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TWO ANGELS.

BY EVANGEL.

There was a time told in the legends olden, When Azrael appeared unto the suns of men, With scimitar in hand and clad in robes not golden, He clipped from them their souls and fled into the glen.

So fierce his face, so stern was his demeanor, That all affrighted stood as he drew near, Wondering for whom this unrelenting gleaner Had come to cause from them for aye to disappear.

He stood from all men much apart. Against them all they felt his hand was raised To still forever each fond and beating heart Ere it had told one-half its earthly days.

He cast his eyes upon all human kind, And noting those whose time to go had come, He softly raised his weapon sharp and kind, And to all pain and grief made them forever numb.

Men feared this stern-faced angel visitant Because his mission they but little understood. They know that life below was only militant, And knew not that the one above was only good.

Men sighed and grieved, as years went flitting by, At Azrael's fatal visits to their homes. They tried to follow him with tear-dimmed eye, And yearned for those who never more did come.

Death seemed his only mission to the earth, And chaos reigned on hill, in vale and glen. Not then was known the spirit's royal birth, That through his magic touch all were made well again:

The land was clouded e'er by fear and grief, The air was filled with cries of blank despair, When Allah sent unto the earth one who gave them quick relief:

Mahomet came, and joy was given in answer to his prayer. Men no longer saw the angel of dread death,

But only felt his sickle sharp and keen, And heard the sweet, low music of his breath, As he moved among them all unseen

For ages then men thus lived and died; Joyed not to see the one who came to take them hence,

And grieved that their dear love was never satisfied, Longing for peace with a longing most intense.

Distinguished scientists, such as Faraday, Tyndall, Huxley and Spencer, whose opinions of Spiritualism were mostly formed à priori, did not evince the true scientific spirit. Had they seen some of our most positive and suc cessful phenomena at the beginning of their cursory investigation, or had they possessed the patience and earnestness for spiritual truth evinced by their worthy compeers, Hare, Mapes, Wallace, Crooks, Varley, Flammarion, Zöllner and many more of their ilk, they, too, would have been compelled to yield their prejudice, and accept Prof. Wallace's declaration. that "The facts of Spiritualism are as well proven as the facts of any other science." Unfortunately for the cause of Spiritualism,

the bigotry that misjudges and opposes it is not wholly monopolized by its religious adversaries. There are a few Martin Horkeys among the savants who refuse to look at a galaxy of spiritual facts even through a telescope. But "facts are stubborn things," and Science of the Twentieth Century will have to accept both the facts and philosophy of Spiritualism, or, "step down, and out!"

The scientific investigations of the Psychical Research Societies of both Europe and America have reached the same results as the indi vidual researches of many of the foremost scientists who, from the days of Prof. Hare of the University of Pennsylvania, have vainly endeavored to explain these phenomena by any other than the spiritual hypotheses. The chief workers in these societies are now Spiritists, made such by irresistible evidence.

We are abundantly justified, then, in concluding, with Prof. A. R. Wallace, that "The facts of Spiritualism need no further confirma tion." Our efforts, therefore, may now be directed to a scientific analysis and classification of these established facts, to the end that a true spiritual science may be presented to the thinkers of the twentieth century, to displace the materialism, sciolism now far too prevalent.

Furthermore, we have been taught, both by

Movement is not only world wide but it is his surrounding environments, to set aside or time in the month, the new moon over the more-it involves the conditions, relations, and influence of the vast spirit-world, as well. Reform on earth must move slowly, while the unseen and most times unknown. contiguous sphere of spirits equally requires the same renovation and purification. Spirits "earth-bound" on accouns of undevelopment, have been "working out their salvation," by producing senuous phenomena so much in demand by "test"-seekers. While they have done a great and valuable service for men in the flesh in this way, it may be questioned if their immediate influence has not sometimes been more demoralizing than spiritualizing? At any rate, it stands to reason that while mortals continue to call for the labor of the lower. instead of the higher spirits, they will find that "the stream (of influence) cannot rise higher than its fountain."

The great law of demand and supply largely regulates spirit manifestation and spirit influence-we find what we seek. "Heaven helps those who help themselves," but helps most those who aspire to do most good to humanity. If then exalted spirits have not hitherto been foremost in the work, we have given the reason.

Undoubtedly the lowest sphere of spirit life is intimately interblended with earth-life, so those who glibly talk about "One world at a time," are totally ignorant of man's spiritual environment.

#### " Near about us lies The realm of spiritual mysteries,"

says a great poet, and we, who have communed with our near neighbors, know that the two worlds, or states of being, are so mingled that, as we have asserted, they must needs move together, and hence we infer that this Great Movement is as much for the benefit of spirits, as of mortals.

Undoubtedly the happiness of both worlds has been immeasurably enhanced by the present opening of intercourse, imperfect though it be, and attended with some incidental evils, inspiration and observation, that Spiritualism though it unquestionably is. By it "the lost is far more than a science. It has ulterior pur- are found"; the so-called "dead" are "brought poses reaching far beyond the significance of to life"; the ties of friendship and love are its fundamental facts. It has proved itself to consciously reunited; mourners are comforted, and often brought to rejoicing; hopeless and despairing mortals are changed in thought and feeling; the dreary path of earthly experience is illumined by a knowledge of life's issues; were in vogue during past dispensations, and the glorious truth of immortal existence is eternal progress is opened to human vision: Aye, more than a philosophy, many of its much needed information concerning spirit vouchsafed; in fact innumerable benefits and blessings are already its fruition. If I am not mistaken, the object of this important Congress is to consider the benefits to humanity of this Great Movement: to study its phenomena and philosophy as specially adapted to the world's present needs; to learn, as best we may, its true genius, scope, and mission to the human race, and to adjust ourselves, as its earthly agents, in harmony, so far as posthe mutual relations of the Two Worlds now in communion, that we may aid the Higher Powers in improving the means of this intercourse, so as better to ccoperate with them in their great mission of inspiring, educating, and spiritualizing their undeveloped fellow-beings in both states of existence. Fellow-members of this international Congress, let us rise to the dignity of our exalted Cause, and of this great occasion, and discharge our obligations to our noble spirit benefactors, and our duty toward our fellow mortals, who look to us for practical good to our Cause, which embraces the highest good of the human race.

escape those more powerful than his own; the greatest opposition he meets are those forces

life but what vibrates, and the magnetism genits own development and the development of the other lives. That you cannot observe all these lives in motion has no significance at all. The physical organ, called the eye, registers only a certain number of vibrations, this varying according to the development and health condition of the individual; one man may see distinctly and well what to a man close beside him is either indistinct or invisible.

The more potent the force or power, the more subtle and higher the vibratory rate; thus the strongest forces by which man, his physical body, his daily environments are governed, are totally shrouded or hid from his physical range of vision. The spirits of his dearest loved ones he does not see; he can only witness their bodies, which are but instruments for their spirits to manifest through. Then how can he be expected to see and believe in the influence exerted upon him by the thought of his brothers, the planets or a flower? Yet all exert a most potent force upon his life. His ignorance of these invisible powers has much to do with his many material disappointments and physical suffering, for, if any man knows just what he has to combat and meet, he has the privilege to prepare himself more perfectly. Many men laugh derisively at and condemn the teaching that disembodied men are around them, coloring their thoughts, making conditions for or against an individual, and capable of helping a brother up or leading him down, through the instincts of pure selfishness and to satisfy their apppetite for vice not satisfied or satiated while in the body. Let them laugh. They may think they can easily escape the law by ridicule, yet they must pay the penalty of their ignorance, which makes them negative to these same brothers, who will use them as

It must be borne in mind that this Great | conditions and declare himself conqueror of all | s iticus, or that it is lucky to see for the first right shoulder, to find a horse shoe, or a four leaved clover; that it is unlucky to commence a new enterprise on a Friday, or that there is

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There is not the tiniest and most minute bad luck in the number thirteen. The general meaning of superstition is excessive religious erated and thrown off will produce some effect | fervor carried to its extreme point and becomupon adjacent lives just in exact proportion to | ing idolatry; worshipping false gods, and false ideals which conflict with nature. The literal meaning of the word "superstition" is tostand by or to stand over, so if you ignorantly stand by a falsehood or tenaciously cling to a false notion or a false idol, then you too are superstitious.

In the Bible, Acts xvii., 22, it is recorded: "Then Paul stood in the midst of Mars Hill and said, "Ye men of Athens, I perceive that in all things ye are too superstitious." Perhaps if the ancient Spiritualist, Paul, should come to Boston to day and address some of the adherents of Modern Spiritualism, he would be justified in standing in the midst of Beacon Hill, and saying, "Ohl ye citizens of the Athens of America, I perceive that in many things ye are too superstitious."

A person who has really carefully studied the philosophy and phenomena of Modern Spiritualism cannot be too superstitious, because he must deny that there is any such thing as a ghost, goblin, demon, devil, god, goddess, angel or spirit existing contrary to natural laws, which are both materialistic and spiritualistic; for matter and spirit are so closely blended that they cannot be divorced; any statement that really conflicts with nature, physical and spiritual, must necessarily be false.

Angels or decarnate spirits are human beings who have passed on to another sphere of the spirit world in advance of the mundane sphere, and are existing strictly in accordance with the laws of nature, and are living in a natural world, just as natural to them as our earth-plane world is to us; and there is communication between us and these so-called dead, and it is scientifically proven.

It is inherent in the human soul to reverence and worship something that we conceive to be simple tools many times. It is the same with higher than ourselves, and man in his blind folly and ignorance has tried in the past, by reverence and superstition has been the great stumbling block throughout the horrible bloodshed and fanaticism of the past, done in the name of God and religion. Men have rudely and ignorantly made with their own hands and their own thoughts an image or a representation of what they conceived to be the embodiment of a Supreme Being, or a God, and have compelled others so far as they were able, by cruelty and bloodshed to pay tribute and worship that image; but it seems to me absurd for any one to claim at the close of this nineteenth century, that the adherents of Modern Spir-Chicago Convention are too superstitious because they have declared a belief in Infinite the man made gods that have been so superstitiously worshiped in the past. Our representatives at Chicago did not form. ulate a creed for the adherents of Modern Spiritualism to subscribe to; and they did not threaten nor even hint at excommunication but the majority of delegates have by their votes simply declared and published a set of principles clearly and definitely setting forth the religion of Modern Spiritualism, thereby giving its adherents a legal standing before the world as a religious organization in the National Spiritualists' Association, and I believe are laying a firm foundation for a Universal Religion of Peace and Harmony for the future. Permit me, therefore, to most kindly suggest that a careful investigation and honest study of the science, philosophy, phenomena and religion of Modern Spiritualism, would result in causing an adherent to reverence the Universal Principle of Life that pervades all nature: and know that nothing 'can be developed or unfolded by mere chance; that there is Infinite Intelligence; that Nature, physical and spiritual, is an expression thereof; that a correct understanding thereof and living in accordance therewith constitutes the truo religion; that the individual continues to exist as a personal identity after so-called death; that there is communication between us and the so-called dead; that this fact is scientifically proven; and that the Golden Rule is the highest standard of morals. It is certain, however, that humanity, which of course includes the adherents of Modern Spiritualism, must progress and further develop before we can be entirely free from superstition; and it is also certain that Spiritualism is opposed to superstition, and that a true Spiritualist tries to keep the mind free from superstition. A superstition that teaches an angry God is harmful to the minds of children. True re-True religion is not superstition. Thomas Paine said, "Any system of religion that shocks the mind f a child cannot be a true religion.' Superstition is founded upon a lie and can be overcome by the truth. A lie is sure to be found out, then the truth will prevail. Superstition is ignorance of natural laws. Modern Spiritu-alism is knowledge of natural laws. An adherent of Modern Spiritualism, who has given the subject a careful study, cannot, in a religious sense be superstitious. Superstition has filled the world with horror and bloodshed, but superstition and idolatry have fallen before the onward march of Progress, and Modern Spiritualism has brought the

Mahomet heard their prayers and smiled to see The light to which all eyes but his were closed, Unfolded soon to all the earth would be, The glory of the realm where souls in peace reposed.

## Address Prepared for the Paris Spiritual Congress.

#### BY DEAN CLARKE.

As a representative of the Spiritualists of America, and a delegate from the National Spiritualists' Association, 1 give you greeting. Though we are of various nationalities, we are all of the great Brotherhood of Humanity, and are still more closely allied by the kinship of a common faith.

On this most auspicious occasion, when all nations and races of men are met to compare the products of their industry, their art, their science and their civilization, we are assembled as representatives of the most advanced thought of the world pertaining to human destiny, to become acquainted with one another, to compare notes of progress, and to see what we can do to further the best interests of our own common cause.

I congratulate you all that we have come into the knowledge of the most sublime truths and the most stupendous facts evolved by the nineteenth century. I congratulate you that it is our great privilege and good fortune to live in an age of great marvels, and that we have become specially acquainted with the most wonderful of them all.

To know the phenomena, science and philosophy of Modern Spiritualism is to be acquainted with the most valuable and important discovery man has ever made, or that divine revelation has ever made known. It is to possess the key of all occult science, the "open sesame" to all spiritual treasures, to hold the magic wand of all mysticism, and to have spiritual knowledge that solves and settles the greatest problems of human thought!

In full knowledge of the inestimable value of our spiritual possessions, and of the great honor conferred upon us by the master spirits who have confided them to our care, what care we for the scorn, the derision, or the persecution from our less-gifted fellow-men, which have been the price many of us have paid for them? None of us have coveted social ostracism, nor financial martyrdom, nor religious exclusion, nor political debarment, but we can afford to have suffered them all rather than to be denied the glorious truth we have received, and which is yet concealed from its bigoted opponents who have derided us!

Though many of us, no doubt, have come unto a knowledge of this truth through great tribulation, let us prize it all the more, and have still more zeal to confer it upon those who, because of a lack of its soul-expanding power, have been our opponents instead of sympathetic co-workers. The truth shall yet make them free as it has us.

Modern Spiritualism, from its very outset in America, has presented its credentials in the form of both physical and mental phenomena, which, though often counterfeited, have, in ten thousand instances, established their genuineness by the most crucial tests.

These unique phenomena have, in all countries, demanded scientific investigation, and it is our great pleasure and satisfaction to know that every true scientist who has thoroughly investigated them, has been convinced of their reality and profound significance, if not in every instance convinced of their spiritual Movement, requires much time for accomplishorigin, which has generally been the result.

be a New Dispensation of spiritual truth and power "for the healing of the nations," physically, mentally and morally. It has inaugurated a Renaissance of "Spiritual Gifts" that its inspired prophets and oracles have taught, proven to the doubter; the end and aim of and are teaching, a new philosophy of life here | man's existence is revealed; a continued life of and hereafter.

American teachers and exponents claim it to existence, and its relations to earth-life is be an eclectic religion, designed by its spirit promotors to supplant, in time, all other existing religions. Be that its true nature and ulterior purpose or not, it has already wrought wonderful changes in the religious thought of the world, and its rational tenets are now modifying the beliefs of the past at a marvelous rate. It has so much in common with Primitive Christianity, phenomenally and ethically, that many of its converts from the various churches have regarded it as being sible, with its exalted projectors and promoters mainly a revival of pure Christianity, designed | in the Higher Life. It behooves us to consider to respiritualize the churches, rather than to supplant them. Be this as it may, the churches have made a fatal mistake in arraying themselves against it, and trying to destroy its proofs of a future life, and its possession of spiritual gifts" such as all religions are based upon.

Above all things the modern church needs these "gifts of the spirit," and the demonstration of man's immortality, which Spiritualism furnishes. One of two things is inevitableeither the churches must open their doors to Spiritualism, or the Nemesis of Justice will ultimately close them for want of goers therein. The free-thinking people of the living present will not long consent to be fed on husks, stale bread, nor canned fruit musty with age, when fresh fruit, new "manna from heaven," and the living bread of spiritual truth are so bounteously offered outside the consecrated sanctuaries, even upon their own fireside altars!

Spiritualism has come into this world to Stay. and they that are wise will cultivate friendly relations, and seek to adjust their ideas in harmony with its divine mission, rather than to antagonize what is inevitable and irrepressible. The trend of the Spiritual Movement thus far has not been sectarian, but, rather, diffusive, as a cosmopolitan power whose primary purpose seems to be the widest possible spreading of the truth.

It manifestly is a benefaction for the entire human race, and its tendency is toward the leveling of all division walls, the destruction of all arbitrary caste, and the equalizing of classes in the possession of "divine rights," and spiritual privileges and blessings. It is therefore opposed to kingcraft and priestcraft, and emphasizes the commandment of the Nazarene Reformer: "Call no man master," but claim and exercise your own divine prerogative to think, speak, and act according to your own highest convictions and inspirations.

Thus far its work of segregation and individualization has been most in evidence, but when its iconoclastic work in demolishing "false gods," false creeds, and tyrannic institutions is fully accomplished, doubtless "the waster will become the builder too." for reformation implies re-construction according to the principles of right and justice, and in accord with the social laws of human nature. Work of the scope and magnitude of the Great Spiritual ment.

# The Invisible Forces Operating Upon Man.

#### BY L M. CUMMINGS.

Little the majority of men understand how manifold are the forces operating upon them, invisible to their physical range of vision. This does not imply altogether to disembodied spirits of men, but has reference to the influence of planets, as well as the power of thought of embodied man, flowers, animals, atmospheric conditions, magnetism of the earth and many more. It seems especially difficult to lead men's minds away from limitations of any kind, and to give them any distinct realization of infinite energy.

How many while proclaiming earnestly that what is called space is only a combination of various and manifold types and forms of life, representing every phase of unfoldment and development, from the tiny atom up through all the intermediate stages to planet and man, yet when you question them closely you find them olinging persistently to the idea that this small planet is the scene of the greatest importance in the universe. Most men, especially the ones so questioned, are acting entirely from the standpoint of personal judgment, and are far from understanding the complicated unison of all life.

While each life reasons from its own range of understanding, all life is but the differentiated expression of the one life essence. Not one respect old age, to be unselfish, to respect each life, however high may be its development, can assert truthfully, "I am independent of all power and thought currents," for never can it stand forth from the one source of being. Independent of and above impressions, if he so desires to be, from all lesser or inferior thoughtwaves than he himself generates, he is as pow-

the influence of the planets, and the power of thought is being aptly demonstrated by mes. | force and cruelty, not having outgrown the merists and hypnotists. Any life which Infi- | savagery of his nature, to compel others to nite Intelligence has chosen to call into exist- | share with him a superstitious worship of ence is not beneath the notice or study of | idols. The inability to distinguish between finite man.

It is remarked by all men and is a conclusive proof of the effect of thought upon other lives, that directly you bring a few to think you possess talent, beauty, or success, that much more you gain, and as the belief grows you manifest more and more of those same qualities. Thus, should only be heard to pass from your lips, words of your gaining and growing success, for if any man says to his brother, "I am constantly losing," he will eventually, by his own and their thoughts be brought where he will lose. You, as you rise or fall, influence to some extent, every life you come in contact with, and there is not a life within the confines of your | itualism, by their representatives at the late aura, but what produces some distinct influence upon your own. You are either attracted or repulsed by and to those forces, and just | Intelligence, and that by so doing they are dein proportion as you yield or wield, is your and claring themselves to believe in all or any of their life changed.

Sometimes the apparently most trivial of circumstances will change abruptly the whole channel of a man's life; and yet it was not chance, even if so appearing, but simply the working out of the most perfect order of the infinite conception of justice, that just as a of those in their ranks who differ with them; life approaches such limits, it shall be met by precisely the influence needed to help it onward in its progressive journey.

The material life is a very limited interval, and here are not always balanced up the records of an individual life. We are living in eternity, of which the finite mind can form little idea, and in that interval all shall be assisted; but they shall be compelled to travel that excessively difficult and long journey, from ignorance to knowledge, and to reach there they will be obliged to take notice of and study each and every one of those forces whereby a man is influenced, irrespective of whether it is pleasing to the man's preconceived opinions or not. The Infinite does not limit its scope of activity to gratify the finite

#### Does the Religion of Modern Spiritualism Teach Reverence, and Are Its Adherents Free from Superstition?

mind.

Reverence is opposed to superstition, but in some instances, superstition may be excessive reverence. Reverence for Spiritualism is to have faith in it and to respect its teachings. The purpose of Spiritualism is to establish facts and to apply them properly; it teaches reverence for natural laws, material and spiritual, showing that disobedience thereof, will surely bring punishment; it has solved the problem of life and teaches reverence for human life as well as animals.

Spiritualists should have more reverence for the school house than for military affairs; the study of human butchery is a disgrace to civilization. In our Spiritual Lyceums, children are taught to speak the truth, reverence and other's rights and to be fair in their sports, and all Spiritualists should teach their children to have moral courage to speak out bravely and boldly what they know is true regardless of consequences, and be ashamed to do wrong.

There are many kinds or degrees of superstition. A person who indulges in the belief that erless as a newly born babe to change his it is lucky to possess a black cat is super- message of Peace.

BY J. R. SNOW.

# BANNER OF LIGHT.

#### LOVE. BY BELLE BUSH.

The outer and the inner life Doth lay aside its ancient strife In every soul where love is rife.

And Nature fair, in every mood, Will wake our heart's best gratitude, And give us joy, when understood

The heart that, like a trusting child, To all things here is reconciled, Hath passed thro' Sorrow's tangled wild-

And gained a land whose skies are clear, With love's blest sunshine all the year, Where nothing is to harm or fear.

Thus oft I hear the angels sing, "'T is love that makes our cares take wing." Such love doth always sunshine bring. Seminary, Belvidere, N. J.

#### THE SOUL DIVINE.

O children of earth, so weak and frail, Why strive alone to weather the gale? To each is given a Soul Divine, To lead and guide to the holy shrine.

Then clasp hands with that pure, bright being, And live a life that's more than seeming, Disclaim the false; ho'd fast to the real; The angels can then their thou .hts reveal.

#### **Improvised** Lecture

Delivered by the Guides of Mrs. Jennie Hagan-Brown, Sunday, Mag 13, at the Temple in Fort Worth, Texas.

O soul, confined by prison bars, Beneath the night's rich, pulsing stars, Disgarbed of freedom on the way, And naught of light and naught of day. O soul, confined by evil strife, The weakness of this human life; O soul, with all thy present pain, With all thy grief, with all thy shame, Thou, too, may see, though weak and small, The pate that leads to freedom, all, Beyond the cares and shadows thrall Of earth's struggle and poor glory. And we who are in prison bars Beneath the marks of sin's dark stars, We, too, may hear the song divine Our warders drop their beads in prayer, Our faces grow more kind and fair; And through our hearts the glad refrain, Releasing us from sin's domain. And we against the fiesh may strive, And that within us may survive, Which is so pure, so true, so bright That it may lead our souls to light, Until at last, our being free, We stand forth in eternity, Beyond the night, beyond the stars, And far outside our prison bars.

INVOCATION.

Thou Infinite and Eternal Spirit, thou who art the gift of wisdom, the fountain of knowledge in the path gitt of wisdom, the fountain of knowledge in the path ol light and ways of shadow, wherever our feet may wander, we ask that the consciousness that we are children of thy eternal-truth shall stay with us, and like a light set upon the house-tops or placed on the mountains, like the lights from the shores of the great ocean, the gleam of truth, the eternal glow of the knowledge of immortai and continued existence shall forever shine upon us. Help us to realize that shall forever shine upon us. Help us to realize that in our weakness we may have the highest strength. and in the hour when our souls seem baptized 'neath the fountains of sorrow and agony, we may be receiving the golden truth of promise by which our skilled and willing souls shall learn the method of shaping t is seamless garment to be worn by our immortal

Strengthen us when we are weak; give us patience when we are strong, and touch all our souls with humility and sweetness of intention which shall make us seek to do that which shall benefit our fellowmen. Instruct us in the great law of universal love which shall make us forgetful of self in the desire to uplift others, and through this we shall learn the great and perfect help that shall illumine our souls as we dream not of. Touch us, if we have sorrows, with thy sweet and tender hand of hope, and make us to see through the night the stars of eternal glory, the light of the coming day. And when the storms and tempests are around us, give us strength to turn our faces heaven-

many avenues, through prosperity and sorrow, through the praise and blame of his associates; like Walt Whitman, he lived close to Nature and loved Nature's God well. He heard the voice that continually said to him: "Love much; care for humanity; reach out broadly and generously." He sang the song of Emer-son, and reveled in the richness of friendshin and affection. Years passed, and at that beautiful summer

home, Onset, which he had ever looked upon with delight, he was honored with its presi-dency, and there, with the silver on his brow, with the peace of years, he lived happily for a comparatively brief time. The passing years went by and slokness laid its hand upon this man who had learned to understand humanity, whose laughter was called genial, and whose words were ever kind. The hand of sickness laid him low, and then the tenderness of his children, those whom he had taught, not the children of blood but of close affection, who were held in the bonds of friendship and kindness, brought back to him the subject of the little singer's song. The bread that he had cast upon the water years ago came floating, like the white lotus flowers of the East, like the pink and exquisite lilies of old Cape Cod, like the beautiful white blossoms of that same locality, back in floods of sweetness and joy into his heart.

With all of this the sunset of life came, and when its rich splendor kissed, across the waters, the light of the last day, the Doctor said: "I have lived my life in its fullness; I have loved humanity well, and as far as 1 have understood it, I have stood close by it. I have not been unkind to the faults of my brother, nor have I sought to despise his weakness. I have gath-ered into my life that fragrance and sweetness from men and from women which have en riched me and not impoverished them. I see the sunset of that last day when my eyes gaze through into the morning light of that neverending day beyond the shadows and beyond the storms." With a look as peaceful as a little child whose prayers are said and whose white bad is close beside its mother's in the nursery of nature's life, the man, whose hairs had whitened by the experience of years in the teachings of Spiritualism, went to sleep awaking to hear the song of a world beyond.

"Cast thy bread upon the waters, and after many days it shall return to thee," not as the loaf that thou hast given, but as the sweet flowers of gratitude, love and affection. I am here this hour to picture that sweetest of all suggestions, that generosity of the human heart that offers its all without demanding in return. Give largely of the best that is within you; give of your mind's sweetest and most cherished thoughts; give of your soul's di-vine love; give with a grace that shall make men and women realize that they are the better because they have met you, and have something of you left with them. Be not the churl who counts the little received in return, but give largely and generously, and lo, from out the bounty that thou art bestowing, from some unknown source to thee, recompense for all thy good gifts shall be received, and when thy hand has gathered up the last few flowers in thy garden to give to some one whose weaker soul is in the darkness of despair, thou shalt look back, and in the place of those thou hast gathered shall blossom more perfect flowers of weetness and of beauty.

"Cast thy bread upon the waters" of intel lectual food for humanity, and though they say they cannot partake of it though it seem but coarse to them, and they declare against it, let t float out upon the great tide of mentality: some eager, hungry soul will at last devour it, and when his appetite is appeased, he, too, will grow strong, genial and wholesome.

"Cast thy bread upon the waters" morally for every moral act and deed of courage against wrong is the strong white loaf of to-day, mak-ing the world better for those who partake of t and feel its invigorating force. The example of a man's life is the bread he casts upon the water, and I ask you, simple and few in numbers as we may be, if you cannot look back to some one who has given you the sweet, wholesome bread that has made you a stronger, a more upright man. It may have been the soft fingers of a little child; it may have been the sturdy hand of someone in the middle walks of life; it may have been the trembling fingers of old age; it may have been the weak and palsied hand of some good dame whose silvery hair and dim eyesight had made her waver as she passed the bread; but we all, by taking it, have grown stronger in our determination to do right, because we have had that bread cast upon the waters of our moral ocean, and have partaken of it in our

the fruit tree of purity and of love, and those who have worked and toiled and labored, who have cast their wondrous strength and their vast energy in the success of this Cause, have been feeding more of the multitude than they dream, and the bread cast upon the waters will return an hundred fold. Oh you toilers of the present day, you who have been the burden bearers, you know not how wisely or how well you have accompliant of your work, and from the waters shall at last arise the blossoms of the waters shall at last arise the blossoms of immortal hope, the sweet and fragrant flowers, the pure, fair lilies of the stream.

I feel incapable of uttering the words that I desire; I can only say to you who are men and women journeying on in the paths that I have trod, meeting with the same temptations, stumbling over the old stumbling blocks, meeting the same snares and pitfalls, seek thou the bread of life, partake of it, partake of all that which is sweet, wholesome and holy, and know, as the song says, that he who casts the bread upon the water after many days shall receive it once again, and that the stranger we have comforted shall strew lilles over us when the day shall come for us to lay down these worn out gar ments and seek the rest that shall fill our souls with peace and glory. The gates of the eternal City of Life open to us, and as we pass through them and raise our heads to him who judgeth,

may it be said of each of us that we have not lived idly or in vain, but that we have gathered the wheat of effort, we have sown in sorrow or in joy, and we have from the wheat of our endeavor seeded the field of eternal life and cast our bread upon the waters for hungry humanity, remembering that we have done this work as the Master bade us, for the sake of our

mmortal souls. Amen. Reported by Sarah L. Edmundson.

#### Written for the Banner of Light.

The Principal Cause for Divorce.

#### BY E. W. GOULD.

It is apparent to every close observer that the application for divorce in the courts is much more frequent than formerly. There is evidently some cause for this.

Spiritualism is an organization claiming to be devoted to reform. If anything suggests reform, by which human happiness can be increased, it seems to be involved in this subject. In the last forty or fifty years Spiritualists have done much to reform religious thought and practice. Is it not time for them to ex pand their efforts and engage in some philanthropic work for the promotion of human happiness and the advancement of social and do-mestic life in our midst?

Common observation will convince any one that this is a growing evil-that there are many more unhappy marriages now than forty or fifty years ago in comparison to the number of marriages. It requires no argument to prove that much of the dissipation, the debauchery, orime and unhappiness arises from illy-assorted, unhappy marriages, and a large proportion of the suicides may be traced to this cause.

All will agree that if anything can be done to mitigate this great evil and insure the peace and the happiness of all legitimate marriages, it should be done. Is there any more laudable or commendable reform in which Spiritualists, as a sect, can engage, than the one above referred to?

The exceeding modesty and sensitiveness on the part of parents and guardians of children, lest they should know too much of themselves. now renders it necessary that especial care and education should be bestowed upon them in order that they may know their duty to themselves in after life, and how to protect themselves and their persons in all the relations of life.

One of the most important lessons a girl can learn is that her person is sacred and belongs exclusively to herself, as much so after marriage as before. In engaging herself to marry, she should never fail to insist upon this right, and never relinquish it; even after the mar-

influence and position of women is considered, even greater reforms than this may be possible n the near future.

in the near future. Reform is the watchword, and where so great necessity exists, and where so great results may be secured to those just entering upon the uncertain results of matrimony, the sub-ject seems a practical one, and ought to recom-mend itself to all philanthropists and lovers of humanity in every denomination.

It is not presumed that men who seek to marry for position, lust or money, will take kindly to this proposition of reform. But the man who marries for a companion, for a happy domestic home, and a refined social circle, will not hesitate to consider carefully the result, the advantages of this proposed system of re-form, and physical training, which means equal rights to both sexes, good health, pro-longed life, domestic and social happiness, and only the number of off spring desired and that

can be properly trained and provided for. Whether Spiritualists, as a sect, can see in this great necessity enough to justify them in taking up the subject and making it a specialty in their reform work remains to be seen. It is evident that a subject involving so much happiness, and so important a factor in the cause of humanity, cannot much longer fail to at-tract the philanthropic reformers of the present age. As soon as they have the moral courage to attack so great an evil, it is presumed the simple, the natural remedy, will be shown and adopted.

#### Letter from Australia.

To the Editor of the Banner of Light:

Dear Sir: From far off Australia I send a short contribution to your Question and Answer Department, in which I still take a deep interest, though I am too far away from Boston at present to be able to guarantee regular contributions. I hope your correspondents are aware of the immense distance their questions have to travel over land and sea before I can possibly lay hold upon them, so they will understand that at least three or four months must elapse before replies can appear in print. My four weeks' sojourn in Adelaide, the capital city of South Australia, passed most pleas antly and all too swiftly. I expected to be there only two weeks when 1 landed, but the work grew so rapidly, and invitations to lecture were so numerous and insistent, that even at the end of the month I had not responded to half the demands made upon me. I lectured on a great variety of platforms and on a large number of different subjects. Not only did I speak on spiritual and religious topics without limit, but the "Democratic Club" and the "Single Tax Society" made claims upon me, and in consequence of those popular lectures delivered to overflowing audiences the Ade-laide Herald gave me three and four column reports, and indeed its tone was so highly eu-logistic that, had it not been for my unshakable confidence in my faithful inspirers, I would scarcely have ventured to take the platform subsequently, fearing my reputation had too far transcended my attainments. Among a large number of truly liberal and

progressive people living in and around Adelaide, I found several very stanch Spiritualists, by whom I was most cordially received and from whom I received many tokens of sincere kindness. When I left Adelaide, April 10, I was forced by my friends to take an excursion ticket to Melbourne, good only for three months, so I am expected again in Adelaide within a few weeks from date of this writing

(April 24) Though no material offering can compare in value with the worth of spiritual friendship, it is but just for me to record with deep grati-tude the very substantial financial return made to me for my services in South Australia, though I gave my services freely on several occasions in support of good causes, the interest of which I felt it a great privilege to promote. As an abiding token of esteem, Mr. Wendt, the leading jeweler in Adelaide, with and gentlemen who had attended many of my lectures, presented me with a magnificent gold double triangle with a splendid sapphire at its centre. The sapphire at the centre is enclosed in a six pointed star-six great words, Life, Love, Wisdom, Justice, Mercy, Peace-and the two emblems of Australia, the Kangaroo and Emu, are beautifully engraved in an unostentatious position. I am sure many of your readers will be glad to know that my lecture on the "Anniversary of the Hydesville Phenomena," delivered to a large and enthusiastic audience on Saturday evening, March 31, received a fine notice in the Adelaide Advertiser of Monday, April 2. Spiritualism is being investigated freely by the most intelligent elements in Australian society. Lilian Whiting's books are well known here and are very popular. The two Mel bourne monthlies, the venerable Harbinger of Light, edited by W. H. Terry, and the Messen-ger, edited by Mrs. M. A. Redfern, are constantly finding their way into the highest places of influence. I think you in America will sympathize with the noble stand now being taken in Australia on behalf of birds. I subjoin a brief clipping from the Adelaide Advertiser of April 9, to show the friendly tone taken by the press toward the wise and humane spirit now prevalent in the interest of the protection of birds. "W. J. Colville, the English lecturer now in Adelaide, struck a happy note in his discourse at the Rechabite Hall, on Sunday afternoon, when he urged upon his audience the great necessity for being kind to all of God's creatures, and especially for remembering the birds. Not only from a humanitarian standpoint should they be protected, but we could not afford to lose them on account of their usefulness to mankind in helping to keep in check insect life. Moreover, without their cheerful song the world would be a desolation. He urged those present to set a good example by joining the local branch of the London Society for the Protection of Birds, which advice a number of both sexes did at the close of the service.' I also found Gawler a good field of action, though it is a comparatively small town, about thirty miles from Adelaide. I append an excellent report of my first lecture in that enterprising little city which only boasts a weekly paper, but a very good one. On Wednesday evening Mr. W. J. Colville of America lectured at the Foresters' Hall under the auspices of the Gawler Metaphysical Society on "Metaphysical Healing; Its Theory and Practice." Mr. John F. Mellor presided. The lecturer, who is a fluent and forcible speaker, dealt with his subject in a masterly and convincing manner. He commenced by defining the relations of the metaphysical and the physical. Speaking of God, he said the word simply meant the all good, the essen-tially good one. And if God the good one was the author of all that is, all that is must neces sarily be good. When we descended, however, from the realm of the absolute to the domain of the relative, we had the relative terms good and evil, harmony and discord, happy and un-happy, orderly and disorderly. In the relative state everything was either orderly or disorderly. The essential substance was always good and unchangeable, but the outward manifestapresent day who are enjoying all that is possi-ble for them to enjoy, and the question often recurs, "What could I have done to improve my condition or that of my family?" In an-swering that question, I remark that people ours to make or mar. The material substance who are not too prodict or could not be obtained was good, was divine; but the conditions of the material substance ours to make or mar. The material substance swering that question, I remark turn population was ours to do what we would write in the second state of arranging, moulding, fashioning. The es-the facts that are developed in most divorce of arranging, moulding, fashioning. The es-sence of metaphysical healing was the acting that the cause of most sence of metaphysical healing was the acting ours to make or mar. The material substance was ours to do what we would with in the way upon that plastic material, out of which all visible things were made. The new school of physiologists held that the human physical structure could be entirely changed in less than a single year, and that parts of the physical structure could be re-modeled in thirty days. Yet we knew that antenatal conditions affected us all through our lives, and a man might suffer for some act of his father or mother before he was born. But man had the power to control. He would tion. When this theory is accepted and prac ticed, we shall have better health, better morals and more true love, and less use for divorce endeavored to control outside forces and left to reach across our country. The seed cast how mountains, through the broad rivers of the skies of this land hore true love, and less use for divorce bid advored to control outside forces and left courts. This may seem, at first thought, a his individual ones alone. There should be bead of the little girl came the utterances far be-porties life." This little temple, consecrated to truth yond her years. Dr. Storer's work led him in and immortality a year ago, is the broad from the little girl came the utterances far be-yond her years. Dr. Storer's work led him in and immortality a year ago, is the broad from the little girl came the utterances far be-to the little girl came the utterances far be-the streams and the food shall be the bread of the broad from the little temple, consecrated to truth the broad from the little girl came the utterances far be-the streams and the food shall be the bread of the race is taken as an example, and the little girl came the utterance for the streams and the broad from the

vegetable or mineral realms and could be oper-ated for healing purposes. The truth in this direction was stranger than flotion, and no novelist had ever yet realized the possibilities of human attainment in metaphysical or su-per-material influence. They had no word to say against medicine or surgery. The members of this honorable profession did a great deal of good, but where medicine and surgery could go no further, and in many cases pronounced patients incurable and incorrigible, the higher spiritual power came in and said "ourable and corrigible." corrigible."

Every one who was healed by faith was healed by his own hand, but the so-called healer was the one who stimulated the activity hitherto latent or dormant in him. Knowledge was necessary as well as desire. The belief in disease was necessary as well as desire. The benefit dis-ease was necessary as what kept the multitude in bondage to disease. There was absolutely no suffering in any normal natural process. It was something abnormal that caused suffering. Pain was friendly. It told us of mistakes. Suffering frequently accompanied getting on the right track again. People who needed mental education should learn the science of right thinking. We could by educating our-selves practice divine magic, perform miracles. There was never an age of miracles. They could be performed just as well to-day as in the New Testament times. God did not change. He did not do one thing at one time and an-other at another. The Christian church must demonstrate divine science or it would go by the board. The medical profession would either rise and accept the higher methods or it would become a thing of the past. Instead of saying greater things could be done in the past than could be done to day, the truth was greater things could be done in the present han in the past, and greater things would be

done to morrow than were being done to-day. The lecturer concluded with an eloquent peroration on the words "unity, benevolence, concord," the motto of the Order of Foresters conspicuous in the room.

Several questions were afterwards asked and answered.

Mr. Colville is also an impromptu poet, and it was suggested to him that he should com-"Wisdom," "Peace," and "Faith." He straightway delivered without any hesitation a large number of verses of meritorious rhythm, occupying between ten minutes and a quarter of an hour in reniting at a fairly rapid rate. This feat was enthusiastically applauded. A hearty vote of thanks was accorded to the lecturer on the motion of Mr. P. J. Marchant, seconded by Mr. John Jacob.

Since my departure from Adelaide I learn with pleasure that work is being carried on by Mrs. Benham in W. C. T. U. Hall, Pirie street, where a great many of my meetings took place. Mrs. Benham is a lady of much culture and a deep student of spiritual philosophy; she is a great acquisition to the ranks of effective workers wherever she may travel.

Between Adelaide and Melbourne I filled an engagement at Ballarat, a mining town of some importance and limited enterprise. I met sev-eral very pleasant people and had very fair audiences during the Easter holiday season, but I cannot say very much in its praise in compar-ison with Adelaide. I witnessed a fine display of fireworks on Easter Monday evening, despite the cold rainy weather, and I found the Courier (the leading daily newspaper) very courteous and hospitable. The intellectual atmosphere of the place is rather dull, and I confess I was not sorry to make my way onward to large flourishing Melbourne, from which great centre of manifold activities I hope soon to send an optimistic letter.

Though I have not yet seen Sydney, I am under engagement with Mr. Cardew (who is a very efficient manager of meetings, and who with his estimable wife brings out one of the best monthly magazines I have ever encoun-tered, Progressive Thought) to deliver a long course of lectures in that city. Letters and papers have been duly forwarded to me, and all who wish to communicate with me are still requested to address care Henry Cardew, 4 Norwich Chambers, Hunter street, Sydney.

ward, usi, it is at sour eves shall see the glory of the rainbow of the eternal promise of love and our trembling feet shall walk its holy arch. Teach us the great lesson of the brotherhood of all mankind, the eternal fatherhood and motherhood of all making, hie eternal fatherhood and motherhood of God, and make us to realize that the cup of cold water given, the bread to the hungry mouth shall be our key to enter the golden portals of the citadel of peace and love. Amen.

"CAST THY BREAD UPON THE WATERS." In the beautiful song just sung of "Cast Thy Bread Upon the Waters," memory journeys back with me to the far-off hills of New England-to the little village of Plymouth, to the green of the mountain and the gray of the granite; to the time when many faces were young that are now marked by the impression of years; and the brows that were then wreathed with dark and shining locks have since been crowned with snow: back to the days of early Spiritualism, when the old Vermont Association sent its message into the neighboring State and the city of Boston, and asked that I. P. Greenleaf and Dr. H. B. Storer should lend their voices and strength to the State Association and Convention in Vermont, in the month of spring-kissed, flower crowned

There, amid the hills of that wild and pictur-esque land, a little child, joyous and light of heart, with skipping step and merry laughter, mingled with the throngs of people about the hotel. The service was called, and, after the preliminaries of the Convention, it was sug gested that a child should come upon the platform and sing a song; Dr. Storer was request ed to give a subject for the little girl. Bright faced and childish, she waited beside the organ until he gave his topic, and it was this: "We will sing the song, 'Cast Thy Bread Upon the Waters'"; he, misunderstanding the proposal and supposing that she asked for the suggestion of some well known song. The little slender hands ran over the keys, the child began in plaintive, mellow notes a song the Dictor had not heard, but it was filled with pietry and sweetness, and pictured the hands of eager men and women toiling and laboring for the bread of life, and casting it upon the waters of the mountain streams and broad rivers. She sang on until she carried the story from childhood to manhood, through all the stages of life into the broad ocean, and then she had the people one by one gathering the bread that they had cast upon the waters of many lands and many streams, and lo! as they eagerly gathered it, it turned into beautiful flowers, white as the water lilies, golden as their yellow centers.

The people sat still for just a moment when the song story was finished, and then some-body said, "That child will cast the bread of life upon the waters for many hungry souls," and Dr. Storer, rising from his seat, declared that he believed that such an inspiration had come to the people of Vermont as a benedic-tion for their faithfulness to the Cause of Spiritualism. At that time, scarce measuring the words he said, he made a promise that every effort of his should be used to forward the in terest of this strangely gifted child, and that the time should not be far distant when the little voice should be listened to in the largest halls of New England's cities. Only a few days passed and the change of a life-time swept in upon the voice of the little singer-a large au-dience in the same hall, an effort to sing, a something in the throat broken, fresh, young hope destroyed, a little head bowed in griefwhen the promise came that there were other avenues and they should be open. From that time words of simplicity and beauty, rather than the song, produced the poetry of the young speaker's life.

The Doctor went on his way, forgetting not the "mountain flower," and gradually he made arrangements and carried out the details by which your speaker of the present time was again introduced into her native State, Massa chusetts. From there the work went on broader and broader, until the waves seemed to reach across our country. The seed cast

soul. "Cast thy bread upon the waters" religiously and spiritually. Not from the mouldy crusts of bysone ages, but from the new loaf from the Father's fresh and wholesome oven brought forth each day, when the sun's rich splendor kisses the morning of the east, and fashions and shapes the food, then out and on toward the silence of the night.

Cast thy bread upon the waters and ask for more; how beautifully the two go together-that thought of the beautiful song, "Cast Thy Bread Upon the Water," and that prayer of all prayers uttered, "Give us this day our daily bread." How much it means! Not merely the loaf for our physical tables, but the spiritual, the mental, the moral loaf that shall lay upon the plate of our soul's white table and that shall be wafted in to us over the current of the seas of time. Far off in India's land the people have cast their bread upon the water, and, though famine and deep sorrow are in their midst to day, there is a some thing sacred and holy which surrounds that people.

Egypt hath sent her loaves across the streams of antiquity into the world of to day. From every land and from every country, from far-off shores of walled Uhina, of enterprising Japan, of every country that the lips of man may name-Spain, stained with her warsplashed banner, her humility and her sorrow from proud England in her growth and strength; from the shores of Norway and Sweden; from that wondrous and mysterious country of great Central Africa; from every where the sons and daughters of God have been casting their bread upon the sea of eternity for their neighbors and wayfarers to partake of. Some have sent us the white loaves of purity; some have sent us the blood stained loaves of cruelty; some have sent us the black. strong loaves of toil and necessity; some have sent us the dainty loaf of their high and exquisite culture; some have sent us the plain loaves of practical life; but nations and peo-ples have cast their bread upon the water, upon the great sea for humanity, and we are bearing to our lips the morsel that we have selected. Some of us are sadly mistaken, and some of us are wise in choice; but over and

through it all the rythmic measure of everlasting Nature sings, and he who eats the bitter bread of to day shall eat the sweet and wholesome loaf of to-morrow.

There is the bread of error that injures the tongue with a burning of agony and fire; there is the bread of pride that makes the fes tering wounds within the very life that it nourishes; there is the bread of falsehood that pollutes wherever it is taken, all cast upon the great, black sea where so many of us fall; on the other side, the white tide of truth bears on its waves the bread of hope, the bread of sacred truth, the holy bread of love, the bread of inspiration, the bread of spirituality, and of these, if our souls partake, we grow rich and strong and full of peace. As I look scross humanity's broad face, as I

watch it daily, as I hear its song in undertone and loud chorus, I ask the question, "Do we appreciate the bread we eat and do we know-its effect upon our souls?" I look upon this child of moral struggle; I see the little hands cast the crumbs of early effort into the river of everlasting effort; I see the growth and unfoldment into the years of maturity and hear the song of promise and the prayer of inspiration, and from my home in the citadel of light and life I feel to say, "Oh, child of the northern mountains, you have cast your bread across the broad hills and wide, level plains, over the low mountains, through the broad rivers of the

riage ceremony that rule should be imperative and never violated without protest.

If properly understood before marriage, which should always be done, no man with proper respect for himself and the woman he has made his wife, will fail to recognize her demand and the justice and propriety of due moderation in all relations of life.

It is the unrestrained liberty, the over in dulgence, that so soon destroys the finer emo tions, the sensibilities of the heart, and leaves the animal propensities unrestrained. Where the love sentiment is not strong enough to overcome the animal, the natural result fol

lows. Intensified by disappointment, false accusations, cruelty and abuse, dissipation, debauchery and licentiousness often result, and very soon an appeal to the divorce courts is resorted to. Thus ends the peace and happiness of a

young couple who have just entered into married life, surrounded by kind and indulgent parents and friends-too indulgent perhaps to have paid proper attention to the necessary education before assuming marriage relations. They are now crushed out by the society of which they so recently formed a part, simply from the fact that the knowledge of themselves and their rights had been omitted in their education. This is no fancy sketch, but is fully illustrated every day in most communities in America.

Perhaps a still more to be-deplored case is where the parties have been longer married, and are surrounded by a family of small children. From sickness or some other cause, the

wife has lost her attractions, and the husband has become indifferent to her and to his plighted vows, and allowed himself to forget his duty to his invalid wife and little children, and seeks new associations, new attractions, and finds no longer pleasure in his own home or in the society of his family.

The result of this violation of natural law I need not point out. Perhaps the divorce court offers a release in this case that nothing else can.

While girls are being taught the practical lessons of married life, boys should not be left in ignorance of the duties in which they are in volved when they arrive at an age to marry. No one lesson, perhaps, is of more importance for a boy to learn in this connection than perfect devotion to the opposite sex. He never should be allowed to speak disrespectfully of them, no matter what position they may occupy, remembering that his mother and sisters are of the same sex. In selecting a wife he should be taught that it is her right and privilege to control all domestic relations, and decide all matters in which she is one of the principal factors.

A young couple starting upon the journey of life fully instructed and impressed with the importance of these rules' will seldom have occasion to apply to the divorce courts, or to regret the day they became husband and wife. When this relationship is wisely and judi-ciously established and maintained, there is nothing in mortal life that can contribute so much to real happiness and the pleasures of life as an affectionate, well-ordered family circle.

Comparatively few families are found at the complaints originates in the abuse or violation of the sexual relations, or the disregard of the obligatious implied or expressed in the marriage contract.

When people recognize this fact, and have the moral courage to express and denounce it, we may look forward to the time when education along that line will be considered a necessity, and the perpetuation of the race a legitimate subject of moral reform and conversa-

th all dest wisnes and kindest remembrances of American friends, permit me to remain your sincere friend, W. J. COLVILLE.

#### How to Secure Sound Sleep.

Swine, being industrious rooters, are great sleepers. They relish sleep, sleeping in the mud. Put them into a lovely clover pasture. and if possible they will hunt a mud-hole and sleep in it. They will!

Too much sleep is certainly harmful. It stu-pefies. It deadens the whole system, besides being a waste of precious time. Too little sleep is also injurious. Each must regulate the hours of sleep by what is reasonably required. Laziness is the sister of too much sleepiness.

If you get up when you first wake, providing you have had six hours of sound, refreshing sleep, you can scarcely get wrong. But make sure of your six hours' minimum, and be won-derfully suspicious of the necessity for further

sleep, as it is not necessary, but indulgence. Wellington could sleep at any moment; Baron Bunson could sleep for half an hour at any time in the midst of his studies, awaking retreshed, and resuming his work with increased vigor. A blessed gift, this; such a fac-ulty, combined with that of early rising, is as good as a fortune to a capable man, or indeed to almost any man. Sleep is heaviest in the first few hours, gradually becoming lighter, and probably disturbed by dreams, as time wears on, until a slight noise disturbs us, or our rested system resumes full work of its own accord. Everyone knows that in dreaming part of the brain is awake and at work, while the other part is asleep-as much as the brain can sleep; at all events, exercise lessened function. It is therefore obvious that dreamless sleep is most useful, as dreams are evidence of work by some part of the brain, detracting from perfect rest.

Failing to sleep a proper length of time, do not resort to morphine, opiates or sedatives of any kind. They are hurtful in themselves, and the system becomes so inured by them that increasing doses are required, and they in time aggravate the condition they are intended to relieve, leaving the patient irritable, sleepless and demoralized. Look for the causes of insomnia in some bodily disorder, mental worry, false ambition or excitement, and seek to remove the causes when found.

Is it asked, how shall I secure sound sleep? Carry, carry, oh brother, such loads of flowers and fruits and nuts and the necessaries of life to the poor, as will fatigue your muscles. Carry, oh sister, such foods, garments and necessaries of life as gifts to the poor as will tire your muscles. And with muscles tired and weary in doing good to others, with thoughts tuned to benevolence and goodwill, with a light supper of nuts and fruits, and a clear conscience, sleep, sleep, sweet, restful sleep will come to you as sunshine comes to the buds and blossoms of springtime, Try it.-The Temple of Health.

## Life.

Men think strangely, reason strangely, act strangely. A universal, impartial, unchangeable Infinite Providence, is little recognized and less trusted. Causes are taken for effects and effects for causes. Substance is taken for the shadow and the shadow for the substance. Business is made the cause of unjust men and just men the cause of unjust business. Government is made the outcome of the people Abnormal, artificial exhibitation is called in-spiration, and inspiration a loosened tongue and an over-excited brain. Viewed from the sublime, divine heights of actualities, the vast throng of human beings are in an unsettled, dissatisfied, chaotic condition. Only here and there are formed relations and centres which open to higher harmonies. But while motion is, and the Infinite Mind exists, real centres will continue to form and higher glories perpetually dawn.

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# JUNE 2, 1900.

# Children's Spiritualism.

#### WEIGHING THE BABY.

How many pounds does the baby weigh; Baby who came but a month ago; How many pounds from the growing curl To the rosy point of the restless toe?

Grandfather ties the kerchlef knot, Tenderly guides the swinging weight, And carefully over his glasses peers, To read the record, "only eight."

Softly the echo goes around, The father laughs at the ticy girl; The fair young mother sings the words, While grandmother smooths the golden curl.

And stooping above the precious thing, Nestles a kiss within a prayer; Murmuring softly, "Little one, Grandfather did not weigh you fair."

Nobody weighed the baby's smile, Or the love that came with the helpless one; Nobody weighed the threads of care, From which a woman's life is spun.

No index tells the mighty worth Of a little baby's quiet breath, A soft unceasing metronome, Patient and faithful unto death.

Nobody weighed the baby's soul, For here on earth no weights there be That could avail. God only knows Its value in eternity.

Only eight pounds to hold a soul, That seeks no angel's silver wing, But shrines it in this human guise Within so fair and small a thing.

Oh, mother, laugh your merry note, Be gay and glad, but do n't forget From baby's eyes looks out a soul That claims a home in Eden yet.

#### Little Tent Builders.

Most boys and girls know something about tent-building. They know that the canvas is hung from a central pole, and attached to the ground by means of ropes tied to wooden pegs. The soldiers' tents differ somewhat in shape, and Indians oftentimes build theirs of bark; but all tents are somewhat similar.

There is another kind of tent, however, that all children may not have seen. These are found in every apple orchard, and sometimes hidden in the trees of the park. One must observe closely to see them.

These tents are woven of a soft, silky substance, and they make cosy homes for many little brothers and sisters. The mother of this little family is the deli-

cate moth that one may see flitting about during July.

She is a pretty creature, with four wings covered with down and a soft, fuzzy body. She has a pale rose brown color, with two bands of yellow across each front wing. When the sun shines on her she glistens brightly.

She places her eggs, which are thimble shaped, in the forked branches of a tree, cementing them over with a kind of varnish, which not only keeps them dry and safe during wet weather, but holds them firmly to the bark. If this varnished coating is scraped off with a pin or knife, a soft, pulpy substance is found underneath.

This egg-mass looks very much like a swollen bud of the tree, for it has the same form and color. The wise little mother feels very safe that her children will not be discovered if they are so nearly like the branch where they are hidden. In this way, by means of imita-tion, many frail things in nature find protec-

too old to walk out anywhere except in the at the foot of my bed at night. I imagine he thinks he is protecting me. He knows that I saved his life. Dogs never forget; and he tries to show his gratitude in every way possible. There, Riosala is a true story."

to show his gratitude in every way possible. There, Flossle, is a true story." "And you did n't get your candy, after all, Aunite," said Flossle. "No, dear, but I bought what was worth more than all the candy in the world-the affection and gratitude of a dog."-Mary M. Clark, in Mind.

#### Answer to Enigma

in our issue of May 19: Ulysses S. Grant. "Even a child is known by his doings, whether his work be pure, and whether it be right."-Proverba xx. 11. The enigms was correctly answered by J. L. Avery, Somerville, Mass., and Mrs. R.M. Shap-leigh, Haverhill, Mass.

# **Reviews and Clippings.**

The Greatest Thing Ever Known.

BY RALPH WALDO TRINE.

The author of the "Life Books" gives us in this booklet a clear and concise statement of our true relations with the Infinite Life and Power; asking the reader to take nothing from mere hearsay, nothing from the authority of some one else, all deductions are drawn from his own reason and insight. Starting with Be-ing as the foundation upon which he builds, he leads along step by step until he arrives at the greatest fact of which human thought can become conscious, namely, the essential connects of the human life with the Divine. The mere intellectual perception of this great truth is of -but little, if indeed any value, so far as its re-sults in every-day life are concerned, but to come into the ful concerner with living real. come into the full, conscious, vital, living realization of our essential oneness with the Divine life is the one all-inclusive fact, which all other things will follow. In the degree that one comes into and dwells continually in this living realization do the qualities and powers of ing realization do the qualities and powers of the 'Divine Life manifest themselves in and through him. Very clearly he points out the fact that when we thus find the "kingdom of God" and live thus in "his righteousness," all other things necessarily follow in a perfectly natural and normal manner and all in full ac-cordance with what the author terms natural, spiritual law. spiritual law. Then is seen the application of the sentence on the title-page: "The moment we fully and vitally realize who and what we are, we then begin to build our own world even as God builds His."

Mr. Trine then makes an interpretation of the life and teachings and mission of Jesus along these lines, showing that his fully-real-ized oneness with the "Father's" life was, according to his own words, the secret of his unusual insight and power, and that all men can and shall enter into this same fully-realized Divine life was the great message he brought to the world; not the establishing of an institution such as the church, for with this he had absolutely nothing to do, but that the kingdom of God and his righteousness become actu-alized and hold sway in the minds and hearts of men here and now-something entirely different from the establishing of a material or ganization. This is what, as he distinctly tells us over thirty times in the first three gospels, he made his especial mission.

A few para, raphs of the ripest life thought of the philosopher Fichte are then used, which show that his thought was almost if not iden-tically the same in regard to the great theme in hand, as was also his thought in regard to the life, the teachings and mission of Jesus. The great central truth of the booklet wil

come as a revelation to many, to others it will serve to give renewed life to certain realizations of which they themselves have already been more or less conscious. It is written in a clear and simple manner and is designed for

cago, edited by Mr. J. Francis, recently came out with a twolve page issue, filled with a vari-ety of extremely interesting articles. The vet-eran Hudson Tuttle is a constant contributor. As these pages are of the same size as an ordihave daily newspaper, the readers have a plen-tiful supply of food for thought for a week! Our lively contemporary is having a very pros-perous career, and justifies its name by setting people thinking.

The BANNER OF LIGHT of Boston maintains its high level of general excellence. From it we learn that Mrs. Jennie B. Hagan Jackson, whose visit to this country two years ago is still remembered with much pleasure by many Spiritualists in London and the provinces, is meeting with great success in her work at Fort Worth, Texas. Dr. Andrew Jackson Da vis, too, is reported to be well and hearty, and 'serving his fellowmen in a most helpful manner; as a spiritual adviser his words are freight-ed with the wisdom of the ages." Mr. Harrison D. Barrett, the editor, is also President of the National Spiritualists' Association, and is an earnest, capable and willing worker, and a fine speaker.

The Light of Truth, published at Columbus, O., maintains its improvements upon which we recently commented both as to paper and contents, and as it has marked out a course of its own under the direction of Mr. Willard J. Hull, the vigorous and capable editor, it should gain a deservedly wide circulation.

The Religio-Philosophical Journal, of San Francisco, has latterly shared in the general "upward trend," if one may judge by its con-tents, and we congratulate the editor, Mr. T. G. Newman, who, by the way, is an English-man, upon the growth and prosperity of his paper, which is doing a good work for Spiritu-alism upon the Pacific coast, as also is another energetic publication called the Medium.

In a recent editorial the Journal's position in regard to reincarnation was plainly stated: "Having studied the matter carefully, we are prepared to state positively that we don't be-lieve a word of it. The entire hypothesis is based upon a premise that is untenable and in-consistent with the harmonial philosophy. We are able to give reasons for the "faith that is up as "and are absolutely impervious to the in us," and are absolutely impervious to the patronising insinuation that "we are not suffi ciently developed to comprehend it yet." Speaking upon reincarnation, the editor of the Light of Truth also recorded his views in a

recent issue. He said: "We class reïncarna tion among the dogmas because it is not sus-

ceptible of analysis by the laws of reason." The Sunflower, published at the beautiful "camp" at Lily Dale, N. Y., is the latest can-didate for public favor, and although at pres-ent published fortnightly, the enterprising pro-prietor and editor, Mr. W. H. Batch, has pur-chased new machinery and enlarged his paper, and promises to issue it weakly at an early date and promises to issue it weekly at an early date. Canada, however, is slow to move. Although there are several New Thought or Mental Sci-ence journals, notably Fred Burry's breezy magazine, there is only one avowedly spiritualistic paper published in the Dominion. so far as we are aware, and that is entitled The Ser mon, edited by the Rev. B. F. Austin, D. D., and is published at Toronto. It is a promising little monthly and deserves support, and we should like to see it develop into a weekly, as there is great need for spiritual illumination and liberalizing thought in Canada.—London Light

A YOUNG MAN OF ACTION. - James A. LeRoy, Secretary to Dean C. Worcester of the Philippine Commission, has a faculty for meeting all sorts of emergencies in apparently impossible ways.

In '96, when he was captain of the University of Michigan track team, he sprained his ankle and had to break training. He went with his team to Chicago to attend the Western inter collegiate meet, but did not expect to contest, and did not even take his track suit. But a man whom he had counted on to win the broad jump got sick. LeRoy saw defeat staring his team in the face. He was entered for the games, and had the right to take part. He borrowed a suit and pair of spiked shoes. He look of determination tion on his face that made his supporters prophesy success, in spite of his bad ankle and lack of training. When his turn came he tore down the field in a way that made the Michigan men hold their breath. He rose at the take off and landed just twenty two feet and seven inches away, breaking the Western record and defeating his nearest competitor by more than one foot. When Commissioner Worcester offered LeRoy his secretaryship the athlete was in De-troit writing politics for *The Evening News*. He wired his acceptance, and then wrote another telegram. It read:

1809. The Augusta (Ga.) Baplist's average for same year was 6,276. The Washington (D. C.) Colored American showed no issue in 1895 less than 7,800. A later report, covering a portion of the year 1800, failed to satisfy the Directory editor that a higher rating than for 1895 had been sustained. The Indianapolis Freeman, from an estimate which exceeded 12,500 in 1891, has gone down to exceeding 4,000 in 1890 .-Printers' Ink.

OUR YOUNG PEOPLE get an unusually valuable instalment of interesting preachments" in the May issue of Cram's Magazine, from the pen of Editor Eugene Mur-ray-Aaron. Dr. Murray-Aaron has for years been an adept in the art of presenting the weightier subjects of every day import in lan-guage that will hold the attention or the young or the less studious, or in a manner that will please those who desire to be entertained rather than instructed. From the same pen a description of the wonderful case of Alexis St Martin, "the man with a window in his stomach," and the lessons in every day hygiene and food habits which were derived from it, are entertainingly set forth.

A CASE OF

Partial Dematerialization

Body of a Medium.

INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF,

Scientist, Philosopher, and Literateur, Es

Prime Minister of Russia.

Translated from the French by TRAO)

GOULD, LL. B., Counsellor at Law,

Member of the New York Bar.

The well-known scholarship of Count Aksakof, and the pains-taking study he has given to the phenomena and phil osophy of Spiritualism, warrant the statement that this, hi-latest work, will be an epoch-making book. He gives, hi plain torms, the results of his personal investigations un der the most absolute test conditions possible, proving con clusively the verity of psychic manifestations. Count An sakof never goes into print unless he has something to say In the present instance he has found much of moment to say; he has said it well, and his transitor has given hi-English and American friends an opportunity to enjo; the distinguished statesman-scholar's richest and ripes'

CONTENTS. Chap. I. Theoretical Speculations - Materializations and Dematerializations.

Dematerializations. Ohap. II. Account of a Seance given by Madam d'Espen ance at Heisingfors, Finland, Dec. 11, 1833, at which the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to Sight and Touch. I. Testimony of Mile. Hjelt. A. Letter from Mile. Hjelt to Mons. Aksakoi B. Letter from Mile. Aksakot to Mile. Hjelt C. Reply of Mile. Hjelt to Mons. Aksakot. D. Supplementary Letter from Mile Hjelt. Testimony of Staff Officer. Cant. Toppelius.

Hjelt. II. Testimony of Staff Officer, Capt. Toppellus. III. Testimony of Prof. Seiling, A. Letter from Prof. Seiling to Mons. Aksakof. B. Letter from Mons. Aksakof to Prof. Seiling, C. Reply of Prof. Seiling to Mons. Aksakof. D. Supplementary Report of Prof. Seiling (illa-trated).

thought.

# The Cause of Many Sudden Deaths.

8

There is a disease prevailing in this country most dangerous because so decepdeaths are caused by it—heart disease, pneumonia, heart failure or apoplexy r are often the result B of kidney disease. If kidney trouble is allowed to advance the kidney-poisoned blood will attack the wital organs or the

kidneys themselves break down and waste away cell by cell.

Bladder troubles most always result from a derangement of the kidneys and a cure is obtained quickest by a proper treatment of the kidneys. If you are feeling badly you can make no mistake by taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.

It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being 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

Swamp-Root is pleasant to take and sold by all druggists in fifty-cent and one-dollar sized bottles. You may FR have a sample bottle of this wonderful new discovery and a book that tells all about it, both Home of Swamp-Root. sent free by mail. Address Dr. Kilmer & Co. Binghamton, N. Y. When writing mention reading this generous offer in this paper.

"LIFE," and "REST." TWO WONDER BOOKS.

TWO WONDER BOOKS. The two novels by William W. Wheeler, a photographer of merited distinction, entitled "Life," and "Rest," are re-markable books, filed with the wonders of spirit. The thought that vitalizes them is wholly advanced, fearless, and nobly brave in its uttrance. They are clear and logi-cal in the deep current of their ideas, and seek to present the claims of Modern Spiritualism through its phenomenal in its most rationalistic form. "Life" as a story turns for its intrinsic interest mainly on hypnotism, and on this the philosophy of life on which the phenomena rest is imprese-lively expounded. There are many incidental and side-scenes, but the author is too earnest to allow his purpose to be deflected in the least by these. He demonstrates conclusively the truth of the existence of the human spirit after the event of death. He make: the fact as plain and impressive as any conclu-sions of material science can be made. He is a pronounced evolutionist withal, which enables him to dispose of the old beliefs peremptorily. Few horks can be called the peer of these in closeness of

evolutionist withal, which enables him to dispose of the old beliefs peremptorily. Few books can be called the peer of these in closeness of statement and clearness of reasoning. In the practical in-vestigation of the workings of laws over which mortals possess no control, by means of the narrative of the expe-riences gone through in the trance condition, they are fraught with startling mysterles. A profoundly original love story forms the current on which the argument of each of the two looks is borne to the reader's emotional recog-nition, leaving fact and argument alive in its warm atmo-sphere.

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IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER, IMMUNIALITY, AND UUN EMPLUYMENIS HEREAFIER, With What a Hundred Spirits, Good and Evil, Say of their Dwelling Places. By J. M. PEEBEES, M. D., Author of "Seers of the Ages," "Travels Around the World," "Spiritu-alism Defined and Defended," "Jesus-Myth, Man, or God?" "Conflict between Spiritualism and Darwinism," "Christ the Corner-Stone of Spiritualism and Darwinism," "Christ the Corner-Stone of Spiritualism and Darwinism," "Christ the Corner-Stone of Spiritualism and Darwinism," "Christ and the Corner-Stone of Spiritualism and Christianity Face to Face," "Parker Memorial Hall Lec-tures," etc., etc. New Edition, Revised and Enlarged, and Price Reduced. This large volume of 320 pages, 8vo-rich in descriptive phenomena, hucid in moral philosophy, terse in expression, and unique in conception, containing as it does communica-tions from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world-*ranks* as the most interesting and will doubtless prove to be the most influential of all Dr. Peebles's publications. Two new chapters have, been added, one embodying an

#### BANNER OF LIGHT.

Now when early spring comes, the little fam. by begins to hatch out, but instead of the gay ittle moths, we find queer, fuzzy little bodies Now when early spring comes, the little fam. by begins to hatch out, but instead of the gay ittle moths, we find queer, fuzzy little bodies Now when early spring comes, the little fam. Now when ear ily begins to hatch out, but instead of the gay little moths, we find queer, fuzzy little bodies provided with many legs, and a very strong mouth.

It is with their strong jaws that they make an opening in the end of the egg shell in order to crawl out into the world.

Near their wonderful little mouths are silk glands which enable them to spin a fine, soft thread, which they proceed to do around and around the twigs where their home is. We have said that the branch was forked,

and this makes it possible for the web to take a good tent shape, and for them to crawl about under it in two directions, seeking food.

These queer little children change their skins several times. First, about three days after they come from the shell, then about four days later. They get their growth usually about the middle of May.

Next they begin to spin other little nests for themselves-soft, silken beds, called cocoons, and in these they sleep and rest until the following July when they come forth again-but this time not the wriggling, hairy little cater pillars, but bright, pretty moths that may sail away over the fields and blossoms, and dance in the sunlight all day.—The Household.

#### The Grateful Dog.

"Please tell me a story, Auntie May," said little six-year-old Florence, as she stood by her auntie's side one bright summer morning.

"Well, Flossie," said Auntie May, "there will be time before your lessons begin; so what kind of a story shall I tell you-a fairy story?" 'Ob, no, Auntie; something about yourself when you were a little girl like me.'

"Theo, Flossie," said Auntie May, "I'll tell you about something that really happened, dear, when I was only two years older than yourself-what you call a 'truly, truly story. Do you remember the poor old dog that came down to meet us, last summer, when we went out to Cornville to see Grandma?"

"What!" said Flossie, "old Waif? Yes, in-deed I do Auntie; and how he jumped upon you and whined and tried to wag his poor little stump of a tail! Is Waif in the story, Auntie, and why is he called Waif?"

'Yes, dear, I told you he was in the story, and we called him Waif because nobody claimed him. A waif is something that nobody claims. Yes, Waif is the hero of my story. Now, Flossie, listen with 'bof your ears,' as you used to say when you were a wee little

tot. "I was walking across the Common one day, all by myself; for it was my sixth birthday, and I was allowed to go out alone on that account. Mama had given me a dime to buy some candy, and I was crossing the Common, because I was in a hurry to get to the shop and spend my dime. As I came near the pond I saw two or three rough-looking boys standing by it, and I heard a most pitiful little cry. 1 was afraid somebody was hurt, and asked one of the boys what was the matter? He said: 'It's this yer pup. He's squealing 'cos we're going to put him in the pond.'

"Now, my dear mother had always taught me to be kind to all dumb animals. She said the poor things had to suffer enough at the best of times, and I must always be kind to them whenever I could. I saw those bad boys had tied a string with a big stone on it to the poor little puppy's neck, and they were going to throw him into the pond; so I ran up to the boy, who was holding him, and said: 'Will you sell me that puppy? I want him.' At first he laughed at me, and said: Such a little kid as you haint got no money. And there I was dressed in my new birthday gress and new kid shoes !- such a pretty pain of shoes I thought they were. "Well, when I showed him my dime and told

him I'd give it to him for the puppy, he said: Well, yer can hev ther pup-hand over the tin." So I took the poor little fellow home, gave him some warm milk-for he seemed half starved-and made him a nice little bed by the stove. Mother (your grandma) let me keep him, and there he is now. You saw how glad he was to see me. He always cries when-ever I leave the house without him; but he is

# "Words That Burn."

# A Psychic Novel.

To the Editor of the Banner of Light: Some of the readers of the BANNER OF

LIGHT may be interested to learn that a psychic novel from my pen is now being published and will soon be on sale. I have been assisted in its production by invisible intelligences who seek to give, in novel form and in object lessons, psychic truths that will be more readily understood by the masses than in long treatises or by lectures.

The title of the book is "Words That Burn." and shows the effect in spirit-life of angry words and wrong actions done in earth-life. It is thoroughly constructive and antagonizes no system of religion. It gives lofty ideals, sets high standards of living, upholds many of the reforms of the day, is humanitarian in its ten-dencies, shows the effect of mind over the body, and how true love triumphs over all obstacles. The happy home and fireside, and the presence of joyous, healthy children therein are features which, coupled with the romances of both young and old, make interesting read ing for all, no matter of what age.

The scenes are laid in the South of France, in London, and the ancestral home of the Perages, in New York City, on the Hudson and in Chicago and Denver. The reader is taken in the story to the top of Pike's Peak and down in a mine. The descriptions of the country as well as the psychic experiences are vividly told, and make one feel that the characters are living, breathing people. It will entertain as

It is printed in large type on excellent paper, is neatly bound in cloth, and has my portrait and autograph in as frontispiece. The book is a large 12 mo, and has fifty chapters. It can be obtained by ordering through the BANNER OF LIGHT or direct of me. The retail price is \$150, but those who will send me their orders now, before it is out of the hands of the binder I will mail them a copy for \$1. It will be ready for delivery in a few weeks, and all orders will be faithfully and promptly attended to. Remit by postoffice or express, money order to Lida Briggs Browne, 34 Columbia street, Utica, N. Y., or to Banner of Light Publishing Co. 9 Bosworth street, Boston, Mass.

#### "Lisbeth."

Carrie E. S. Twing has given in the book of the above name a work in fiction that will live as a part of spiritualistic literature.

It is a book about which a great deal had been said before it left the printer's hands and it was welcomed by many on the day of its issue.

The characters are strong and it is a story of the two worlds. As she says: "It came to me." and it is quite easy to see how the char-acters were woven day by day around the psychic aura of the author until they were liv ing, breathing embodiments. It is essentially a revelation of New England character, the heroine passing through the horrors of orthodoxy, which is vividly portrayed, and finally blossoming into a rare medium. There is no blow at religion, but there are some sharp thrusts at bigotry and intolerance. Chris-tianity without Christ is contrasted with the life molded by the Christ principle. The mechanical work of the book is a credit to the publishers, the BANNER OF LIGHT, Boston.-The Light of Truth.

# OUR AMERICAN CONTEMPORARIES.-

Spiritualism is making good progress among the people of the United States just now, if we may judge by the Spiritualist jour-nals and reports which they print. These in-dications of prosperity and progress make pleasant reading, but there is still much room

"Can I take my wife?"

"You have my blessing," wired the Commis-sioner, who knew that LeRoy was not married, but I will have to get you permission from Washington."

Then LeRoy wrote another telegram. It was to Miss Mabel Pound, of Pontiac. Miss Pound had been in the university when LeRoy was a student there. This telegram read : "Will you marry me and start at once for the Philippines?

The answer to this dispatch has not been made public. However, permission came from Washington for LeRoy to take his wife to Ma nila. There was no time to be lost. LeRoy had to leave for San Francisco on Friday. Su perstition was laid aside and be was married to Miss Pound on that day. Now he and Mrs. LeRoy are on the transport bound for the Philippines.-Saturday Evening Post.

#### RONJE, THE TYPICAL DUTCHMAN.-

CRONJE, THE THINK TO PERSON When he Cronje was sixty-five years old when he surrendered. He had been prominent in all the history of the South African Republic as statesman and soldier. He refused, like Jou-bert, to take office under the British annexa. iton of 1877. He was prominent in the war of 1880-81. Since then he had become a farmer on a large scale, owning over twelve thousand acres near Pretoria, which he ruled with military simplicity and with marked success. He kept a hospitable house, and with his quiet little wife entertained his friends. He was a member of the Transvaal executive govern-ment, and when the war broke out was second only to Joubert in military position. All the foreigners who saw him, speak of his pleasant manners, his courage, and his independence. The English writers have given numerous descriptions of him since the war began. Mr. J. B. Robinson said of him that he "has in him the best blood of Europe," When the edict of Nantes drove the finest subjects of France into exile, many of them went to Holland and from there on to Africa. Picture to yourself a lit the man, quiet-looking, at first glance almost insignificant. When you first come in contact with him you might, for a moment or two, be inclined to dismiss him as a very ordinary man; but a few words from him will show you, by their grange their designer as the torst im by their grasp, their decisiveness, that first impressions are wrong. As you look longer at him the type of the face seems familiar, and in a flash it comes to you that this is the kind of head that is seen in the paintings of the old Dutch masters.—From "The Military Leaders of the Boers," in the American Monthly Review of Reviews for May.

#### THE EDUCATION OF THE YOUNG, IN

THE REPUBLIC OF PLATO is a translation by Bernard Bosanquet, M.A., LL.D., of that portion of the educational scheme which Plato sets forth in the Republic as a whole. The translator supplies notes and introduction in which he writes of Greek education in the best days of Greece; Education in Plato's Time; Education after Plato's Time; and the opening argument of the *Republic*. The Mac millan Company will publish the book in this country as agents for the Cambridge University Press.

# A FRO-AMERICAN NEWSPAPERS.-In the March issue of the American Newspaper

Directory for 1900, twelve Afro-American weeklies get credit for actual average issues of more than one thousand copies, and three are rated above five thousand. The Chicago (ill.) Ap for growth. The enterprising Progressive Thinker of Chi-peal leads, with an average of 13,826 during For sale by BANNER OF LIGHT PUBLISHING OO

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VI. Testimony of Dr. Hertzberg.
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Counter-Testimony of Miles. Hjelt an Tavaststjerna.
Letter from Mr. Schoultz to Mons. Aksakof.
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D. Counter-Testimony of Miles. Hjelt an Tavaststjerna.
X. Testimony of General Selentom.
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X. Testimony of General Selentom.
X. Detter Selimony of Selimon of Miles. Hjelt an Tavaststjerna. dence at Helsingfors, by Madam d'Esperance. B. Questions addressed to Madam d'Esperance by Mons. Aksakof.

Mons, Aksakof. C. Supplementary Explanations by Madam d'Eu perance. Chap. III. Personal Investigation by Mons, Aksakof. Chap. IV. Letters from the Medium concerning her condition after the séance at Helsingfors. Chap. V. Personal Statement of the Medium as to hel condition during the Dematericitizing Skance.

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OF THE RELATION EXISTING BETWEEN CHRISTIANITY AND PAGANISM SINCE THE DISINTEGRATION OF THE ROMAN EMPIRE.

AND PAGANISM SINCE THE DISINTEGRATION OF THE ROMAN EMPIRE. By the Roman Emperor JULIAN (called the Apostate), Through the Mediumship of T. C. BUDDINGTON. Historical Revelations, or a Comparison between the Re-lations of Paganism and Christianity since the disintegration of the Roman Empire, by a spirit purporting to be the Em-peror Julian (the Apostate), is one of those peculiar spiritual works that come like a meteor in a dark night or a thunder-bolt from a cloudless sky. Flashing its light upon the spiritual darkness of the me-dleval ages, it gives to this generation a hint of the spiritual forces which have long been trying to lift the pall which has shrouded the religious world for centuries. No person in Religious History has been more villified and misunderstood than Julian, and probably there are few so well able to illuminate the spiritual gloom which settled upon the world after the overthrow of the old Empire. Coming at this period when the foundations of Christian faith and its relations to the spiritual life are being scruti-nized as never before, and especially when the phenomena of Christian Spiritualism are perplexing and confounding the beholders, the work of Julian should and will be welcome to all classes who desire to know the truth. CONTENTS.—The Political Status of the Empire; History of the old Roman Empire—The Transition from the Re-public to the Autocratic Form of Government; The Influ-ence of the Christian Faith upon the Destiny of the Em-pire—How it should be considered by all thoughtful minds; The Influence of Christianity upon the Nations of Western Europe after the Disintegration of the Empire; The Rise of Rationalism in Modern Europe, and its Relations to Civill zation; The Cause of the Antagonism between Rationalism and all Religious Systems of the Present Age based upon Christianity; The Spiritual Movement of the Present Age, and its relation to the conflic between Rationalism and Re-ligions Traditions; The Result of the Efforts of Advanced Spiritual Science. pirits to instruct the people of earth in the principles of inicitual Science.

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of the text of the Bible, but left it for Spirit | ualism to give the true interpretation of the spirit of that book. The works of Moses Hull give the real spiritual meanings of the historand are the best answers now extant to the question as to the attitude of the Spiritualists toward that work. It is settled then that Spiritualism accepts the truths and rejects the errors of the Bible, as does the just judge in trying a case in court, and it is clearly proven that the Bible furnishes ample evidence of the truth of the claims of Spiritualism.

The question as to the existence and personality of God is also fully settled by Spiritualism. Science overthrew the anthropomorphic ideas of God, and gave the world the unknowable in their stead. Spiritualism stepped forward and demonstrated the immanence of Life in the Universe, and has abundantly proved the truth of the saying of the sage of old, "Spirit is God." whereby it is found that life can only be explained by life, and that intelligence, love, wisdom and power are all derived from Life. The next question that Spiritual- always remains with its child, when that child religion, and its real purpose in the world. It life for its associates. It behooves all mankind has shown that true religion means being good to keep in touch with their soul-selves that the uplifting of humanity in every relation in the world as creations of intelligence. life. Spiritualism has settled many other vexed questions, but we have not the time nor the space to discuss them in this article. The four we have named furnish ample evidence of the fact that Spiritualism can and does meet the world with intelligent rejoinders to the most important queries of the human soul. A system of thought that does this

#### Slightly Speculative.

is entitled to the loyal support of every lover

of wisdom and seeker for truth in the world.

The decrees of what man terms Fate are inexorable, and man must bow to them no matter how much he may inwardly protest against them. By them he is made a creature of circumstances, almost a victim to the caprices of the winds, so many are the changes to which he is constantly subjected. He must obey the commands of the goddess Fashion, or be subjected to social ostracism. His coat must be of a particular pattern, and must be discarded whenever the voice of the fickle goddess is heard, saying that he must keep up appearances. He must appear at certain public gatherings, whether he desires to do so or not, in order that he may contribute his share to the satisfying of the ouriosity of his neighbors. He must have a smile for one, a word of condo lence for another, an encouraging sentence or two for another, and patiently listen to all tales

of woe that may be poured into his ears. If he is in public life, or chances to hold a position of trust in the business or literary worlds, his cares are trebled, and he must willingly sacrifice his time to any and all persons who may call upon him. He hears one body of people say "come," and another "go," and obeys the commands of both at the earliest possible moment. He often flatters himself that he is a free agent in all of his acts, and makes himself relatively happy in his self-con

Yet within all finite expressions of intelligence, latent it may be in the vast majority of Instances, is the ability to become the vehicle of transmission for the highest and greatest of loat and allegorical narratives of the Bible, truths. To map, the finite being, has been given the power of choice by his higher soulself, through the exercise of his will, hence it is for him to elect his mental and spiritual company. If he chooses to aspire to the highest things of the spirit, he will surely receive them. Despite all of his limitations, and the seeming Fatalism that controls his actions, he has the power to shape his own destiny through

his will. If he elects to invite into his mental home thoughts of sensuality, of debauchery, of jealousy, of selfishness, and other kindred evils, he will surely receive them. But if he elects to keep company with thoughts of goodness, of purity, and of truth, they will become his mental companions, and give him spiritual illumination in rich, full measure. His sculself withdraws from him in despair when he persists in welcoming thoughts that degrade him and demean his spiritual nature, but it ism has settled is that relating to the value of selects the good, the beautiful and the true in and doing good. In this large sense, it in- only the highest and best may be called from volves all reform movements, hence stands for the invisible psychic realm and given forth to

#### Spirit Return.

Spirit communion has always been a factor of importance in the religious life of man-Modern Spiritualism has within the last half century, clearly shown a skeptical and unbelieving age, that the return of spirits to their loved ones on earth is an established fact. As we have said elsewhere in this issue, the question of spirit return is settled. The next point in the consideration of that subject is thiswhat use are the Spiritualists making of that fact? A second query of equal moment at once arises, what lies behind the fact? For many years, Spiritualists have occupied them. selves in asking, at every seince they attended, to have the fact of spirit return re-proved to them, and have not as a body sought to learn what there was behind the manifestations they witnessed. They have contented themselves with the external appearances, and have been indifferent to the esoteric meanings of those appearances.

It is most lamentable that such has been the with their loved ones, they would have found a new world of activity opening before them. They would have found every phenomenon tionized life, had the same been rightly directed. The force that produced the rap, or moved the to the wisdom granaries of the ages, and revealed to man the wonderful stores for his especial use, if he would but make proper at which he has been present. effort to possess himself of the same through honest work. In far too many instances, Spiritualists took the position that the spirits could

#### The Mayer Fund.

Our esteemed contemporaries, the Progres. sive Thinker and Light of Truth have recently published an excellent suggestion from C. F. Cole of Michigan with regard to this important question. Bro. Cole asks fifteen thousand Spiritualists to send the small sum of twenty cents each to Mrs. M. T. Longley, the Secretary of the N. S. A., to make up the balance now due on the Mayer Fund. We join our contemporaries in endorsing the suggestion most heartily, and trust that the readers of those journals, as well as those who peruse the pages of the BANNER OF LIGHT, will act promptly upon that suggestion. Mr. Mayer donates valuable property outright to the Spiritualists of the nation. He does not receive one dollar for the excellent home he wishes the N.S.A. to have as its own hereafter. He offers to give as much alone as do all the Spiritualists on this continent taken to gether. He even goes beyond this, and donates five hundred dollars to the fund he asks his brethren to raise! This is pure philanthropy, and should be met in kind by every one who truly loves the cause of Spiritualism.

Will not fifteen thousand persons pause long enough to send the twenty cents named by Bro. Cole to Secretary Longley? Are there not three thousand persons willing to give one dollar each to liquidate the required balance? Let us make an effort and see if we can place the amount needed in the treasury ere July 1 rolls around. Ten dollars from three hundred persons, five dollars from six hundred persons, one dollar from three thousand persons, twenty cents from fifteen thousand persons; are there none to respond? Spiritualists, will you allow this chance of your lives to do something for Spiritualism to pass you by? Now is the time to act. July is not far off, and you should be ready to do your part to sustain the Cause you love. Contributions can be sent to Mrs. M. T. Longley, 600 Pennsylvania Avenue, S. E., Washington, D. C., or to this office. Let the responses be many and prompt.

#### Altruism.

The recent addresses of the Hon. James B. Townsend at the State Spiritualists' Conventions in New York and Ohio aroused no little enthusiasm in the minds of all who had the pleasure of listening to his burning words of eloquence and beauty. Mr. Townsend towered far above the petty differences of the case. Had the people endeavored to acquaint times in political, social and theological matthemselves with the real import of communion | ters until he stood upon the mountain-tops of Altruism, from which height his word pictures were thrown upon the sky of life until all who gazed upon them could see the Canaan fraught with a real purpose, and possessed of of Altruism opening before them. The imprespsychical dynamics that would have revolu- sive spirit of his utterances was apparent to even the most casual observer, who, if not a Spiritualist in belief, was yet filled with protable had within it the potent influence of in- found respect for the ideals, the beautiful telligence that would have unlocked the door dreams of the gifted speaker. His words had much to do with the feeling of harmony and good will that has prevailed at all conventions

Mr. Townsend has made Spiritualism an object of careful study for many years, and sees in its application to human life a panacea for ceit in doing so. He would be much surprised, and would do everything for them, and that all existing ills. As a prerequisite to the sucshould he pause long enough to study his condi- nothing more was required of them in return cessful termination of all strife and trouble, tion in life to find himself fettered with gyves than to graciously permit their spirit friends he feels that cooperation in thought, word and detach himself from the human family of of reciprocity was neither lived nor recog

# JUNE 2, 1900,

#### Nuggets from Dr. Peebles' New Book, "Death Defeated, or, the Psychic Secret of How to Keep Young."

A Valuable Book.

Voltaire's wit and irony frequently gave offense to the clergy, court and aristooracy, for which he more than once spent several months in the Bastile. But his rare genius made him a favorite in all the best literary circles, not only in France, but in England and Germany as well.-Page 55.

Upon reviewing nearly two thousand wellauthenticated cases of persons who lived more than a century, we generally find some peculiarity of diet or habit to account for their longevity; we find some were living in the most abject poverty, begging their bread. Some lived entirely upon fruits and vegetables; some led active lives, others sedentary and retired lives; some worked with their brains, others with their hands .- Page 90.

It will be observed that in all these cases of great longevity that we have mentioned, the individuals lived orderly and abstemiously, rigidly avoiding late hours, excitements, tobacco and alcoholic stimulants. That some few people have lived a century who used stimulants is admitted; but they lived the century in spite of them rather than because of them. -Page 93.

Low beds, however fashionable, are an abomination. More people die of airtight apartments than from cheap, unchinked log cabins in new countries. In building a mansion or fitting up a common house for the family, put down one or more open fireplaces as among the chief blessings. Make it generous and oldfashioned for the burning of wood. How healthy and how social, too, for the family group to sit around it in the long winter evenings! If open wood fires are impossible, then use open coal grates.-Page 97.

In coming out of a warm hall or crowded lecture room, put a handkerchief or muffler over the mouth and breathe through the nostrils. Such breathing tempers and modifies the atmosphere.

Snoring is a disagreeable and unnecessary vice. It may be avoided by breathing through the nostrils and keeping the mouth shut. Many people would do well to keep their mouths shut more by day than they do. Great talkers are rarely deep thinkers.-Page 99.

Sleeping rooms should never be papered, and certainly not with green-colored paper; neither should fever patients be kept in rooms where the prevailing color is red or crimson. Red is a nerve excitant, while blue is quieting and calming.

Old people, especially if bald-headed, should sleep in night-caps. The Asiatics and others who go bare-headed do not become bald-headed. -Page 104.

Do n't go to sleep lying upon the back. Who ever saw the weary herds or proud horses fall asleep upon their backs, with their feet up in the air gyrating around loosely? They naturally drop to sleep lying on their sides or stomach. I observed during my journeyings in Asia and Africa that the natives nearly always slept upon the stomach. Go to sleep, then, lying upon the right side, for the reason that while the right lung has three lobes, the left that are absolutely unbreakable. He can never to come to them semi occasionally. The law deed is an absolute necessity on the part of has but two, and the lower portion of the heart Spiritualists. They must camp on the higher being more upon the left side, it has greater

#### hey are to appear.

The BANNBR OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which ap pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisents of parties whom they have proved to be dishonorable or unworthy of confidence.

#### Some Settled Questions.

Spiritualists are often questioned with regard to their views upon the issues of the day, their attitude toward the Bible, their ideas of God and other topics in which the social and theological worlds are interested. They are also asked if Spiritualism has settled any mooted question concerning which in the past disputes have arisen among men. They are frequently taunted with having added abso lutely nothing to the sum total of human knowledge, and that, therefore, Spiritualism is utterly worthless as a vitalizing principle in the lives of mankind. They have been accused of being destroyers of people's faith in religion, and of not furnishing a reliable substitute for that which they took away. In tors of thought, as well as those who assert abpoint of fact, Spiritualists have not added as much to the storehouse of human knowledge as they could and ought to have done, because of the iconoclasm in which they have taken | objectified by the one who assumed to be its such keen delight for almost a full half century.

Despite the sneering queries of its opponents, Spiritualism has settled several vital questions during its fifty-two years of expression, for which it is entitled to the gratitude of mankind. Iconoclasm was absolutely necessary at the outset, in order that the theological rubbish of eighteen or more centuries could be removed, and the ground prepared for building the temple of the soul. The dead limbs, called oreeds, had to be lopped from the tree of human life, in order that the vital fluids might take their proper course through the organic structure of man. Hard blows had to be struck, chain-shotted facts hurled against the fortresses of bigotry, ignorance and superstition, and bombs of truth exploded in the camps of their opponents, in order that they could impress the reality of their claims upon the world. This work was most effectually done by many of the sturdy pioneer workers upon the platform of Spiritualism. They told the truth in hard words every day of their lives, and spared no error, no matter how aged and respectable it was, with which they came into contact. Through scientific demonstration, controversial discussion and literary instruction they succeeded in establishing a large number of truths vital to the well-being of humanity.

First of all, the question, is there a to morrow for the human race? was answered emphatically in the affirmative and settled for all time by Spiritualism. Spirit-return or communion, is therefore one of the settled questions to which we refer. The evidence on the affirmative side is so overwhelming as to compel the wisest men on both continents to openly accept it. The question as to the value being until some finite mind is found fitted to at which to spend their vacations. We shall in fitting themselves to live on earth, as they of the Bible has also been settled by Spiritualism and Rationalism. The advanced scholars of Europe and America formulated the school of Higher Criticism of the Bible, whose valuable teachings have been supplemented and confirmed by Spiritualism. The extreme views of the Rationalists have been softened in turn, only which is in keeping with his own mental itualist should subscribe for it at once, that he until they have assumed their true character development. No great scientific truth has may keep posted in regard to the news of the and revealed their real meaning. Hooykaas and Oort in Holland, the Positivists in Ger- ing steeped in brutality, and conscious only of success, and trust that the present season will many and England, gave the world the history | his physical needs.

the commands of forces that move him too and supernal world would be far greater than they fro, even as the snowflake is moved by the win- are to-day. ter wind. He may resolve to be independent in everything, but in the end he submits to the edicts of conditions, or circumstances he did not foresee, and of whose possible existence he did not dream.

In his thought-life, he assumes that he is the master. He fondly supposes that he is the creator of all that emanates from his mind, and not infrequently says in a burst of pride, "I am the one who first expressed great truths to the world." His fellowmen even yield him homage in this respect, and give him an exalted place in their councils. Inventors, artists, scientists, scholars, reformers and religious teachers are all apt to pat themselves complacently upon the shoulders over their achievements, and occupy themselves in a long-continued task of self-congratulation upon the wonderful results of their own efforts. But all who assume to be the originasolute independence in action, are merely the servants of forces beyond their control. Every invention existed in esse long before it was creator. He was simply the agent through which the invisible form was made visible. The same is true of the artist, scholar, re-

former and religionist. Thoughts are entities, thrown off by intelligences that people the realm of invisibility. They therefore do not originate in the braincenters of the expressions, in mortal form, but in the real beings who are ever beyond the range of mortal vision. The finite expressions of instruments through which thoughts find utterance and nothing more. They can by selfcultivation prepare themselves for thoughts of higher and yet higher orders, and they receive these advanced visitors only when they have succeeded in spiritualizing their natures by overcoming selfishness and all of its attendant | they note the signs of the times, and heed the ills. As finite minds grow intellectually, they are qualified to entertain guests from wisdomspheres, in the form of thoughts that are uplifting and strengthening. This they can best do by keeping in close rapport with their higher soul-selves, whose leadership is unreo ognized by far too many of earth's children to-day.

These higher soul-selves are ever in touch with the wisdom thoughts of the ages, and are and prejudice depart forever! RISE IN THE always seeking to transmit the same to those who are fitted to receive them on earth. Man, then, is not the creator of ideas-he merely receives them, and gives them such expression EARTH FOR MAN'S ENJOYMENT. NOW !! as he is mentally, and spiritually qualified to do. He is indebted to forces of whose existence he may not even dream for the thoughts that he so proudly utters. The thought-forms thrown off from the soul-centres in wisdomspheres are kept afloat upon the psychic sea of receive them. Each thought form seeks its publish the programs of the several camps do in preparing themselves for heaven, the own, and only finds lodgment in minds in tune from week to week as guides to our readers to kingdom of Peace and Love will be established with, or standing upon the same plane as itself. aid them in selecting a camp for their sum-No abstruse proposition in philosophy ever has mer's outing. THE BANNER will as usual been known to seek expression through the mentality of an ignoramus. He utters that numerous Spiritual Meccas, hence every Spir. ever been evolved from the mentality of a be- day. We wish each camp a full measure of be the most profitable in their history.

thing definite to the denizins of both the terrestrial and celestial spheres. To the latter it was an opportunity to impress useful lessons in harmonies, in social regeneration, in spiritual unfoldment, in mental culture, in psychic evolution and progress, upon the minds of the should have meant, the strengthening of the bonds of human brotherhood, the recognition of the right of the humblest child of earth to an opportunity to a share of nature's bounties, hungry, clothing the naked, healing the sick, and the abolition of all forms of slavery, mental and physical, among men. Under the law of reciprocity, these benefices would have been established. But the law was not recognized, and spirit return was oftener sought for amusement, for points on mining stock, horse racing, and kindred subjects, than for spiritual culture, social and intellectual improvement.

This led to the development of a spirit of selfishness whose influence can be easily traced in the lives and characters of many Spiritualists. In place of unity of effort, sincerity in purpose, harmony in desire, and devotion to duty,

we have chronic individualism, mad with its own egotism, deceitfulness, falsehood, inharmony, suspicion, injustice, and disregard of others' rights everywhere apparent. Disintegration has set in, and unless there is an im mediate change in conditions, Spiritualism as a distinctive movement in many localities will of peace and righteousness is already gilding the eastern skies; the dark night of selfish bickerings, scandal mongering and slanderous assault is being dispelled by the all-revealing light of truth; the people are awakening; will warnings of their mortal and spirit friends? We believe they will; therefore we urge them to rise in their might to the consideration of the higher problems of life; to utilize spiritreturn for spiritual purposes; to subdue their hatreds, envies, jealousies, revengeful impulses and distrusts, and come together as one man to build up the religion of humanity upon the earth. Let quarreling, fault finding, carping DIGNITY AND GRANDEUR OF YOUR MANHOOD AND WOMANHOOD, AND SHOW THE WORLD THAT THE KINGDOM OF HEAVEN IS HERE ON

#### Camp-Meetings.

The camp-meeting season for 1900 is now contain all important news items from these

which he is a part. He cannot act in direc nized. Had it been, the results of a half-cen- ground of true brotherly love and sincere detion, of his own volition, but must ever obey tury of intercourse with the denizens of the votion to principle. Politically, socially and religiously they must act in unison in advanc ing all measures that will be of benefit to hu-

Spirit return meant, and still means, some. | manity. Narrow partisanship, societary castes, and religious sectarianism have no place in his Spiritualism. Over and above them all is the realm of the Universal in which the gospel of gans. It may be said that we take very little "each for all and all for each," is recognized as the law of life. When that law is established on earth, each man will find his own in children of earth. To the former it meant, or his neighbor's good, and all will have enough because no one has more than he needs of the bounties of earth. "Equal rights for all, with special privileges to none," will then be the motto of the race, and injury done to one will the consideration of all questions pertaining to become the concern of all. Then will Altruthe welfare of society, the feeding of the ism prevail over all the earth, and man will for the first time be placed in possession of his true heritage. Mr. Townsend's influence has been potent for good at all conventions where he has spoken, and has been an important factor in the great spiritual revival that is now sweeping the country.

#### "Cubes and Spheres."

The reade s of THE BANNER should not fail to see what M. J. Savage and other distinguished parties have to say of this excellent work in another column of this issue. The book is for sale at this office.

The New York and Ohio State Conven tions were veritable pentecostal feasts to all who were privileged to attend them. The outpouring of the spirit brought moisture to the eyes of many who hitherto had been strangers to tears, and melted the hearts of all together in an earnest desire to be of service to Spirituintelligence that dominate the brains are the be an unknown quantity. A new era is about alism. Friendships were renewed, feuds of to dawn for Spiritualism; the light of the sun | years buried, factional differences overcome, jealousies subdued, and new resolutions formed to live the life of the spirit in peace and harmony with one another. Only good can eventuate from such gatherings, and the fact that so much was done to establish the era of good fellowship, in honor preferring one another, augurs well for the future of Spiritualism.

> It was a pleasure to listen to the eloquent addresses of Bro. Willard J. Hull of The Light of Truth at the recent Convention in the West. Bro. Hull is an orator of great ability, and has lost none of his old time powers. The spirit dark than light fabrics. This is easy of proof. of his inspiring words went straight to the hearts of his hearers, and left an impress for good upon each one.

The absence of the Editor in the West must serve as an excuse for his apparent failure to respond to business and personal letters. Being constantly on the move, his mail could

EF Let mortals cease singing of the sweet bye-and-bye, and begin to chant the praises of opened, and the Spiritualists of America are the now and now, and this will soon become a at liberty to choose one or more of the camps happier world. When men spend as much time for all.

> Notices of meetings which were not received Monday were omitted, as we were obliged to go to press a day earlier on account of Memorial Day.

> Things do n't turn up in this world until somebody turns them up.-Garfield.

freedom of action than it could possibly have if the weight of the right lung were pressing upon it.-Page 105.

Pepper, mustard, curry powder, and like fiery substances, are not food, but irritant poisons. Things that will blister the tough outer skin, are surely hurtful to the delicate internal orof them, yet the amount is large consumed in a year. They rank not only among the causes of indigestion, but of neuralgia and congestion.

Vinegar is a vile fluid, swarming with germs and wriggling creatures; and even salt should be used in moderation, if at all. It is a mineral and non nourishing.-Page 117.

Alcohol and intoxicating liquors of all kinds should not be touched as beverages. They do not quench thirst; they are not food; they do not make muscle, sinew, bone, blood, nerve nor brain cells. And, further, nearly all liquors are adulterated: wines contain logwood; beer, strychnine, prussic acid and carbonate of magnesia.

And what of tea? It is a temporary stimulant, and the rest which it gives in fatigue is apparent rather than real. It does not contain nutrition, blood-making particles nor any of the elements of true strength. It is injurious to the nervous system; it causes indigestion and palpitation of the heart.-Page 124.

Color, like sound and odor, electricity and gravitation, is a substance. Everything that is, is substance; that is to say, it is something or nothing; and if nothing, it is not worth talking about. Only substance or substances can produce effects. Colors produce marked effects. Purely white or light-colored garments are healthiest for summer because they transmit, or rather permit, the sunbeams to reach the body. They are healthiest, in fact. at all times. Pythagoras and his disciples dressed in white robes. In many of the Asiatic cities the people dress almost exclusively in white. When the angels come to earth from the bending heavens, they come robed in white. -Page 130.

Black or dark clothes should not be worn in sick rooms. It is not generally known that a man wearing dark clothes is more liable to infection from contagious disease than he who wears light colored garments, because particles which emanate from diseased or decaying bodies are much more readily absorbed by Expose a light and dark coat to the fumes of tobacco for five minutes, and it will be found that the dark one smells stronger than the other, and it will retain the odor longer .--Page 131.

Many diseases come from ill timed thoughts and erroneous beliefs. Calvinism produces biliousness, worrying, anxiety, envies, jealousies; suspicions and fears wrinkle the face and reveal themselves in bodily disease. The mental picture in the mind affects the body. The person who fears cancer is apt to have one. Thoughts are ethereal, spiritualized forces-substances, and though more subtle than blows they are also more dangerous .--Page 139.

Order Dr. Peebles' new book of the Banner of Light Publishing Co, Price \$1.00. Postage 10 cents.

"Behold how good and how pleasant it is for brethren to dwell together in unity." It would be well for Spiritualists to try it awhile, and note its effects. In union there is strength, and in harmony there is spiritual growth.

not well be forwarded to him.

## JUNE 2, 1900.

## Which Was It, Dream or Vision1

Having become interested in the study of occultism, I wanted to delve into it a little deeper than most investigators, for I desired wealth can purchase, nor spirit corrupt with positive evidence of the existence of intelli-gences outside of humanity. My efforts at first glory which can never fade. In it dwells the were a mere groping in the dark, with no were a mere groping in the dark, with no guiding hand to direct, but I plodded on, pa-tiently trying to work my way toward the de-sired end. Oftentimes 1 felt as though my surroundings belonged not to earth; but I wanted more. I desired to separate my soul wanted more, I desired to separate my soul from my body and send it into space. Did I dare do it? Yes; I was not afraid in the least. I dared to send my immortal part through the knew no more until I opened my eyes to find I dared to send my immortal part through the narrow path into the unknown region, through darkness and silence, through indefinite space and gloom, for I wanted to make an end of my everlasting doubts.

One day, being wearied and tired, I fell into a deep slumber from which I seemed to be awakened with a start to behold the room flooded with a soft, golden light, the air filled with the sweetest music, while the form of a man, with commanding figure, enveloped in snowy drapery, addressed me with these words: "Have no fear! I come to you in answer to your ory for help, for whenever a child of earth sends out a longing thought for knowledge, he opens up an avenue for our approach. Long have we waited and patiently labored, until at last we can fulfil at least part of our mission. Here and there a seed has been dropped, has sprouted and blossomed. Your great desire is to go to the land of the unknown, but you are not yet prepared." "Oh! I beseech you to help and assist me in

my endeavor; you know that not idle curiosity leads me; I only seek the truth." "Rash mortal! Know you not that you will have to encounter dangers from which the stoutest heart will strink?"

"I have no fear; anything but this uncer-

tainty." "I tell you again, beware." "But why? If the Divine Father or Univer-sal Spirit is all powerful, I will place myself in

"his hands." "It is well. God is love, but you are heed-less and might go to your destruction. I will help you all I can."

So saying, he took hold of my hands. As his look encountered mine, I felt as though a light. ning bolt had struck me. My nerves began to tingle, my blood stood still. I could not breathe, and all grew dark. Darkness and nothing but darkness do I encounter. Whither what horrible phantoms assail me? Is this place peopled with nothing but imps and snakes? They leer and hiss at me from granw is the phantom in the phantom in the phantom in the phantom in the phantom is and snakes? They leer and hiss at me from every side, right and left, before and behind, under my very feet. I see nothing byt darkest danger threatening me. In my utter despair I think of him, our Redeemer, and ory aloud: "O God! in this hour of need I call upon Thee. Let not my despairing soul call to Thee in vain; send me aid to guide me through this realm of darkness and terror, to the light, away from this horrible place!

No sooner had I uttered these words than I felt myself lifted higher and higher, out of reach of my assailants, and led onward as if by invisible hands, while I heard a sweet voice whisper: "Have faith, thou venturesome mortal, and all will be well. The one thou doubtest has in his infinite mercy for one atom of true worth, desired that thou should be saved and behold some of the sorrows as well as joys of this, our world, which you call here after. The path through which you have passed, all mortals must travel, and woe to him who hesitates, for he will lose himself for-ever. As thy liberty is but brief, we must hasten on. First, I am commanded that thou shalt see the place of everlasting punishment which you on earth call hell. Behold!"

I obeyed reluctantly, and saw in the dis-tance a dark, dismal place tilled with stifling sulphurous air, in which many souls were imprisoned, while they were tormented by some who seemed filled with the greatest hilarity. Cries of help were greeted with shouts of derisive laughter. The clamors, the limentations and moanings of those lost souls were aw-ful to listen to, and still those dark phantoms, grim and tall, kept on dancing and shouting with malicious glee as still another soul was added to the already unaccountable number. The victim with pale countenance, with shaking limbs, bleared eyes and despairing air, pro-claimed his guilt in crime. His name he had trampled in the dust with degrading and unearthly desires, a slave to sensual lusts, and at last, murder, which sealed his doom eternally. Next a woman, who with a fickle heart and ounning ways led youth astray, exerting all her art to ensuare all those who would cater to her vanity and at last make a slave to sin of her body, thus condemning herself to everlasting woe. Another one, a man of pleasure, who had betrayed a young, innocent and trusting girl by promises of love, then cast her aside, leaving her to sink down lower and lower through every degree of misery and shame until she was lost in the depths of her ruin. Here, then, in this gulf of annihilation he received retribution. On still they came, but I had seen enough. This scene will forever haunt my brain. I shall never forget this withering of souls nor the sighing and bewailing of those exiled spirits. With pitying heart and depressed feelings, I turned to my guide entreating to take me hence, imploring him at the same time not to leave me, for I knew not where to turn. "To leave thee, I cannot, even if I would, for thou wert given into my care. I shall be with thee here and always, until thy time on earth is run out. I take thee now to a place called Limbo, or Retention. The beings you will behold are souls who love and long for God, but are not yet pure enough to enter a higher state."

# j of Nazarene, with hand extended and beckon-

Ing to me; yes, even me. My soul awoke to a calm and tranquil de-light as I saw that glorious figure which no fancy could dispel. This sternal life which no soul in an ethereal essence.

myself in my room.

#### Thy Faith and Mine.

BY MRS. SUSIE C. GIFFORD.

"Faith is the substance of things hoped for, the evidence of things not seen."

Thy faith, my friend; what does it do for thee, may I ask? Ask thyself, demanding a satisfactory answer. Does it satisfy thy in-nermost oravings for a spiritual life, free from racking, corroding care and strife? Does it raise thee above all the petty annoyances of every day life, which insist upon creeping into our human lives to mar and depress the spirit which fain would soar? Does it help you to turn all hindrances and seeming defeats into stepping-stones toward victory? Does thy faith cause thy heart to "rejoice in the life that is given "howe'er the bitter world might term it? Is thy life transformed from one of worry and trembling fear for the future, to one of constant, abiding peace, and that "love which casteth out all fear, by thy faith?" Art thou able to walk through the darkest valleys of life with calm joy by the light of thy faith? Canst thou truly say that "He leadeth me in green pastures and beside the still waters," and that thou "fearest no evil," even when the wildest storms assail and threaten to o'er-

whelm? Does thy faith throw light upon every problem of life however intricate, and solve it for

thee, leading thee step by step from a labyrinth of dismal doubt and tear to a plane of light and joy and peace? Can thy faith keep a smile upon thy lips, and in thy heart, as well, though thy purse be empty and thy bin and larder,

Does thy faith prohibit all possibility of jeal-ousy, bitterness and hatred lurking within thy bosom, although reviled, persecuted and slandered? Would it hasten thee to the side a suffering foe to comfort and uplift in time of need? Is it sufficient to bear thee through all the volcanic upheavals of soul caused by blow upon blow to the affections? Hast thou proven it as potent to rob life of every sting? Does it give thee the knowledge that there is no death—only an entering into life more com plete, richer and fairer than we know here? plete, richer and fairer than we know here? Does thy faith rend the veil and allow thee to live in the bright light which renders dazzling the city of eternal life and joy? Does it enable thee to grasp the sweet truth that there is no separation from loved ones—only a more per-fect blending of soul through the emancipation from earthly from ? from earthly form?

Propound these questions to thy soul, oh friend, and rest not satisfied if unable to an-swer each and all of them affirmatively, for there is a faith which will admit of such an answer; which wards off all shafts of poverty, loneliness and crime, and bears us above the darkest billows that would overwhelm and carry us on to certain destruction. Yes, faith in the highest spirituality leads from the depths of degradation, anguish and despair-leads onward, upward, into the realms of light, beauty, glory, joy, eostacy. Faith, limitless faith in the Infinite Power (which lies folded through life's lessons of joy and sorrow, through its sunshine and rain, all requisite to unfold and expand the germ of divinity, as the sun and rain must unite in bringing seed and bud to perfect blossom. This faith in the Infinite, in the divine capacity embodied in human form, rouses to life and action that divine love which makes us one with God-which will en-able us to say with Jesus, "The Father and 1 are one;" one in our yearning love for hu manity, one in our broad, comprehensive reaching out to embrace, protect and to uplift the race, one in our recognition of universal brotherhood, one with the Father, because brought into harmony with all his plans, pur-

# TRUE HEALER.

# Read His Message to the Sick and Suffering.

UP by the most eminent physicians, as this wonderful healer. He has let ters from hundreds of those who had been pronounced incurable and had given up all hope of recovery, telling him of the rapid improvement and ultimate **PERFEOT RECOV-ERV** his treatment had effected in their case.

BANNER OF

Dr. Peebles does not oure by Christian Solence, Mesmerism, or any other "ism." but employs MILD but POTENT medicines in con-nection with his PS Y CHIC TREATMENTS. "These Psychic TROATMENTS. Treatments," says one of his patients "seem as a breath of higher life. I became more positive and am uplifted to a higher plane of life when I come into relation with your vibrations." You should read Dr. Peebles' essays, "The Psychic Science and The Art of Healing." They explain fully PSYCHIC DIAGNOSING, PSY-CHIC HEALING, and are rich in advice and knowledge for the sick. Learn for yourself of this wonderful science. Read also his other litera-ture. Note what those why have June 2. Treatments," says one of his patients

HERE is probably no physician living who is curing so many chronic cases and those GIVEN UP by the most eminent physicians, He reads the causes and their effects as accurately as if each organ was open to his view. He astonishes both physicians and his patients by his power to read disease. Why will you be experimented upon by those who do not understand your case? This great man can tell you your exact condition and give you treatment that will CURE you. If sick and discouraged, just write the doctor giv-ing your age, sex and leading symp tom, in your own handwriting, and he will diagnose your case, teiling your **EXACT** condition FREE. He will also send big valuable assess will also send his valuable essays spoken of above, and other litera-ture, giving some of the most RE-MARKABLE CURES ever per formed. This offer 18 ABSO. LUTELY FREE to the sick. Write at once. Address,

LIGHT.

DR. J. M. PEEBLES,

#### Testimonial Reception.

Having closed her very successful engagement with the First Association of Spritualists of New York, a testimonial reception was ten dered to Miss Margaret Gaul, the widely known test medium, at the residence of Mrs. M. E. Williams, 110 West 80 h St., Thursday, May 24. Among those present were a number of the most prominent Spiritualists of the city, and after some choice musical selections Miss Gaul proceeded to give messages, and it is needless to say that she gave entire satisfaction to the uninitiated as well as the initiated investiga-tors present. On Miss Gaul resting from her labors, Mrs. Wallace delivered an inspirational address pregnant with sound spiritual doctrine and marked by the lady's usual lucidity of statement.

Another strong feature of the evening's entertainment was a number of recitations delivered with great dramatic power and elocutionary skill by Miss E. Nahar of Boston, a young lady of most prepossessing appearance, who contemplates an early stage appearance, and who, if her performance on Thursday evening can be taken as a criterion, is destined to attain a distinguished position in the profession she means

to adopt. Mrs. M. E. Williams presided over the meet ing with her accustomed grace and dignity, and during the evening favored the friends present with a few remarks on the advantages to be derived from Spiritualists coming together and ex changing views on the Cause they are so deeply interested in, and that their presence in her parlors to do honor to a worthy medium was an indication of their zeal and sincerity in the subject they all had so much at heart.

Dr. Henry Von Gomez embraced the occasion to speak most interestingly of the new spiritfaith in the Infinite Power (which lies folded usl camp, of which he is President, at Liberty deep within us), unbounded faith in Infinite Park, Port Jefferson, Long Island, N. Y., and Love, reveals the divine possibilities lying dor which, according to the speaker, is destined to mant in the soul of man, awaiting development rank in time with Cassadaga and Lake Pleasant Camps.

and 2, all day, closing in the evening with a social and dance, are progressing. The Sun day meetings will begin Sunday, June 3. All speakers and mediums are cordially invited to take part. The general public are welcome. MRS. J. S. Soper, Clerk V. S. U.

#### Camp Progress.

Grove meetings will open Sunday, June 3. Miss Lizzie Harlow, who is well known as one of the best speakers on the public platform, will be present with other good talent. We cordially invite any one who may be interested in our beautiful Philosophy to visit us any Sunday, and we are sure they will wish to come again. Mediums and speakers are gladly wel-comed and are requested to make themselves known to our President, L. D. Milliken, who will do all in his power to make their visit a pleasant one. We are very grateful to all who have helped us in the past and hope for their presence the coming season.

Those who can not leave the city during the week will find a visit to our meeting a rest and enjoyment, second only to that to be had at a regular Camp meeting. Our grove is about ten minutes walk from Swampscot depot. Boston & Maine trains to Lynn leave passengers near Central Square electric carstation, where they oan take Lynn and Salem cars, which leave every fifteen minutes. MRS. H. O. MERRILL, 53 Lowell street, Lynn, Mass.

#### Notice.

At the request of many friends and former patrons, Mrs. Jennie K. D. Conant-Henderson will re open her office in the Banner of Light Building, on Fridays and Saturdays of each week. Friday afternoons for Public Circles, at 2:30, and Saturdays for private sittings, to accommodate those of her patrons who cannot

# A BOOK OF THE DAY. Cubes and Spheres Human Life.

#### BY F. A. WIGGIN.

"Mr. Wiggin is earnest and strong, and his words must stimulate to higher thinking and nobler living."- M. J. Savage, D. D.

Satege, D. D. "There is not too much of it; it is all gold. I shall most hearthy recommend it to my friends."—William Brunton. "The reading of CUBER AND SPIERES adds another of the valued privileges for which 1 am indebted to Mr. Wig-gin."—Lilian Waiting.

"There is a his line and quality of thought a strong suggestion of Emerson."–*Progressive Thinker* "This admirable collection of stirring essays on live topics of fundamental value has strongly appealed to me as just the thing needed."–W. J. Coleille.

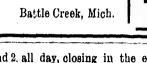
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BY CARRIE E.S. TWING, Amanuensis for "Bowles' Experiences in Spirit Life," " Contrasts," " Interviews," " Later Papers," " Out of the Depths i to the Light," "Golden Gleams from Heavenly Lights," and "Haven's Glimpses of Heaven"

# J. M. PEEBLES, A. M., M. D., PH. D



I expressed my surprise at this, saying that a number of people on earth did not believe in a so called purgatory. The answer was: "We know, and are sorry for their erroneous

belief, but misdeeds must be atoned for. These spirits here have a mission to fulfil. They are often near earth, to watch and warn their loved ones against evil. Have you not often experienced a feeling to refrain from doing this or that? It was their promptings, and to some they can make themselves felt, and even 8880.

My guide said all this while we were floating through a light mist and space, until we arrived at a beautiful valley surrounded by a forest of vivid green, lakes and mountains and such a profusion of flowers that it seemed to me as though all the bloom of the world was gathered here. The beings that floated hither and thither had human forms, but refined, al-though sorrowful, for they longed to be with others in a higher realm.

"Are you happier to know that such a place exists?" was the question of my guardian. "Oh, yes," I exclaimed, "more than happy to know that those erring children of God will return to him in time. If only the living ones would know and believe it, what consolation they would have."

"There are enough on earth who know, and others find out through them, besides do not good Christians read the Bible, and does the good book not tell them that Christ himself came here? Still some do not believe because they have become so cynical. They scoff and sneer at everything, and try to be wiser than their Creator. That is why so many are restless, dissatisfied and perplexed, while a few even curse God for their very existence, for-getting that they themselves orushed every spark of light and hope. And now for the last vision of which a glimpse is granted thee.

The radiant angel guide took hold of my hand and we soared higher and higher, through daz-zling light and splendor until I could hardly endure the brilliant and overpowering rays.

"This ends our journey. Behold some of the splendors of God's world."

If this was a glimpse of heaven, oh! how glo-rious and magnificent! In my wildest dreams had not imagined anything so grand, All around me I heard soft strains of music. Beautiful forms roamed through space, weaving slender garlands of flowers. The light in the dis tance grew brighter and brighter. All around me began to sing, "Glory be to Him on high!" A majestic figure loomed up in the distance, and, as I looked, I saw the form of Him

poses and laws divine. This is the faith we represent - the true spirit faith, which robs life and death of all sting, bears us upward on pinions of light, and wafts us beyond all the wrangling and jostling of earth's surging throng, even while in the midst thereof; the faith that reveals the soul-inspiring, reason saving truth of spirit com-munion-of direct, soul-satisfying communion with our ministering angels-our beloved not lost, but transformed, lifted up, that they may draw us to them, and lead us ever onward. What grander mission could the Father as

sign his children than to endow each one as a ministering spirit to those about him while on this sphere, and to still use those who have advanced to life's higher plane, as instruments to minister to those yet struggling, often blindly, through their lessons on the earth-plane? Surely there has been no grander scheme of life advanced, admitting it to be true. And as the finite conception certainly cannot transcend the Infinite, even without the incontrovertible proofs, which we have, we must refuse to accept any less glorious and uplifting scheme. But the proofs which have existed through all time and are accumulating as evidences of things not seen by mortal eye, are converting faith into knowledge limitless sublime, majestic. That faith which takes us by the hand and

leads us calmly, safely through the wildest at-tacks of storm and battle, enwraps us with her veil of protection, that no slight nor scorn may wound a too sensitive nature, that shields as with an iron-olad armor which the most dangerous and poisonous weapon cannot pierce, is the faith I call mine.

By the light of this faith we may each understand our mission, and it becomes glorified. Conscious that our loved ones still linger by our side, loving and understanding us even better than before, we cheerfully pursue our lessons with smiles for the world which sadly needs them, until we hear the Father's call to "come up higher."

New Bedford, Mass.

#### **Biblical Spiritual Meeting.**

There will be a Biblical Spiritual Meeting in B. T. Hall, 728 Westminster St., Providence, R. I., June 3. Music by Prof. McLaren. Developing circle at 11 A. M., conducted by Mrs. Mosia.

#### If You Feel Irritable

#### Take Horsford's Acid Phosphate.

It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

#### The Sturgis June Meeting

will be held, as heretofore, in the Free or Spiritual Church, Chicago street, Sturgis, Mich., on Saturday and Sunday, 16th and 17th of June, 1900. These conventions, held to commemorate the dedication (to religious liberty and free dom of speech) of the Spirituel Church of Sturgis, have been kept up without a single inter-mission for over forty years. The building was erected at a time when every meeting house door was closed against Spiritualism, and independent thought and a free religious platform were thus secured for the people of Southern Michigan. A cordial invitation is extended to all without reference to religious predilections. "Come, let us reason together." Dr. J. M. Peebles, Mrs. Sheets and other speakers will be present to advocate our principles and, once more,

"Fire the shot heard 'round the world."

THOS. HARDING, Sec'y pro tem.

The music of the evening was supplied by Mrs. Fannie Gray, Mrs. Dr. Henry Von Gomez and Mr. Herman Hiller. Taking it all in all, the meeting was a most successful one, and at its conclusion the friends present united in presenting Miss Gaule with a substantial token of their esteem in the shape of a most handsome donation. J. W. T.

## Spiritualism---What Is It?

## BY LEVI P. BARRETT.

Is it a belief that is to overthrow the many wrongs mankind is now living under, or is it

to pass away like all other beliefs, as in the ages passed? To have this belief spread and always stand, the believers in Spiritualism must be enthused by the infinite spirit, take hold together, and help spread the truth of Spiritualism wherever a Spiritualist lives. The Spiritualists must unite their forces-not break apart-if they want to see the wrongs of all peoples overthrown. A believer in Spiritu-alism should not be afraid to tell his be-lief, but speak it—live it—so that all will know he believes it. Spiritualism is a belief that is knocking at the door of each heart, and is des tined to overthrow the many wrongs mankind is now living under.

Spiritualism is true, because it has proved 'There is no death." "Oh death, where is thy sting? Oh grave, where is thy victory?" The victory and answer came when Christ arose from the grave two thousand years ago. The bands of death were forever overthrown when Christ came forth from the grave an immortal spirit. Spiritualism is true, because communications are now received in all parts of the world from those who have passed from our sight. Thousands of witnesses testify to this truth.

The belief in Spiritualism is spreading be-cause every one who loses a triend is inquiring where they have gone. People now want to now where their friends are, and if they are alive Spiritualism answers this question, for it knows all are alive, though gone from sight. Spiritualism teaches that all mankind are

brothers and sisters, all born of the same God or spirit, and all go back to that power which created them. Spiritualism teaches those who sin-not a few but the whole-must pay the penalty for their sins either in this life or the

life hereafter, Justice demands this, and will be justified in nothing else. The true Spiritualists are happy in this life, for they know there is no death; their eyes are opened to see this beautiful world in a more beautiful light. They are gived they ware more beautiful light. They are glad they were born to live in this beautiful world; glad the Infinite Father created them to partake of the joys of this life, and are gladder still to know there is a more beautiful life to come just be yond their sight. All nature is glowing in beauty, and our hearts should beat in unison with the glory and beauty our eyes behold. Our souls are lifted in joy and our hearts are made glad by seeing nature arrayed in such loveliness

Spiritualism is now in its springtime of life; it is sowing the seed of truth: summer is to ripen it, autumn to cut with the sickle the grain for winter to winnow the chaff from the wheat. The spirit of man is now passing on-ward; it wants the truth, the whole truth, and the proofs for it. Spiritualism shows the way

#### Veteran Spiritualist's Union.

The annual meeting for election of officers. etc., of the Veteran Spiritualist's Union, was held at the Home in Waverly, Monday afternoon, May 21. It was a most enjoyable and harmonious meeting. The following officers were unanimously elected for the ensuing year: President, C. C. Shaw: 1st Vice Pres., Mrs. Hattie C. Mason; 2nd Vice Pres., Mrs. M. L. Sanger; 3rd Vice Pres., Mrs. Elizabeth F. Truth; Ulerk, Mrs. J. S. Soper; Treasurer, A. P. Blinn; Historian, M. S. Dole; Anditor, Valor, Vice Society, Mrs. Charles, Angle Helen Libby; Cor. Seo'y, Mrs. Charles Apple-ton; Director, Mrs. A. E. Barnes; Truatees, William P. Davis, James H. Lewis, George L. Clark, Abner Wheeler, Mrs. J. W. Wheeler. The preparations for the Bazaar to be held at

the Home the afternoon of May 31 and June 1 what's the matter one will do you good! 52w Mar 18

visit her at her home in Dedham. Beginning June 1, 1900.

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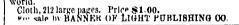
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#### BANNER LIGHT. OF

# SPIRIT Message Department

#### MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. MINNIE M. SOULE.

'The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a special representative of the BANNER OF LIGHT, and are given in the presence of other members of THE BANNER staff.

These Circles are not public.

#### To Our Readers.

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

In the cause of Truth, will you kindly assist us in finding those to whom the follow. ing messages are addressed? Many of them are not Spiritualists, or subscribers of the BAN-NER OF LIGHT, hence we ask each of you to become a missionary for your particular locality.

Report of Séance held May 17, 1900, S. E. 53.

## MESSAGES.

The following messages are given through one of Mrs. Soule's guides, Sunbeam.

#### Ned Woodward.

The first spirit who comes to me is a young man. He is about eighteen or twenty years old. He has very light hair and blue eyes and forcing itself to the front in the mind of every reddish cheeks. His teeth are quite a little thinking man that does not make moneydecayed, because when he smiles I can see them and I know that they are a source of annoyance to him. He tells me to say that his name is Ned Woodward, and that he came from Bucksport, Maine. His mother is with him in the spirit, and as she comes here to day she says: "Ned and I are so happy to reach out | bill pass either State or National councils, unfrom the spirit and try to bring comfort to less the capitalists have allowed it to pass those who are left. My husband, whose name because it will not interfere with their pecuis John, is still alive, and he is anxious to get niary accumulations. some word from the spirit, and that is why we make this effort to-day."

#### Rhoda Burns.

Then there is a lady who comes to me. She is about the medium height, rather stout, and has dark eyes. Her hair is dark and combed back plainly from her forehead. She has prominent features, and she says the first thing: "My name is Rhoda Burns, and I belong in Newport, Virginia. There is n't very much of this kind of work there, and while it may seem strange that I come from that place here to send my message, it is the best that I death!" can do. I have a little boy with me in the spirit, and he is anxious to get to his brother. who is alive. His brother's name is Charlie Burns, and he is just about to start into business, and we thought if some word could be gotten to him it would give him an idea that we want him to be cautious and careful, that perhaps it would be better for all concerned. Anyway, we send our love and a wish for suc cess, and whatever we can do will be done."

this event in civilization, I shall be glad to do ment, just as our letters and newspapers are it. No; I have something besides politics to sent by it, then, there being no fat dividends interest me now."

#### Verification of Spirit Message.

Dear Mrs. Soule and Sunbeam: I wish to thank you for the message in BANNER OF LIGHT, May 8. It was a perfect description of my husband, Alexander Williams, and was correct in every detail. I cannot tell you how grateful I am to you and your little control. South Boston. MRS. EMMA WILLIAMS.

#### A Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND TWENTY FOURTH. To the Editor of the Banner of Light:

Nearly half a century ago Washington said to mortals through Judge Edmunds that no wrong notion was more firmly seated in the minds of his countrymen than the notion that the chief end of government is to increase the wealth of the community. It is this opinion that has kept up absolution in all ages of the world. The invasion of this principle has been silent, yet sure; and the far-seeing spirit of Washington urged us as freemen to be swayed by purity of principle rather than by the cravings of cupidity.

What was so evident at the middle of the century has been strengthened ever since, till now, at its close, there is scarcely a wrong, a pain or an injustice, that is not caused by the individual craving for more money and the determination of capitalists that the government protect them in the accumulation of still more.

I have not at hand the statement made by Lincoln that an evil even worse than the slavery that he led us to subdue, was growing rapidly-the power of the capitalists. He foresaw its growth to the point of threatening the very existence of the country, and his conviction is making the main goal of his efforts.

All the political parties that have in turn at tained temporary supremacy have fallen in with this desire for money. "To the victors belong the spoils" has been the motto of each one of them, and it is impossible to have any

The people of America are divided by the stern logic of events into two classes-the capitalists and the poor. The middle class, of which we used to be so proud, calling them the bone and sinew of society, are rapidly disappearing. Some of them made frantic efforts to rise to the rank of capitalists, and a very few of them succeeded. But the vast majority of the middle class now belong to the ranks of the poor, who plead with capitalists the pitiful ory, "Please let me work very hard for you, at low wages, so that I may save my children or my aged parents from freezing or starving to

And it is not men alone who make this plea. Once it was the men who supported the family, and they could do it comfortably, too, for they owned the tools with which they worked. But now the women, and even the little children work an unreasonable number of hours out of the twenty four to support the family. And yet, what the whole of them earn by uniting

to pay, they could all be bought at a small price, and all could have them when they needed them. No one is too poor to send a letter. It costs only two cents, even to Alaska or

New Mexico. Of course it costs the government much more than two cents to send a letter to these latter places, but the thing is "evened short distances. The whole thing being under one great corporation-the government itselfwhose object is the benefit of all, and not large dividends for the few, the result is what every one in the nation can see.

So we say to those who desire to engage in a strike that it is better not to do it. Your purse is too short. There is something else you can do. Inform yourself and inform those you can influence how you can use your vote when voting time comes, in order to further the consolidation of the trusts, which have become so gigantic, with the national government. That result will come sometime. It was with a view to that consummation that the powers above allowed trusts or monopolies to exist. They are stepping-stones toward the absorption of every industry by the government. But it cannot come only as the people vote for it.

We have alluded to the sufferings of human beings through the greed of capitalists. Horrible tortures are also inflicted on the lower animals by the same class of people. For instance, on Feb. 9. 1900, a bill was reported to the Senate by Mr. Chilton to amend section 4,386 of the Revised Statutes of the United States (Ed. 1878) This amendment, if passed, will make possible the confining in cars for forty hours, without food, rest or water, of live stock in transit. The present law, making twenty-eight hours the limit, is conceded by competent judges the utmost that decency could grant to the heartlessness of the shipper who deliberately calculates a percentage of oruel death in the animals shipped.

It is evident that the only ones who would want the time extended from twenty-eight to forty hours, are those who do not want their dividends lessened by the cost of furnishing | bauched, it is true, for purposes of power and food, rest and water at less frequent intervals than forty hours. The agony of the imprisoned beasts, if this amendment (1) is passed, is utterly beyond human comprehension, besides its affecting the health of the community by making the flesh of the tortured animals unfit to eat.

Allow me to give another instance. The paving of the principal thoroughfare in this town has been undertaken by a wealthy contractor of a city near by, where he has an elegant residence. The work involves the digging up of this long avenue by a large force of "hands," the carting away of the dirt by horses, the bringing of blocks of paving-stone in carts a distance of two and a half or three miles, and the reception and laying of these stones by another large force of hands.

The contractor is experienced and efficient nition and warning. It is written because of but, in order to make as much money as possian intensity of purpose rather than a lack of it. plane of fraternal helpfulness. ble out of the job, to add to his wealth, he em-Spiritualism is safe. It will grow where the ployed some horses to cart the loads of dirt soil is fallow. If we strew our portion of the away who were old, gaunt, feeble, with backs field with stones and clubs, the seed will take scarred by old sores. I plead with the conroot elsewhere, for husbandmen are everytractor in behalf of the poorest horse. He where. It is for us to clean our house. Crimimade a show of tender feeling for the animal, nation and recrimination will not avail in and said he had owned him twenty years, but that cleansing, and the nearer we approach the -he kept him at the same heavy work. Then divine gospel of the Christs of mankind the the police of our town compelled him to take nearer we shall be to the cleansing of our off this horse. I wish I could say that this house. poor "wreck of bones" is out at grass, but we The awakened conscience is speaking everyare told that he is now doing still heavier where to day, and it heralds the dawn of the ness, and kindly services to each other can work with the paving-stones in the adjoining altruistic life. The prayer of two thousand alone ensure us peace and brotherhood. Still, city. All the carts of paving-stones go by my years, "Thy kingdom come, thy will be done the golden signs of progress gleam across the door. A few days ago one of the horses broke on earth as it is in heaven," is nowhere andown. The driver went to its owner up town swered except in the ratio that men and wo-(I following) and he sent him back with a fresh men lift their soul forces toward the heavenly horse. Many of the horses employed to bring kingdom and apply its economics to the earththe stones belong to this owner, who is a kind sphere. and judicious man. He told me he was going Cooperative effort in singleness of purpose to you is the servant of all." to take off all his horses that night, for the foladvance the movement of Spiritualism along lowing reason : this line is the hope now held out by the watch-He noticed the loads were very heavy, and ers, both spirit and mortal, on the towers of he had one weighed. The weight was fifty-two our house. Divided as it is, it can not stand. hundred pounds, equal to two and a half tons, -Ex.and two hundred pounds more. Each load con-[To all of the above we say "amen."-ED.] tained one hundred and fifty paving stones. The contractor had a man count them when Life's Pilgrimage. unloaded, and if a team brought only one hundred and forty-eight, it was compelled to bring BY E. W. WALLIS. one hundred and fifty-two the next time. The owner of the horses told me that one hundred "We spend our years like a tale that is told." and twenty-five of these stones was a very Imperceptibly the moments pass and the heavy load for two horses. days merge into each other so quietly and He appealed to the contractor, who refused smoothly that the months go by and year sucto allow a team to bring less than one hundred ceeds year almost before one is aware of, or and fifty of these stones. So he took off all his ready for, the changes which accompany their horses, and as rain made the roads very bad, passage. This is still more marked as our tale the work has been at a stand-still for a few of years lengthens, and we become conscious days. But it will be renewed, probably by of their added weight in the influence they horses who belong to less judicious owners. have had upon our bodies and our minds. Those interested have advised the County Su-It may well be true that a man is as old as perintendents of the Society for the Prevenhe feels and thinks, but one's feeling and tion of cruelty to Animals. thinking are also imperceptibly affected as we In this part of the Letter, I have spoken of pass swiftly across the narrow isthmus of the the animals. With regard to the men em-Present, which, bathed in light, links the misty ployed, the "hands," our readers are referred past to the shadowy future. That past which to Hudson Tuttle's article on the "The Hand has gone beyond recall-that future which is of Toil," in the Cleveland Lyceum, in the issue never ours, for only the Now belongs to any of Sept. 30, 1899. Says Mr. Tuttle, "What does of us. it mean? It means a damning wrong lying at Spiritualism illumines the path of Life, disthe base of our political structure." persing the goblins grim and phantoms fierce Yours for humanity and for spirituality, which superstition and fear conjured from the ABBY A. JUDSOF. shadows of the Valley of Mist-miscalled Arlington, N. J., May 19, 1900. death; and by means of its search light we discover that friends and comrades are just a lit-A View of the Drift. tle on before, hidden from us only by the thin veil of imperfect sight. Whatever militates against the natural ten-While it is true that we have " no abiding dency of society in the aggregate, or individucity here," still we need not repine, for though ally, to improve and better the common interour years are few our life is never complete; ests of mankind, must be set down as inimical and as silently as the Now merges into the of justice, and he or she who aids and abets Past, so we shall emerge from the ephemeral such obstruction is an enemy to progress. environings of this Sphere of Sense into the How far this truth is applicable to persons State of Soul, and the story of our Selves will known as Spiritualists must be left to the imbe continued; for consciousness and love are mediate future to determine; and there is but indestructible, and the Thinker becomes the one way of arriving at individual and com-Seer, and the Seer is the Interpreter of the munal responsibility, to wit: the searching of Spirit Divine. the soul, the retirement within. To all my readers Greetings and Goodwill! When our Elder Brother admonished his fol-It is customary to wish each other a Happy lowers on the subject of prayer, he told them Christmas, and with good reason, for the turn to pray in secret, and their reward should be of the year and the returning light of day are open. Here was the esoteric significance of sufficient grounds for rejoicing. We know the world's bondage to externals, to loud that the deepest depths of darkness are part. The Sun-the life and light bringer of the The time has come when the search light of physical world-is born again from the tomb of investigation must be turned by themselves winter and the womb of darkness, and will grow strong and bless the earth and its dwellers upon the soul forces of the Spiritualists of this with its vivifying rays-therefore let us rejoice country, else they are lost as a distinctive and be glad. The World's Redeemer comes in branch of human progress. Intellectual delving has reared a calloused household, the heart power and glory to reign triumphant in the of which has well-nigh gone out. In vain and heavens, and his light shall make glad the hearts of men.

The crying need is the religion of the heart rather than the cold, calculating strife of the head. We are top heavy with cumbersome theses, analyses and vagrant hypotheses. The intellectual scalpel has stabbed the warm, magnetic love of the heart, and we are a sundered household.

These are no idle words. They are the result of observation and conviction, the view of up" by the wagon-loads of letters that go very an intellectual athlete upon a dwarfed and awakened spiritual conscience. It is the common conclusion of a score of trained observers of and workers in the field of our propaganda and often times with broken hearts, along the with whom consultation has been had by the editor of this paper.

Personally speaking, we have seen the situation now upon us for several years. We have Hence, when the watchman ories "Day dawnseen the tendency of a too prominent and wholly useless magnifying of individual and collective wrongdoing. In a long train of disasters bunched in the one word apostasy, to the disgust of which an inquiring public ready for the truth (together with thousands of quarrels and disputes of Spiritualists themselves; more properly speaking, the rostrum against the séance room, the continual magnifying of the weaknesses of our workers through the Spiritualist press, the rivalry of contending forces, malicious thoughts and uncharitable feelings and a vast mass of inoperative and impracticable effort which has brought us as a movement to the verge of extermination.

While we are fighting men of straw, the real wolves are devouring us. While our guns are belching their projectiles toward invulnerable nothings, we are cutting away our own base of supplies. We have moved away from charity, and without charity we are nothing. We have judged unjustly and we are judged in return. We have heaved stones at the motes in our brothers' eyes and have seen not the beams in our own eves.

The situation is deplorably pitiful. Everywhere the stagnant waters of the river of life in which we dwell show our shortcomings, our incompetency, our dereliction to duty.

The confessional is a divine institution, deemolument, but nevertheless inexorable. Let our speakers, our mediums, our editors, our writers go into the confessional of their own souls and there read the record they have made. Let them go forth then to practice and preach the same thing. Let them magnify the good, the true, the beautiful. These alone are enduring. Let them teach the athletics of soulgrowth in its oft-neglected sphere of prayer; not lip service, not housetop clamorings to be

tuary, where they invite only the sacred things of life, there let the soul culture be given liberty. Go forth as crusaders in the field of spiritual liberty. The spirit in chains, no matter how much freedom of the body, and we are slaves still.

Bear in mind there is no loss of vigor and purpose in the soul of the writer of this admoJUNE 2, 1900.

rance and purely sensuous existence, man has been blindly seeking the light in obedience to an indwelling impulse, and, rising out of the valley of the slavery of the senses, has heralded the coming of the day of salvation. With penetrating foresight the prophets declared the existence of the Millennial Golden Age. With intuitive insight the seers have revelled in the visions of a future Summerland of light and glory, and the race has marched on and up (ever onward and upward - with torn and bleeding feet, with weary limbs, aching brows, path of progress), each one contributing to the world's tendencies, and, even through suffering and tears, reaching forward toward the ideal. eth, the morning breaketh," we may rejoice and be glad for the monarchy of mind, and the emancipation of man in the Promised Land is drawing near.

But one tyrant still holds sway, and those who own the dominion of Death are legion. avowed Spiritualists) has been driven, are the Fear of the unknown future freezes the fountains of their faith, and hell blights their hopes with its horrors. Mental and spiritual darkness reign in this realm despite the spread of knowledge and the increasing physical and intellectual light and liberty which have blessed mankind so liberally in other spheres. Yet even here the darkness of bigotry and the night of intolerance are breaking up, and the rays of the dawning day of spiritual freedom are pieroing the mists and gilding the sky with golden glory, and making our hearts glad within us. We can rejoice because we know that "the Spirit of Truth" has come, and is giving comfort and strength to those who hear his voice and give heed to his words. In the deep darkness of the night of materialism the rapping signs which heralded the advent of the Spiritual dispensation were heard by a faithful few, yet to-day millions know the blessed facts of spirit ministry; that "there is no death," that across the valley of transition flash the gleaming signals of love, that tell of victory. of life's triumph and the soul's ascension, and of its progressive destiny of growth in righteousness and happiness.

But our seasonable joy is tempered with compassionate sympathy; our greetings of gladness are choked with pitying tenderness as the sad tidings of bereavement fall upon our ears, and the long and terrible death-roll of those who have fallen in battle or from disease lengthens and swells. While sorrow sits gloomily in the hearts, and darkens the homes, of so many in our land, how can we be "merry"? Most of us can tell of some near seen and heard of men, but in the inner sanc- | or distant relative, or dear friend, who has passed "through the mists"; or our hearts are trembling with anxious fears or faint hopes for some dear ones who are in peril, and the one touch of nature-mutual sorrow-that makes the whole world kin affects and unites us all. Surely even these terrible trials and tribulations must tend to soften us, must do something to smooth our angularities and remove our rugged roughness, and lift us to a higher

In the presence of the woe and heart-break. bravely and heroically borne, with so much silent fortitude, by our women and children, may we not read a sign of promise of the better days to come; of the time which will in. augurate the reign of spirit, when we shall be less boastful and bitter, more brotherly and forbearing!

#### James Gardner.

Now a spirit comes here, and he is quite a tall man, over six feet; has square shoulders. blue-gray eyes and gray hair, which is quite heavy, and he has a way of pushing it back from his forehead, as though he wore it long, and it dropped down and bothered him. His name is James Gardner, and he comes from Allston, Mass. He says:

"Give old Jim Gardner a place. I never had a chance to speak a word for myself when I was here, and I thought if 1 could come back from the spirit to tell what I know, that perhaps I would feel better for it. It seems a funny thing to me that a man has to wait to be able to give to his own the thought that is his from the other side. It looks as though we ought to be able to go to our own whenever and wherever we pleased, and speak loudly enough for them to hear us; but I tell you it is an impossibility, for I have tried it, and know. I would like to get to my wife, whose name is Annie Gardner. I hope this will reach her."

#### Felix Steadman.

There is Felix Steadman, a young boy about seventeen years old. He has brown eyes and brown hair, and a terrible cough. It just seemed as though he could not stand it another minute, and when that time came he went over to the spirit. He says: "I did n't think I would have strength to come to day, but somehow my sister, who is in the spirit has helped me. Her name is Nellie Steadman; and we want so much to get back to our people. I came from Woodbridge, Vermont; and while I have been able at times to go back to the old conditions, I have not been able to give the message that I would like because my people don't believe in this. Perhaps this will get to them, and then they will be better."

#### Charlotte Burleigh.

Here comes a sweet old lady. She is about sixty years old and quite stout, She has a bright face, with blue eyes and soft gray hair, and her face is round and plump. She has a white handkerchief right about her neck, and just brings it round in a pretty way, and says: "My name is Charlotte Burleigh, and I come from South Berwick, Me. 1 did n't know much about this. Oh! I am so glad to come, although I did n't know much about it when I was here. Our people have always been the kind of people who spoke out what they thought; hit straight from the shoulder and made no bones about it. And so when I come to prove the truth of this return of spirits, I am sure if I can influence them they will strike out from the shoulder as of yore, and be firm for this truth. I want to go to Charles William Bur leigh.

#### John Benson, Jr.

There is a man who comes here by the name of John Benson, Jr.; he is short and thickset, with a grizzly beard. He came from Newport. Me., and he says, "Thank God that I can get back." He is one of those quick-spoken, abrupt kind of men, if he has anything to say, and he says: "Well, well, I didn't believe the | cause they have not the money to pay the price chance would come to me so soon, but it is a demanded for them. comfort for me, indeed, to be able to speak; If these warm garments and all the other

all their efforts does not give them as good | food, clothing and shelter as their parents did | who belonged to the middle class.

In previous times, the children could be educated, but now they feed machines. And the machines do not belong to the workers-they belong to the capitalists. They ought to belong to the government, just as all the machinery and the paraphernalia of the Postoffice Department have belonged to the government, and been developed by it. since our nation took its individual existence. That department of America, at least, has been worked for the benefit of the people, just as every industry in the country ought to be worked. The way it has been carried on for more than a century is a grand object lesson to the people. We have been very slow in learning it, but the lesson will at last be learned, and then we shall proceed to put it in practice.

When I was a young girl, we paid six cents for every letter. After a while we paid only five cents for sending a letter. Later, we paid three cents for many years, and now our letters can go to any part of the "U.S.A." for only two cents, and yet the Postoffice Department is a financial success. But if our letters had been in the hands of a private corporation, who invested their (?) funds in it, in order to secure large dividends, the cost of sending letters would not have diminished with time. On the contrary, it would have increased, especially if some selfish plutocrat desired to hoodwink the public by endowing some college or building some library or church.

When it becomes the object of any industry to benefit the people at large and to give them their money's worth, its aim will be a right one. While it is carried on with the object of swelling the dividends of plutocrats, the motive is wrong, and its workings produce tyranny and injustice.

We do not believe it wise to engage in strikes, though we are in full sympathy with the feelings of those who participate in them. If the ctwikers had as much money as the capitalists, they might enter into them to advantage. But the capitalist has a long bank account, while the wage-slave has none or almost none. During the strike, the participants in it are out of work, and their families are suffering it may be for the bare necessaries of life. Meanwhile, the owner of the building and machinery can use the surplus money saved by not having to pay the workmen, in going on a trip to Europe, or to Palestine where Jesus of Nazareth did not have a place to lay his head.

The capitalist whose men have struck is not troubled because the production of his goods has come to a stand-still, for he and his compeers profess to be suffering from "over-production." By the way, do those who cry over production consider this point? Is more really produced than is actually needed by the people? Is it not rather that more has been produced than the poor man has enough money to buy. For instance, winter is coming on, and everybody in this climate needs good, warm mouthings, to decaying methods of thought. underclothing. On account of "over-produc tion." quantities of these warm clothes are stored away by the capitalist who had them made at starvation prices by poor men, women and little children. The latter are in painful need of them as winter bursts on them with its biting cold, but they cannot have them be-

and if there is anything I can do to forward things needed had been made under the govern. growth, only to be found wanting.

profitless inquiry upon the unfathomable we are come to an inevitable reaction, and to day

are weighed in the balance with heart and soul

The pathway of humanity has been one of and barbarism, through the long night of igno | tetus.

God help us! Possibly we all need the lesson, individually as well as nationally. Infinite patience, mutual trust, generous forgivesky, and the spiritual watchwords are ever the same: "Love ye one another." "Whatsoever ye would that men should do to you, do ye even so to them." "Forgive your enemies." "Love your enemies." "The greatest among

The fruits of the spirit, viz., "Love, Joy, Peace. Long suffering, Gentleness, Goodness, Faith, Meekness, Temperance, and Charity,' do not ripen all at once. We cannot expect it; but we can try, individually, that they shall grow and have the opportunity of developing in our hearts and lives, and give grace to our characters, so that we shall strive to do justly, love mercy, and walk righteously; and recognize that it is better to suffer wrong and endure persecution and neglect than be guilty of injustice, cruelty or wrong. Unless Spiritualism can spiritualize and ennoble us, what benefit is it? What better is it than the creeds?

While we rejoice that truth is spreading, and humanity is becoming more and more free and tolerant; while we are glad that life is immortal, and that the loved ones gone before make their presence known, let us ever remember that happiness is as we make it. That it depends largely upon ourselves-upon our own attitude toward ourselves and our fellowsupon what spirit we are of. If we determine that we will be happy, cheerful, and bright, and find the good there is in all, we shall be happy, and find occasion for gladness, service and thankfulness all the time. If we are suspicious, envious, fault finding, and cynical, then, as we look on the dark side, we shall see only the shadows, and grow mistrustful, intolerant and miserable. Let us cherish faith in ourselves and one another. Let the law of love, kindness, sympathy, and forbearance rule in our hearts and thoughts, and we shall be able to be happy now and always-aye, happy and wise; and in trying to lighten the load of sorrow, to comfort the bereaved, and carry the glad tidings of continued life and angel guidance to the sad-hearted mourners that they may know that though dead their loved ones live for evermore, we shall find our soul's truest service to humanity, and be happy therein.-The Two Worlds.

#### To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is now an incorporated institution, we give below the form in which a bequest should be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged :

"I give, devise and bequeath unto the 'BAN-NER OF LIGHT PUBLISHING COMPANY,' of Boston, Massachusetts, or its successors [here insert the description of the property to be willed, and the manner in which the donor de sires the same to be expended, which request will be faithfully carried out], strictly upon trust, that its officers shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the pro-mulgation of the doctrine of the immortality of the soul and its eternal progression.

When a man holds his proper station in life, pain and travail. Stumbling out of ignorance he does not gape after things beyond it.-Epic-

#### LIGHT. BANNER OF

#### Knowledge That Would Stop Wars and "Turn Swords into Ploughshares."

#### To the Editor of the Banner of Light:

"I have read with pleasure and profit Carlyle Petersilea's four books on "Life and Ex perience in Spirit Land," given by automatic writing through the author's mediumship, viz., "The Discovered Country" (\$1.00), "Mary Ann Carew" (\$1.00), "Philip Carlisite" (\$1.00), and "Oceanides" (50 cents), all for sale in the Banner of Light Book store, and I desire to inform the readers of the BANNER OF LIGHT of their educational value to the young and old on life in the material and spiritual worlds.

God the Father of all things is Spirit. All men are spirits. All primary causes are spirit. The body is not the man; it is the property of the spirit and soul for temporary use on earth, for experience in matter. When the spirit leaves the body we call it death, but there is no death: nothing dies. The spirit is not dead, but is born into a higher life, toward the Father of all life, among its friends gone before, the second birth. The remains, the body, goes back to its mother earth, air and water, disinte-grates and becomes food for worms, grass, trees and fruits for other human bodies, So when we eat an apple, an orange or a fig, it may be partly composed of atoms of so called dead friends. Such is the coöperation of all pature. Therefore the second coming of nature. Therefore the second coming of Brother Jesus physically'is a theological fal-lacy—impossible. He is already here in spirit. He said: "My kingdom is not of this world. God is a Spirit, and they that worship Him must worship Him in Spirit and in Truth." St. Paul said, in I. Cor.: "We are God's, God's temple, and coöperate with Him." "All are ministering spirits" (Heb. 1). Paul said, "Fol-low after charity and desire spiritual gifts." "Be zealous of spiritual gifts. I will pray with the spirit. I will sing with the spirit." All the vast universe of millions and millions of worlds, and all people and things therein,

of worlds, and all people and things therein, are related and have duties and responsibili ties toward each other under the infallible law of justice and cause and effect. If we injure any one in any way by thought, word or deed, the law of Life—the Golden Rule in con-science, God's voice—holds us responsible for the act until the injured party is reconciled. No go between, or so called savior, ogn do our work for us—only help; all must work out their salvation by "good works" here or here-after. Selfishness makes the hells of remorse and suffering; unselfishness, good thoughts and deeds, the heavens and happiness.

"As a man thinketh in his heart, so is he.' There is a great difference between thinking in the head or in the heart. Intellectual thinking and education take one into the uncertain history of the uncertain dead past, and secta rianism and war with heretics. Thinking in the heart is sympathy and love, "Peace on earth and good will to men." If men believed the creeds and dogmas of the dead past about heaven and hell, they would become insanecrazy. The intellectual machinery of Church and State is all wrong. It creates orime, then punishes it—which increases it, as history proves; but has no sympathy for the victim. The result is "purgatory" for all concerned. Plato said:

"The mind has a thousand eyes, And the heart but one; Yet the light of a whole life dies When love is done. The night has a thousand eyes, And the day but one; Yet the light of the whole world dies With the octing sun *i*. With the setting sun." "Immeasurable is the height! Who knows it? Yet a human heart can perfectly enclose it."

Man has only been conscious of his intel-lectual and physical powers, neglecting his higher, more potent capabilities of spirit and soul culture that control his life here and here-and hereafter. The garden of life contains the material, intellectual and spiritual and some weeds. The material is valued the high-est by the known the wast, he.

# "Ohi the rapt communings, oh! the tender ties, Close twisted with the fibres of the heart."

A STREET ON THE STREET STREET

Close twisted with the nores of the neart." "Oh! ab!" said an evil spirit. "grant your care has lent support, and the flowerst loves it, it is only for a little; another will come and snatch this away, promising truer love, and the vine floweret will listen and leave." And then the cold winds sighed: "Yes, leave you; forever leave you." But just then the charge another will fail a fair spirites while

the cheery sunbeams, like fairy sprites, whis pered so sweetly: "Never mind! Live now to love, rejoice and bless, and enjoy best by im-parting bliss."

There is no place or life which cannot re-joice with good. The highest heaven and the Father God can come to all in little acts of love, and the beautiful can never be desolate for some one always loves them.

"The present! the present is the only good For thy sure possessing ; Like the Patriarch Angel, hold it fast Till it gives its blessing."

Every entity has its centre of life. Every centre has its natural affiliations. All growth is from within, out. There is no circle with-out a centre. All circles are really spiral and tend to the heart of the Infinite circle. From the immeasurable heart of the Infinite of role comes all life. The line of progress is the nat-ural line. Conscious, individual life begins, develops, grows. It comes from centres. Justly formed, individual centres live in the suital circle, presthe bermonius; breath feed spiral circle, breathe harmonies' breath, feed on the glories of the Infinite, and dwell in unison with the Great Centre of all circles. Life's true progressive line is not attained till just centres are, and the will of the human kind is in unison with the Infinite Mind Cen-tre. The will is the measurement and denotes the bearings.-Ex.





RELIGIO - PHILOSOPHICAL JOURNAL, Psychical Research. Sample copy free. Weekly-s pages-\$1.00 a year. THOMAS G. NEWMAN, Publisher, 1429 Mar ket street, San Francisco. Cal.

cause it soon vanishes out of sight, but the spirit lasts forever, as long as God lives-and must be continually cultivated by "good works." There is no substitute for "good works." est, by the ignorant, but is worth the

Brother Jesus said, "Be ye perfect even as your Father in heaven is perfect." This means to be a god among men. He also said, "It is more blessed to give than to receive," (not take everything you can get your hands on.) Baron Swedenborg lived about thirty years in the two worlds, ad libitum, so he had great experience in spirit life before so called death; where every human being must go sooner or later. He said that angels find all their happiness in use, in service. The angels are ministering spirits. A knowledge of these facts has prompted this effort, because many people are as blind as bats, or young kittens, as to an intelligent knowledge of their everlasting life in the spirit world, which in this enlightened progressive age is quite easily obtained by the aid of such enlightened minds as brothers Petersilia, Ed itor BANNER OF LIGHT and others.

"Seek and ye shall find, knock and it shall be opened." This knowledge is in the air—the door is open for all seekers. All the money in the world, its creeds and dogmas are powerless to check the onward march of a great moral and spiritual principle. The books of the Bible are human documents, 'like Bancroft's his-tory." Abraham's god was a finite spirit, not tory." infinite. Inspiration is general, not special.

The universal natural law governs all things under the Great Spirit Father, the Supreme Cause of all things. The Spiritual Law of Love in practice is the only remedy for the social political and religious evils of the day. This knowledge "is the light that lighteth every man that cometh into the world." Brother Jesus said, "The kingdom of heaven (or hell) is within you." We make our own heaven or hell by our thoughts and deeds. Emerson said, "The soul is the perceiver and revealer of Truth."

Mr. Petersilea's books are an effort to assist the reader, both young and old, to a knowledge of the fact that it is not the body, as some bink, but the soul that does the good work. But the soul withers and fades like a plant, without the nourishment of "good works." The author's aim seems to be the elevation of all mankind out of ignorance and suffering into a knowledge of the laws of material and spir-itual life. The material body must be fed or starve. So it is likewise with the moral, religious and spiritual. These books are an educational aid to the greatest subject that the hu man mind can contemplate, viz : immortal life. I hope every reader of the BANNER OF LIGHT will purchase one, or all of these books, and advise their friends to do likewise, pro bono publico. It would stop wars, and "turn swords into ploughshares."

B. FRANKLIN CLARK. M. D. Belvidere Seminary, N. J., May 5, 1900.

#### The Old Oak Trellis.

#### BY SYLVANUS LYON.

"Happy were men if they but understood There is no safety but in doing good; Look 'round the habitable world, how few Know their own good, or knowing it pursue."

"Oh! woe is me," mournfully sighed an old oak, with the wind harps' melody. "Of what use or beauty can I be now? Old, shorn of my glory, many branches decayed-I am really storm broken."

"Not so," whispered the playful breezes, "for we still delight to visit you." And the sunbeams said: "Yes, we lend our loying in fluences and help," and even the moist earth promised nourishment.

Then the good wood spirits mildly reproved :

Then the good wood spirits mildly reproved: "Oh! live yet for some good; rejoice and blees in some way; you can flourish still by lending strength to the weak and weary." And thus it came to pass! "Lo, chance or the angels grew a sweet vine floweret, nestling near the oak. For long and well this was its shelter and protecting care from ills. The little flower grew so fair and lovely, turning and thining its tendrile of affection around its -and twining its tendrils of affection around its strong trellis, lending its happy influences and giving new glory to the old oak.

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 Fold us in your arms.
 The Lyceum.

 Fraternity.
 They are coming.

 Klowers in heaven.
 The happy time to come.

 Gathered Homo.
 The happy time to come.

 Gene before.
 The other side.

 Gratitude.
 The trajen of bilss.

 Golden shore.
 The shining shore.

 Gathered home beyond the
 The sharvest.

 sea.
 Time a pering us on.

 All communications.
All communications and communication.
The hyp. \* split-land.
The hyp. \* split-land.
The byp. \* split-land.
We come angels.
Waiting 'mid the shadows.
When shall we meet again!
We welcome them here.
We'll meet them byp. \* split-byp.
We claim the harbor.
We'll anchor in the harbor.
We'll gather at the portal.
We shall know each other there. sea. Home of rest. Home of rest. He's gone. Hore and there. I shall know his angel name. I'm called to the better land. I long to be there. looking over. Looking beyond. Looking beyond. Longing for home. Let men love one another. Ave for an object. Ave for an object. Ay arbor of love. Ay home beyond the river. oving homeward. Iy home is not here. y guardian angel. there. We'll dwell beyond them all ot vet. to weeping there. Waiting to go. Waiting to go. Waiting on this shore. We're journeying on. What must it be to be there, Where we'll weary never No death No death. Not yet for me Never lost. Only waiting. Over there. ne woe is past.

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best. He is fearlessly frank, compelling in his statements, impressive in the presentation of his views, and forceful in his arguments. At the time these notable letters were first published in the Spiritual Telegraph, they attracted a very wide public attention. The entire correspondence is included in this volume, and presents more facts and reasons in illustration of ancient and modern Spiritualism than any book then published. It presents both sides of the question. The letters form two series. They were written to sup port and deny the proposition that the Spiritual Phenom ena cannot be accounted for without admitting the agency of spirits in their production, and the other proposition that those who have departed this life still continue to hold intercourse with those who yet remain on the earth. Dr. Richmond contends that all that now appears mystery and wonder would be dissip ted if the public would go calmly to work to study this wonder and try to comprehend more of the mysteriousness of our own nature, regarding it mere by as the natural fruit of an abnormal magnetic state. In all that he advances in support of this position he is fol lowed energetically by Dr. Brittan, analyzing, criticising, comparing and concluding. He shows untiring patience and unflagging reason. He throws the burden of proof all the time on his persistent opponent, discriminating careful-ily between the relevant and frielovant. He is comprehensive and minute. He advocates truth rather than a cause. And in overcoming his opponent with whom he has to deal, and therefore he performs, his work with vigor and is field accordingly. His opponent was conceded to be the ablest man the Spiritual Phenomena had called into the field; he had the candor to acknowledge the facts, if he had not the ability to explain them on his favorite hypothesis. The reading of this written discussion, in which Dr. Brit tan comes back to us in all the glory of his youthfulness and fresh powers, will be a welcome revelation to all who the spiritualism, and e Passing away. Parting hymn. Passing the veil. Repose. A DAINTY EASTER BOOKLET. oam

Spiritualism,

DR. S. B. BRITTAN and DR. W. B. RICHMOND.

The BANNER OF LIGHT PUBLISHING CO. has decided

The BANNER OF LIGHT PUBLISHING CO. has decided to reduce the price to such a figure that it will be within the reach of those having even the most limited means. The volume containing the "Discussion of the Facts and Philosophy of Ancient and Modern Spiritualism," by S. B. Brittan and Dr. W. B. Richmond, is a written discussion in forty-eight letters, twelve on each sile to each of the two propositions, and dating back almost to the advent of Mod-ern Spiritualism, or to 1853. Mr. Brittan shows here at his best. He is fearlessly frank, compelling in his statements, impressive in the presentation of his views, and forceful in his arguments. At the time these notable letters were first published in

Educated Cats.

03m

True tales of real cats, for children and adults. "He pray eth best who loveth best all things both great and small." Enterialning and instructive. Sinteen pages, twelve origina

Price 30 cents; half dozen, \$1.60; one dozen, \$8. For sale by BANNER OF LIGHT PUBLISHING CO.

**NUMA MAT, ITE UTILU TEUUM.** Now is the time to get a copy of this delightful book, a the entire large edition will soon be disposed of at this low price. It comprises 170 pages, good clear type. The volume gives a remarkable experience of spirit-power through the wonderful mediumship of the little girl, Nora Ray, who is abducted in her childbood by those who wish to obtain her property; but through her mediumistic powers be is enabled to discover the plot, and returns to her native land and secures the valuable plantation by the aid of friends, who received advice from her while in the trance state.

aid of friends, who received advice from her while in the trance state. While on the passage out she goes off into unconscious-ness, tells of shipwrecked sailors adrift in a boat, and by her unerring guidance they are sared. Each page of the book sparkles with the brightness of spiritualistic power, bring-ing hope and comfort to mourning hearts. PROCTOR BROTHERS, Publishers. Gloucester, Mass. May be obtained at the BANNER OF LIGHT office. Bent to any address upon the receipt of 25 cents, with 5 cents to pay noetage.

For sale by BANNER OF LIGHT PUBLISHING CO.

# BY MILDRED NORMAN.

NORA RAY, THE CHILD MEDIUM

#### OF LIGHT. BANNER

lightened the load and carried hope to our hearts. There were John S. Rogers and Mr. Marcy, whose devotion cannot be spoken in

words, who contributed much that will for-

ever be prized by all who knew them. The friends who are helping to shape and carry for-ward the good work, both here and over there, will not forsake us now, and, in the

name of these arisen ones, let us be faithful,

knowing that, as we go on to join them, that which we leave will be carried forward,

even as we are trying to carry forward the work which they began so long ago."

dress-which, if we were granted the valuable space, we would report in full-Mr. Wiggin

gave a short but very interesting séance.

At the conclusion of Mrs. Pratt's able ad-

In the evening every available seat in the

hall, including both galleries, was taken, and it was found necessary to open the Annex hall to accommodate the people. Some idea of the

enthusiasm felt upon this closing Sunday for

the Cause, as it is presented at Berkeley Hall,

with a beautiful selection finely rendered by the Ladies' Schubert Quartet. Mr. Wiggin read appropriate selections, following with in-

vocation. Mrs. Pearl favored the audience

with a charmingly-rendered solo with violin obligato. Then President Allen introduced

Mrs. Lucette Webster, one of Boston's well-

known readers, who recited a selection appro-

priate to the day. The Schubert Quartet fa-vored the audience with another selection. Mr. Wiggin then delivered a short and appro

priate address. During the remainder of the

evening he gave a very brilliant séance, and

the quartet rendered two more selections. At

the conclusion of the regular program Mr. Wiggin, who has been our regular speaker for

the past year, and who returns to us as such

next year, was greatly surprised when Mrs. C. P. Pratt, in well-chosen words, stepped to the platform and moved a vote of thanks to him

for his faithful work for the society for the

past year. President Allen, in putting the vote said: "To this vote of thanks I wish per sonally to add my appreciation of Mr. Wiggin

as a man and friend. I have been in close touch with him the last few months, and know whereof I speak. And officially I can testify to

his worth as an exponent of the Cause of Spir-

itualism, both as to its philosophy and phe-

nomena. In response to the vote of thanks, please rise and sing one stanza of 'Auld Lang Syne.'" The audience arose and joined with

Mrs. Pearl and the quartet, heartily singing this old familiar piece. Mr. Wiggin stepped to

the front of the platform and thanked the

friends for their appreciation and pronounced the benediction. Our meetings will be resumed

The Children's Progressive Lyceum, No. 1,

held its closing session for the season Sunday May 27, in Red Men's Hall, 514 Tremont street,

Boston. At 11 o'clock the Lyceum was called to order by Mrs. M. A. Brown, the Conductor,

and, after the usual study of the lesson, the

grand march was executed in a very pleasing

manner, with eighty-eight in the line. It was

certainly a most inspiring sight—the precision, care and interest, together with the new flags.

which were used for the first time. At 12:15 the members of G. A. R. Post 200 and the La-dies' Relief Corps entered the hall, having ac-

cepted an invitation to attend the services (which were especially adapted to the occa-

sion), and occupied seats reserved for them.

After being seated, the President of the Asso-ciation, William A. Hale, M. D., in a few well-

chosen remarks, welcomed the guests in behalf

of the Lyceum. The exercises following, by

the children, were well calculated to call the

attention of all to the sared memory of the departed ones. Excellent recitations were given by Wilhelmina Hope, Rebecca Goolitz, Silas Jameson, Harry Greene, Irma Carlton

and Florence Souther. Remarks of a very in-teresting character were made by J. B. Hatch,

Jr., Conductor of the Boston Spiritual Lyceum,

who, with several members of that Lyceum,

the first Sunday of October.

#### JUNE 2, 1900



# Spiritualist Societies.

We desire this list to be as accurate as essible. Will secretaries or conductors please willy us of any errors or omissions. Notices for this column 's suldr each this office by 12 o'clock teen, of the Saturday preceding the date of ablication.

#### BOSTON AND VICINITY.

Boston Spiritual Temple meets in Berkeley Hall, cerkeley street, every Sunday at 10:45 A. M. and 7: 0 P. M. 5, 7. All a President; Geo. S. Lang, Secretary, 115 Oak-material Mathematics and street, Mattapan.

can be gained when it is stated that the volun-The Gospel of Spirit Return Society, Minnie M. Solle, Pastor, Assembly Hall, 200 Huntington Avenue, Sun-day evenings at 7%. Discourse and Evidences through the mediamship of the pastor. tary contributions for the day amounted to one hundred and ninety-four dollars and seventy-five cents. The meeting opened with a piano solo by Prof. Schaller, who was followed

Ragle Hall, 616 Washington Street. First Spirit-ualists' Oburch, M. Adeline Wilkinson, Pastor. Services at 11, 3% and 7%; also Wednesdays at 3. BANNER OF LIGHT for sale.

Mome Rostrum, 21 Soley street, Charlestown. Spirit-nal meetings Sunday, 11 A.M. and 7% P.M.; Tuesday and Friday, S P.M. Thursday, 7%. Mrs. Glilliand, President, 21 Soley street, Charlestown

Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street.-Mrs. Guiterrez, President. Ser-vices Sundays at 10% A.M., 2% and 7 P.M.

America Hall, 724 Washington street, two flights --Hediums and public invited. Circle, 11 A.M.; Proofs, 2% and 7%. M. Graham, Chairman.

Temple of Houor Hall, 591 Massachusetts Avenue, Oambridgeport.-Meeting at 2½ and 7½ 1.M. Sunday. Mrs. Annie J. Banks, Conductor; residence 141 High street,

Obariestown. Spiritual Fraternity, at Virst Spiritual Temple, cor. Exoter and Newbury streets.-Meetlags Sunday morning M 103, 2½ and 7½ r.M. Chlidren's school 12 M., Library Boom, also Wednesday evening general conference, Lower Audience Hall. A. H. Sherman Secretary.

The First Spiritualist Ladies' Aid Society meets **every** Friday afternoon and evening. Supper served at 6 **. ... ... ... at 241** Tremont street, near Ellot street. Elevator now munung. Mrs. Mattle **č. A.** Allbe, President; Carrie L. **Hatch**, Seo'y, 74 Sydney street, Dorchester, Mass.

Children's Progressive Lyceum-Spiritual Sunday S hool-meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10% A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Commercial •all, 694 Washington Street.-Mrs. Nutter, President. Services Sunday at 11 A.M., 2% and 1% P.M., and Thursday at 3 P.M.

The Helping Hand Society meets every first and third Wednesday in G und Hall, 3 poylston Place. Business meeting at o'clock S upper at 6 o'clock. Entertainment at 1%. A. A. Eldridge, Secretary.

Botton Spiritual Lyceum meets in Berkeley Hall every Sunday at lo'clock. J. Browne Hatch, Conductor; A. Clar-ence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass. The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 5½. Mrs. C. H. Appleton,

The Ladies' Lyceum Union meets every Wednes-day Atternoon and Evening. In Dwight Hall, 514 Tremont Street. Supper served at 6:30 Entertainment in the even-ing. All invited. Mrs. Maggie J. Butler, President.

Ministry of the Divine Science of Health, and Boston Institute of Occult Science. --Meeting every Bunday at 2% P.M. Lecture and psychic readings on Tues-days at 7% P.M. Hoel Keno, 12 and 14 Windsor street, Boston, Dr. F. J. Miller, Psychic Healer and Teacher.

W. Scott Stedman holds meetings at Red Men's Hall Sundays, at 7:30 P.M. Banner of Light for sale.

Mrs. Florence White will hold a test seance every vening at 8 o'clock, at 286A Columbus avenue.

Echo Hall-I Johnson Avenue, Charlestown Dist.-Meet-ings Wednesday and Sunday evenings. Circles Tuesday evenings.

The Cambridge Industrial Society of Spiritu-nists meets at Cambridge (lower) Hall, 631 Massachusetts Avenue, the second and fourth Thursdays in the mouth. Bupper served at 6:30. Ada M. Came, Cor. See'y, 183 Au-burn street, Cambridge, Mass.

#### MALDEN.

Malden Progressive Spiritunlists' Society, Ma-sonic Building, 76 Pleasant street. Meetings overy Sunday at 7 r. M. Wednesday, 8 r. M. Wm. M. Barber, Presitent; Hrs. Rebecca Morton, Secy. A cordial welcome is extended to co-workers in the cause of progressive Spiritualism.

#### NEW YORK CITY.

The Spiritual and Ethical Society, 744 Lexington Avenue, one door above 59th street.—Services every Sun-day morning at 11, and evening at 8 o'clock. Questions an twered in the morning. Improvised poems after each lec-ture. Mrs. J. H. Tuttle sings morning and evening. All are cordially invited. Mrs. Helen T. Brigham, speaker.

The First Association of Spiritualists holds meetings every Sunday at 3 and 8 o'clock, at the Tuxedo, 67 Madison ave., cor. 69th st., New York City.

#### BROOKLYN.

# FOR MIDDLE-AGED WOMEN.

Iwo Letters from Women Helped Through the "Change of Life" by Lydin E. Pinkham's Vegetable Compound.

"DEAR MUS. PINKHAM :- When I first wrote to you I was in a very bad condition. I was passing through the change of life, and the doctors said I had bladder and liver trouble. I had suffered for nine years. Doctors failed. to do me any good. Since I have taken Lydia E. Pinkham's Vegetable Compound, my health has improved very much. I will gladly recommend your medicine to others and am sure that it will prove as great a blessing to them as it has to me."-MRS. GEO. H. JUNE, 901 DeKalb Ave., Brooklyn, N. Y.

#### Relief Came Promptly #

"DEAR MRS. PINKHAM :-- I had been under treatment with the doctors for four years, and seemed to get no better, I thought I would try your medicine. My trouble was change of life, and I must say that I never had anything help me so much as Lydia E. Pinkham's Vegetable Compound. Relief came almost immediately. I have better health now than I ever had. I feel like a new woman, perfectly strong. I give Lydia E. Pinkham's Compound all the credit, and would not do without her medicine for anything. I have recommended it to several of my friends. There is no need of women suffering so much for Mrs. Pinkham's remedies are a sure cure." -- MAHALA BUTLER, Bridgewater, Ill.

#### Another Woman Helped

"DEAR MRS. PINKHAM :-- I took Lydia E. Pinkham's Vegetable Compound during change of life and derived great benefit from its use."-MARY E. JAMES. 6 Coydon St., Bradford, Pa.

In the evening she took for her subject, "The Trend of Modern Religious Thought." After each service she gave quite a number of mes-After sages, which were readily recognized. Next Sunday we shall have a memorial service for our members who have passed away this last year and also G. A. R. services. Mrs. Whitlock will be speaker. BANNERS and Thinkers on sale always. John S. Jackson, Pres.

Progressive Spiritual Society, Methuen, Mass.-Mrs. M. A. Whitehead, of Methuen, was our speaker for Sunday, May 27. Afterwas our spearer for Sunday, may 21. Alter-noon and evening meetings were largely at-tended. We can truthfully say that Mrs. Whitehead is a fine speaker and medium, and worthy of praise. George Nelson, Cor. Sec'y.

The Progressive Spiritualists' Association of Lynn held Memorial services in Providence Hall, 21 Market St., Sunday, May 27, at 2:30 P. M. After the invocation, a poem on "Our Flag" was given by Mrs. C. M. Whipple; music, Mrs. J. P. Hayes; remarks, Dr. E. Fales. Mrs. J. P. Hayes; remarks, Dr. E. Fales, Evening meeting at 7:30; invocation. D. E. Matson; solo, Miss Manergin; address, C. M. Whipple; messages, Mr. Jackson. The Wo-man's Relief Corps, No. 29, was present. This meeting closed the present season, which has been a harmonious one. We shall reassemble in this holl the fast Sundar in October with in this hall the first Sunday in October with C. M. Whipple as speaker. Mrs. J. P. Hayes will have charge of the music. Subscriptions taken for BANNER OF LIGHT. Delia E. Matson, Sec'y.

selves out of that which they earn they will not be obliged to ask aid at any time, or only in rare cuses. It is the work mediums need and not so much the charity. Uharitable thoughts are often more helpful than charity itself to lift up, to get them into a condition to help themselver. Let us educate ourselves and the spirits-those who passed out in ignorance -and do not let us be governed by those who is only the deeds that we must judge them by.

I have had many spirits come back to me and thank me for the lesson I gave them by resisting them and not allowing them to do through me what they wanted to. We thus help the spirit, we help ourselves, and we are helping others by shedding a good influence over them. I do not speak against a fund for needy mediums; that is also necessary and should be provided by Spiritualists to take care of those who are not able to take care of themselves in case of sickness and so forth; but self-education and self-reliance are the most essential and should be taught and practised above all to do away with that lame ex-cuse, "The spirits or my controls asked me to do so and so; I cannot help it." The one who does anything that is not right is as much to blame as the one who advocated it; and if every medium, every Spiritualist, would recog-nize that and live by it, Spiritualism would soon command the respect of the people.

Believing and knowing of spirit-return and communication do not make Spiritualists un less we live spiritually and are better men and women to day than we were yesterday, do each day the very best we can, overcome our shortcomings; not till then are we Spiritual ists. If we so live, Spiritualism will be of value to us, and we will reap the fruits of it in this life as well as in the next; we will realize all it promises to us right here and now.

436 East 84th street, New York.

#### Fruit of Heaven.

Dare we acknowledge that the title of Spirtualist belongs individually to us, unless we pledge ourselves anew with solemn earnestness, each rising morn, to consecrate our powers all to the service of the Cause so dear to us, namely, the Cause of Spiritualism? Can the cause of Spiritualism and of Humanity be separated by the smallest fraction of one degree? We know that they cannot, for these are but different names for one and the same thing. Then with the mental or spoken enunciation of this solemn pledge of consecration, our mind must instantly fly to India, and there behold in spirit-not in imagination-the appalling picture of gloom, despair and death; while we in our comfortable beds are perhaps content to merely wish them well and to hope for better news next time!

We are secure in the confident feeling that this visitation of untold distress can never come to us. Judging from our actions, we rec-ognize no responsibility as attaching to our-selves; while the truth is, the very horrors which they are now enduring will be yours and mine, and intensified a thousand-fold, when we were up to the consciousness of our when we wake up to the consciousness of our neglect of opportunity in this matter.

It is as though in our very household, our own brothers and sisters, our own fathers, mothers and children were starving to death by slow inches-actually dying before our very eyes, while we persist in nursing our apathy by living on in the midst of many comforts and some of the very luxuries of life, utterly neglecting-that is to say refusing-to lift one finger in the effort to relieve those stricken ones! Can such a course be less than savage? Is it not monstrous in the last degree?

True, distance intervenes, but this only serves to lessen the effect upon a certain class



But I caught a mere glimpse of its blue," Then found when the clouds of the mortal Velled not my spiritual view. Heaven was within and each ideal

"That shineth like a star on life's wave," Could be lived and be made the true real.

Should we seek to hide our ideals away because the unthinking would scoff and scorn and call it weakness to be honest, loving, kind and true? Is not the reward of sympathy worth the price? How many a tired soul goes wearily on, when, if expressed, their higher thought would often meet an answering chord from other souls attuned to that same note, and, blending, thus the music in each soul becomes truer, sweeter, and heaven's sacred anthems new joys repeat.

We think no one can wholly hide the high ideals, for being spiritual, the light must shine through the outward life, coloring in some degree each thought and act. Why are counter-feits so often accepted? Because of ignorance of true psychic law, and customs and false teachings resulting from that ignorance, together with an impure physical, which begets passions and discords. To keep one's self un-spotted from the world, physically as well as mentally and morally, is health, that serene power which walks calmly on, bravely doing each day's labor, loving to beable to put selfish motives aside—willing to accept just what is truly ours—then we, freely receiving, can freely give of that true "bread of life" of which leaves is said to have given as truly and which Jesus is said to have given so truly and abundantly. As love often makes labor sweet, so so called duty may become a ladder wreathed with flowers upon which we joyfully climb to greater heights of wisdom, joy and peace.

#### Spiritualist Camp-Meetings for 1900.

The reader will find subjoined a partial list of the localities and time of sessions where the convocations are to be held.

AS THE BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the MANAGERS will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the PLATFORM SPEAKERS will not fail to call attention to It as occasion may offer-thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the ardnous work which the Cause demands of all its public advocates.

Cassadaga Lake Free Association, Lily Dale, N.Y.-Opens July 13 to Ang. 26. Onset Bay, Mass.-July 15 to Aug. 26. Lake Pleasant, Mass.-July 29 to Aug. 26

of minds. It does not change the principle one iota. Because we prefer to remain in the stupor of indifference toward this immeasurable array of human suffering are we therefore released from the corresponding responsibility?

The Advance Spiritual Conference meets every 8 starday evening in Single Tax Hall, 1101 Bedford Avenue, rood speakers and mediums always in attendance. Seare free. All welcome. Mr. G. Delerce, President; Miss Winnie Brown. Secretary.

The Woman's Progressive Union of Brooklyn bolds meetings every Sunday afternoon and evening, at 3 and 8 o'clock, and social meetings every Thursday evening at 8 o'clock, at Hall 423 Classon Avenue, between Lexing-ton Avenue and Quincy street. ELIRABETH F. KURTH, Prest. BANNER OF LIGHT for sale at the Hall.

808 Tompkins Ave., near Gates Ave.-Miss Dhapin, Blind Medium. Meetings Sunday and Friday Chapin, Blin evenings. Spirit Messages and other Phenomena. Admis-sion free. Collection taken.

817 South Fourth Street, near Robling.-Mrs. Tillie Evans, medium. Meetings Sunday and Thursday, at So'clock. Philosophy and Phenomena.

#### PHILADELPHIA.

The Philadelphia Spirituallat Society meets at Handel and Hayda Hall, 8th and Spring Garden streets, overy Sunday afternoon at 2:30 and 7:30 in the evening. NEWARK, N.J.

The First Church of Spiritual Progression meets in hall, corner of West Park and Broad streets Sun-day evenings at 7:45. G. A. Dorn, President. Banner of Light for sele.

#### CHICAGO, ILL.

The Spiritualist Mission, 421 W. 27th street, near Wentworth Av. Conference 2:50 p.M.: Sunday School 4 p.M.; lectore and tests 8 p.M. Singing by the Sundower Choir. O. Thomas H. Benton, Minister.

Spiritualist Temple, Fort Worth, Texas, Taylor st., between 7th and Jackson Services for childreh, 2 P.M.; for adults, 3 and 7% P.M. Mary Arnold Wilson, Assistant Pastor, leads singing. Jennie Hagan Jackson, Pastor, resi-dence 716 Florence street.

#### Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We respectfully request our correspondents to govern themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same gen-eral rule. The addresses of all local societies in Boston and vicinity, as well as in cities and towns in other States, can be found above. Societies marked with a \* have the BANNER OF LIGHT on sale.

#### Local Briefs.

#### BOSTON.

The Boston Spiritual Temple (Berkeley Hall) held its closing meetings for this season last Sunday. Being Memorial Sunday, the plat form was most beautifully and profusely decorated with choice flowers, the contribution of friends. In the morning extra chairs were in demand to accommodate the audience. During the service the large congregation joined in singing "America." Prof. Schaller rendered excellent music upon the piano. Mrs. Pearl in three solos was never better and cer tainly pleased all present. Mr. Wiggin, the regular speaker of this society, delivered a stirring address of thirty minutes appropriate to the day, which elicited frequent and prolonged applause. The Boston Spiritual Tem ple being seventeen years old this month, Mrs. C. P. Pratt, a member of the board of directors with well-known and for a long time recognized ability, was selected to deliver the Memorial address, having special reference to the old soldiers (workers) who have been and are still active in the work of this society. Her address was a most earnest and beautiful contribution to the work of those laborers for truth.

Mrs. Pratt spoke very earnestly and kindly of Mr. William A. Dunklee, who called the first meeting of this society on May 9, 1883. She said: "Mr. Dunklee was the first Treasurer, and I might here pay a just tribute to him, and to our present treasurer as well, by saying his spirit has manifested often through Brother Libby in his faithfulness and utflagging interest which has found him ever at his post in the interest of the Boston Spiritual Temple." Mrs. Pratt spoke very appropriately of the true worth of Moses Hunt, author of the "Hunt Fand," still held by the trustees of this society; of Daniel Farrar, Henry P. Trask, this society; of Daniel Farrar, Henry P. 1788K, Jacob Bean, Adelia Torrey, Lucy A. Miller and Charles Chittenden, who were among the early subscribers and officers of this society. Continuing, Mrs. Pratt said: "Andrew S. Knight, Phiness Gay, Allen Patnam and William Boyce held the office of President, and we speak of them to day with profoundest gratitude. I would not forget Dr. A. S. Hay-ward, whose obserful, magnetic presence in this city. In the afternoon she gave a first-always gave renewed hope; Dr. Mayo and Jacob Edson, whose liberal contributions Science," which was pointed and instructive.

paid a friendly visit, Mr. Albert P. Blinn, Dr. Hale, Mrs. M. A. Brown and Mrs. M. J. Butler, ale, Mrs. M. A. Brow Songs were rendered by Miss Maud Head, Clara Weston, Esther Botts, May Burdett and others. Mr. Arthur Wallace, of England, gave with feeling "Why He Would Not Sell the Farm"; Carrie Engel also read an appropriate selection, as did Wilfred Welt and Miss Fern Foster; Master Charlie Hatch, of the Boston Lyceum, rendered a violin solo, which was much enjoyed, while Miss Lillian Goldstein favored us with a piano solo which displayed marked ability; Miss Florence McNaughton sang a solo with which all were delighted. Dr. Hale then sang, by request, "The Vacant Chair," in a most acceptable manner. One of the especial features of the day was the singing of "America" and "The Star Spangled Banner" by the children under the direction of Dr. Hale in the absence of Mr. Harold Leslie, who was much to our regret ab-sent. At the conclusion of the service the children who had been prompt and assisted in speaking were remembered by little tokens of the Lyceum. That the season has been a most successful one, all are agreed, and the year's sessions were brought to a close with this service. Due notice will be given in THE BANNER of the re-opening, and it is the wish of the officers that all may spend a pleasant vacation, and return to the work with renewed energy the coming season. The last monthly meeting of the Association will be held Tuesday evening, June 12, at 8 o'clock at the resi-dence of Mrs. Butler, 164 Huntington Avenue. All members are earnestly requested to attend. The annual picnic will take place at the Point of Pines, Saturday, June 23, (if rainy it will be postponed until June 30) Train leaves the Bos-

ton. Revere Beach & Lynn railroad station at 9:40 A. M., sharp. Tickets can be obtained of the members generally. Full particulars in next week's BANNER. An invitation is extended to all of our triends to attend. Mrs. M. J. Butler. The Ladies Spiritualistic Industrial Society, Mrs. C. H. Appleton Pres., held its regular meet-ing Thursday afternoon in Dwight Hall. The

evening was devoted to dancing, with a large number in attendance. Thursday, May 31, Me-morial Services will be held, with Mrs. C. Fanny Allyn, Mrs. Ida P. A. Whitlock, Mr. Frank Baxter and other prominent speakers in attendance. A special supper with strawberry shortcake will be served at 6:30. Thursday, June 7, Mrs. C. H. Appleton will give a Lawn Party at her residence, No. 4 Granite St., Cam-bridgeport, for the benefit of the society. Tickets 25 cents. Emma L. Hubbard, Record ing Sec'y.

Commercial Hall, Mrs. Nutter, President Sunday, May 27, each session was opened with song-service and prayer. Those assisting afternoon and evening: Mesdames Nutter, McLean, Western, Mellen, Backers, Peabody-McKenna, Knowles, Peak, Tripp, Bird, Butler; Messrs. Graham, Jackson, Baker Krasinski, Wesley, Turner, Dr. Bell.

#### Massachusetts.

The Ladies' Aid of the First Spiritual Society, Lowell, gave its monthly supper Wednes-day. May 23, at the home of Mrs. Ingalls, 35 Farmland Road. Some fifty members and friends, including the officers of the society, and Mrs. Chas. Brown of the First Spiritualist. Society of Salem as special guests, sat down to a most bountiful spread. Piano solos, songs, recitations and short speeches were given by Mrs. Bullens, Mrs. Charles Brown, Miss Pike, Miss Inez George, Baby Ruth Farr, Mr. John Jackson, Frank Sawyer and others. The merry party broke up by singing "Auld Lang Syne." Ella Favor, Sec'y.

Cadet Hall, Lynn Spiritualists' Association. Sunday, May 27, this society closed the most successful season since its organization. Exercises consisted of addresses by Miss Lizzie Harlow, music by Thomas's full orchestra, and Mrs. Bertha Merrill, and a season of social circles. Supper was served in the banquet hall to a large number. Miss Harlow will be present to assist in the opening exercises at Camp Progress next Sunday. Sec'y.

Lowell, First Spiritualists' Society .-- Mrs. Ida

#### Other States.

Dr. G. C. Beckwith-Ewell closed a seven months' engagement at Toronto, Can., with the last Sunday in May, and left a society of earnest, spiritual-minded, substantial men and women ready to sustain the work. They have called Mrs. Barton from Minnesota to supply them for June. The recent mass meet ing brought most gratifying results, though in the beginning fraught with disappointment in the failure of some of the promised speakers to put in an appearance. But Moses Hull and Rev. B. F. Austin are each hosts in themselves, and more than nobly held the fort. Mrs. Brewer of Belmont, N. Y., was present, reach ing all hearts in her sincerity and earnestness. Dr. Ewell himself is never lacking in ability to supply in lecture, test or improvisation for an absentee; but as mass meetings are for ex changes, the pastor likes to retire to the chair. May 29 and 30 he gives Mrs. Brewer's people at Belmont the benefit of exchange, en route to his Connecticut summer home, and through June will hold meetings at Bridgeport. Cor.

#### "Personal Responsibility---Some Sound Advice."

#### BY ELISE STUMPF.

This is the heading of an article written by M. F. Hammond in THE BANNER of Dec. 30. To this I would like to add a few words. I fully agree with what M. F. Hammond says, but would impress the importance of his words on all Spiritualists, particularly on mediums, or those who are to become mediums.

Spiritualism will progress despite all that i against it; it is bound to progress, because it is a truth, and truth will succeed, no matter how much may be put in its way; truth will stand for itself! Therefore Spiritualism will stand for itself, even though those who advocate it may commit ever so many errors; but, if these er-rors are abolished, it will progress so much more rapidly, and will gain the recognition it deserves and should have among the people.

Mediums, above all, must live up to the highest and best teachings! They must not allow themselves to be controlled and influenced by the low and ignorant spirits, as they do just as much harm to the spirits as to themselves, in allowing spirits to live out their depravity by being willing instruments for them, they are instrumental in keeping the spirits in darkened conditions and from progress. Mediums should deny the spirits the privilege to act through them immoral or base acts, foolishness, or whatever it may be. All persons know what is right and wrong: their own interior selves tell them. And mediums can resist if they want to! Each effort in that direction will make it easier for the next one to be success. ful; it will strengthen the will power, and will in time create a positive magnetism within that will be repelling to ignorant spirits, and

that there will be no temptation, and it will be easy to resist.

speak; I went through the school and speak from experience. I also know that it is harder for some than it is for others; those who have been too negative all through life have a harder struggle to learn how to become positive. But the power is within everyone; all that is needed is to bring it into action; call it forth, and ists to help those who are trying by throwing such mediums will not be in need or destitute

Three years ago we were weighed in the balance, and as a reform body were we not for the most part found wanting? A generous re sponse went out from our great West, as well as East, when that moan of death was wafted across the friendly bosom of the Pacific, calling for our aid at that time; but how much of this was due to the concerted work of many Spiritualists? No such work is recorded that have seen. That opportunity was great, yet small in comparison with the present.

Much is also being done in the present crisis by the people of the nations who have not felt the famine. In the name of Humanity (that is, Spiritualism) I ask, what are we doing to electrify the world; to move on far in advance of all others in demonstrating to the slothful that the humanity impulse—a supreme desire to re-lieve and prevent suffering—is the chief cornerstone of all true reform? If indifference toward suffering humanity has hitherto been a crime, it is henceforth the unpardonable sin.

If we proceed at once to donate somethingif each Spiritualist in every community outside of suffering India will appropriate so much money, from ten cents to ten thousand dollars-according to our means-to be for-warded there in the form of provisions, at the earliest possible moment, the effect will be like magic. The relief of those dying millions will be almost instantaneous. And this is not all for we ourselves will be the greatest beneficia ries! Let me tell you why. Those sufferers will enjoy the food which this earth affords, but our erstwhile starving souls will literally feast on the fruit of heaven. This heavenly fruit is the gratitude of angels, expressed to us in no uncertain terms. I have tasted of this fruit of heaven. "I speak that I do know, and testify that I have seen" and felt and heard.

I ask you then, Spiritualists, one and all, let us fix a day-say the first Sunday after this message is received, whenever that may beand each and all donate pro rata, as nearly as may be, a sum for the relief of these our dying comrades, whose mute appeal comes to us all from that land so near while yet so far away. Yours in faith, hope and love,

T. H. B. COTTON.

# Spiritual and Material Ideals.

#### BY L. W. HOUGHTON.

"Ideals of wealth, of position, of intellectual greatness, of social influence" are often the main ideals of which youth is conscious; yet deep within each soul there are ideals in embryo-dim, but treasured and guarded until. alas! often so corroded by inaction and cov ered over by the superficiality of ordinary outward life that they become almost extinct.

Only when the finer spiritual ideals are brought forth to the sunlight of loving acts and allowed to spring up and tower above all these outward things is the truly ideal made the real. The ideals are the highest conceptions of which a mind is capable, but we have been accustomed to speak of them as some-thing higher than ordinary living. Ideals do pale and recede, failing to satisfy, until the spiritual is recognized and wrought out in the the practical use of it will strengthen it, just the same as a magnet is made stronger by its use. It is and should be the duty of Spiritual-lists to help these who are trained to spiritual-lists to help the spiritual to spiritual-lists to help the spiritual to spiritual-lists to help the spiritual to spiritual to spiritual-to spiritual to spiritual stant renewal of life and interest, the sparkling waves of energy ebbing and flowing in action and reaction.

The truly spiritual ideals of love are rarely comprehended even when possessed, because so imbedded in material customs and elements we fail to see them in their true bounteousness and beauty. When one is truly ready to perceive its own, the other half will recognize its own also; being parts of a whole, each must advance equally, else the wholeness vanishes. For two, thus perceiving, time and distance are as naught, because no two can thus perceive until the spiritual becomes the real.

"And still did I pine for the perfect,

Still found the false with the true. I sought 'mid the human for heaven,

Illinois State Camp Meeting, Deep Lake. July 10 to Sept. 1. Camp Progress, Mowerland Park, Upper Swampscot .- June 3 to Sept. 30.

Island Park, Winfield, Kan.-July 7 to July 16. New Era, Ore .-- June 23 to July 16. Island Lake, Mich .- July 15 to Aug. 30.

Verona Park, Verona, Me .- June 15 to July 27. Mt. Pleasant Park, Olinton, Ia. July 29 to Aug. 26. Vicksburg, Mich.-Aug. 3 to 26.

Movements of Platform Lecturers. Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.

Dr. G. C. Beckwith Ewell closed his Toronto en-gagement May 27, in Belmont, N. Y. May 29 and 30. After June 1, address summer residence, Shelton, Conn.

Dr. and Mrs. Raylin, left for Boston, Mass., or the 31st inst. Their correspondents are requested to address them, care BANNER OF LIGHT, 9 Bosworth street, until further notice.

Walter D. S. Hayward can be addressed for the month of May and June at 828 Corinthian avenue, Philadelphia, Pa. Permanent address, 764 Macon street, Brooklyn, N. Y.

Dr. Geo. A. Fuller has some open dates in June. Would be pleased to engage them with societies in New England at reasonable rates; also make enragements for fall and winter of 1900-1901. Would like to correspond with secretaries of societies de-siring to make engagements with a speaker. Address intil July 1, Greenwich, Mass.; after that date until September, Onset, Mass.

Lyman C. Howe has been speaking in Titusville. Pa, the past few Sundays, and expects to be in Kane-ville, Pa., next Tuesday evening. He has open dates for camp work from July 5 to 10, 16 to 21, and Aug. 20 to 30, and is free to engage for society work for the fall and winter of 1900-1901.

#### Passed to Spirit-Life,

From Titusville, Pa., May 16, 1900, MRS. SUSAN C. BACH-ELDER, aged 87 years.

She had been blind for six years, but at times her spirit She had been blind for six years, but at times her spirit friends gave her clear sight for a few minutes at a time-a pleasant intimation of the opening of her spiritual eyes beyond the veil. She had frequent interviews with spirit friends, especially her husband, Emerson Bachelder. The last rites were held at the home of her sou, W. S. Bachel-der, May 19, and the spiritual philosophy comforted and cheered the family. A bank of eighty six white roses (one for each year of her life), was sent from loving friends, a beautiful and suggestive testimonial; and a white flower star shone at the head. Spiritualism is the light of this world and the promise that sustains as we approach the shining shores of eternity. It is good to live by and doubly good to die by. LYMAN C. HOWE.

[Obituary Notices not over twenty lines in length are pub-lithed gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.]



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keep these influences away to such a degree I am a medium myself and know whereof ]

a kind and benevolent influence around them and making the best conditions for them; but the main work must be done by the mediums themselves; they must make the effort and resist all that is detrimental; they must live up to the highest, then they will also have higher teachers who will not ask them to do anything but what is ennobling and benefitting to them-selves and others. The best satisfaction from mediumship will thus be realized, and I think