VOL. 89

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BOSTON, SATURDAY, MARCH 2, 1901.

Portage Free.

NO. 1.

A VISION OF DEATH

BY DANIEL K. YOUNG.

A VIBION OF DEATH.

BY DAYHLE K. YOUNG.

I had a dram—or wast it more than dreamy I i stood beside my tody stark and cold, And gazed affrighted on it. I did seen Apart from it, yet of it, as of old, And by a lonely fear was overcome;

Until a nofe, small, spirit hand was placed in mine—the same that code was in my home. How oft our life hands so were interfaced to stoady and direct those toddling feat;

If y darling babe, who crossed so long ago Than Stygian stream alone her dod to meet. Nor scooner free from you did ried below. She stood the first to welcome mb and hold. Her love at my command, and joyous said. "Look not upon thy body dend and cold. Ker releve to iny command, and joyous said." Clone, I will lead you as you once led me, Fear nothing now, nor hunger, cold nor pain Can come to us because we are now free. And naught which once could hart can hurt again. Do you got now remember how you used? Come now with me, how Hulle then we knew." Bo was I ted through God's creation vary. "While on God's tarishness to man you mused? Come now with me, how Hulle then we knew." Bo was I ted through God's creation vary. "The san," said I, "the source of beat and light And life and all that grows upon the earth." "Oome, then, but light and beat have now no might For melter, time and distance are our own." "The san," said I, "the source of beat and light And life and all that grows upon the earth." "Oome, then, but light and beat have now no might For melter can affect us after birth, And then art but just bern, me call it dead." I dare not tell what in that fery ball we saw and wondered at; then on we lead And climbed the mountains and volcances tall Upon the moce. Then back to earth again And up the Himalaya's highest peak, Then far into the Arctie's frezen main, And awful canyons where the waters break Deep through the earth-crust of the Western world, Until o'ershelmed by majety and might as all His power, He for un will care and the Himalaya's highest peak, Then far into the Arctie's frezen main, And up the Himal

"Took in tipes they begot sea hear come to come, a will also you as you can be a come of the come of the real to come of the r

a moment. He has lifted another article from the box; he turns now with fingers that seem skilled, a little delicate part, and now be drops the black cloth and stands before us with an old violin. He draws the bow across it, and all his face seems changing. The sound coming out rises like a clarion call, calling some one, who is not there, and then slowly, strangely the face lights, the hand again touches the magic of the bow, the strings respond, and standing there erect now, with face turned toward the instrument, with eyes aglow, the miner, the heavy, sordid, tired, working miner, who has devoured the black bread and buttermilk, begins to play weird, sad, sweet music that bears on its strange beneficent wings a message of a soul. It tells a story; it breathes a prayer; it whispers of a homesick heart, and as one listens to him who has ever visited the coast of Wales, they almost hear the break and dash of sombre waves on the shaly, shingly coast.

And as the man plays on and on, forgetting

the disting or definite or 3 Mr Jesty wars by disting the proof of the control of the proof of the proo

THE BRIGHTER SIDE.

BY SARA APRY DAVIS.

Did you hear the seng of welcome, That was suce by the angels fair, In one of the many manufous When beautiful Blanche went there?

It came so strong and tender, It came with Joyous trills,— Of peace a winsome overture To our rebellious wills.

It was so full of gladness, Of glorious good cheer,— I bushed myself to silence, The faintest word to hear.

They gave the maiden greeting, They took her by each hand, And drew her very gently Late their shining hand.

They wrapped their love around her With light, careasing breath,— They sang of joy and beauty, But not a word of death.

I heard the carol distinctly, And thought I could sing it at will, But words that are like the flowers Die in our atmosphere's chill.

And thus it is that the substance Of a song I would sing to console, Eledes my mental grasping, And stays in the realm of the soul.

But the spirit of its completeress Still shines like a star of gold, And the essence of all its sweetness Is something that I can hold.

Musings.

When Sancho Panza, blindfolded and clasping Don Quixote round the waist, made the famous aerial trip on the enchanted wooden steed, he averred that looking down, the earth had appeared to him the size of a mustard-seed; the company assembled in the Duke's garden, he added, looked like so many ants.

Some men are like Sancho's ants, bigger than the earth, in their own opinion, at least the property of the same o

earth had appeared to him the size of a mustard-seed; the company assembled in the Duke's garden, he added, looked like so many ants.

Some men are like Sancho's ants, bigger than the earth, in their own opinion, at least. Nothing inflates one so much as conceit. The universe has no secrets for them; they would criticise God's plans if they believed in God; but' what! Admit the existence of a Being greater than themselves? Never! We need not look for tolerance in such men.

What do we know about these planets, these innumerable stars twiakling in the blue heavens? The child's idea that they are peep-holes for the angels to look at us is very pretty, but unsatisfactory. Science will, doubtless, give us a more sensible explanation. We turn to science with religious attention and glad expectation.

Scientists tell us those distant bright bodies—some bright with original, others with reflected light—are worlds, all sorts and manners of worlds, some in process of formation, others in their infancy, others full-grown; worlds burning hot, worlds decrepit and cold, dead worlds which have had their day and are probably awaiting dissolution. So far, so good; but cannot we learn something more about such of these worlds as, being closer to us, may be more thoroughly investigated by means of the powerful instruments modern science possesses?

The scientists have calculated the distance, size, motions of the celestial bodies, the length of their days and nights; they have made a guess at the nature of their soil and the atmospheric pressure thereon; they surmise that, possibly, a few of the planets may be inhabited, but declare, dogmatically, that many have no atmosphere at all, or have such an atmosphere as no human being can breathe in; consequently, those bright orbs are like desert islands in immensity, useless bodies, therefore, in the conomy of the Universe.

an atmosphere as no human being can breathe in; consequently, those bright orbs are like desert islands in immensity, useless bodies, therefore, in the economy of the Universe.

Spirits tell a different tale, but even if they did not, commen—sense—would surgest that there is nothing useless in Nature, and when we see the earth teeming with life, it is hard to believe in vacant, lifeless worlds, some of which are of greater magnitude than our little planet. The trouble is, all postulates regarding the celestial bodies are based on our knowledge (very incomplete it is) of the world we inhabit. The condition of such or such a planet may not be adapted to human. that is, terrene life, but what reasons have we to argue that an inhabited planet must be peopled by "human" beings like ourselves? Flammarion thinks differently; but Flammarion, like Tesla, in his efforts to communicate with the Martians, is held a dreamer and resancer by the saplent quid nuncs who have not yet admitted the spiritual as a factor in their experiments and researches.

An idea prevails, also, among many Spuritualists that the spirit world is peopled eveluairely with the spirits of earth-dwellers; this may be true as applying to our spirit-world, but not necessarily to the universal spirit-world. If, as we believe, and some of us claim to know, there are other inhabitants, when they "shuffle off their mortal coil," must also pass over to a still brighter world. We cannot deny them the immortality we claim for ourselves. There is more; some of those mysterions worlds may receive the spirits of more shore as are far advanced in wisdom—and there they may mingle with those mysterions worlds may receive the spirits of more the spirits of men-such as are far advanced in wisdom—and there they may mingle with those mysterions worlds may receive the spirits of more that we shall, some day, reach that degree of spirituality which will enable us to solve many vering problems, and, menntime, devote our minds to the study of that no less important question

joy may be also our share when we quit this earth.

These devoted efforts of our spirit friends and advisers are an object lesson in altru-ism—the accessary outcome of divine love. Can we be worthy of such tender interest it we fall to learn, the lesson and apply it practically to our lives? "Do unto others as the spirits do unto you," should be our paraphrase of the Golden Rule. They help, advise and protect m; shall we be content to receive so much and give away so little? If they exert themselves for our betterment, it is, conditionally, that we will exert ourselves for the betterment of others—our brothers and satters in the flesh. The solidarity born of love, which should govern our relations with one another, else the spirit revealation would be purposeless and meaningless. The com-

ing to us of our loved case is not to merely gratify our sentimentalism; its object is to teach us our duty.

A great religious movement is on foot, to which we should not reusale billed or lonetive. Due, beyond doubt, to the leavening indicates of Modern Spiritualism, which made man think there is something higher and more activitying than what was deled out to him from the orthodox pulpit, this movement of the combined churches will not lead to the recognition of the delet due Spiritualism; the churches wint to consolidate their waning power, and if they succeed we may look for persecution rather than tolerance. In the Legislatures and City Councils, the church influence is manifesting even in opposition to the wishes of the majority of the people. Here are two incidents to illustrate this: Last year there was quite a commotion in the city of Baltimore, brought about by an effort to put in force obsolete Simday blue laws, long a deal letter. The people protested, an appeal was made to the Legislature; numerous delegations of church people invaded Annapolis, their leaders were given the privilege of the floor in the Legislature hall so they might present their arguments; a bill more consistent with modern ideas was presented by 'no friends of personal liberty, and defented. The sponsors of the bill then argued that the measure proposed concerned more particularly the people of Baltimore, and should not be passed upon by the delegates of the State at large; they therefore proposed a referendum to the voters of Baltimore, and should not be passed upon by the delegates of the State at large; they therefore proposed a referendum to the voters of Baltimore. This eminently just measure was defeated, the county members being mostly creed-bound.

The second incident took place only a few days ago. A grand jury, independent of any outside influence on made a scathing report anent certain public institutions, and, in conclading, alluded to the existing Sunday laws as oppressive, and suggested that they be amended so as

the wishes of the people, but to the opinions of the highest legally constituted body of citizens whose duty is to prosecute crime and protect the constitutional rights of the citizens. The clerical potentates have decided on a more to be made in all the large cities, which is an unarmation of the rights of the covernment as well as on the rights of the citizen; they are going to take a ceasus of religions. Their agents will go from house to house and inquire into the religious views of the Inmates, to what church they belong individually, etc. In this way they hope not only to classify the church-goers, but to learn what the condition of condition o

His Penetrating Gaze.

His Penetrating Gaze,

Austin, Tex., Jan. 25.—Guy Fenley, the fourteen-year-old boy with the X-ray eyes, is creating a big stir among the stockmen of West Texas. This boy, with his remarkable pair of eyes, can see water at any depth in the ground and has located a large number of wells, each having an unfailing supply of water, on ranches in that semi-arid section of the State. His services are in such demand by ranchmen who want to put down wells for their livestock that he is kept busy at that work all the time. This boy is the son of Joel C. Fenley, a highly respected citizen of Uvalde, Tex., who is extensively engaged in raising livestock. The fact that his son was possessed of X-ray sight was discovered about four years ago. He only has this power of looking far into the depth of the earth at night and the darker it is the better he can see. On the night that his wonderful gift was discovered, the boy and father were walking through a pasture of a ranch near Uvalde, when Guy exclaimed:

"Look at that stream of water!"

His father replied that there was no water to be seen in that locality, but the boy insisted that he could see at flowing stream of clear water far down in the ground. Upon reaching home the experiment was made of a bucketful of water being set under a table, and taking his son with him one night, the wooden top of the table when the room was darkened. Soon after this Mr. Fenley determined to put down a stock well on his ranch, and taking his son with him one night, the latter soon located what he asserted was a fine stream of water about 200 feet below the surface. He described minutely the different strata of earth and rock that lay between the surface and the water. The well was sunk on the spot indicated by the boy and one of its finest flows of water ever obtained in that section up to that time was struck at a depth of the first of the boy's wonderful power of sight began to spread about among the ranchmen, but it was slow to be believed, and it was not that it was store to be seen and

Dr. Greene's Nervura

BLOOD AND NERVE REMEDY SUSTAINS AND BUILDS UP.

Vital Forces Strengthened:

Powerful Spring Tonic and Restorative for Men and Women.

HE great efficiency of Dr. Greene's Nervura blood and nerve remedy is clearly shown by its pronounced effect upon mea and women of middle age, who find themselves confronted by the problem
of premature failure of vital powers. While it is ralways best to get Dr. Greene's advice, which
may be had without charge by any one who will call or write to him, it femple Place, Boston,
Mass., yet if the persons who need help will
not do this, great good will be experienced by
them in the use of Dr. Greene's Neryura, the
perfect invigorator for those who begin to feel
the wear and tear of life.

DR. GREENE'S NERVURA PROTECTS WOMEN AT THIS ORITIOAL TIME.

For the great crisis which comes to wo just beyond middle age, nothing will pro-them so well as this great medicine.

them so well as this great medicine,

MRS. WM. LAMSON, ORANOE, MASS, SAYS;

"My trouble was turn of life. I was confined to the
bed for three years. I suffered great pain and came
very near losing my life. I did but just live—just escaped the grave. I sumployed two doctors, and derived
no benefit from them. Mrs. David Goddard, of Orango,
Mass., who had been cured by Dr. Greene's Newvarablood and nerve remedy, advised me to use Nervura.

"I was confised to my bed when I began to use the
medicine. I gradually began to improve, and have now
used live bottles and am entirely cured. I do hard work
every day, and firmly believe that if I had not used Dr.
Greene's Nervura I should now have been in my grave."

Men Who Need Help WIII Find Strength and Restoration in DR. GREENE'S NERVURA BLOOD and NERVE REMEDY.

To men of ordinarily normal experiences, the indications of premature decay which frequently appear at this time in their lives, will prove a shock. Some part of Nature's provision needs upbuilding, and Dr. Greene's Nervura remove all anxiety, and Nature will presently reassert itself. For those who feel conscious of having invited trouble by excess of any kind, dissipation or evil practices, it is necessary to secure Dr. Greene's advice for the treatment which will prove the most efficient. This advice is free to all, and it conveys a promise of sure helps.

As a SPRING MEDICINE there is Nothing Equal to DR. GREENE'S NERVURA.

sands of dollars had been expended in value efforts to obtain water. It was in the dark of the moon when the visit to Mr. Devine's ranch was made, and the boy was taken out to a large pasture and led over the ground. After traveling about for nearly two hours he gleefully exclaimed that he had at larst found a large stream of water which was flowing in a southeasterly direction, and that it was located at a depth of about 175 feet below the surface. The spot was carefully marked, and Mr. Devine followed the boy. for over a mile along the course of the underground stream. Locations for wells were marked at a number of places and the work of digging for water began. In each instance a splendid flow of water was struck at almost the exact depth named by the boy.

The above is only one of many cases in which young Fenley has been successful in locating underground supplies of water. In fact, he has never made a failure. He was recently offered \$500 to locate a well on F. K. Moore's ranch in Edwards county. He refused to accept the money, but went to the ranch and pointed out the spot where an underground stream could be struck and named the depth the well would have to be put down. He said that he could see the water, and that it was a splendid stream of pure water. A well was dug at the spot indicated, and a great flow of water was struck. The remarkable gift of this boy in penetrating the mysteries that lie beneath the earth's surface has come to the knowledge of a number of oil prospectors, and he is being urged by them to go to east Texas and locate the flow of oil and designate at what depth in the earth's surface has come to the knowledge of a number of oil prospectors, and he is being urged by them to go to east Texas and locate the flow of oil and designate at what depth in the earth it is to be found. He will accept some of these offers to locate oil deposits or flows as soon as he finishes locating underground water supplies for a number of stockmen of west Texas have ample proof of his power in this to w

him to distinguish him from other boys of the same age. While locating the wells in a Brewster county he romped and played with to ther boys whose acquaintance he made. When riding horseback at night he can see atreams of water underground, his sight passing right through the horse. He says that he can see the bones of the animal, but the result of the same that he can see the bones of the animal, but the can see the bones of the animal, but the result of the same that he can see the bones of the animal, but the result of the same that he can see the bones of the animal, but the result of the same that he can see the bones of the animal, but the result of the same that he can see the bones of the animal, but the result of the same that he can see the bones of the ground and the water. This leads to the belief that his power can also such that he water. This leads to the belief that his power can also soon to be given a test in that line. He has this X-ray sight only at night, and it is much stronger in the dark of the moon. When he exercises this wonderful power for any great length of time he becomes exhausted and falls into a deep sleep, which restores him to his former self.

"Without citing the numerous cases and giving the numerous cases and giving the numer of parties for whom he has been successful in the fall my statements concerning the wonderful power of this boy by writing to any one in Uvalde, Sanderson or Alpine, Tex. He cannot tell the exact depth of the water below the surface, but he approximates its depth as any other person can be approximates its depth as any other person can be concerning the wonderful power of this boy by writing to any one in Uvalde, Sanderson or Alpine, Tex. He cannot tell the exact depth of the water below the surface, but he approximates its depth as any other person can be an energy to examine by local medical men, but no apparent peculiarities in them have been can found.—Globe Democrat, 8t Ludis.

The States at the Exposition.



The different States and Territories of the Union are alive to the importance of the Pan-American Exposition, and all of them will be represented there in a befitting maner if present plans carry, as it is almost safe to say they will.

New York State has appropriated \$20,000, and is erecting a beautiful permanent building.

and is creeting a beautiful permanent bullding.

Illinois has appropriated \$75,000.

Connected has made a preliminary appropriation to cover the expenses of an exhibit and the State Board of Agriculture has passed a resolution unanimously asking for an additional appropriation of \$25,000.

Massachusetts has appropriated \$15,000, with the expectation of an additional appropriation.

Wisconsin has appropriated \$25,000 and is creeting a building.

Oblo's appropriation is \$20,000. The state is putting up a handsome building which is now nearing completion.

Risode Island Tas appropriated \$15,000 with the assurance of more if it should be necessary to carry out the State's plans.

Missouri has guaranteed an appropriation of \$25,000 to \$60,000, and within the last foringht the Missouri commission has resolved to ask for \$100,000.

Alabama proposes to appropriate \$25,000, and a bill providing for such an appropriation is now pending in the State Legislature.

Georgia appropriates a sum necessary to pay the expenses of an exhibit.

California has completed arrangements for an extensive exhibit through the State Beard of Trade and the Los Angeles Chamber of Commerce.

Michigan has appropriated \$40,000 for a building and exhibit.

Iowa has appointed a commission of eight. Oregon, Mississippi, Louisiana and other states will be kuitably represented, owing to the great enterprise of citizeas.

The New England building, and private subscriptions are being taken in Maine, Vermont and New Hampahire in anticipation of legislative action.

Maryland has a state commission and the Baltimore Manufacturers' Association are cooperating with this body to raise money for representation.

In a number of states bills asking for appropriations for exhibits at the Exposition are now pending. They are as follows: Washington, \$50,000; Oregon, \$35,000; Idaho, \$30,000; Montana, \$40,000; Indiana, \$100,000; Pennsylvania, \$100,000; Kansas, \$50,000.

The Time to be Pleasant.

The Time to be Pleasant.

"Mother's cross," said Maggie, coming out into the kitchen, with a pout on her lips. Her aunt was busy ironing, and she looked up and answered Maggie;

"Then it is the very time for you to be pleasant and helpful. Mother was awake a good deal of the night with the poor baby." Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her—"the very time to be pleasant is when other people are cross."

"True enough," thought she, "that would do the most good. I remember when I was ill last year I was so nervous that if anyone spoke to me I could hardly help being cross; and mother never got cross or out of patience, but was quite pleasant with me. I ought to pay it back now, and I will."

And she jumped up from the grass upon which she had thrown herself, and turned a face full of cheerful resolution toward the room where her mother sat soothing and tending a fretful, testling baby.

"Couldn't I take him out to ride in his carriage, mother? It is such a sunny morning," she said.

"I should be so glad if you would," her mother replied.

The hat and coat were brought, and the baby was soon ready for his ride.

"I'll keep him—as long as he's good," said Maggie, "and you must lie on the sofa and take a nap while I'm gone. You are looking dreadfully tired."

The kind words and the kius that accompanied them were almost too much for the world.

"Thank you, my dear; it will do me a world of good. My head achee badly this morning."

What a happy heart Maggle's was as she turned the carriage up and down the walk!

world of good. My head aches badly this morning."
What a happy heart Maggie's was as she turned the carriage up and down the walk! She resolved to remember and act on her aunt's good words:
"The very time to be helpful and pleasant is when everybody is tired and cross."—X.

Bunner of Wight.

Spiritualist Societies.

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HOSTON AND VICINITY.

Heaten Spiritual Temple meets in Serialey Itali, For rate piece, day funded meets in Serialey Itali, For rate piece, day funded in the American Color, and Francis Color, and Francis Color, and Francis Color, and Francis Color, and the Colo

medimminity of the pastor.

The Piers Spiritualist Ladles' Aid Society meets every Fridays Mil Tremoit street. Business meeting at According to the Carrie L Basiness meeting at According to the Carrie L Basiness for the Carrie L Basiness for the Carrie L Basiness Spiritual Lycens meets even Sunday at 120 F.M. in Assemi by Half, 300 Heatington Avenue. Seate Proc. J. B. Jasen, Dondersor; a. Un renor America, Glerk, I'l Leroy street, Dorchester, Mass.

Eagle Half, 610 Washington Street.—Meetings hald every bunday and Thurnday Attentoon. Mrs. Nutter, Predicted.

Hattle L. Enten, S.c. f. 1839 P.M.; evening meeting 7.45 P.M.; Commercial 147, 654 Washington Rivertal Fundays at 1, 252 and 130 Throndays at 1, 252 Institute 1830 Throndays at 1, 252 Institute 1830 Throndays at 1, 252 Institute 1830 Throndays at 1, 253 Institute 1830 Throndays at 1, 253 Institute 1830 Throndays 1, 2

Ind-pendent Free Thought Hible Spiritual Sect t; will hold services Sunday at 124 Washing, on St., 132 128 and 73. Service Free at 128. Free at 128. p. m., Palie Memoral building, Appleton hall, Appleton street, fide entrance.

street, afte entrance.

AThe Cambridge Industrial Society holds its regular meetings the second and fout Nidys of the module well with the second and fout Nidys of the module well, Predictor Bits. A. M. Came, Cor. Ree'y, 182 Auditor St., Cambridge. Supper at 6.30. Evening a estings at 8. Baaineas meetings at 8.

Cambridgeport, Washington Hall, 553 Massachu-setts avenue. Meetings every Souday at 2.39 and 7.10 P. M. L. J. Akerman, president.

L. J. Alerman, precident.

HROOKLYN, N.Y.

The Woman's Frogressive Union of Brooklyn, belds meeting as every fundary afternoon and eventing all and 8 octoors, Lyreum Sundays at at their hill, G Classett F. Kurth, Predicting days, and Geldium, belds a free meeting every fit of y evening at 8 o'tless, 28 Tomp-insenting every fit of y evening at 8 o'tless, 28 Tomp-insenting every fit of yevening at 8 o'tless, 28 Tomp-insenting even fit of the sundary meets are considered as the sundary meets are considered as the sundary meets every families to be considered as the sundary music store. Under a first fit of the sundary wellows.

music sions, tood speaking followed by spirit communications at each meeting. Free to all, kiranger welcome.

The F.rst Spiritsaul Blastos Church of Obicago
Almore and March of Chicago
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Mosager, Test Blasding sion Discourses, Vycal and Institumental Music. U. Thomas H. Best in, Minister.

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Minister Europe Brighant is the regular speaked and

West in the Minister of Minister in the Music of Music, every Finday evening at 8 o'cl-ck. at No. 71 Main street,

resulted (3), Waverly beinding, Hartf-sq. Com, with good

music, implicational adversacy, and messages, by Mrs.

Charles's Pfrest Spiritual Church, Hartf-sq. Com, Madame Haven, pondontor. Mestures held regularly every

lenday evening at 12 ft. Temple of Moore Mal Ex Avynon.

Laidiaw, sograno.

Boston Spiritual Temple.—From the text,
"Do unto others even as ye would others
should do unto you," Mr. Wiggin, la the
trance state, spoke eloquently and practically
to an appreciative morning audience. A large
number of ballot tests and instructive answers to questions from the audience made
up the evening program. The Ladies' Schubert Quartet sang at both sessions. Mary
L. Porter, Secy.
Dwight Hall Besten The Addiest

bert Quartet sang at both sessions. Mary L. Porter, Sec'y.
Dwight Hall, Boston.—The Ladies' Spiritualistic Industrial Society met Feb. 14.
Business meeting at 5.30; evening meeting at 8 p. m.; both presided over by the president, Mrn. Ida P. A. Whittock. The evening was devoted to songs and reclinations of a comic nature, given by several young mea. Thursday, Feb. 21, an old-fashioned supper and a fact's meeting. Thursday, Feb. 23, the monthly social and dance. Hattie L. Eaton, Sec'y.

devoted to sougs and rectastors.

nature, riven by several young mea. Thursday, Feb. 23, an old-fashioned supper and a facts meeting. Thursday, Feb. 23, the monthly social and dance. Hattie L. Eaton, Sec'y.

241 Tremost St., Feb. 15, the Ladies' Aid Society met with the president, Mrs. M. E. A. Allbe in the chair. Our Valentine supper was a great success. Mesdames Allbe, Burrill, Tilton, Billings, Klabert, Pierce and Hatch were dressed as Valentines. In the evening Miss Lizzie Harlow spoke of "Spiritualism of the Twentleth Century." Mrs. Dr. Caird and Mrs. S. C. Cunningham gave excellent messages. Vocal selections by the choir. Carrie L. Hatch, Sec'y.

Bible Spiritual Meeting, 46 Tremont St., Boston; Mrs. Gutlerrez, president, writes: Sunday, Feb. 10, three interesting sessions were held. Those assisting throughout the day were: Mesdames Hall, Gutlerrez, Messrs. Smith, Pyc, Hall, Hersy, Cohen, Thompson, Drs. Huot, Blackden. Wednesday, Feb. 13, a good attendance and an excellent program. Those taking part: Miss Tripp, Estella Bird, Mesdames Bird, Putney, Stlee, Gutlerrez, Thoms, Banks, pr. Blackden, Mr. Thompson, Mrs. Thoms will assist at Wednesday meetings.

Commercial Hall, 624 Washington St., Boston, Mrs. Deer, president, M. A. Wilkinson, conductor. Sunday, Feb. 17 and Thursday, Feb. 18, Lose taking part in the exercises were: Mesdames Rockwell, Lovering, Messrs. Peak, Banks, Knowles, Davis, McLean, Levis, Otts, Messrs. Baxter, Hicks, Parker, Lotheridge, Bowman, Jackson, Turner, Tutte, Emerson, Dr. Blackden, Music, quartet, Mesdames Rockwell, Lovering, Messrs. Peak, Baxter; The Lyle Orchestra; solos, Mesdames Rockwell, Lovering, Messrs. Peak, Baxter; The Lyle Orchestra; solos, Mesdames Rockwell, Lovering, Messrs. Peak, Baxter; The Lyle Orchestra; solos, Messrs. Peak, B

Templar's hall Thursday evening. Feb. 14, under the anapters of the Children's Frogressive Liyeum. Ganas and dancing were leadiled in; lee cream and cales were leadiled in; lee cream and cale were leadiled in; lee cream and cale were leadiled in; lee cream and cale were leadiled in the committee consisted of Miss less Bishnell, Mrs. Hattle Tirrell and Mr. Chas. Allen. Mabel Tirrell and Marken Tirrell were the capilds who gave out the souvenirstallets held their regular meeting at the Boars of Trads Rooms, 78 Heasant 81, Feenary 10, when Mrs. Dr. Card of Lynn pleased large andience. On Bunday evening, February 17th, a regular religious service was conducted by Mr. Mitton, tribute were walcomed to the memory of both Abraham Licoln and George Washington by Mr. Show Mr. Taylor of Melrose. On Weelman evening, February 20, the regular methyl evening, February 20, the regular methyl evening. February 20, the regular methyl evening, February 20, the regular methyl evening. February 20, the regular methyl evening and recitations by Mrs. Miss Musroe, Are. Reckwell, Mr. Nahme and Mr. Williams; also a violin solo by Mr. Jenness. A collation was served during which the Jenness orchestra rendered fine elections. Mrs. Musroe gave an address. The special was closed with dancing. Sanday evening. February 21, Mrs. E. E. Mellin of Booth; was the test medium. John R. Snow. Mr. V. J. Moorey, assisted by Mrs. Drew and other mediums, holds a circle every Friday evening, at 437 West 57ts 8t., New York City, to which the public are invited.

Hrootlyn.—Feb. 17, at the Woman's Progressive Union, large audiences greeted Mr. Altenus at both sessions, and he was at his best, both in singing and voicing messages from lo

To Cure a Cold in One Day Take Laxative Bromo Quinine Tablets. All druggists refund the money if it falls to cure. E. W. Grove's signature is on each box. 25c.

The Ladies' Lyceum Union.

The Ladies' Lyceum Union.

This well known society which has been doing a grandly successful work both in a religious and a charitable way during the past three years in Boston, has been incorporated under the laws of Massachusetts as a chartered religious and charitable organization, Mr. Albert P. Blinn representing the state, as an officer of the Commonwealth, at the three nectings called for the purpose of organization. The charter was granted Feb. 16, 1901, and the Union is now in a position to accept bequests and legacies, and has all the privileges of any religious or charitable corporation. The officers of the corporation are Mrs. M. J. Butler, president; Ella A. Weston and Ada H. Simmons, vice-presidents; Elizabeth E. Dudley, corresponding secretary; Mary E. Stillings, financial secretary; Abbie F. Thompson, treasurer, and Maria I. Jordan, Annie E. Barnes, Sarah E. Jones, Jennie D. Porter, Mary A. Wheelock, Caroline A. Turner, and Mary A. Brown, directors.

Albert P. Blinn, Justice of the Pence. Albert P. Blinn,
Justice of the Peace.

For Over Fifty Years

Mrs. Winslow's Scothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colle, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Lake Helen Camp, Florida.

readings, which were well received and left an impress upon the people. Tuesday, Feb. 19, Mrs. Milton Rathburn of New York lectured and Mrs. C. P. Fraut of Roston gave readings. Mrs. Kate Stiles arrived Feb. 19. Dr. J. M. Peebles is exported, so you see there is an array of talest that will do much toward feeding the people. Mr. George Colby has arrived and is stopping at his home.

Saturday, Feb. 22, Dr. Hilligoss, who has been here in company with Peter Millspungh of Anderson, Ind., lectured. The doctor has taken great interest in the eamp and kindly consented to speak. We expect next month Hon. A. Gaston, as well as many others.

G. H. Brooks.

Spirit or Life, Indestructible.

BY EDWIN WILDER.

I have this day been reading the several articles published in the Banner, Feb. 9, on "The Decline of Local Societies," and I don't know when it has been my pleasure to read, in your valuable paper, anything that indicated the pulse of the thiaking, observing, reading portion of our active Spiritualism, concerning the actual status of Spiritualism, whether organized or otherwise, than that contained in those several contributions.

I find much in them all that meets with my observation, and my conclusions. It has been a question with me, for a long time, why some of our active platform workers, our mediums, some of the individuals who have had forty and more y-cars' experience in serving the public, through the mental and physical phase of the phenomena, have not spoken out clearly and postively concerning much that has been published in the papers and proclaimed on the platform, regarding the duty of Spiritualists, individually or collectively. Public scolding and fault finding will never drive a full fledged Spiritualist into any special organization, any particular novement. The individual who has become a convert, in the home, or private circle, is not the one to be dictated to regarding his amiliations with this, or that body. Such an one has sirm and settled convictions and will walk his own way.

For myself—having commenced to investigate the phenomena fifty-one years ago this coming month—I have reached my own conclusions concerning Spiritualism, its advent and means of introduction, its various unfoldments and its outcome at the present time. If have no question about it, then spirit will always, ever, make loself manifest. It will find its mode of expression, not in this mountain or in that, not in this especial church, association, or society, but wherever, and whenever there are two and three gathered together in a receptive spirit, and a waiting Directive of the constitution of meetings, Lyceum and state and the surface of meetings, Lyceum and state.

association, or society, but wherever, and whenever there are two and three gathered together in a receptive spirit, and a waiting purpose.

I have had my day of active work in the maintenance of meetings, Lyceum and state associations, so in part, can speak from experience as well as from observation, and now, at my time in life, having enlarged my faith into knowledge, I am not over anxious about Spiritualism becoming obsolete, of going into desnetude, of failure, because this or that local body is now under financial depression or in a state of coma. I have remained quiet, belong to no spiritual organization, attend meetings, when I can read the spiritual papers, and do my own cogitation. It is not my purpose, at the present time, to enter into particulars, but I would accept and encourage more of our public workers—or private as to that—to come out and free the mind, make a clean breast concerning their individual experience in all of the different movements and methods for promotting a knowledge of spirit communion and possibilities.

I trust, Mr. Editor, the ice being now fairly broken, others will follow, but do in this way we will get at some of the undercurrent that is working in, and through, the great mass of spiritual believers, and so show the real drift of the whole body. I call this number of your paper full of fool for thought, to use a vulgar phrase, "put it in your pipe and smoke it." I would not ask the ladies to do so, only figuratively, but some careful, mental consideration given to the whole subject matter will be to the advantage of all interested.

Confucius.

Wu Ting-fung, China's minister plenipotentiary to the United States, said:
"Twenty-four centuries have rolled by since Confucius walked this earth. His influence is as great today among his countrymen as it ever was before. Never was his name held in greater veneration than it is now. Throughout the length and breadth of the Chinese empire, everywhere are temples erected in his memory.
"Every schoelboy acknowledges him as the supreme teacher of the Chinese race. His spirit pervales a nation of 400,000,000, and his word is recognized as law to the most august emperor on the throne, as well as to the meanest peasant at the plow. Thus is Confucin enthroned in the hearts of his countrymen."—Boston Globe.

Lake Helen Camp, Florida.

The second week, and third Sunday of camp life have closed; they have been successful weeks, weeks to be remembered. Lake weather has been just a little cool, but still warm enough to hold the meetings in the auditorium, or pavilion. In the pavilion there is a stove that heats the room warm enough when the weather is cool. The conferences have been find place where so much interest has been made manifest as at the conference here. There seems to be a spirit and nower at each meeting that causes each one to feel the value of such meeting. The lectures have all been well attended not only that, but well received. Mr. Wright and that we then the sum of the subject of the spirit. The people have been such at the sum of the subject in my humble way to do the budding of the spirit. The people have been fill allow a seem of the tumest value.

Mr. Wright's classes have been and still are to the budding of the spirit. The people have been so the tumest value of the sum of the sum

YOU SHOULD NOT NEGLECT YOUR KIDNEYS

Because if Kidney Trouble is Permitted to Continue Fatal Results are Sure to Follow.

Weak and unhealthy kidneys are responsible for more sickness and saffering than any other disease, and if portified to continue, fatal results are sure. Follow.
Your other organs may need attention—but your kidneys most, because they do most and need attention first.
So when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fall to do its duty.
If you are sick or "feel badly," begin taking. Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Among the many curse of this wonderful medicine,

and the other organs to health.

convince anyone.

Among the many cures of this wonderful medicine,
Dr. Kitner's Swamp-Doot, Investigated by the Banner
of Light, the ones which we publish this week for the
bearful of our reader's speak in the lithest terms of
ready:

"I had been out of health for a long time, and I was
taking medicine from a doctor's preception when I
received your sample bottle. I stopped taking the
doctor's medicine and used the sample bottle of
doctor's medicine and used the sample bottle of
bottles, bought at my drug store and they cured use
entirely, and have out fell to well for years. I thank
you very much for sending me the sample bottle."

D. W. SMITH 1821 Center Street.





Mass, H. N. Whirelen of UT High Book St. Lynn Mass, writes on Nov. 2 1900: "About 18 mouths ago! I had a very severe spell of sickness. I was extremely sick for three weeks and when! I finally was able in the property of the sickness." I was extremely sick for three weeks and when! I finally was able in my back. My water at times looked very like offset. I could pass but little at a time, and then only anise suffering great pain. My physical condition was such that I not no serve-oth and was all run down. The doctors sold my kindness were not offended and while!

DID NOT KNOW I HAD KIDNEY TROUBLE.

KIDNEY TROUBLE, I somehow felt certain my k dners were the cause of my trouble. My sister, Mar. C. E. Littin-feld of lyran. advised me to give Dr. Elimer's Swamp-Boot a trial-necessity of the completion of this one found 1 was completely cured. My strength resurred, and lo-day I am as well as ever. My business is that of was completely cured. My strength resurred, and lo-day I am as well as ever. My business is that of and have to use much certy in petting around. My cure is, therefore, all the more remarkable, and is succedingly gratifying to me. H. N. WHEELER.

Swamp-Root will do just as much for any housewife whose back is too weak to perform her necessary work, who is always tired and overwrought, who feels that the cares of like are more than she can stand. It is a boon to the weak and alling.

Sample The mild and immediate effect of Dr. Kilmer's Swamp-Bottle Root, the great kidner, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial. Bottle Free.

for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its wonderful curative properties for such disorders as kidney, bladder and uric acid disorders as kidney, bladder and uric acid disorders as kidney, when oblighed to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache,

EDITORIAL NOTICE.—If you have the slightest symptoms of kidney, liver or bladder trouble, or if there is a trace of it is your family history, send at once to Dr. Ellmer & Co., Binghamton, N. T., who will isa't send you by mail, in meetilstable, without cost to you a use ple bottle of Swame Root and a bose of you by mail, in meetilstable, without cost to you a user impossible of Swame Root and a bose of testimonial letters received from bin and women cured by Swame Boot. When writing be sure to say that you read this generout offer in the Eanner of Light.

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BANNER OF LIGHT BOOKSTORE.

THE BANKER OF LIGHT PUBLISHING OUT OF THE LOCAL STREET OF THE PROPERTY OF THE

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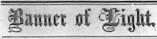
ances can be safely sent by an Express Money Orna will be issued by any of the large Express CoSums under \$3.50 can be sent in that manner for

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No attention is paid to anonymous communications.

Name and address of writer is indispen able as a guaranty
of good faith. We cannot undertake to preserve or return canceled article a.

ET Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or article in question.



BOSTON, SATURDAY, MARCH 2 1901

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Entered at the Post-Office, Boston, Mass., as Sec.

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MOLESALE AND RETAIL AGERTS, NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston, Mass.

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

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25 cenis per Agate Line. Discounts.

10 per cent.

DO lines to be used in one year...10 per cent. 500 lines to be used in one year...25 per cent. 1000 lines to be used in one year...40 per cent. 20 per cent. extra for special position. B pecial Notices forty cents per line, Misices in the ditorial columns, large type, leaves the per charge for cells or double columns. Width of column 5.7-16 inches.

LT A trertisements to be revewed at continued rates must be left at our Office before 12 M. on Saturday, a weak in advance of the date whereon hey are to appear.

or person in the person of the

Volume Eighty-Nine.

With this issue the Banner of Light enters upon a new volume. It will not be many days before it will celebrate its forty-fourth birthday, when the work of volume eighty-nine will be more perfectly outlined, and the career of the Banner impartially reviewed. Volume eighty-eight has been filled with upto-date matter, and has carried the readers of the oldest Spiritualist paper in the world forward to the realization of the grand possibilities that await every individual in the realizes of the spiritual. Our new volume will carry on this good work. We make no extravagant promises of what we are going to do, but we assert with confidence that the pages of the Banner will continue to be filled with that which will minister unto the soul needs of all of our readers.

It is not to be expected that every reader will enjoy all of the Banner's attractions in equal proportions. The lovers of phenomena will find the Free Circle messages full of comfort and instruction, while well authenticated secounts of certain important manifestations of a psychic nature will be given due prominence. Science, philosophy and religiou will each have a share of our space, while the children and helpful fireside stories will not be overlooked. In fine our new volume will contain all of the valuable attractions of its predecessors, plus many new ones that have been developed with the changing events of every day life. The managers of the Banner will spare no pains nor expense to make it the paper of and for the people, hoping to thereby aid in the erection of the temple of Altruism in every soul. But no one person can do this work alone. Cooperation is needed, and we ask our readers to meet us half-way in our endeavors to give them that which will minister unto their highest soul cravings.

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The Medical Question.

The pastor of the First Spiritualist Church of Buffalo, N. Y., Mr. Moses Hull, the farfamed champion of Spiritualism, recently delivered a powerful discourse upon the subject of medical freedom. The secular press of the city found his remarks so interesting that liberal excerpts from the same were published in the columns of the leading dallies, and one of them at least, commented editorially upon what Mr. Hull said. A desperate effort is being made by the Medical Trust to secure the passage of the most sweeping restrictive medical measure ever offered to a legislative body. It is aimed, as we have before stated, at the Christian Scientists, but has been made to include magnetic and spiritual healers, Metaphysicians, Osteopathists, and clairvoyants. As it now stands, it is a veritable dragnet, and the most serious blow that has yet been struck at the liberties of the people of the State of New York. The Christian Scientists are making desperate efforts to defeat the bill, and are moving upon Albany in large numbers, no doubt for the purpose of giving all of the members of the Legislature treatments that will inspire them to vote against the bill. The Spiritualists of New York could do no better than to send Mr. Hull and Inn. It. W. Hichardson to Albany to appear in their behalf before the Committee on Public Health. Mr. Hull's Buffalo address should be put into painphlet form, and a copy of it put into the bands of every Senator and Representative at Albany. His words are those of a statesman, and with the able assistance of Mr. Richardson, the cause of medical liberty, so far as the Spiritualists are concerned, will certainly be in safe and competent hands. The President of the State Spiritualist Association, Mrs. Carrie E. 8. Twing, is away from home on a prolonged business engagement. She would have no itrelientiuence at Albany. His words are those of a statesman, and with the able assistance of Mr. Richardson, the cause of medical liberty. The failure of the Scientists to affect cures

ention on the part of the medical tyrants of New York.

In connection with this matter, it is reported that some of the Christian Science healers aire going to swallow some typhoid fever germs in the presence of some of the eminent physicians of the State, to prove that they are impervious to them and to the disease they generate. The Minneapolis Tribme suggests that this experiment is not a fair test, but asks that the Scientists be inoculated with the baccillus of smallpox, tetanus, diphtheria, and other so-called contagious diseases in order that the test be made complete. The Tribune then asserts that none of the Scientists will do this, fearling the results, and states that they will gravely claim that the poisonous thoughts of them. The test the Tribune asks for has been frequently made, and those who subjected themselves to it escaped without any sickness whatever. We know this to be true of smallpox, diphtheria, scarietina, and other so-called infections diseases. The only fest that would satisfy the Tribune and the medical cost would be one that would result in the death of every one who made the experiment, and give them a chance to exclaim, "We told you so." Opposition to medical monopoly will only cease when the triends of freedom are all killed off under the class legislation that is now being asked for all over the land. Imperialism not only prescribes what the people must think and say, but also tells them what lawyer, doctor, baker and butcher they are to employ. When will the people declare that they have had enough of this pernicious method of government?

Dr. M. J. Rodermund.

Dr. M. J. Rodermund.

This gentleman achieved sudden and lasting fame recently through his dealings with the small-pox in his city in Wisconsia. Dr. Redermund holds that small-pox is not contagious, and that people contract through fear and by suggestion. In order to prove his theory, he went to the bed of a small-pox patient, smeared his face and hands with virus from the patient, and even rubbed some of it on his clothing. He then went out among-the people as usual. His action caused a great furore. He was threatened with mob violence, and almost lost his life at the hands of the incensed people. The doctor was at last arrested and sent to the pest-house, where he was rigidly quarantined. But to the chagrin of the doctors he did not have the small-pox. They held him as long as they could, but he peradsted in keeping well, and, was at last discharged. He returned to his home, but had to enter the city on foot, as it was unsafe for him to return by train.

Note of the people who came in contact with Dr. Rodermund after his open exposure.

him to return by train.

None of the people who came in contact with Dr. Rodermand after his open exposure of himself to the disease have as yet been taken down with it. A full month has elapsed since then, and the people who feared that

these we can and will double the attractiveness of the Bianner. If each reader will sent he speedily reached. We ask our patrens, therefore, to help me to help them; we we can give them yet mosely the theory the them yet mosely the sent and a valuable, paper for their unouer now therefore, the help me to help them; we we an give them yet mosely from the subject of melical readous, Let all of our patrens absorb the inspiration of Altrusim, and each one help the Bianner by sending in at least one new salescription. Spiritualists of the world, the Bianner of Light is your paper; try it and see if it is not everything its man implies—a spiritual illumination for all nations of the earth.

The Medical Question.

The pastor of the First Spiritualist Church of Riffalo, N. Y., Mr. Moses Hull, the far-firmed champion of Spiritualists or readous the certain of the carth.

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Abraham Lincoln.

Abraham Lincoln.

The birthday of this great patriot was observed jin many sections of our land on Feb. 12. It was the ninety-second anniversary of the coming among men of this apostle of freedom. It would be well for our nation if as true a patriot, and as sincere a lover of ilberty as was Lincoln were at the helm of the ship of State. His speech at Gettysburg, Pa., will live forever. It was the very quintessence of the principles of freedom, and a splendid aefense of the Declaration of Independence. Lincoln had fairfy in the people. He it was who said: "You can fool some of the people all of the time, you can fool all of the people some of the time, but you can't fool all of the people some of the time, but you can't fool all of the people all of the time." In these days it would be well if those words were emblazoned upon the walls of every American home, to inspire the inmates—to consider anew the meaning of the word liberty. Today the people's rulers are gravely asserting that the people cannot be trusted to govern themselves, and that their liberty should be abridged in consequence. If Lincoln were at the helm, he would marshal a host of loyal citizens, and break the fetters from the limbs of labor; he would cut the financial tethers of the nation, and set free the money of the people by taking all special privileges from the few; he would re-enfranchise the negro in the South, and would also restore the right of suffrage to the white men of the North, from whom it has been taken by legislation, and by plutocracy; he would call for the enancipation of woman, and would urge the extension of suffrage to her; he would plead for equitable taxation of property, and would call for the listing of all church and ecclesiastical school property by the assessors of the land, to bear its full snaro of the bourden of taxation. In fine, Lincoln would be the restorer of the rule of the people, and the Savier of his country a second time. Will Spiritualism give the world another Lincoln?

Mass Conventions.

Mass Conventions.

The N. S. A. is holding a three days' mass convention in St. Lonis, Mo., as we go to press. It will be followed by a two days' gathering March 2-3 in Kansas City, Mo., and one in St., Joseph, in the same state, March 5 and 6. The Spiritualists of Kansas are to gather in Topeka March 8, 9 and 10, in a grand rally in the name of organization. Preparations for similar conventions are being made in Philadelphia, Baltimore, Washington, Pittsburgh and Chicago. These meetings are awakening a deep interest in Spiritualism in all sections of the nation. We hope that our readers will take a deep interest in them all, and will endeavor, not only to attend these conventions themselves, but will also induce their friends to do likewise. The three great meetings in Missouri may lead to the organization of a State Spiritualist Association in that great Commonwealth. The Topeka Convention is to be a help to the same desired end in Kansas. Organizations are what their members make them, hence it behoves all Spiritualists to rally around their centres of power to make them of use to the world. There is no reason why Spiritualists would but support their religion one half as saalously as they formerly supported the churches to which they belonged, nothing could stay the progress of our Cause throughout, the world. We appeal to our Missouri and Kansas friends to attend the conventions to be held in their respective communities in a body, and thereby ald the cause of co-op-

eration. There never was a time when unity of action was more accessary, or more essential to success than it is today. The hope of Spiritualism depends upon the spirituality of its followers. Will they unite their efforts and thereby turn hope into the glorious reality of accomplishment?

Spurious Advertisements.

Are newspapers Justified in advertising that which is known to be wrong in principe? Have which is known to be wrong in principe? Have they any most reliable secular and veligious journated in fact? We have no hesitancy in answering these questions in the negative, they are appered tright to fill their columns with matter to deceive the people, and extort money from them by sharp and evil practices.—Such a position is unethical, and absolutely unjust. It is the same with a lawyer who takes a case he known to be wrong, simply for the money and notoriety he can get out of it. Many journals may admit, individually, advertisements that are not all right, but as soon as they discover their crow, they should at once rectify it by depping the objectionable matter. This has been the policy of the Banner of Light throughout its long and useful career, and will continue to be its method hereafter.

The question of dishonest advertisements was raised by observing in the columns of one of our exchanges in the field of metaphysics, an advertisement relating to bogus spiritual manifestations. The man advertises his wares simply as mere tricks, which he purposes selling at so much each. For about ten dollars, he agrees to put his customers into possession of certain information that will enable them to perform these tricks at ease, by means of which they can increase their incomes. Now this advertisement is not new; it has appeared again and again in other formy, in various journals in the United States, and of course has paid those who were behind it large sums of money. Different an ame share, accompanies in the same source, as they covered essentially the same source, there is no doubt that he advertisement is not

LyWestern juries are as uncertain in their actions as are the juries in Massachusetts. A Mianeapolls jury has recently convicted a man of the crime of murder that no one saw committed, and the only evidence of moment against the prisoner was that the man was dead, and that he had been murdered. Circumstantial evidence was all that the jury had to act upon. Massachusetts could not do much worse even if she tried, although many verdicts much more infamous in character have been rendered in this State during the past year.

The Anish seet has recently been brought into notoriety through the trial of one of its members for the crime of murder. The Anishites pretend to believe that it is sinful for any of their number to feel and express affection for their wives and children. William Mosler had a wife and three sons. He loved them tenderly and could not repress ways. For so doing he was serverely disciplined by his fellow-religionists, and was figally excoammunicated by them, and branded as a heretic. Stung to madness, the husband and father shot and killed his wife and children, then tried to kill himself. Falling to do so, he was arrested and is now on trial for murder. The man was made insane by the persecutions of his church, hence the church is far more responsible for the quadruple murder than is Mosler himself. What kind of a religion is it that teaches men that love is sirful, and drives them into the commission of crime?

LETTHE manager of the Reform School for girls in Indiana is in trouble. She has been in the habit of tying the girls who incurred her displeasure up by the thumbs for many hours at a time, also of putting them into a box just large enough to receive their forms, and then placing the box into a cell into which no ray of light could enter. This box, upon inspection, was found to be alive with evermia. Many of the girls were whipped with leathern cords over their bare shoulders until they fainted away. Bruises, raw wounds, and livid welts were found upon the persons of many of them. It is needless to mention other details. The truth has leaked out, and the Christian matron will have to face a trial. Her Christian supporters will no doubt vindicate her character, as a noted brute was once vindicated (?) when tried for cruelty at Elmira, N. Y. Are our prisons and reform schools for reformation, or for instruction in crime?

LE To our good friends who are anxious to have nothing more said about the decline of local societies we will say that the subject is by no means exhausted. When what has already been said has been digested, a re-newal of the discussion is likely to begin. Those who want the topic dismissed are the Spiritualists who have failed to support their local societies as they ought.

25 Our angel helpers tell us that Reciprocity is the principle by which they live in the higher realms. Spiritualism endeavors to make its adherents realize their angelhood while in the body, hence urges all who listen to its instructions to become doers of right-cousness, as well as sayers thereof. In order to do so, Reciprocity must be the principle by which the steps of men are guided, and their inspirution in their every act.

##King Edward VII. must now publicly de-clare his religion, as no Catholic can occupy the throne of England. We were not aware that the Monarch had any religion. He be-longs to the High Church Episcopal, and it is said by those who are presumed to know, that it requires neither politics nor religion to be-long to that church. It doesn't in the United States, anyway, and we doubt if it does in England.

25 Capt. Oberlin M. Carter is trying to secure a reversal of the sentence that was justly imposed upon him by the courts for robbing the United States Government. The worst of it is, it now looks as if he would

Le Spiritualists should not always gaze in wonder upon effects, but should be diligent seekers for causes. When causation is found, they will have entered the realm of the Soul, where the Wisdom rays are forever shining in impartial splendor from the Nirvanic plane of existence. There Rest and Peace abide to give their blessings to all who in kindness seek their aid.

25 When the "muscles of the soul," as J. B. Townsend describes the strivings of the conscious ego within, are exercised daily in an earnest aspiration for a larger and fuller spiritual life, the land of the Soul is soon revealed to those who are thus employed. The development of the inner powers of the soul can only come through an intense desire to grasp more and more of that which is beautiful and true and good.

that he lay down his life for his friend," is an old and trite saying. Spiritualism teaches that the highest and greatest love man can possess is that which induces him to find his own Soul-Self and live in accord therewith. By so doing he will save his friends from that which is worse than physical death, even from retrogression in life, which road-way leads to seeming annihilation.

LE That man is wisest and happlest who keeps the thread that unites him with his Soul-Self constantly vibrating to the pulsations of love. The daily use of this subtle, jurisible, yet real chord strengthens it, and enables it to transmit the more easily and correctly the wisdom-messages from the centre of power in the world of souls.

LET Life is only well lived when each indi-vidual has honestly earned his position, and developed the ability to keep it. He who accepts a position through the merit of an-other, and is sustained therein by no real worth on his own part, is worse than a thief or a robber. In Spiritualism man must hon-estly learn everything he possesses, or is compelled to retrace his steps until he has done so.

LETIn our anniversary number will be an article from the pen of our own Andrew Jackson Davis. There will be large demands for the paper. If you want extra copies let us know at once.

The Wagner Bill-No. 236.

ACT AMENDING PENAL CODE BY IRSER NO THEREIN A NEW SECTION BELATING TO CLAINVOTANCE, PALMISTRY OR PORTUNE-TELLING."

The People of the State of New York represented in Senate and Assembly, do enact as follows:
Section 1. The Penal Code is hereby amended by inserting therein a new section to be known as No. 335, and to read as follows:

A person who practices clairvoyance, palmistry or fortune-telling by any art, device or method whatsoever, is guilty of a mislemeanor.

emeanor. This Act shall take effect immediately.

Remonstrance.

Remonstrance.

To the Honorable Legislature of the State of New York:—

We, whose names are hereunto subscribed, avail oarselves of our rights as your constituents, and as citizens of the State, to most samesity remonstrate against the passage of the Senate Bill No. 226, and of any measure which makes unlawful and penal the exercise of those natural gifts and faculties bestowed on mankind by the Creator, which, like other gifts and faculties, when properly exercised, have brought in the past, and will continue to bring, blessings to the world.

We remonstrate especially against those portions of said bill which include the exercise of clairvoyance and kindred powers, as it tends to the abridgment of religious rights and personal freedom. We assert that the Christian Religion teaches that to serve God and our fellow-men, we must seek, obtain and use, for the benefit of others, those gifts exercised by Jesus Christ, and which were bestowed upon and promised to his followers in all ages, of which clairvoyance, or discerning of spirits, and the gifts of prophecy are especially commended. (See I Corinthians, 12th chapter, 4th verse; Gospel of Matthews, 12th chapter).

We make no remonstrance against the punishment of persons claiming to exercise the powers specified in the bill, for obtaining money by deception and fraud, which our Code of Criminal Procedure already declares to be larecup. And we respectfully call your attention to the provisions of subdivision 3 of section 529 of the Code of Criminal Procedure, which already makes it a misdementor to pretend to tell fortunes. But we do protest, most carnestly, yet respectfully, against the enactment of any measure restraining the enjoyment and reasonable exercise of any powers inherent in the nature of man.

Respectfully submitted,

Address to the Senate Committee on the Wagner Bill.

Honorable Senators, Gentlemen:

Senate Bill 235, 639, makes it a misdemeanor to practice clairvoyance. We oppose this because it attempts the impossible. We claim that clairvoyance is a spiritual gift. We believe with St. Paul, that there is a matural body, and there is a spiritual body. Furthermore, we believe that there are spiritual senses, or soil senses corresponding to the physical senses.

The soul sense of sight we call Clairvoyance; the soul sense of touch we call Psychometry. Certain persons are intuitively endowed with these soul senses,—such persons we call mediums, or psychics. Many mediums are endowed with all three of these gifts or developments. They are clairvoyants, clairaudients and psychometrists.

These gifts are so closely interrelated, and their exercise is so interblended that the question of separating the practice of clairvoyance from that of other spiritual gifts would hardly be practical. Hence, the term clairvoyant, as it is generally understood, takes a broader meaning than the simple sense of spiritual vision.

These trance mediums generally possess more or less of this clairvoyant vision coupled with other phases of mediumship. In many instances that term could be used to prevent trance mediums from filling their appointments. At least the opposers of Spiritualism, in the absence of better arguments could make some, of our ordained ministers much trouble and expense.

Medical Clairvoyance, is a term we apply to mediums who see and describe things not visible to the physical eye. Such seem to see and describe diseased, physical organs, and frequently prescribe remedies, regardless of the distance between the clairvoyant and the patient. Here, we have interblended, the power to prescribe with the power to see. This is often done when the medium is supposedly in an unconscious rondition. Many of the mediums and speakers of Spiritualism, some of whom are pastors of churches, speak while in an unconscious rights and privileges of a large body of people, who rely upon the maintenance o

A Revival in Spiritualism.

Wonderful Awakening at Anderson, I d, by Missionaries E. W Sprague and Wife.

Wonderful Awakening at Anderson, I 4, by Histonaries E. W. Spragus and Wife.

The Spiritualists of the city of Anderson have just had such an awakening as never before. Spiritualism, which has been in a state of lethargy here for some time, has been aroused and stirred up, and Spiritualism, which has been in a state of lethargy here for some time, has been aroused and stirred up, and Spiritualism, have awakened from their slumbers, put on their fighting clothes, and are going to work with a will to convert the city of Anderson to Spiritualism, and they will do it.

The cause of all this uproar, this change from a state of stupor to one of intense activity and enthusiasm, has been brought about by the visit to our city of Brother E. W. Sprague and his good wife, missionaries of the National Association of Spiritualists. The time of Brother Sprague's arrival seemed very unpropitious for the success of the city had bauded together, and with two first of the success of the city had bauded together, and with two reviews and the summary of the success of the city had bauded together, and with two reviews of the city had bauded together, and with two reviews of the city had bauded together, and with two reviews of the city had bauded together, and with two reviews of the city had bauded together, and with two reviews of the city had bauded together, and with two harmony among Spiritualists themselves. But this is all changed now, impelled by the burning words of wisdom as they fell from the inspired lips of Brother Sprague, petty differences have been thrown away, a wonderful spirit of enthusiasm has been aroused, and a feeling of unity of purpose now pervades the entire society.

A compact organization of one huadred and four members, chartered by the N. S. A., is the net result of Brother Sprague's meetings here. He and his wife held four meetings here. H

the attendance, though small at first, grew and increased with every meeting, until on Sanday evening our temple was packed to the doors.

At this meeting there were present Brother Sprague and wife. B. F. Hayden and wife and Mrs. Josephine Ropp. The first half hour was occupied by Brother Sprague with an address in which the truths of Spiritualism were presented to the vast nudleace with that caracstness and impressiveness of nuanner and speech characteristic of the speaker and which could not fail to carry conviction to his hearers. Following the address was a Tove feast, during which a collection of \$25.60 was raised to further the missionary work of the N. S. A. This was followed by tests by Mrs. Sprague and Mrs. Ropp, in which each lady outdid herself, and for nearly an hour Spiritualists, lovestizators and sexpicts alike were the recipients of messages from angel loved ones. Conditions seemed to be perfect, and facts, names, dates, relationship, all were given without difficulty or hesitation, and were recognized and acknowledged by many who, perhaps, were attending a Spiritualist meeting for the first time.

After this feast of absolute demonstration,

relationship, all were given without cimenty of hesitation, and were recognized and acknowledged by many who, perhaps, were attending a Spiritualist meeting for the first time.

After this feast of absolute demonstration, came the ceremony of receiving into membership those who, during the week, had signified a desire to become members. There had been an accession of fifty-elight members up to this time. This ceremony, which is beautiful and impressive and which I wish I could give to your readers, originated with the guides of Brother Springue. In it the candidate for membership obligates him or herself to sustain and further the Cause of Spiritualism and the organization of which he is a member; to discard the false and accept the true; to be good and to do good.

The following night the society met for th purpose of electing officers and to apply fee a charter from the National Association. This meeting, which was marked by a spirit of harmony and mutual concession, resulted in the election of the following officers: President, Dr. G. N. Hilligoss, one of the oldest workers and who was instrumental in the erection of the beautiful temple which we possess; vice-press, T. W. Smith; see'y, F. J. Macomber; treas, R. H. Williams; trustees, P. B. Millspaugh, R. E. Bragdon, T. S. East, Chas, Gaines and C. M. Bolander, a board of officers composed of solid, substantial men of affairs, thorough Spiritualists, and in whose hands the future of the movement in this vicinity is full of promise.

The results of Brother Sprague's work here is a single practical example of the benefits of a National Association. The message and admonition of the Spiritualists of Anderson to Spiritualists elsewhere, who may have lapsed into a state of hactivity similar to ourselves, is 'wake up, get together, harmon in the variethword of every Spiritualist. By uniting ourselves in local, state and national organizations, we will, in the dissemination of Spiritualism before the world in a manner to command the respect which is its due, and to

Induction Service.

Induction Service.

On Monday evening, Feb. 18, The Toronto Spiritualist Association held the first public Induction Service ever held in Canada, by ordalaing a Spiritualist pastor, in the person of Victor Wylde as permanent pastor of our association, who, after a trial of some months, was the unanimous choice for the position. Mr. Moses Hull, assisted by Mrs. Mattle Hull, came from Buffalo for the occasion. The services were held in St. George's Hall, our usual place of worship, before an audience of nearly five hundred people. The platform was beautifully decorated with flowers, palms, etc., and a notice-hale feature was the past preddents of the Association, one of whom was over eighty years of age, also all elective past and present officers of the Society occupied seats in a semicircle on the platform.

"Our Moses" surpassed himself, and the audience was spellbound listening to the

2. Because it would be an unnecessary and many arranted infriogement upon the religious rights of the Spiritualists of this State, and would likely result in the persecution of housest and pure-unified persons, inflicting serious injustice upon them. Mosse Hall, Pastor First Spiritual Church, Buffalo, N. Y.
W. H. Richardson, Treas. N. Y. State Association of Spiritualists.

Albany, N. Y., Feb. 22.

Free to Everybedy.

Dr. J. M. Willis, a specialist of Crawfords who send had not freely mail to all who send free by mail to all who send many new ones. A feature of Passy Compound, which is two weeks treatment on the principle instructions, and is a positive point of the compound of

beloved traths before the public, and for the first time a reasonable account was printed in the morning daily papers, and we now think that the Mornilty Department of the city will hesitate before attempting to molest a duly ordained minister in his work, even if he is a so-called fortune teller, as they claim all mediums are.

For the benefit of the Boston Spiritual Lyceum, Mrs. Ada L. Pratt will give a lecture on Paris and the Exposition. illustrated with 150 beautiful views (taken by Mrs. Pratt during her visit at the Exposition last year), at Paine Hall, Sunday, March 24, commencing at 3 o'clock. Admission 10 cents. Children of the Lyceum free. J. B. Hatch, Jr., Conductor.

The second entertainment of the Boston Spiritual Lyceum will be held in Paine Hail Tuesday, March 19, at 7.45 p. m. A fine program has been arranged, including an old fashioned singing school. Tickets 15 cents. If you want a good time, come and bring the children. J. B. Hatch, Jr., Conductor.

children. J. B. Hatch, Jr., Conductor.

Sunday, March 2, Mr. F. A. Wiggin of
Boston will serve the Haverhill Spiritual
Union; Mrs. Hattie Webber, the Malden
Progressive Spiritualists' Union; Mrs. C.
Fannie Allyn, the First Spiritualists' Society
of Fitchburg; Mr. and Mrs. Gilliand-Howe,
the Church of the Spirit, Springfield, Mass.;
Miss Lizzie Harlow, the Spiritual Research
Society, Salem. The Fall River Lyceum will
hold open session. The Brockton Children's
Progressive Lyceum will give a concert.

Progressive Lyceum will give a concert.

Jacksonville, Fla.—Bro. G. H. Brooks will stop here a few days on his way north from Lake Helen Camp. Bro. Colby remained here for a short time on his way to the camp and gave splendid satisfaction in his circles; his spirit readings were also fine. B.

The Newburyport Spiritualists will be served during the month of March by Mrs. Effle Webster, Mrs. C. Fanniè Allyn. Mr. Hersey and Mrs. Strong, Mrs. Celia Nickerson-Lincoln, Mrs. Lizzie D, Butler, S. A. Lowell.

The annual convention of the State Na-tional Association will be held at Dallas, Texas, Mar. 1, 2, 3, instead of Feb. 22, 23, 24, as formerly announced.

24, as formerly announced.

The Woman's Auxiliary of the Worcester Association of Spiritualists meets in U. V. L. hall, 531 Main street, the first and third Fridays of each month. Business meeting at 3. Supper at 6, followed by a musical and literary entertainment. The Auxiliary is planning to hold a fair April 19, and invites all who are interested in sustaining our meetings, to co-operate with it in making the fair a success. Mrs. C. C. Prentiss, Cor. Secy.

Sanday, April 3, local mediums will serve the Lynn Spiritualists' Association, Cadet Hall. Among others, Mrs. Dr. Caird, automatic writer and Mrs. Mand Littch. Supperserved in the hall the first and third Sandays of each month.

A whist party will be given by the First

A whist party will be given by the First Spiritualists Ladies' Ald Society, Friday evening, March 1. C. L. Hatch, Sec'y.

A Card.

Ferdinand Fox Jeneken is again at the hos-pital, very ill with hemorrhages. Send any money for his family to me. Abby A. Judson.

The annual meeting of the "Cheerful Workers" of South Deerfield. Mass., was held Feb. 7. The following names for officers were chosen: Pres., Mrs. J. E. Wilder; vice-pres., Mrs. Boyaton; sec. and treas., Mrs. L. A. Ford; com. on work, Mrs. Cob and Boynton; com. on music, Mrs. Ford and Wilder; ex. com., Mr. Bates, Ford and Mrs. Wilder.

Mrs. L. A. Ford. Sec.

Mrs. L. A. Ford, Sec.

Movements of Platform Lecturers.

Goo. A. Fuller, M. D., lectures at Greenwich Village, Mass., March 3 and 21; at Lynn, March 10, and Brockton. March 11. Would like engagements for April 7 and 21. Address, Onset, Mass.

J. S. Scarlett has open dates for April 7, 21; May 5, 12, 25 and some open dates in June and July; he desires to book camp engagements and will attend funerals. Address, 35 Brookline St., Cambridgeport, Mass.

Prof. J. Madison Allen and wife are doing excellent work at Springfield, Mo., and vicinity. They have been re-engaged by the Southside Society of that city as its regular speakers. They (one or both) may visit eastern camps this summer. They invite correspondence with camps or societies.

Death from Vaccination.

New York, Feb. 7.—Charles Weickum, a 12 year-old boy, of 100 Fifteenth street, in the German section of Long Island City, died at his home yesterday morning, of lockjaw, which is said to have been caused by vaccination. The boy was vaccinated on January 23. He became ill shortly afterward and in a few days symptoms of paralysis appeared. The family physician called specialists in consultation and it was decided that the boy was suffering from an aggravated case of blood poisoning.

Published without comment in the Hartford Weekly Times, Feb. 7.

To Vaccinate the Horses.

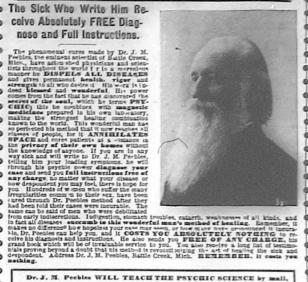
Toronto, Ont., Feb. 20.—To prevent the spread of smallpox from a small mining town in northern Ontario the Provincial Health Officers have given instructions to have lumbermen and their horses vacchuated. It is thought that the horses carry the contagion.—N. X. Sun.

25 TO LET.—In the Banner of Light Bidg., No. 204 Dartmouth Street, a fine large front room, well adapted for a medium's physi-cian's or dentist's office. Terms reasonable. Apply at Banner of Light Book Store.

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Mary A. Livermore

In the interests of the Building Fund of the Gospel of Spirit-Racurn Society. This lecture will be given at 200 Huntington Ave.. Wednesday, Mar. 6, at 8 7; M., the paster of the society, Minnis M. Soula, presiding.

Scale, presiding.
The felerist are 30 cects each, guaranteeing a seal for perhaps for advance. Thickets are now on sale at the HANNER OF LOUIS ECOLUSIONS, and can also be procured at the Sunday severing services of the se

MAGNO-CULTURE

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Mrs. B. A. PALMER

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SPIRIT Message Department.

MES. MINNIE M. SOULE.

The following communications are given by Mrs. Scale 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 Beaders.

To Gur Beaders.

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

world.

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

Report of Seance held Jan. 31, 1901, S. E. 53.

Report of Seance held Jan. 31, 1901, S. E. 53,

Invecation.

Oh spirit of Infinite Lite and Tenderness, we come this morning striving to cast out every care, every cloud, every doubt, and hask in the sunshine of the presence of those who dwell near to Thee. Give us strength for our duties, make us brave to overcome in the midst of temptation and trial, in the midst of despair and trouble. We ask that someone from beyond whose spirit is clean and true and strong and tender, be near to guide us at this bour. Our especial mission is to heal the wounds of the broken-hearted, those who still linger in the presence of death, upon whose life the shadow of separation resis as a heavy cloud, to these we would go with love, with tenderness, and with eagerness to give them the truth as it is made manifest to us. May they be found with receptive hearts, may they reach out to understand because of the light which we would shed for them, and may they be made strong, too, by the influence of this undying love made manifest through the identity of these gone on; with this mission, our special one, we would not forget that our duties call us to the uttermest parts of the earth. Therefore wherever sorrow is from any cause, wherever the need of spiritual upliftment may be, there may we be ready to go with loving hearts and with sweet assurance of the gradual light, which may shine for all. May the dear once who gather with us at this time be given special strength and favor. May they be made strong by our understanding, and falter not as they send out the message to those waiting in silence for the voice of the spirit. Amen.

MESSAGES.

Benjamin Capen.

Henjamin Capen.

The first spirit that comes to me this morning is a rather tall, not very stout man; he has dark blue eyes, dark lashes and hair. His hair is quite heavy and it is combed back with a good deal of care, but he sits down here in a careless manner, as if he generally took the world in about that fashion. The first thing he says to me is, "Here I am and here I want to stay until I have made plain to myself that it is possible for me to give evidence of my individuality. My name is Benjamin Capen. I came from Long Island, N. X. I knew nothing of this sort of business when I was in earth life, nor did I care to, for my life was wrapped up in other interests and conditions. Since I came over, though, into this new sphere of action, I have been much interested. In the first place because I found myself able to look at my friends much as you would look at yours through a window as you passed by the house on a dark night; seeing them there, I felt a deaire to tap on the window or to attract their attention in some way, and hoping that my desire may create an interest on their part to investigate this thought, here I am. I want to go to Sarah. She is one who needs me the most, who reaches out the oftenest, and yet out of respect to my ideas she would hardly dare to make any investigation on her own responsibility. Right here I want to say that you who are putting up fences between earth life and spirit do not know how you are retarding not only your own growth, but your confort, and the fences between earth life and spirit do not know how you are retarding not only your own growth, but your comfort, and the growth and comfort of those near to you. I have my father with me, also Eben, and Eben says that be is just as full of fun as he ever was and that he would not turn his hand over to come back to live the life over again, but would rather stay as he is and get the comfort that can come through his new conditions and brighter lookout."

Nellie Anderson.

Rellie Anderson.

The next spirit who comes to me is a lady. She is about medium height, has soft blue eyes, brown hair, and she is not very stout. She comes in a quict, unpretentious way and stands right here beside me and says in a sweet volce: "Will you please say that myname is Neille Anderson and that I used to live in Brewer, Me.; for a long time I have been promising myself that I would come back to my people. I don't come because I have any particular philosophizing to do, but because I love my mother and it is to her I would go. I have much to make me happy and the only thing that brings sadness to me is the thought that she is unhappy without me. My father is with me and his name is the thought that she is unhappy without me. My father is with me and his name is Thomas; he says to tell mother that he will take care of me and will do everything he can for her if she will only sit for on that we may come and impress her and advise her as we are able. My brother is far from well, but he will be better soon, and if mother docun't worry she will find he will get better faster, but she keeps that thought uppermost in her mind through fear that she will lose another, and so he is agitated by it and is kept from that servene condition which alone can bring perfect health. I want to send a message, too, to Arthur. He will know what I mean and tell him I was swfelly sorry to lesve him, but that I have seen him sloce, and feel only satisfaction at what he has done."

Susie Maccassell.

Now I see another spirit of a lady who is a little above the medium beight. She has dark eyes, dark hair and a round, fall face, and she is just as bright as a flower; she stands up here, siniles, then speaks happily and prettily. The first thing she says is: "Ha, ha! I am to tell who I am and all about myself! Well, my' name. Is Susie Macclonnell, and I lived in Eatou, N. Y. I didn't give much thought of the life that was to come when I was in the body. It just seemed to me that the thing to do was to have as good a time as possible, get the most out of life, and let the reture take care of itself, and so when I died, it was a great shock to me and to my friends. I think that no one who knew me ever quite got over it, because it seemed as if I was unprepared and that I somehow would have been better off if I had made some sort of provision, but although I might have been better prepared to receive the highest and the best over here, I don't know that dwelling on what the life would be would have helped me in the least, unless I had had the proper understanding of what the life was like. I want to go to George to tell him that if he would pay attention to some of the things that are being said to him now, he would get very much nearer to me, and it would help me very much in my return. He thinks it is all nonsense and when that old lady tells him that she knows it is possible for spirits to come back, he thinks she is deluded, but it is through her very confidence that I have been able to come here at this time; just have him understand, if you can, that if it is possible to come as strong as this on the magnetic influence of her confidence, I could stand before him pretty plainly if I had his support. I don't want to talk about his business and yet I can say this. That he would have had less trouble if he had had more caution. Sometimes he has felt that to jump at things was better than to weigh them and he has suffered in consequence. That is all, only tell him that I love him and would be

Dinah Talmage.

Dinah Talmage.

Now I are a spirit of a short, stout, lady, with soft gray hair that is combed smoothly down over her face. She has the most confident air, just walks over to me and takes my hand and says, "You needn't make much fuss over me, but just say that Dinah Talmage of Watertown, Mass., is here. I desire to send a word to Fanny. Fannie is ill and I would like so much to help her in her journey over to me. I have seen her and she has seen me. As she lay upon the bed looking out the other night, she saw my face and while she was not frightened, she took it as a sign that she was soon to come to me. I don't want her to feel that I am calling her away, but that I am with her to strengthen and sustain her. I know what a hard time she has had and how it seemed that everybedy deserted her, but tell her that although she stands alone, those in the spirit who come with me love her as tenderly as I do and will bear her up and give her strength. I have her husband with me and he says, "Tell Fannie that it is almost time for her to come and it will be a joyous release and a happy homecoming after all."

come and it will be a joyous release and a happy homecoming after all."

Walter Nugent.

I see next a young man. He is quite tall and slender, with blue eyes and brown hair, and he has a kiad of an independent air as he walks up here; he throws back his head and laughs heartily. As he does, I see his teeth, which are white and well kept. He whistles a little bit and then walks along a little nearer to me and says: "So you want my name. Well, it is Walter Nugent and I came from Berkeley, Cal. I have the free and enay way of those who have not the climatic conditions to live above that you folks have. It is more like spirit land in California than it is here this morning, but after all, I suppose spirit land to you folks would not be quite complete unless you had a little frost now and then to have it seem homelike. I want to go to my brother, whose name is Willie; he needs me; I believe I could help him a good deal if he would only let me. He would scoff at the idea that I could return, but that doean't make the least difference to me if I can get a word in that will help him or open his eyes, and I am going to keep at it. I used to keep books when I was here and I wrote, and wrote, so much that I got tired of it, and now my brother has gone into business for himself; I just wish I was back again to keep the books for him. You may tell him that I saw him the other day when he was riding with Georgie and that I know what was said and felt then if I could only speak out, that I would give them a surprise that they didn't and couldn't understand. Mother is with me and she susy, Tell Willie that he is just as dear to me today as he ever was, and that he is too sensitive and needs the strength of someone near him to support him and keep him steady."

Nellie Harriman.

New I see a lady. She is tall, slender, with

Nellie Harriman

Nellie Harriman.

Now I see a lady. She is tall, slender, with brown eyes and brown hair. She comes as nervous as can be, just comes rushing into the room as if she was afraid that she would not get here and be able to say all that she wanted to. She is supported by some Indians, so I know she comes to a medium. Her name is Nellie Harriman, and she is so weak and nervous through her passing out condition, that it is almost impossible for her to speak as I would like her to, but she does say this: "My father has just come over and he is so anxious that I should give this message back from him that I come to do it. I want to go to my brother George who lives in Freetown, Prince Edwards Island. Our friends have just begun to understand a little of this movement and I thought perhaps this would give them help and an impetus toward looking into it further. God bless you for being so patient with me and please tell all my people that we are all right, and not only are conscious of their love for us and their thought of us, but are desirous to make them conscious of ours. These Indians I bring are spirits in that little home circle."

A Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND SIXTY-THE

To the Editor of the Banner of Light:

I have experienced so much benefit from observing the soul-communion hour on the 37th day of each month, that I intended to speak of it to your readers in time for the next one. But I fear it is now too late to remind those who have not engaged in the practice, for Feb. 27. Doubtless many of our readers observe the day.

Once in a while "The World's Advance Thought" given a list of the hours for different lengitudes in our country, so that souls everywhere in the United States may engage in aspiration at the same time. The hour in San Francisco is noon; in the longitude of New York, it is from 2.45 to 3.15 p. m.; and in Boston, somewhat later.

No, none knows better than a true Spiritualist the power of even one aspiring soul. And when we reflect how this power is intensified by the fact that many thousands of them are simultaneously looking to the fills whence cometh our help, while an innumerable host of loving, helpful discirnate ones are at the same time bending towards us, anxious to do all they can to uplift us, all will admit that only good can result from this blending between the two worlds, and even the most timel, shrinking, and humble mortal will not fear to mingle his aspiration with that which unites so many hearts.

On this occasion, as well as on every other attempt at communion with the discarnate, our mental attitude should be trustful and willing, rather than eager and anxious. "The kingdom of heaven suffereth violence, and the violent take it by force," applies to aggressive moments, when we wrestle with principalities and powers that fight us in order to crush down the aspirations of the soul. But at this hour, when the gates of the supernal world are wide open, and helpful spirits are descending the ladders, we need not grasp by force. We have cally to receive. To quote from "The Bridge between Two Worlds:"

"Do not ansist, do not resist; simply receive."

We spoke of ladders. Jacob in clairvoyant vision saw one of them. Its top touched

"Do not assist, do not resist; simply receive."

We spoke of ladders. Jacob in clairvoyant
vision saw one of them. Its top touched
heaven, and its bottom rested on the lonely
plain where he slept with his head on a stone.
That was preeminently Jacob's ladder. But
there are innumerable ladders. The bottom
of one of them always rests in your sanctum,
dear Mr. Editor, and when you rest that
brow welghed down by responsibility and
care upon your hand, the angels step lightly
from your ladder, and give you a sweet
taste from fountains so heavenly that one
may well say of them that they make "a
well of water springing up into everlasting
life."

Another ladder rests in your dear home, and only the brightest and sweetest spirits touch its rounds, to bring some comfort and ease to that angelic one for whom all your readers pray. Some suffer pain that is merited, but in this case, we wonder, and sigh, and wish that we could take away from that dear one all pain and sorrow, and bathe her in the sweet waters of everlasting life.

And now a word to those who are so poor, so humble, so discontented with themselves, that they think that no heavenly ladder can possibly be set, on which angels can come down to one so unworthy. Ah! think not so. There is a ladder for you. It is your own. Its foot always rests by you. Angels are on it, and descend it at your slightest will. When you lie in bed, distraught by care, and mouraing the mistakes you have made, tant angels' ladder rests upon your breast. It is not heavy there, for it is woven of fairy flowers, and bright, beautiful ones steal down it on tip-toe, and whisper:—

"Your cares are heavy, but they will not last forever. A beautiful morning will dawn for you by and by, and all that now tortures you will be as if it had never been. Yes: you made them; and your wish to make them no more wipes them away. You want to do good that you are not able to do, for circumstances hem you in. But when you come to dwell with us, you will understand that the wish to do good, that you are prevented from doing, is taken to be just the same here, as if you had actually done it."

This last thought, Mr. Editor, is a true one, for my angel mother wrote it to me through a pure New Hampshire medium in regard to some letters that I could not answer, beset as I was by a thousand cares, while in the lecture field.

Yes, it is doubtless true that when we long to do certain kind deeds, but are absolutely prevented from executing them, it is just the same, in the spirit side of life, as if we had done them.

Jesus said that to be angry with any one was the same as killing him. And the converse must be equally true, that if we long to do go

one was close at hand. Sometimes it was the interior of a house, more exquisitely beautiful with its hangings of filmy, snowy lace, than any thing I ever saw on earth.

Once, when feeling low and discouraged, I whispered:

whispered:
"Elinathan, my Elinathan, come to me."
My thought went up to the sky in a beautiful white spiral form, and blended with soft,
lovely that that came down to meet it, and
bathed me in a light too beavenly for earth.
And at every turn of the disease, I was
conscious that angelle ministrations were at
the turn, and turning it for the better. I felt
that I was being taken care of, and felt assured that my periodic labors were not yet
done.

done.

These experiences were a great encouragement to me for the following reason. When ill, I am always more clairvoyant, and more sensible of invisible forces, but in illnesses of eight or tea years ago, I saw unpleasant things and faces, and was sensible of malign

things and faces, and was sensible of malign forces.

For instance, about twelve years ago, I had an illness of the same nature as the present. I was clairvoyant, and saw so many unkind and mocking faces, and felt such evil in the air, that I determined not to sleep alone, and arranged to have some one near.

At the risk of alarming some timid soul, who is seeking to develop, I think best to tell the facts of this case. They may think that if this writer suffered so from maliga influences, then they better have nothing whatever to do with it.

But let us remind such seekers that all this was a part of my necessary experience, and

finences, then they better have nothing whatever to do with it.

But let us remind such scekers that all this
was a part of my necessary experience, and
that it is by conquering them that I have become strong. Supposing I had yielded to
fear, and abandoned all effort to come into
rapport with the invisible world. I might,
of course, have overcome all tendencies in
this direction for a time. But by and by,
when illness came on, and the weakness of
the body had again made me strongly susceptible to them, I should have been more in
the power of malign spirits than ever, and
only the angels know what might have been
the results upon my equilibrium.

My experience has shown me that jt is ever
better to go onward, whatever difficulties
may be in the way. These difficulties can
be conquered little by little, and there is a
deep truth in the saying; "If we conquer a
difficulty, the strength of the difficulty passes
Into us."

On the same principle, warriors of old sav-

difficulty, the strength of the difficulty passes into us."

On the same principle, warriors of old zavage times used to eat the foes they had conquered. When they had beaten a strong man, and then devoured him, they believed that their own strength was reinforced by the strength of him they had eaten. This brutal custom has resolved itself, in the progress of civilization, into the statement cited above.

There can be no doubt that it with the statement of the statement of the statement cited above.

the strength of him they had eaten. This brutal custom has resolved itself, in the progress of civilization, into the statement cited above.

There can be no doubt that in this transition period, when the gates between the two worlds are ever opening wider and wider, that there are many undeveloped spirits who hover near earth, and make a point of discouraging and terrorizing these who seek to enter into relation with the invisible world. Some do this from a mere desire to tease. They are mischievous, and take pleasure in frightening persons, just as boys like to frighten timid girls and small animals.

Others of these spirits are worse than teasers. They are so undeveloped that they prefer the reign of darkness to the reign of light. They desire to clog the wings of aspiring souls, and pen them down to the doleful shades that they themselves inhabit.

So, when they see some mortal possessing susceptibilities that make him a fit instrument for the good angels to communicate moral light to mankind, they make haste to prevent his being used, by impressing on him at unguarded moments such sights and impressions as will make him afraid to proceed. Some may doubt whether there be such discarnate souls; but so long as we know that mortals exist who prefer darkness to light, and wrong to right, and hate to love, we may rest assured that there are similar spirits who have passed out of the earthly form, but who linger near the earth and work with and through evil doers who are still in the fiesh.

These may disturb mortal sensitives for two reasons. One is the reason mentioned above, that of frightening them from a development that will make them useful to the higher spirits. Another reason is that the sensitive has not yet overcome his own tendencies to wrong living and wrong thinking, and thus attracts spirits who have not yet outgrown the same.

Both reasons applied to my own case. But as I can, however, see a steady advance in myself, I beg all seekers to persever; for by using their own will power, aided from abov

Passed to Spirit Life.

Passed to Spirit Life.

Alfred W. Twining, aged 78 years, brother of our arisen sister, Mrs. M. O. Weller, also of South Champion, N. Y., Thursday morning, Feb. 7. He fell asleep without a struggle, to awaken in the dawning of that perfect morning he so desired to see. The shock to his family, consisting of wife, two daughters and two sons, was great. He lived the beautiful teachings of Spiritualism for nearly 30 years, and was beloved, as our dear Sister Weller was, by all who knew them. The funeral was very largely attended; the services were at the home of our arisen brother, Feb. 9. South Champion, N. Y., and conducted by Mrs. Lizzle Brewer of Syracuse, N. Y. Spiritualism is truly beautiful in the night time of our sorrow, the gleaming rays of divine power reaching into our hearts bringing gladness where we had heaviness, for we know our loysd ones live.

On Feb. 1st, at the home of Mrs. Nora Waldo, South Champion, N. Y., Mrs. Marietta O. Weller, aged 71 years. When the Messenger called, our Sister Weller, who had been a Spiritualist for 20 years, bid him well-was spiritualist for 20 years, bid him well-was a spiritualist for 20 years, bid him well-w

come, and with joy unspeakable entered lato the wider apartment of the Infinite, to great these who had passed on before. The funeral services were held in the home of Mrs. Waldo Feb. 4, and conducted by Mrs. Lizzie Erewer, who is serving the First Society of Spiritualists, Syracuse, N. Y., at the request of our arisen sister. She leaves to mourn her earthly less two daughters, Mrs. Nora Waldo, South Champlon, N. Y., and Mrs. Etta Stockwell of Watertown, N. Y., who is a healing medium of great power. In South Portland, Me., on Saturday, Feb.

Etta Stockwell of Watertown, N. Y., who is a healing medium of great power.

In South Portland, Me., on Saturday, Feb. 18, 1901, the angel of Death entered the home of Mrs. Alice L. Broughton and laid its gentle hand upon the eldest of the three children, Beside Chase Broughton. The loss is heavier because two years ago the eldest boy, then a volunteer in the Spanish-American war, passed away at Chicamauga, the father having gone some years ago; but those left have the consolation of spiritual knowledge, and as the time passes on will realize more strongly the presence of the arisen ones. Services were held Monday, Feb. 18, Albert P. Blinn officiating. Bessie would have been tweaty-five years old in earthly experience had she retained the form one day longer, but her work as an instructor of little ones, and her knowledge of Spiritualism has well fitted her for the continuance of her duties in another and a broader sphere of action.

Albert P. Blinn. 602 Trement St., Boston.

From Somerville, Mass., Mrs. Lydia Fel-

Albert P. Blun.

CC Trement St., Boston.

From Somerville, Mass., Mrs. Lydia Fellows, wife of the late Capt. Fellows. The funeral services were conducted from her home, Ellery St., Somerville, Sunday, Feb.

10. She was an earnest and devoted Spiritualist, in the true sense of the word; her sympathies were ever enlisted for the benefit of the oppressed. Her transition was very sudden, as she was only ill about twelve hours. One of the sweetest things that could be said to cheer the bereaved daughter, relatives, and friends was, "The world has been made better by her having lived in it." Beautiful floral offerings were sent by a host of friends. Her relatives and many friends have the knowledge of Spiritualism to sustain them in their grief.

C. L. H.

Mrs. Lydia M., widow of Capt. John H. Fellows, from her carthly home, 105 Ellery St., Cambridge, on February 7, aged 74 years.

Ever since the formation of the Berkeley Hall Association, though not a member of the Society, she has been a constant attendant at its services, from which she derived much comfort and pleasure.

She was a wise and tender mother, a loving and devoted sister, and a kind friend; her sympathies and affections were keen and strong; she was untiring and self-denying inher affectionate and thoughtful service, not alone to her own family, but to all who came within her influence; in all she did she proved that her life was governed by a spirit consecrated to the highest good. She leaves one daughter and three sons to mourn the loss of one whose first thought was for others rather than herself. If a personal allusion is permissible, I wish to add, that, to me she has been a loving sister for more than forty years, and with the sense of personal loss, is mingled the memory of many very happy hours.

Mrs. Annie A. Fellows.

Mrs. Annie A. Fellows. 126 Rosseter St., Dorchester, Mass.

Mrs. Annie Gwynne Wolcott,

Mrs. Annie Gwynne Wolcott,
wife of Henry L. Wolcott, Esq., suddenly
and peacefully departed this life February
12, 1901, from her late residence, 440 West
57th street. New York City, the result of
Bright's disease and paralysis. On the 14th
the funeral service was conducted by Mrs.
Brigham, of the N. Y. Ethical and Spiritual
Society, who delivered a very appropriate
and consoling address, replete with spiritual
trath.

Society, who delivered a very appropriate and consoling address, replete with spiritual truth.

Among those present of sympathizing friends of the bereaved father and daughter were, Messrs. Bushnell, La Fetra, A. van Hora, Henry Holman, C. P. Sykes, J. F. Saipes, Mrs. Henry J. Newton, Mrs. Mary Wakeman, Mrs. S. Kelley, Mrs. Graham, vocalist, Mrs. A. Henderson, and other well known disciples of the faith. On the 16th the remains were committed to the earth in Greenwood Cemetery, Brooklyn.

Mrs. Wolcott was fully prepared for the change. She was not only a firm Spiritualist, but a sifted medium privately, like her practical daughter, Ella, and a devoted wife ever since her husband became associated permanentity with the New York Herald, forty-one years ago. Her family and friends do not mourn as those without evidence, for their hope is born of glorious fact. A few hours before the final earthly separation, and while speechless, she was seen to stretch her arms upward in smilling recognition of her angel friends, and turned her hands meaningly towards a picture of a departed brother, as if he, too, were present to welcome her to Spirit Life; and during the touching appeal before the coffin, the daughter plainly observed her arisen mother beside the speaker, with beaming expression of happy deliverance frem physical pain, and blessed realization of her own resurrection.

Verily, in the words of the text of the occasion, "to die is gain;" and to know this

To the Editor of the Banner of Light:

Since we commenced our warfare in favor of Medical Freedom, I have learned that a great namy people do not understand what the laws are relating to the healing art.

In '194, when the Medical law was passed in this Commonwealth, everybody, according to Section 11, could practice healing as freely as they could breath the air; the only exception was, in case anyone held himself forward, as a physician, by appending the letters M. D. to his name, or using doctor, thereby meaning doctor of medicine, without being a gradues of a Medical college.

In 1856, Dr. Hervey, the present secretary of the Board of Registration and Medicine, succeeded, in a cumbing way, in shutting up the eyes of those who weight to be wide practically read in this way, that whoever not being registered, shall advertise, or hold himself out to the public as a physician, shall be punished by a fine of not less than one hundred, nor more than five hundred dollars, for each offence, or by imprisonment in jail, for three months, or both. I do not quote the whole law, but I have withheld nothing that could change it. The only reason Dr. Harvey has not enforced this law at wholesale rate could change it. The only reason Dr. Harvey has not enforced this law at wholesale rate at present if he so chose.

House Bill, No. 8(25, now in the hands of the committee on Public Health, provides that whoever, not being a registered physician, shall advertise, or hold himself to the public, as a healer of disease, or as able to abolish disease, or symptoms of disease, or as competent Lo. do surgery, or shall in any way treat, of prescribe for the sick or injured, for gain, shall be punished by the fine, the same as mentioned above. In order to make the law plain, the bill winds up by saying that this set shall apply to Clairvoyants, so called.

On the other hand, the Medical Rights Cangue, with headquarters at 311 Hotel.

Contrainance of the present section of the other hand, the Medical Rights League, with headquarters at 311 Hotel Pelham, is introducing a measure known as House Bill, No. 426, It does away with all abonations features of the present Medical Bill, gives practical freedom to everybody, provides for a more economical management of the Board of Registration, and winds up by practically making the Commonwealth a present of about six thousand dollars.

Dr. Harvey has some measures to be introduced before the Legislature, of which I cannot today give the details; suffice to eay, a fight is on between Freedom and Monopoly, Progression and Oppression, and it behooves everybody to be somebody, and take a stand either one way or the other; those who are not with us in this movement, are at least salf way against us. A great many people have already realized the responsibility and have responded nobly to the bugle call of the Mass. Med. Rights League.

There was an effort made to spring a surprise party on us by_having a hearing on House Bill. No. 532, on the twentieth of this month. We shall endeavor to induce the committee on Public Health not to have any hearing before all matters pertaining to this subject are all in their hands. I get advice from all sides, "this is right," but if I should follow all of it, I would be in the same fix as the old Indian who made an attempt to build a boat according to everybody's idea, he soon discovered the folly in having made the attempt, and starfed a new boat. The first one who came along to give him advice he smillingly pointed over to the first production, saying, "This is my boat, and that one who realize that there is a material aide to this light, and that is, that we have expenses to meet. We have engaged able counsel, we have established headquarters, we shall, by the first of the month, have an independent organ in the field to advocate our cause, and it seems plain that there is a material aide to this light, and that is, that we have expenses to meet. We have engaged able

question.

In conclusion, I will say that there are charges of grave nature pending before the governor and counsel, and there can be no doubt that when the charges are proven to be true, that the governor will act, as becomes as honest man.

It only costs one dollar to join the League. We will soon publish a list of members. Will you be one of them?

Immanuel Pfeiffer.

Immanuel Pfeiffer, Pres. M. M. R. L.

"The Old Century and the New."

Speaking generally, not of the last century only, but as far as we know of all time, I would say that the world is constantly, growing better and happier, and that, taking the broadest and longers view of the material and spiritual condition of man, there can hardly be any doubt about this.

First, as to the material conditions, we hear a good deal about the sufferings of the masses in our days; about the miseries which result from congested centres of population; but when we look at the old civilizations, we see that the condition of man was lower than anything we now know about. Consider for a moment the way they people were housed; consider the way they were fed.

Let us take a narrower range. What are the changes which the nineteenth century has brought to pass? These changes are so extraordinary as to be almost miraculous. Think of travelling at the rate of sixty miles an hour! On no spot in the world can you better realise the complete transformation which has passed over the world during the last hundred years, than on the spot where Wordsworth wrots. 'Dear God: the very houses seem saleep and all that mighty heart is lying still.' Think now of what the nineteeath century has done for the welfure of the geople's Cantury, as I will call it, has improved the health of the people. Think of the wonderful cures that are being performed at the present time and for the past twenty

rears and do not stiffe the effects. We are living in an age when we should be free to use our judgment and not be compelled to employ a physician of any particular school. These unwarranted attempts to curtail the rights of freedom of action and opinion by Legislative enactment, should not meet with success in this progressive and callightened age; but on the contrary, should be stamped with hearty disapproval and rightscons indignation by every lover of justice and right. Actuated by these scatiments, the Medical Riights League of Massachusetts was organized last year for protection and to defend the rights of the people before the Legislature of the State. Not daunted, however, by past defeats, they are preparing to make another supreme effort before the present bession of the Legislature, and it necessitates another hard fight to defend the people's rights and preserve liberty of thought and action. This appeal is consequently made by the Medical Rights League, to all the people in this commonwealth, who love the blessings of liberty, and the sacred rights of freedom, bequeathed to us by the patriot atters of our republic, and who desire to see these principles perpetuated for which they fought, to manifest their interest by completing with the members of the League, and who is in sympathy with the principles stated, can afford to pay, the small sum of H.10 (ohe dollar) to become a member of the League.

As I have called the nineteenth century the People's century, I would christen the twentieth century, the century of justice, and equal rights, with a privilege of thinking and acting as a people not bound by class legislation or creed, but as a body of people striving to do all the good we can for humanity, in the privilege of thinking and acting as a people not bound by class legislation or creed, but as a body of people striving to do all the good we can for humanity.

Second Edition Revised, with Index.

Jesus, Man, Medium, Martyr OR THE GREAT SYMPOSIUM.

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THE THE STREET OF THE PERSON OF

Children's Spiritualism.

BABY'S BEDTIME SONO.

Sway to and tro in the twilight gray, This is the ferry for Shadowtown; It always skills at the end of day, Just as the darkness is closing down.

lest, little head, on my shoulder, so, A sleepy kiss is the only fare; brifting away from the world we go, Baby and I in a rocking chair.

See where the fire logs glow and spark, Gliner the lights of Shadowland; The pelting rains on the window, bark! Are ripples lapping upon its strand.

There where the mirror is glaneing dim,

A take with its shimmering cool and still;
Blossoms are waving above its brim,
Those over there on the window sill.

Those over there on me man and the dusky light, Block slow, more slow, in the dusky light, Blockly lower the anchor down; Dear little passenger, say good night, We've reached the harbor of Shadowtown. —Frederick News.

Xilia Barrett.

My dear girls and boys:—Xilla has re-ceived so many nice messages from you that I think it is time I told you something about her. She is ten months old today, February 20th, and I just wish one of you could drop in each day and play with her, for she does love to be played with very much, and no children live near enough to come and see her. Of course she is beginning to talk now. Besides calling mama, papa and daddy, (daddy is her grandpa), she says yes to very question we ask her, only she leaves off the "g."

Besides calling mama, papa and daddy, (daddy is her grandpa), she says yes to every question we ask her, only she leaves off the "s."

She has six tiny white teeth now, and when they began to come we gave her a cracker to bite. Sometimes she would get a bit of it in her throat and choke. Then you may be sure we ran to her quickly and took her up. So after a while when she wanted to be taken and we did not come to her at once, the little fraud pretended to be choking, and very often we could not tell that she was making believe.

We are also teaching her to take long breaths, and that is something all of you should do, whether you are small or large, for it will make you well. Xilia draws in a long breath through her nose, and then snilfs it out laughing and thinking it great fun. If you want to feel real bright and happy every morning, then just as soon as you are tressed, run out of doors, or if you cannot do that go to an open window, tura your face to the sun, put your hands on your hips and draw in long breaths very slowly, hold them just as long as you can, and then slowly let them out. See how many times you can count while you are drawing in the air, and hold it while you count the same number, repeating when you let the breath out. Try it, all of you, and tell us how you succeed. You will be able to count more and more the longer you practice. Be sure to do it every morning, rain or shine. If there is no sun, turn your face towards the east where the sun ought to be. That is one of the exercises that people take who study under masters to be very wise and good.

I think I have never told you of the Poem of Greeting that Mrs. Soule. Sunbeam's "neple.," you know, seat to Xilia when she came to us. It was this and it was put in a dainty book with the names of ever so many good triends, some of them spiritis, who gave to Xilia a beautiful blue and white basker happy, and everything the baby wars or hancar her brings with it so much love and good will, that they will go with her all through life and make her

"Sweetest Greetings, Ilaby dear,
On your entrance to our sphere;
Life will brighter be, for aye,
Since you've deigned to come our way.

"Hearts with hope are beating high;
There are joy-gleams in each eye;
For we loved you, Baby dear,
E'en before you came to Here.

"In your New Life's 'Break o' day'
To fond arms you'll find the way,
And on loving breast repose,
Like a dewdrop on a rose.

"Love, dear love we give you, Sweet; With dear love your coming greet."

With dear love your coming greet."

A baby greeted with such a message as that ought to be pretty good; don't you think so?

I am sure you all enjoyed the good letters from our Maine and Virginia children, as we do those of all the children who write. Little Gaylon Coy speaks of the Banner bables, Leona and Killia. So they are, and I believe there are others, too. Very soon we are to have Baby Leona's pleture, and I also want the pletures of all Spiritualist bables born in 1600 or 1801, whose parents read our Banner. If you know of any such habies, just tell us about them. I think it would be nice to have their pletures every year and watch them grow up into good men and women.

waten them give women.
These letters from Edric and Errol Wheeler were written to Mrs. Scale sind not to the Banner, but I think you will enjoy them too, so she says we may publish them.
Your loving friend,
Marguerite C. Barrett.

Messages of Love.

Dear Mrs. Sonle:—I thank you ever so much for the bonbons you sent me. The box was so pretty and the candy so nice. It was so kind of you to think of me when you are so busy.

ald have liked to have been with you istmas time and helped you to do

or others. I hadn't read in the Banner about what I hadn't read in the Banner about what or did, but as soon as I got your letter read it. My brother wanted to write you a letter o mamma let him and he will send it with

this.

I thick Sunbeam must have impressed you that a box of candy would please me more than anything else unless it was something you made yourself.

I think it is pleasant to give and when Christmas comes around I love to make presents and give them away.

I hope sometime I can come to Boston again and when I do I shall surely come and see you.

you.

e all send our love to you and Sunbeam
all the spirit friends.
Yours truly,
Edric C. Wheeler,
Harpwell Place, Brunswick, Me.

like to bite into them and see what color they are. I always read the Hanner when I know it has come. I like very much to read the letters which are in the Banner. I did not know about the supper you gave in Boston. I think that Xilla Barrett's pleture is beautiful, though I have not ever seen her. I suppose Mr. and Mrs. Barrett think that balty is lovely, dea't they?

This is a short letter but it is the first one I have written you.
I will close now, your friend,
Errol Wheeler.

8 Harpswell PL, Brunswick, Me.
Edric's brother.

Literary Department.

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ANTON'S ANGELS—A Romance by Anita Trueman; price \$1.00. To those who have followed the career of this rarely girted young woman, her first romance, published in book form, will be of more than ordinary interest. Her truly wonderful poem, "Accon," gave evidence of high inspiration. "Anton's Angels" betrays some of the aspirations and mental struggles of the author. It appears to have been conceived in the flush of her own courageous, healthful youth, but nourished and finally delivered, alas, when her freshly original views had been warped and moulded by others.

One imagines, upon his first introduction to the book, that its object is to prove the now.

io have been conceived in the flush of her own courageous, healthful youth, but nourished and finally delivered, alas, when her freshly original views had been warped and monided by ethers.

One imagines, upon his first introduction to the book, that its object is to prove the possibility of attaining spiritual heights and yet remaining a human being in healthy touch with the world, perhaps even a father or a mother. Alack-a-day! Ere the author has been able to round out her theory and present it to the hungry world, she is apparently thrown under the hypnotic influence of one or two powerfully eloquent Swamis and their hosts of admiring friends, and is convinced of her egregious errors.

She at once proceeds (surely with regret) to transport to heaven the child of one noble woman to capacitate her for entering upon a life work beneficial to humanity, and compels her hero and heroine whom she has previously allowed to "fall in love" (using her own simple terms), to regionner such earthyl love and aspire to 'the pirely spiritual.

The reader's hopes of a heaven here and now are rapidly receding when the saintliest, of the Swamis agrees to bestow his blessing upon a marriage,—provided it be a spiritual one. Who indeed does not believe in a spiritual marriage, a "spiritual" one, please remember; and when, after the ceremony, they tell one who is waxing eloquently prophetic over their trure, that they can never have a son because theirs is a "spiritual" marriage, the reader feels that he is at last thoroughly acquainted with the meaning of that muchabused word, "spirituality."

Hark ye, benighted parents: your doom is waxing eloquently prophetic over their trure, that they can never have a son because theirs is a "spiritual" marriage, the reader feels that he is at last thoroughly acquainted with the meaning of that muchabused word, "spirituality."

Hark ye, benighted parents: your doom is water spour children have the grace to pass on, or, better yet, unless you die yourselves and reincarnate through some simplemi

lesson, too, is presented in a most attractive manner.

A DREAM OF LIPE:—An autobiography of Judge O. W. Streeter, with introduction by Harrison D. Barrett. Banner of Light Publishing Co., cloth, 177 pages, price \$1.25.

At an early age the subject of this sketch was bereft of a father, and the mother, unable with the scanty means she pessessed, to keep even a semblance of a home, and Oscar was sent "to the poorhouse at Lyons," where he remained for about one and a half years, when he was taken into the family of a Dr. Perhaps I do wrong to say "taken into the family," for he was misused, littrated, poorly fed, and at the time of writing the book—half a century after the event—he calls the party thus injuring him a tyrant.

The Dr.'s daughter aids the poor abused waif, and one day when the old members of the household were at church, the boy, with a satchel packed by the girl, with all the money che possessed (\$1.25) and with her best wishes, and hope, started out into the world, leaving as bad a place as he could possibly find, a place where he was often forced to rob the pigs to satisfy the cravings of hunger; this baby with the burden of a life ran away from his legal home, worried on the road by dogs, and fearful lest he should be followed by the Dr. and taken back to the life he had fled, shrewd beyond hat a letter had preceded him telling of the search being made; and the boy was put in the eare of a German family going to the, then, border of civilization, Galena, Ill.

Arrived here, he soon found a place where he worked till he saven money easiling him for a common-shool education. What learning he got beside, and he fitted for the bar, he got by study as he says "by the midaleyt lamp of a backelor's hall." His most severe struggles were past, he was now a man, a lawyer with a fair practice. The "homeless boy" married and made for himself a home. The pidable, tearful boyhood was now a memory only; his star was in the account.

was now a memory only; his star was in the ascendant.

The young lawyer, as lawyers are apt to do, went into politics, took an active interest in the land question, and by his efforts saved to the Root River settlers their homes from the hands of the speculators; and later he framed the justly famous "Homestead Excomption" as sketch of the life as presented in the sathor's own words, for much of the matter is clipped from the papers of the day, and I feel from the outline sketch that Judge Streeter has done much to disprove the saying of Emerson, that "No man ever stated his grief as lightly as he might."

Many stories are told of the "West" of that sarly date; stories of hunting life, of Indian warfare, of will speculator and struggling humanity.

rebellion were rewarded by promotion to rank of colonel, the book says tuti little regarding the contest, a report of the battle of Winchester, and some of the correspondence between Colonel Structer and his staff commander, General Janges Shields.

One feels almost to ceasure the brevity of one so qualified to speak of the history he helped to make; seemingly much grateful light might be thrown upon the matter of northwestern civilization, its struggles and rewards, weald the Judge speak more fully. Of the peetry of this volume I shall make a few extracts to show the broad love of the man. The warmth of a nature that knew the curse of ill-usage and the bitterness of bondage that had felt the glow of victory and the unfailing support of love.

Some of the peems breathe the balsam of the plues and you hear the chafter of the mountain trock; are of the land and class that mide famous the Sierra Poet, Jeaquin Miller.

"Twas a beautiful eve, and November had

"Twas a beautiful eve, and November strewn.
The earth with her withered and dead; And a sorrowful look covered mountain brook.
For springtime and summer had fled."

From "How Well Do I Remember":-"I love your hills and valleys, The river's gentle flow, The beech and maple woodland, And the days of long ago."

Or this from "Deadwood Gulch":—
"I love the solitude that reigns
Where Nature sings her music sweet;
I love the frowning rock-ribbed hills,
And brooks which murmur at their feet."

Musical, filled with a longing, yet happy in the freedom of the new life is the "Song of the Creole Maid":—

"I long to breathe the air again That floats so soft and free Among the fragrant orange groves Which often sheltered me.

"Where memories treasured long ago Have lived to know us free, And father's dear old cottage home Looks out upon the sea."

He sings of the toils and loves of struggling miners, of political strife, of faithful dogs, of friendship, of wirley devotion, and the home-coming of the absent son. Many of his poems are philosophical, hopeful, caim, regnant, stilling the sad thoughts that will arise, and waking the soul to its real being and realm. Of this class and the much that could be profitably quoted, I choose but one excerpt:—

"Then call ine not aged where life is divine, For worlds keep nor record, neither does time:

Interest of the state of the state of the same track it would be tempted to publish one of the same tracking that could be tempted to same the same tracking that could be tempted to publish one of them here. The interest of publish one of them here. The sattractive little work, containing the author's foreword and five stories of psychic experiences, has afforded us pleasure in the reading, and but for the copyright I should be tempted to publish one of them here. The Incident of Lizzie Dare." Perhaps no better written than the others, it has not the tragic interest of the "Story of Sister Bernice," but coupled with a remarkable test is the element visible, dominant in romane, teaching that love over death triumphant bridges the little brook flowing 'twixt two worlds.

Full of human interest are all of the stories of the series, well, readably, plainly written, suffused with the warmth of personal interest lighted by candid, well-matured thought we are waiting. Brother Forbes, for Vol. II.

No novice in the field of psychic study, the author does not hasten to tell of the wonder of the manifestations accorded him, rather he sees the naturalness of it all, a part of the workings of universal forces where "Not unrelated, unified, but to each thing and thought allied, is perfect nature's every part."

He closes his little book with the statement that "Wonderful, however, as these manifestations may seem, they are not more strange than that you hear the chirp of the cricket, or that you feel tingling in your blool—the wonderful thing we call life. None of these mirated are stronger than the others. All life is mysterious, but the mysterious of the Berond are, in fact, no more mysterious than the mysteries of our everyday existence, for To-day and To-morrow are one."

NOIRTH AMERICAN BIRDS:—From the report of the Committee on the Protection of North American Birds, I quote one paragraph to show how the lady that wears plumage on her hat may be a menace, to public welfare and the safety of travelers. 'In Mooseabee Hench stands a tall, cylindrical rock whose flat apex must contain an area of half an area. The sides are so precipitous that it is impossible for anything without wings to reach the top. The writer passed close by it en the steamer Frank Jones, about 5 a.m., July 16. The whole top of the rock was so white with gulls that it looked as though it were covered with a blanket of snow. The pilot of the steamer told the writer that the gulls were never disturbed there for no one could get at them, and, he gulls have told me that I was on the true course.' Their cries were always vented on the approach of the steamer, whether in daylight, darkness or fog. He thought that the destruction of that colony of gulls would be a distinct menace to navigation.' NORTH AMERICAN BIRDS:-From the port of the Committee on the Protection of

THE SERMON:—Monthly, 24 pages, 50 cents per year, Austin Pub. Co., Toronto. Clad in a new and becoming garb, larger, too, comes to my desk the Canadian warrior for our Cause. Besides several articles of lesser leagth, poems-original and selected, the January number contains the following leading articles:—Spiritualism and the Poets, The Presbyterian Church vs. Spiritualism, Spiritual Phenomena and The Editor Questioned.

The editorials and the "Editor's symnosium?

loned.
The editorials and the "Editor's Symposium" selected) are ever timely, thought-stimulating departments, and the sermon is what its ame should indicate, a message of gladness o all, "Peace on Earth, Good Will to Man!"

to all, "Pence on Earth, Good Will to Man!"

SELECTIONS FILOM GEORGE MACDONALD, or Helps for Weary Souls,—a
very attractive little book comes to my table
and I bid it welcome. It is in keeping with
the spirit of the age, concise, get-at-able,
boiled down to the desired consistency, as
our busy age requires all novels, sermons and
paradoxical as it may sound, even daily newspapers to be, for if they are not, only the
headings of articles are read. Bound is white
and gold, this handy little \$2-page book is a
verituable bouquet of living flowers upsyringing
from the brain and heart of a worthy man.
That you may see and koow something of the
beauties of this bouvnet, the following selections are offered. "There are many lives
rulned became they have not had tenderness
enough." "Age is not all decay; it is the
ripening—the swelling of the fresh life

within, that withers and bursts the husk."
"The poorest place in which the atmosphere is love is more homelike, and of consequence more heavenly, than the beautiful, even where law and order are the elements superence." 'No man sinks into the grave, he only disappears. Life is a constant surrise, which death cannot interrupt any more than the night can swallow up the san."

Price of the book, 50 cents.

The night can swallow up the sun."

Price of the book, 50 cents.

IMMORTALITY: — Quarterly, \$1.00 per year, 75 cents per number, is given up wholly in its last issue to "Black and White Magic." So we are told by the cover, and the table of contents may give you some idea of what "Magic" is. "God," poem by Dershavin; "Black or White Magic," by the editor, J. C. Grumbine; "Steep," "Black Magic," "Talismanic Affirmations," "The Tripod," "The Dialogue," "The I'lacing of the Guldon," "Literature" and "Special Notices."

Like human life, it contains many good things; then, there are others with which we would take issue were we to review the article, for instance, to apply the terms "vanity," "jealousy," "acrimony," and "selfishness" to a sister worker because her creed is written in a different colored ink than yours, does not seem broad and tolerant as one could when a teacher to be.

Referring to the first offering of your current number, I quote "What then am If, Heaven's unnumbered host, though multiplied by myriads, and arrayed in all the glory of sublimest thought, is but an atom in the balance,—is a cipher brought against infinity! Oh! what am I then? Nought:"

How sad that we atoms cannot exist harmoniously.

Indian Announcement.

An Indian scribe desires to forward to one of his white brothers who has a talking sheet for his big family of readers, the following account for public record. It relates to several important pow-wows, or gatherings, in which a large number of red men participated.

which a large number of pated.

The fourth Convention of the Indians' Control Council, by mutual agreement, was held in the parlors of Brother William Penn, Jan 5 and 6, 1901. Delegates were there from all sections, in attendance upon the two days

trol Council, by mutual agreement, was held in the parlors of Brother William Penn, Jan. 5 and 6, 1901. Delegates were there from all sections, in attendance upon the two days' sessions.

Many points were considered and many practical suggestions were submitted and discussed concerning the work here on this planet and in the realm of spirit. The outcome will be seen and felt in the great future. Not only various tribes and their medicine lodges, but other people and their medicine dodges, but other people and their medicine, need the best that the red man has to give to his brothers on the mortal side. It is not wise to treat as of no account the Indian's influence. He comes to do good, to make peace, to help all he can. He is strong, he is swift, he is a friend. Give him good greeting.

The first Council of this order was held just outside of the grounds at Lake Helea, February, 1898. The next on Saake Hill, Saratoga Lake, August, 1898. The third at Lake Helen, outside the grove, February, 1900. The last just held at Washington, the nation's capital, January, 1901.

The Indian Queen reports that the number attending has largely increased since the first time she called the first Council to order.

The leading purpose of these Councils is to educate the Indian controls in the practical knowledge of spiritual science; to instruct them in the mysteries of occult lore, and also as to the best method of influencing and holding control of their mediums. Some mediums think they have a full and true Indian control, when they have ally the reflection of one; the reason being that the medium has not enough of the true occult power to hold the real. There must be better methods of development before a higher grade of mediumship can be established and the great spiritual work go on to perfection.

It is our purpose now to call a Mid-Summer Council, probably in the month of July, at Saratoga or Lily Dale.

My medium will be present at this Council, and should any medium wish to send her or his control there, I will see tha

Thus, through the whole range, along all the glorious octaves of being, from vortex or atom to molecule and man, we find life and lying power; and the whole culminates in the crowning discovery of unity, not only in purpose and will, but of every part of the mighty mechanism; so that phenomena as wide apart as color and magnetism, heat and electricity, sound and light, are now traced home to one source.—John Page Hopps' The Coming Day.

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