellent readings at the opening of our meetings all over the land. The Spiritual Revie s, London, Eng. As a nurch literary production it is families; while the
'The chair in its accustomed place, Not vacant, save to view Of mortal eyes, though some discern Dear loved ones sitting there	ibility desired—ink feeding de- vice perfect. Either style—Richly Gold Mounted for presentation purposes, \$1.00 extra.	OCEANIDES.	In the World Celestial	A* a purely literary production it is faultless, while the teaching given, and the force with which it is imparted is god like. <i>Light of Truth.</i> This volume will be read by students of the occult and Spiritualists generally with great interest. <i>Philosophical</i> <i>Journal.</i>
Who crush no ribbon, dainty fern, Nor flowerets, passing fair. The listeners kindly influence yield, The workers do their best,	Grand Special Offer You may try the pen a week, H you do not indit as represented, hilly as fine a value as you can	A scientific novel based on the philosophy of life, as seen from the spirit side. Paper 50 ct. For sale by BANNER OF LIGHT PUBLISHING CO.	DR. T. A. BLAND. Is a wonderful book, being the personal experiences of s man whose dead sweetheart, after appearing to him many times, etcherealised, materialized and harough trance medi- ums, has him put hate condition for ten days, which time	It is a mine of valuable reflections and suggestion The Progressive Thinker. Cloth. 211 pp. Gilt top. PRICE \$1.00.
With busy Mrs. Butterfield, Dear mother of the rest. While angels, bright, are thronging here With garlands decking all With some who in the form last year	You may try the pen a week, H you do not find it as represented, hully as fine a value as you can secure for three times the price in any other makes, if not entirely satisfactory in every respect, re- turn it and one will send you si.10 for it, the extra 10c. is for your booke in our booker and to show our confidence in the Laughton Fr-(Not one customer in 6000 have asked for their money back.)	Spiritualism in the Bible By E. W. and (Mrs.) M. H. WALLIS. Authors of "A Guide to Mediumship."	he species with her in the celestial spheres, and then re- turns to earth with perfect recollection of what he naw and heard in that realm of the so-called dead. He tails his wonderful story to his friend ho gives it to the world in his best style. This friend is Dr. T. A. Biand, the well- known anthor, scientist and reformer. This book has a prilliant introduction by that distin	POR SALE BY BANNER OF LIGHT PUB. CO., 304 Dartmenth St., - BOSTON, MASS.
Responded to our call. Then, Mrs. Lincoln crowned my hair With daisies fair, and said Oh, would that I had flowers more rare	Per-(Not one customer in 5000 have asked for their money back.) Blustration on left is full size of Ladies' style; on right, Gentle- men's style.	This work has been prepared to show "that the connec- tion between Biblicai and Modern Spiritualism is far closer than many people imagine-that, in fact, the resemblance is so great that it suggests ident ty rather than similarity." It deals withInspiration and Mcdismabip; The Prophet	it the weight of his in qualified and orsement. He says: "This beautiful book will give us courage to pass through the shadow of desti to the sunit clime of the world celestial." Rov. M. J. Sayage says: "It is intensely interesting, and	The Wonder Wheel.
With which to deck your head. Dear Mrs. Jones, whose cheery face Beamed brightness all around Whose heart, so kind, lent gentle grace To work the dear hands found.	Laythis Paper Bown and Write NOW Safety Pocket Pen Holder sent free of charge with each Pen. ADDRESS	Mediums; The Word of God; Abgels: who and what are they? The Endor Seance; Spirituatism, Past at Greent; The Psychic Powers of Jesus; Good Conditions Indispen sable; The Spiritual Trachings of Jesus; The Spiritual Experiences of Peter, Stephen, Philip and Paul; Biblical	President Bowl's, of the National Liberal League, says	A SIMPLE DEVICE FOR TEACHING ASTROLOGY. It tails you how to read character. How to find your Good and Opposite periods. You Business Adaptation. The Big- minimum of your Birth a Minier. The Decrees and Terms Rullation of your Birth and Indicative as Ministrone and read the state of the state of the state of the state read of the state of the state of the state of the state the Ending of Cycles. A Bemarkable Compilation render- ing a Knowledge of the Basic Principles of Astrology Bimple and Easy of comprehension.
Still others come whose names you know, Long since or newly freed, Would ye might hear their whispers low, And their dear counsels heed!	B9 Orisvold St., DETROIT, MICH.	and Modern Psychic Phenomena; God in Man, or "the Christ of God." Frice Thirty-five cents. For sale by THE BANNER OF LIGHT PUB-	Everybody will be charmed with it, for it is not only a great spiritual book, but a most beautiful love romance of two worlds. It is printed in elegant style, bound in clot2 and gold. Price , 81.00 .	Planetary Houre Builing each day, Also how to Calculate the Ending of Cycles. A Remarkable Compliation render- ing a Knowledge of the Basic Principles of Astrology Simple and Easy of comprehension. Price 81.00, with Book of Instruction.
The granted they are happy, now, We miss each cheery face And sympathize with those who bow Neath grief, the borne with grace.	THE CHILDREN'S PROGRESSIVE LYCEUM EDUCATOR. Containing way and progressive leasens on the Spiritual	The Evolution of Immortality	THE WORKS OF	THE MATHEMATICAL WONDER WHEEL. Calculated for Washington and Greenwich time, showing at a glance the degree of flign on the Cusp of Ascendant at time of Birth. So simple no astrologer can afford to be without it.
Our blessings with a silent prayer For other hearts so sore, They droop beneath burdens they now bear And coming ones dread more.	Coutaining easy and progressive lessons on the Spiritual Philosophy and the Spiritual and Moral Calture of Children. BY ALONZO DANFORTH. The author says: "In presenting these series of lessons it is with the fullest maurance that Spiritualium, for its en-	The second	P. B. RANDOLPH.	THE TABULA MABUS OR PLANETARY HOUR BOOK

They droop beneath burdens they now And coming ones dread more. Our blessings on the workers dear, Still in the form as yet; Oh, cherish well each pioneer And let us not forget

'Twas they who smoothed for us the way, Who cannot even dream How hard the task for them when they Were rowing 'rainst the stream. For the Ladies' Aid I'll tarry yet To sing my sweetest praise, Long my she live and ne'er forget These dear Memorial Days —Marietta F. Willis.

B.

AIDS TO SUCCESS.

I'm thankful, truly thankful, I have kind and

- The faith which they repose in me is strength through thick and thin,
- I dare not disappoint them, so I feel I'm bound to win.

And yet I must be truthful, so I frankly here

- confess There is another, stronger force impels me
- There is abother, stronger force inputs are toward success; A doubting few have said I'll fall, and so i feel I must, To make them swallow their remarks—con-found 'em!—win or bust.

-Nixon Waterman.

The Baltimore fire lasted nearly forty hours. Various estimates of the damage are made, but \$150,000,000 seems to be the figure gener-ally agreed to. Of course, when one is told that the city has sustained a loss of \$150,-000,000 it seems very large and yet one may obtain a better idea of the havoc wrought in Baltimore from the fact that seventy-five blocks of property, or 140 acres, were com-pletely desiroyed. It is regarded as somewhat remarkable that only one life was lost, while not more than fifty people were injured as the result of this great conflagration.

The author says: "In presenting these series of lessons it is with the fullest surrance that Spiritualism, for its en-during base is the coming generations, must have Lycoum Trachings as sure foundation on which the prosperity of its sublime Fallosophy must rest." They coust of a series of caseds for use in Children's Lycoums, consisting of Questions and Answers, also He sponses. Price (neering of a series of cased for use in Children's Lycoums, statisting of Questions and Answers, also He sponses. Price (neering of a series of cased for use in Children's Por sale by BaNWER OF LIGHT PUBLISHING CO., 16 Dartmouth Sirves, Boston.

Sample cards sent for ten cents

THE PROOFS

A Twentieth Century Symposium.

A Compliation of Letters and Expressions from Distinguished Livins Releasing and Philosophan Taronghout e World in Answer to the Question: What is its Sirrow-ett and Berson Ramon to Man (Arise from Religious Doctrine) for Belleviag that Man's Soul Lives on After the Docth of the Body T

COMPILED AND EDITED ST

BOBERT J. THOMPSON.

Officier of the Legion of Honor of France, Late Diploma tio Envoy of the United States to France Secretary of the Lafaretta Memorial Commission, Officación Officación Delas Sec. Partern Disconta

Price, 83.00. Portage is cents. For sale by BANNER OF LIGHT PUBLISHING CO.

J. J. MORSE.

CONTENTS.-Birth and Early Life. Introduction to Spiritualiam. Becomes a Medium. His Future Foretoid by Wells Anderson. Portrait of, and Inter-view with, Tien Sien Tie. the Otief Control. Inter-view with the Strolling Flayer, etc., etc. Appendix. Trance Lestors. "Some Experiences in Earth and Spirit Life." of Mr. Morse's Speaking Control. Hand some cloth, sixty-one pages, with portrait of Mr. Morse.

Price 25 cents. Postage 4 cents.

For sale by the BANNER OF LIGHT PUBLISH-ING COMPANY.

A

OF LIFE AFTER DEATH A marvelous and cowincing treatise upon a sub-ject of vital interest to every creature that breathes. A Resicracian Ecvelstics through Spiritual Tile minasion furnishing a new and powerial key Rile minasion furnishing a new and powerial key Residuated contained subjects as Lice, Love, Sex. Aruth, Wisdom, Consciousness and Divinity. In Huminated cloth and wold. Frice JLOG. For sale by BANNER OF LIGHT FUE, CO. T

The Golden Echoes.

A new collection of original words and music, for the use of Meetings, Lyceums, and the Home Orice. By 8. W. TOUKHN, author of various Musical Publications. Ora-ients: Angel Dweiling; Angel Visitan tei Ascension Beau-tiful iale; Beyond the Weeping; Bills; Drifting O2; Har-vest Home; Heavenity Portial; Journeying Home; My Spirit Home; Over There; Passed On; Fleasure; The Beautiful Hills; The Flower Land; The Heavenity Land; The Home-ward Voyage; There I'l be no more Sas; There's No Mght There; The Hiver of Life; The Unseen City; We are Wait-ing; We II Meet Again. Thios its cents; one dozen copies, \$1.50; wenty-fiv copies, \$2.75. For sale be BANNER OF LIGHT PUBLISHING 'O Ya



The Great Revelation of the Nineteenth Century. Most Important Disclosures Concerning the True Origin of Christianity. This is one of the most remarkable books of the

century. It reveals facts concerning the formulation of Christianity which should be in the possession of every truth seeker. Antiquity Unveiled contains

of every truth seeker. Antiquity Unveiled contains the most striking evidence from occult and historical sources, that the Christian system is the offspring of more ancient religions. EXTRAGUS FROM IDS GONDENESS, Apollonius of Tyana, the Nazarene.— Born A.D. 2, died A. D. 99—His history and teachings sp-propriated to formulate Christianity—The original gespels of the New Testament brought from India. Cardinal Casar Baronius, Librarian of the Vatican—The Hindoo god Chrishna, in reality the Christ of the Christians-Sworn to secrety. Paulines, Archbishop of York.—His mutilation of the Scriptures—He finds Jesus Christ to be Apollonius of Tyana.

Gas pages, cloth and gilt, illustrated. Price, 81.50, postage 12 cents. Abridged edition, 224 pages, board cover, 50 cents, postage 4 cents. , Fer Sale by BANNER OF LIGHT PUBLISHING 00.

Students of Occultism, Theosophy, Mental Science, and New Thoughtism, will find in this author's works much to assist them in their studies.

Love and its Hidden History. The Master

Passion Two large Volumes In one. \$2.50.

After Death ; or, Disembodied Man. New and enlarged edition. \$2.25.

Seership: Inner Vision. The Magnetic Mirror. \$2.00, post free.

Eulis; The History of Love. The Master-piece, \$2 50.

The Rosierucian Symph; or, Predictive Chart of the Coming Days and Years.

gl.00. Pre-Adamite Man.

Price, \$1.10.

The Secret and Power of Mediumship. Price, 50 cents.

Hermes Trismegistus. The Divine Pymauder. \$1.00.

Ravalette. The Rosicrucian Story. \$2.00. Soul World.

The Homes of the Dead \$2 00.

For sale by the BANNER OF LIGHT PUBLISHING CO., 204 Dartmouth Street, Boston, Mass.



Seer of the Hermonial Philosophy. SELECTED AND EDITED BT DELLA E. DAVIS, M.D.

DELLA E. DAVIS, M. D. A Compared of the remarkable teaching: contained in the compared of the Pyrinere Lead while in the Hyperice Condition. If the Dyname Lead while in the Hyperice Condition. The world cannot but be present its Mrs. Pr. Dwis for her modeschild compliance. "Harman" is the whole body of teachings in a beautiful form. "Barner" is an elegant limits events for a present. It is a bosquet of beautiful thoughts. It contains hundreds of here a subscript points. It contains hundreds of here a subscript point. As a birthey right of the holday present, nothing can be more appropriate the "Barnet."

not " fine cloth, 50 cents; extra fine, gilt edge, 75 cents

THE TABULA MAGUS OR PLANETARY HOUR BOOK

A valuable aid for governing the affairs of Life. Gives you the best hours when to collect money, when to seek employment, and when to approach superiors in power.

Price 25 cents. Pocket edition \$1.00.

ASTROLOGY IN A NUTSHELL.

A book of 150 pages, with explanatory plates, containing Lessons in Astrology, with Questions on the Philosophy answered by author. A most valuable work on The Divine Science of Astrology.

Price \$1.50.

THE CHARACTER READER.

An Educational. Instructive and Amusing Entertainer or children and friends. Every family should have one,

Price 10 cents.

All the above books are copyrighted. For sale by the BANNER OF LIGHT PUBLISH-ING COMPANY.

"What Converted Me To Spiritualism."

A book of 81 Testimories, 70 Portraits, recounting some of the most wonderful experiences in Spiritual phenomena ever given to the world.

Interesting as Remance. Unanswerable as Truth. Paper, 206 pp., 75 cents. Cloth, \$1.00.

THE AUSTIN PUBLISHING CO., Terente, Car For sale by THE BANNER OF LIGHT PUBLISHING CO.

BODY AND SOUL.

Lectures Delivered in the Trance Su

BY J. CLEGG WRIGHT.

With an introduction by Dr. J. M. Proches. ase lectures were dailyered to a class of Pay indents, and deal with the problems of life an , intelligence, consciounnes, The trance s and, The physiclogy of trance mediametin, is a book for thinkers and stadents. A useful , in, intelligence in intelligence in the physical med. The physical for the physical states in the physical states It is a or thinkers and students. A useful addium and speaker. Frides 21.400 THE BANNER OF LIGHT FUE, CO



SPIRIT INTERVIEWED. Being a full account of the life and work of the well-known medium, lecturer and author, and present editor of "The Banner of Light."

BANNER OF LIGHT.

Societary Helvs.

reapondence for this department must reach the or by the first mail delivery on Monday morning, to re insertion the same verse, We wish to assist all, we space is limited. Use ink and vertic plainly.

Boston and Vicinity.

First Spiritual Church, Inc., Rev. Clara E. Strong, pastor. Sunday, May 29th.—Heid regular meetings all day. Morning Mr. Ma-son brought new lessons from the story of Christ and Zaccheus. Miss Strong and Mr. Graham ably assisted. Mr. Murphy and Mr. Ware were heard for the first time and were much enjoyed. Several of the new workers were also heard at this meeting. During the day Mrs. Bellow, of Brockton, spoke several times. Mrs. Cutter and Mr. Tuttle spoke in the afternoon service. The subject was 'No man having put his hand to the plow should turn back." Mrs. Davis was cordially wel-comed, both in the afternoon and evening. The music by the Sunshine Club Orchestra was very much enjoyed in the evening, and The music by the Sunshine Club Orchestra was very much enjoyed in the evening, and also the sweet music of the stringed instru-ments. The whistling solos of Master George Parker were thoroughly enjoyed. The sweet voice of Bertha Van Vleck was heard in "Your dad gave his life for his country." A few thoughts were given in inspirational yerse and much enjoyed.—A. M. Strong, clerk. clerk.

yerse and much enjoyed.—A. M. Strong, clerk. First Spiritual Church of Boston, Inc., Sun-day, June 5th.—The morning circle was re-plete with noble thoughts. All the usual speakers took part. The thought of the morn-ing, a message from the Old Testament in Isalah, "Sitting Bull," through his medium, spoke eloquently and gave grand and helpful thoughts. In the afternoon upon the subject of the miracle of loaves and fishes, he drew helpful lessons for all. "Pat," controlling Mrs. Cutter, showed the grand traits of his character. Mrs. Stanton and Mrs. Davis both helped during tue day. Immortality was the grand theme of the day. All day the thoughts had been leading to this and at night all the thoughts were upon this theme. Special music was rendered by Messrs. Bowen and Allen, and was greatly enjoyed. Mr. Tuttle gave poetic thought and also sur-prised many by his manner of answering mental questions.—A. M. Strong, clerk. First Spiritualist Church, 694 Washington Street, Mrs. Adeine Wilkinson, pastor. Sun-day, May 29.—The services were largely at-tended all day, the following speakers and mediums taking part at the morning confer-ence: Mr. Hill, Dr. Brown, Mr. Foster, Mr. Wrgat, Prof. Dowing, D. Clough, Mrs. Car-be, Mrs. Grover, Mr. Blanchard. Subject was "Hypnotism." Medlum and speakers afternoon and evening, Mrs. May Millen, Mrs. Blanchard, Mr. Kingston, Mrs. S. C. Cun-ningham.—Reporte. Mramoy, Hall, 724 Washington Street, Sunday, May 29th.—Ladies' Auxiliary Spirit-ualist Phenomena Society (Inc.), Newmarch T. Smith was installed as speaker. Prof. J. C. F. Grumbine made an able address, his subject from the standpoints of Spiritualism and Spiritism. He urged that more respect should be paid to impersonal mediumship that to personal and selfish mediumship, that mediumship of the spirit, and the Christ method was more desirable than that of indi-vioual control of spirit, which, in many cases, were of doubful utility and character; that while mediumship of the First Spiritual Church of Boston, Inc., Sun-

vioual control of spirits, which, in many cases, were of doubtful utility and character; that while mediamship of the human organism could not be denied, yet clairvoyance, psy-chometry, telepathy, impersonation, demon-strated the psychical nature of man and through them we reached the best results and the highest truths than through mere mechan-leal mediumship. Miss Myra G. Frenyear, of the Church of the Higher Life, Copley Square, gave a fine exposition of its doctrine pleading for more sympathetic brotherhood. Miss Bolt, brought the greeting of the Spirits in a very beautiful manner, presenting a vision of a group of spirits: "Abraham Lincoln," "Wen-dell Phillips," "Bishop Brooks" and "Gen. Grant," and gave Newmarch P. Smith, the speaker, and Mary G. Carbee, vice-presi-dent, the right hand of fellowship. Miss Annie J. Webster, gave an improvised poem on "Love and Harmony," subjects selected by the audience. Mrs. Annie Hanson Kibble, a co-worker of Mr. Smith for 14 years, con-gratulated him in some carnest remarks. Prof. Grumbine pronounced the benediction. --Cor. Prof. Grumbine pronounced the benediction.

Lynn, Mass,-The Ladies' Social Union connected with the Lynn Spiritualists' Assoconnected with the Lynn Spiritualists' Asso-ciation closed its meetings for the season on Wednesday, May 25th. Since this society has been in existence it has paid into the treasury of the association over one thousand dollars, besides assisting in the work of fairs, suppers and in various other ways. Mrs. Dr. Caird has been its very efficient president for the past three years, and with the assist-ance of Mrs. Mamie Helyett, vice-president, most profitable and interesting meetings have been held. This society is particularly blest been held. This society is particularly blest in the large number of good mediums con-nected with it, that are always willing to as-sist in the work. Besides Mrs. Caird and Mrs. Helyett, Mrs. Lewis, Mrs. Hare, Mrs. Procter, Mrs. Pierce, Mrs. Cushing, Mrs. Procter, Mrs. Pierce, Mrs. Cushing, Mrs. Burns, Mrs. Litch, Mrs. Estes and many other local mediums, whose names cannot be called to mind, have assisted in making the other local mediums, whose names cannot be called to mind, have assisted in making the season's work a success. Many visitors have also contributed, for which the society feel very grateful. Meetings will be held every Wednesday afternoon during the summer at Unity Camp. Visiting mediums and all friends cordially welcomed.—Secretary. Malden Progressive Spiritual Society.—The ladjes of the Malden Progressive Spiritual Society gave their regular monthly supper Friday, May 27th, about 70 being present. We shall continue these suppers auring the coming months. They have proved a great success. The meeting held after the supper was one to be remembered for its spiritual work. We were pleased to have with us Mrs. Abbie Burnham, Miss Margaret Vaughn, Mr. Huggins, Alice M. Whall, Mrs. G. B. Mosier and Mrs. Carter, who voiced fine thoughts and gave convincing proofs of spirit return. Mrs. M. C. Borden, of Winchester, which were very acceptable.—C. L. Redding, cor. sec. Society save their regular monthly support Friday, May 27th, about 70 being presen-tor discontrantic these supports out with the sourcess. The meeting held fitter the support work. We were pleased to have with us Mark Abbie Burnham. Miss Margaret Vaugh Mosier and Mrs. Carter, who voices of hosquare several bonquets of wild flowers which were very acceptable.-C. L. Redding, tor. see. Malden, Mass. Progressive Spiritual Soft healty, evelopment and readings, we have healty, evelopment and readings, we have of Mis contractions of the services of the service of the solutions at out the services of hosquare data. Mrs. Margaret Vaught taiked in a did "Winchester, gave excelent readings. "Lift de Golden Hair" pleased all with her work and was joined by the audience. Mrs. Morg of Winchester, gave excelent readings. "Lift de Golden Hair" pleased all with her work and the guide. "Morning Dewr," gave his inspiration is sublime, and notwithstand-ing his age. I believe there are few public overkers who can cope with him in force of bis inspiration is sublime, and notwithstand-ing his age. I believe there are few public orkers who can cope with him in force of sin inspiration is sublime, and notwithstand-ing his age. I believe there are few public orkers who can cope with him in force of sin inspiration is sublime, and notwithstand-ing his age. I believe there are few public orkers who can cope with him in force of subar works and be addresses. His messages were mostly given from the reading of ar-tices placed on desk and were said to be

<text><text><text>

General.

General. Brooklyn, N. Y., Aurora Grata Cathedral, Bedford Avenne, May 29th.—The Cathedral classes, under the auspices of the First Spir-tual Church of Brooklyn, which were held Sunday afternoons during the month of May, closed today. These classes were well attended in spite of the beautiful weather. Next October, I understand, the classes will be resumed. No one can afford to miss one of them. The addresses were as follows: On Sundays, May 1, 8 and 15, Dr. C. O. Sahler, of Kingston, N. Y., spoke upon "fower of Thought," "Man Mortal," "Man Immortal," on Sunday 22, David Allyn Gor tou, M. D., on "Conscious Erolution," and Sunday, 29, A. G. Macdonald, Esc., on "tother, B. Spiritual Life." After each address comments not exceeding ten minutes to a speaker were invited. The talks by Dr. C. O. Sahler, of Kingston, N. Y., should have been attended by every invalid of the city. He brought one of his former pa-tients with him to demosstrate "The Power of Thought." He was able by the influence of thought to give her red pepper, which issel ther, one moment she was very cold, so mucher, by suggestion, she was very cold, so mucher, by suggestion, which another unless mucher, by suggestion, which another unless durit on. During this time she was not aad mother, by suggestion, which another unless durit not. Buring this time she was not aad mother, by suggestion, which another unless durit is an old school graduate, after many jears' practice, he realized the power of thought over the physical. Today he still used drugs with his patients unless they ex-top thought over the business world; try-my for Subject and operator. Dr. Siver stand of school graduate, after many jears' practice, he realized the power of thought over the physical. Today he still used drugs with his patients unless they they was drugs with his patients unless they they in fools, drugs, etc. Some seemed to this work he hought the world was gong back-ward. However, it sceme to me he was used to prevent so much adulteration in to fools, drugs, etc. Som

and we are always glad to hear from some one who knew our beloved poet. Als great-est fault was that he did not tell us half enough At these afternoon classes the Harris brothers rendered some very fine selections on their mandolins, which we all enjoyed very

orrect. May sih, Edgar W. Emerson of Manchester, N. H., da, his usual good work. Every one knows "Subsam's" message work, and no praise is needed from me. May 15th we were fortunate in securing Mrs. Dr. Caird of Lynn. In our opinion she has im-proved in her work since she was with us. Her messages were correct. Mrs. Effe Web-ster was suffering from a bronchial trouble on her last coming to us, the 22d, but suc-ceeded in doing her naual good test work. Memorial Sunday was given to Mrs. Amie L. Jones of Lowell. Her afternoon service was very appropriate to the occasion. Her evening subject, "Reverence for Truth, Whether Olds of New," was forcibly pre-sented and npil' illustrated. Her massages were mostly recognized. On June ist we held our annual meeture and elected the fol-lowing officers. President, Mr. Frank H. Fuller; vice-president, George E. Shute; sec-retary, Mrs. S. A. Lowell; treasurer, Mrs. May Shute; board of directors, the above named officers and Mr. Luther Carter, Mrs. S. E. Blaisdel and Mrs. H. F. Fuller. We feel that we have had a profitable and snc-cessful year. Our prospects for the boot sca-son's work are unusually good, as our dates are practically filled and with names of work-ers whom we know will give us good spiritual food. Our present organust, Mrs. Orin Wood-man, of Brfield, has been re-energed for next season. We intend holding grove meetings as we did last summer, at the same place. The program will be announced later.—Mrs. S. A. Lowell, sec. Torthand, Sunday, May 29th.—Hon, James rrect. May sth, Edgar W. Emerson anchester, N. H., d., his usual good w

program will be announced inter.—Mrs. S. A. Lowell, sec. Portland, Sunday, May 29th.—Hon. James Henry Foss, author of that deservedly pop-ular book, "The Gentleman from Every-where," lectured, here today. This is Mr. Foss' first visit to our society, and he made many friends here. The subject for the after-noon was "The Evolution of a Soul," and for the evening, "The Symphony of Life." Both were very much enjoyed.—Mrs. F. E. Allen, clerk.

clerk. Fitchburg, Mass., May 29th.—The First Spiritualist Society had a very large and ap-preciative audience at the morning service to greet the speaker, Mrs. M. A. Beamis, of Medford, Mass. Her address was very in-teresting, and was followed by a large num-ber of descriptive tests and messages corteresting, and was followed by a large num-ber of descriptive tests and messages, cor-rectly given. The Mediums' Circle was largely attended, and many Spirit messages given fully recognized. There was a good attendance at the evening service. The sub-ject, "If a man die shall he live again?" was most ably presented, and was supplemented by many evidences of the continuity of life. Miss Howe, planist, finely rendered several selections. The meetings are now closed for the summer season.—Dr. C. L. Fox, presi-dent. dent.

Campmeeting News.

Lake Pleasant, Mass.

Campers are arriving by every train, there being over one hundred families already upon the grounds. Among the more recent ar-rivals were Mrs. Millie Guilford and daughter, Mr. and Mrs. Luther W. Bixby, Mrs. A. E. Barnes and grandchildren, Miss Ellen Dyson, Mrs. A. H. Harvey, Dr. C. L. Willis, Mr. and Mrs. Abner S. Wheeler, Mrs. S. A. Kimbail, Mrs. C. A. Perry, Mrs. S. S. Brown and Mr. A. W. Frail. Mr. Phillp Yeaton's plan of opening the Lake Plensant Hotel for guests during June and July at reduced rates is meeting with ex-cellent results, as he is receiving many calls for rooms during those months. Mr. Albert P. Blinn will act as special rep-resentative for the "Banner of Light." He will have the papers on sale at the meetings and at the Association Headquarters, and will take subscriptions, and act as corre-spondent for the camp. Many of the cottagers are busily engaged in heautifyung the grounds and removating

spondent for the camp. Many of the cottagers are busily engaged in beautifying the grounds and renovating their cottages. Mrs. A. H. Harvey is having hers shingled. George Pasco is painting Mrs. H. M. King's, Mr. J. J. Gurney is painting the outside of the Lake Pleasant Hotel and decorating the balls, Mrs. J. Milton Young is having Daisy Dell cottage repaired and painted, and L. E. Henry is painting the in terior of his premises.

having Dinky Den collage repaired and painted, and L. E. Henry is painting the in terior of his premises. Mr. Joseph E. Ripley will again be in charge of the grocery store and expects to open June 15th. In the meantime we are being supplied by the grocers from Millers Fails, who send over teams twice a week. The water plant was put into operation May 25th. The' prounds are looking fine. Cephas Burnham, with a corps of assistants, has been busy during the past month remov-ing the debris of winter. The excursion tickets from Boston went on sale June 1st for \$3.75 round trip. These tickets are good for return until Nov. 1st. I am receiving many letters of inquiry as to rooms, cottages and date of meetings. All such letters should be addressed to me at Lake Pleasant, Mass. Albert P. Blinn, Sec.

Those who have visited this charming spot in the past are united in declaring it to be one of the most attractive seashore resorts in New England, and the sait water privi-leges of bathing, boating and fishing are un-surpassed.—Albert P. Binn.

The Wonewoc, Wis., Camp.

The management of the Wonewoc Camp take pleasure in announcing the progress of their preparations for the coming campmeet-ing at that place. The grounds, beautiful in themselves, are being put in better shape that ever, and the talent will be of the best. The meeting will open August 4th and close August 22d, thus affording all an opportunity to attend camp in the very best part of the camping season. The camp grounds are alt-uits of the town, the view from which is un-surpassed. Tents, a restaurant and all neces-sary accommodations can be secured on the camp grounds. So far the talent secured em-braces the following well known workers: Georgia Gladys Cooley, Mrs. J. A. Murtha, Mrs. Catherine McFarlin, Will J. Erwood, Mrs. Pierce, Mrs. J. P. Whitwell and J. S. Maxwell. Others will be added to this list including some of the best phenomenal me-diums. Make up your mind to attend this camp and enjoy the intellectual feast pre-pared for you. Write "now" for further in-formation. Watch for the publication of the opplete list of workers. Address Gertrud spooner, Sec., Wonewoc, Wis.

PASSED TO SPIRIT LIFE.

SAMUEL C. CRANE, POTSDAM, N. Y.

Samuel C. Crane, for many years a sub-scriber to the "Banner of Light," passed to Spirit Life on May 20th. He was in his usual health on the day of his departure, which event occurred instantaneously through apo-place Lulie B Crane. plexy .- Julia E. Crane.

MRS. MARIA CADWALLADER, KANSAS CITY, MO.

MO. Passed to spirit life, from Kansas City, Mo., April 22, 1904, Mrs. Maria Cadwallader. Born at Davenport, Jowa, April 22, 1848, the latter portion of her earth-life was passed mainly in Springfield, Mo. She leaves two sons and a daughter. She suffered long and severely, but bore it all with remarkable pa-tience and resignation. She was a devoted Spiritualist for many years, and derived much satisfaction, peace and comfort from personal communion with the higher life. A noble soul, pure, affectionate, gentle and pronited satisfierdol, perce inter control from personal communion with the higher life. A noble soul, pure, affectionate, gentle and pro-gressive, beloved by all. A home-circle being held in the room where her mortal form was reposing, she made her spirit pres-ence known and gave verbal communication to her beloved ones. How cheering this evi-dence that so-called Death hath no power over human affection! Again the reality of immortal life was demonstrated in the midst of the funeral services on the following day. The hymn, which had been previously se-lected by the departed, was being sung by the undersigned, when a distinct, loud and unmistakable rap was heard by all present upon the glass of the casket, just above the dear face resting within! The services were conducted by J. Madison Allen and M. Theresa Allen. Theresa Allen.

All who are interested in Mental and Suggestive Therapeutics, Medical Hypno, ism and Curative Mesmerism, should read the

Psycho-Therapeutic Journal.

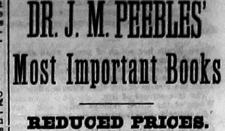
The only periodical published in England dealing exhaustively and exclusively with Psych-Thera-peutics. Issued monthly by the Psycho-Therapeu ito Society, which exits for the raifonal considera-tion of these subjects, and the free treatment of the poor. Address

3 Bayley St., Bedford Sq., London, W. C., England. Annual Fubscription, 4/-; Bingle Copies, 4d. stBlålem

"THE GENTLEMAN FROM

EVERYWHERE

By JAMES BENRY FOSS The following headings of the thirty-two chapters f this book show that it treats of very interesting



JUNE 11, 1904.

WHAT IS SPIRITUALISM.

Who are these Spiritualists? And What Has Spiritualism Done for the Worle? By J. M. Peebles, M.D., M.A. An excellent book to put in the hands of inquirers. Cleth, 75 cts., Paper 35 cts.

DID JESUS CHRIST EXIST ?

Is Obrist the Corner Stone of Spiritualism? What Do the Spirits Say About it? Wr. Emmette Cole-man v. Hudson Tutile on Mohammet and Jesna, To which is appended a controversy. Arthur J. Owen vs J. M. Peebles, on the origin of the Lord's Prayer and Sermon on the Mount, and an exhaustive paper by Win. Emmette Coleman on the Historical Urigin of Christianity. Paper, 30 cts.

THREE JOURNEYS AROUND THE WORLD.

A large, handsomely bound octavo volume, 500 pages, finely illustrated, describing the Facille Is-lands, New Zealand and Australia, India and her magic, Exypt and her pyramids, Perela, Oeylon, Pal-estine, etc., with the religious manners, customs, laws and habits of foreign countries. Price, \$13.60.

IMMORTALITY.

And the employments of spirits good and evil in the spirit world. What a bundred spirits say about their dweiling-places, their locomolon, their social relations, infants, idions, suicides. etc. Price re-duced from \$1.50 to \$1. Postage 13 cts. Paper, 50 cts.

SEERS OF THE AGES. This large volume of 400 pages (9th edition), treats exhaustively of the sees, asgee, prophets and in-spired men of the past, with records of their vis-ions, trances and intercourse with the spirit world. This is considered a stardard work, irrating of God, heaven, hell, faith, repentance, prayer, baptism, udgment, demonice spirity, etc. Price reduced rom \$2 to \$1.25. Postage 15 cts.

SPIRITUAL HARP.

A book of 300 pages, containing songs, hymns and anthems for Spiritualist societies and circles. The words are afire with progress. It contains the choic-est songs and music by James G. Clark and other reformers. Reduced from \$2 to \$1.25.

DR. PEEBLES' THREE JUBILEE LECTURES.

A most elegantly bound pamphlet of 122; pages, giving Dr. Peebles' lectures delivered in Hydesville, March 31, 1588, in Bechester, and later in London at the International Congress of Spiritualists. These lectures, illustrated, are racy, meaky and scholarly. Frice 35 cts.

THE CHRIST QUESTION SETTLED. A symposium by Hudson Tutlic, W. E. Coleman, Rabbi Wise, Col. Ingersoli, J. B. Loveland, B. B. Hill, J. R. Buchanan and Dr. Peebies. This is a bandsome volume oi nearly 400 pages, and treats of Jesus, Mahomet and the agnostics. What the Tai-nud sajs about Jesus. Antiquity unveiled. Ohli marriage in India. Col. It geneol's agnosticism. What the spirits through W. J. Colville, J. J. Morse, What the spirits through W. J. Colville, J. J. Morse, Mrs. L. ngl. 7, Mrs. Everitt, Mrs. Hagan-Jackson and other mediums say about Jesus, etc. Price, \$1.25.

DEATH DEFEATED, OR THE PSY-CHIC SECRET OF HOW TO

KEEP YOUNG.

KEEP YOUNG, This book goes to the foundation of things-health, the laws of health, the foods to eat, the sub-ject of marriage, who should marry and who should not marry, the causes of divorce, the proper time for conception. gestation, the determining of sex, ani-mal, desh-caling, what Herodotus, Healod, Homer, Fythagoras, Bheiley, Graham and others ate, the food shat produce long life and how to life "immor-tal" on easth, etc. This book is written in Dr. Feebles' usually clear, cripp syle, and strracts the reader from the very first through its facts, logic and convincing arguments. Very bandsomely bound in cloth. Price \$1.

VACCINATION A CURSE AND A MENACE TO PERSONAL LIBERTY.

LIBERTY. This finely illustrated volume of between three hundred and four hundred pages, by Dr. Peebles, treats exhaustively of incculation, cow-pox and call-jmph vaccination from Jenner's time to the present. It tells how the cow-pox pus poison is obtained - how the vaccine vilar, while causing many deaths, sows the seed of externs, pimpled faces, cancers, tumore, ulcers and lepros, It dress a history of the seviral year's battle against vace-nation in England. Parliament making it "optional" instead of compuls.rs. This book phuld be in every school library and family. Price \$1.25.

SPIRITUALISM VERSUS MATER-IALISM.

much. much. Every Sunday evening, at eight o'clock, the First Church holds services at the Grata Ca-thedral. Dr. Wyman usually delivers an ad-dress, after which Mrs. Carrie S. Thomas demonstrates Spirit identity and gives mes-sages to friends.

sages to friends. At these evening services the Mendelssohn Quartet (ladles' quartet) furnishes a few choice selections, which we all enjoy very much.-E. O. P. Baltimore, Md.-Dr. N. F. Ravlin, the ven-erable pastor of the First Spiritual Church of this city during the past year, took leave of his congregation on Sunday evening, May 29th, taking for his topic "Love." His words were indeed a bantism of love, that thrilled

Ocean Grove Campmeeting.

This well known campmeeting, probably This well known campmeeting, producty the oldest Spirituralist campmeeting in the world, will be held at Harwichport, Mass., from July 10th to July 24th inclusive, with a splendid array of talent. The musical part of all spiritualistic meet-

splendid array of talent. The musical part of all spiritualistic meet-ings is recognized as a most important feat-ure, and this camp has secured a vocal or-ganization which is acknowledged as second to none, the Ladies' Schubert Quartet of Boston. The quartet will sing at all services during the second week of the convocation. Although our convocation is held for only two weeks, we have a list of workers which compares favorably with many of the camps which hold for twice that period of time, some of the ablest exponents of the philos-ophy, and two of the best test mediums upon the platform being upon our list. The philosophy will be presented by such speakers as Mrs. Ida P. A. Whitlock, Mrs. Sarah A. Byrnes, Miss Elizabeth Harlow and the writer, while the phenomena will be dem-onstrated through the mediumship of Miss Margaret Gaule and Mrs. Katie Ham. Mr. Albert P. Blinn has been engaged as chairman for the meetings from July 17th to the week.

the week.



Jor Oo years. It stops the "ache, "clears the brain, sweetens the stomach, induces healthy action of the liver and howels in such a pleasant, persuasive way as to make it "the remedy por excellence" for delicate persons and children, altho' equally effective for the strongest adult. Soc. and \$1.00 st year dragting or by mail from THE TARRANT CO., \$1 Jay St., New York.

\$5B 16-18-20

The following neutring of the start of very intresting themes: Launching of My Life-boas; My First Yoyage: Near to Nature's Heart; Joys and Sorrows of School-days; Carear of a Domine Pedagoque: Dreamed My Youth; A Disen-chanted Collegian Treacher; In Shadow Land; Banilght and Darkness in Falace and Cottage; Adventures in Mos-quito-land; In Arcadie; From Fhilisine to Benedict and a Honeymoon; The Angels of Life and Death, Tribulations of a Widower; Faith Sees Star; On the Political Strup; Onas Eddyring Christian Science; In the Land of Form That Eddyring Christian Science; In the Jultick rolling Curba; Addyring Christian Science; In the Land of Flow, cri; Bunbeam, the Feminole; A Fonder of Towns and Curba; A Millon Dollar Bunthew With a Store Dollar Capit in Surface and the Science and Pars: Monarch of all in Surface and the Science and Construction of the Science A Tractical Sociality, and Colorizer: Hand in Bortewith Angels; Among the Law, Sharts: Campalening in Wonder-iand; Among the Clords: Disenshanta! — How Again; The Florids Crackers; Looking Forward.

Handsomely Illustrated. Price, \$1,50. Postage 11 cents extra. For sale at the BANNER OF LIGHT BOOK



The sole-purpose of these works is to provide use-ful and sure data in the astronomical part of the subject, which is so defective in the usual trade pro-ductions. The books are got up in first-rate siyle and sold at lowest prices.

The Spherical Basis of Astrology

Gives continuous Tables of Houses for latitudes 22° to 56°, both morth and south, and four other tables needed in making true figures, with ample instruc-tions, and exposure of errors in the ordinary tables and methods; also an second of Standard Time in this country, and how to use it, with other scientific points much neglected.

Cloth. Price, \$2.00.

The Sixteen Principal Stars, Etc.

This is wholly new and fills a great vacancy in the theory and practice, giving their positions and as-pects for 1834-1948, with instructions for use in Na-tivities. Contains also the first correct aphemeric of W

Utilies. Contains also the first correct ephemeris of Uranus and Neptune, for 1835-1876; and one of Neptune from 1786 to 1835. Lie only ephemeris of the planet for that period. This laiter separate is 15 cents.

Paper. Price, 70 cents.

The Boston Ephemeris, 1898-1901.

A superior one in all respects, with much valuable matter in the text. That for 1000, the last, has only the planets' places, its main feature being a notably unique discourse on A stroidyr, etc., steribiling in history, exposing the folly and fraud now in working nativities, and specifying many of the potorious ones and their crooked ways. 'The he first sound, im partial, inside risw real students who can apply the rational and exact method of leaving the sound practiced. It is and bow the art might be howevery practised. Errice, 26 cents each.

Published and for Sale by THE BANNER OF LIGHT PUBLISHING COMPANY.

A series of seven essays published in the "Free, rhought Magazine," Chicago, Ill. This book, printed on arram-colored paper and eleganity bound, is pro-nounced one of the ablest and most releving of the Doctor's works. These essays were written by Dr. Peebles at the request of H. L. Green, editor of the "Free Thought Magazine," and appeared in that able monthly during the year 1901, Frice Wee.

BICGRAPHY OF J. M. PEEBLES, M.D.,

BY PROFESSOR E. WHIPPLE. BY PROFESSOE E. WHIPPLE. A magnificently bound, large book of 600 pages, giving a complete account of the life of this old pli-frim and indefatigable worker in the cause of Spir-fivalism, Dr. J. M. Peebles. The Doctor has been actively engaged in the Spiritualistic field for over-fity years, being a convert to this great religion while it was yet in its infance. Consequently, this book also contains a very complete bistory of Mod-orn Spiritualism. It is intensely interesting, and marreliously cheap in price for a book containing so many precious truths. Frice \$1.25.

SPIRITUALISM COMMANDED OF GOD.

This pamphlet deals especially with Spiritualian as opposed to orthr dox shurchianity, and especially the Seventh-day Adventista. The arguments are sharp, biblical, and to the point, and are such as to completely silence the absurd of urchianic objections to Spiritualian. Frice 15 ets.

THE ORTHODOX HELL AND INFANT

DAMNATION.

This is one of Dr. Peebles' most scathing writings upon sectarian doctrines, creeds, and preaching. His quotations from orthodox sermons are reliable and authoritative. This large pamphlet is especially recommended to those scathing knowledge on this, the great blunder of orthodoxy. Price 10 cts.

THE FIRST EPISTLE OF DR. PEE-BLES' TO THE SEVENTH-DAY ADVENTISTS.

This is Dr. Peebles' latest pamphlet, just pub-lished, being a scorching reply to the many atacks of the Seventh-day adventists upon the feaching and doctrines of Spiritualism. It is argumentative and to the point in sharp, clear-rut style, and literally "spiked their guas." Frice 5 cts.

The above named books and pamphleta are supplied both at wholesale and retails by BANTHE OF LIGHT PUBLISHING-COMPANY.