

## LIFE.

BY M. J. WOODWARD-WEATHERSEE.

An old man held this jewel to the sun,  
To find its value, if a diamond true,  
And forth it flashed such light as made him blind;  
He'd lost such opportunities to do.

Oh, youthful dweller on the hilltop's glow!  
Or, in the valley chambers of God's love,  
Where He gives audience for life's brief day,  
Pray, go not from this mansion's feast away  
As one untought.

Life is thy pearl of price, a King would buy,  
For, by each thought of thine that carries good,  
And every act that beats a wounded breast,  
Thou art thus doing His divine behest;  
Thou art God's angel.

## What Has It Done?

BY R. C. C.

A surprising feature of all psychic investigation is the fact that its phenomena receive sole attention, while its philosophy is utterly ignored, the testimony of its experienced representatives rejected, although custodians of a jewel would presumably be the best judges of its value. That phenomena is the gateway to the acceptance of Spiritualism all will readily admit, even as the alphabet blocks of childhood lead to a mastery of language. The attention of man must be arrested on the objective plane before he turns to listen to messages of truth which appeal to his subjective comprehension. A friend calling at his door, were he a Milton or Carlyle, must announce his approach by an ordinary rap, or a pull at the bell. But such honored guest would not be detained perpetually in the vestibule while trivial man investigated the manner in which his arrival had been announced, but would be welcomed within the sanctuary of the heart that the good news he had brought, the warm friendship evinced, the revelation of wisdom which he imparted might be gladly received and appropriated.

It has seemed incredible to the watchful observer that intelligent students of psychic truth should linger year after year upon a limited range of phenomena and pay no attention to the philosophy it promulgates, or to the teachings the spirit world deem it expedient to give forth to mankind. This was most noticeable in the lecture on "After Death" by the young English Theosophist, Mr. Leadbetter, who recently visited our shores, wherein he related the varied experiences he had sought with different media, the time he had devoted to seances with them in his own home, with results good, bad and indifferent, but affirmed that his soul only found satisfaction when he turned from all this phenomena to the literature and teachings of Theosophy, therefore Theosophy is the only Truth. The thought does not seem to have occurred to him that Spiritualism has any literature or teachers, any Fountain Head of Truth from which Theosophy and countless other rills have flowed, the high-priestess of Theosophy, as of Christian Science and other cults having gained their early instruction and inspiration therefrom.

If a student was turning his attention to electricity or stenography, he would naturally seek instruction from those versed in the science he had chosen, and would give some deference to their experience, to the knowledge thus won. Not so with the latter day inquirer into Spiritualism. Andrew Jackson Davis can write ever so wisely and divinely, giving revelations of inestimable value to the world; poets can improvise ever so sweetly, our inspired teachers speak as if a live coal from the altar of Truth were laid upon their lips and the Society for Psychical Research knows nothing thereof—no member from its enlightened ranks has ever been seen in a spiritualistic meeting. If they cannot decide and dictate the value or measure of truth which shall be voiced by angel ministrants then the world must presumably suffer the consequences.

In this connection the writer recalls a conversation held with a prominent official of the S. P. R. some ten or twelve years ago. At that time our brother Colville—the only Colville—was in Boston fulfilling one of his high-pressure engagements, speaking possibly a little less than 21 times a week. For, in addition to his Sunday platform work, he was holding during the week, afternoon and evening sessions of his metaphysical classes; he was giving one course of lectures on the heroes and heroines of Shakespeare, with a subtle, discriminating analysis of character, of dominant traits and emotions which none but a finished master of Shakespeare, or of ethics, would attempt. Another course was running on the philosophers of Greece—Plato, Socrates, Pythagoras—with delineations of their theories and copious quotations from their works, which this full repertoire of duty left no time to even glance at.

"And still the wonder grew that one small head could carry all he knew," or transmit for others to know. Now was not this versatile work a phenomenon that merited investigation, without which psychic inquiry, or a knowledge of spirit power, would remain incomplete? The suggestion was therefore made to this official that this energetic representative of Spiritualism, lacking all scholastic training, should be given audience by the Society, that the possibility of his utterance proceeding from super-mundane sources might be tested by technical questions on abstruse sciences, even newly discovered secrets of the laboratory or observatory, for here might be found metal worthy of their steel. And the reply of this erudite gentleman, with a shrug and gesture of superiority and contempt, was "O he never said anything worth listening to." Condemned unheard, unseen, with other workers, for this same impartial investigator has made another sweeping assertion: "There isn't an honest medium in Boston but Mrs. Piper; all the rest are frauds." Such service as this does the S. P. R. render to Spiritualism, to the advancement of spiritual truth.

It is true that it has patiently, perseveringly collected volumes of data, which excite the wonder and arrest the attention of the reader, but no conclusion is reached from this exhaustive resume of phenomena. The Society most assuredly, is doing nothing with those facts, is rearing no temple of revelation on that foundation. Even one reverend member of the Society concluded the printed recital of his own remarkable psychical experiences with the statement, "This is what I have received; make of it what you will," but he hadn't backbone enough to stand up erect and firmly and honestly confess what he himself has made of it. The Society's classification has been also sometimes unfortunate. For example, a few years ago, it published a request that everyone who had experienced any "hallucinations" would report the same to this repository of wisdom. Could any more stupid blunder be perpetrated by intelligent minds? Naturally the responses were surprisingly meagre, since few sensitive psychics would be willing to present under such head their valued experiences or beautiful, instructive clairvoyant visions. These seemed too sacred and true to be cast into the pre-adjudged hopper of "hallucination." Whereupon the officers of the S. P. R. remarked with surprise, and publicly stated that psychic experiences are far less numerous and common than is generally supposed. The poor dear benighted souls did not know why their report on "hallucinations" was so meagre; they do not know yet. Such is the satisfactory result of the Society's classification in orderly form. The task is one for which it is evidently not qualified. The intellect is too dense for spiritual discernment; but growth will obtain for them as for all. It must be remembered, by the way, that such scientists as Alfred Russell Wallace, Camille Flammarion and others were avowed Spiritualists and contributors to psychic literature before the S. P. R. was ever born.

What has Spiritualism done? Can mortal consciousness decide what the dewdrop has done when it visits an arid field of wheat with its refreshing moisture? Can it detect the work of the sunbeam as it warms and thrills each little rootlet hidden beneath the soil, or estimate the value of the protecting snowflake, as it enriches alike the poor man's meadow and the millionaire's lawn? Potent agencies are always silent, only discernible in their results. What has Spiritualism done? Well—as a mere bagatelle, of course—it has given freedom to a race of slaves, inspired emancipation proclamations, and decided the hour when they should be written; it has advanced the status of woman as no other movement has, forced her onto the platform as the facile mouth-piece for its philosophy, also, to the couch of pain as healing ministrant, and for countless other humane and educative offices. Its iconoclastic service in liberating the race from creedal bondage and ignorance has been widespread, it has brought to the world that priceless boon, demonstrated proof of immortality, it has given solace to multitudes of stricken hearts, saved strong minds from infidelity, educated, uplifted, emancipated them in every way, indeed it has been too busy in binding up the wounds of the children of men to stop and enumerate or analyze the nature of those wounds, or the manner in which its work was accomplished. It is not presumable that the angels of the upper spheres keep a tabulated list of the human beings they seek to help and save, or classify the nature of their bondage. They are too intent on doing the will of their Father.

What has Spiritualism done? Indeed, what has it not done? In the realm of science, an early apostle saw and prophesied the discovery of the planet Neptune six months before it was picked up by Galle's telescope. It has revealed other planetary secrets yet to be verified. It has discovered through psychometric unfoldment, the soul of things, it has revealed through clairvoyance, the laws of vibration, the substance, color and potency of thought, the reality of spirit, which our learned professors sometime in the ages to come, will have to accept; it has been the prolific mother of all modern schools of healing, it has invaded legislative halls with its reformatory, humanitarian impulses; it has, through its myriad messengers, revealed wonderful truths, a wealth of soul wisdom, of spiritual laws, and only awaits the growth and receptivity of mankind to unfold more and more of truth than it hath yet entered the heart of man to conceive. In short, of the least fraction of what Spiritualism has already done while yet in its infancy, we will not, cannot speak, because it is unspeakable.

It is true that Spiritualists have lingered and still linger too long in idle enjoyment of phenomena, but would it not detain them still further on that plane to pause and make a laborious record of such psychic demonstrations? Would it not withhold them from higher paths of progression, from gaining a clearer insight of that gospel of freedom, of beauty, of light, and all altruistic service which the psychic inquirer is not seeking? Let him remain in the vestibule of the temple and pile up his alphabet blocks if he so desires, but let Spiritualism be "only remembered by what it has done."

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## The Faces that are Gone.

BY HARRY SHORRBOOK COLLINS.

"Oh for the touch of a vanished hand,  
The sound of a voice that is still!"

I have met with many people who while quite enthusiastic over the beauty and pathos of those lines of Tennyson's, would if one suggested to them the possibility of really feeling "the touch of a vanished hand," or actually hearing "a voice that is still" (to all earthly appearances), immediately tell you that they did not believe for an instant, that such things could be; that all friends of theirs who had died, had crossed the bourne from whence no traveler returns, and so forth.

And yet we read in The Book, that eighteen hundred years ago and more, the travelers did return. Take for example in the Old Testament, there are numerous instances cited where spirits appeared to men in human form. Abraham had intercourse with such, Lot also; Daniel likewise speaks of his spiritual visitants as men.

In the New Testament, Luke, xxiv chapter, 4th verse, says, "Two men stood by them (the women at the sepulchre) in shining garments." In the 23d verse of the same chapter, the event before mentioned is referred to by the two disciples on the road to Emmaus to Jesus himself—in these words, "They (the women) came, saying, that they had also seen a vision of angels, which said that he was alive." Again in Acts, 1st chapter, 10th verse, it is said, that "as he went up, beheld two men stood by them in white apparel."

Also see Mark, 9th chapter, 4th verse, where "there appeared unto them Elias with Moses; and they were talking with Jesus." And so it is throughout the Bible; many are the instances cited therein, where the spirits of the so-called dead, did cross the bourne, and return to the weary traveler on the highway of life, helping him to renewed effort by words of comfort and of cheer.

Now is it not a logical conclusion, to infer that whatever has happened in this world may happen again?

"Oh, well, I believe in angels," I hear somebody say, "but not in the spirits of people who have lived here, ever coming back."

What does the word "angel" which we so frequently meet with in the Bible really mean? As I understand it, the word angel, simply means "messenger." It comes from the Greek word "angelos," signifying "a messenger of orders or tidings." And if one professes a belief in "angels," as beings of an entirely different order from any we have been accustomed to meet with, what will they say to Moses and Elias, having been seen "talking with Jesus?"

I have been in an Episcopal church, when during his sermon, the minister has remarked, "This church is even now full of spirit friends, who were wont, when in the flesh, to take part with us in these beautiful services." And though a vast majority of Episcopal clergymen will talk to you of the "angels hovering near," and quote the Bible, showing how they guarded and helped those on earth in times past, and remind you how that it is written, "He shall give his angels charge concerning thee, etc.," yet, suggest to most of them the possibility of feeling and seeing their presence, they will tell you, that that is something we must not consider for a moment, that such is not "permitted," and strongly advise and caution you not to attempt to dive into the "unknown," and as many term it, "unknowable."

Why not? Is it not permissible to rightfully use, as much as possible, the intellect with which God has endowed us? Is there a line drawn, on which we have reached it, we shall see the words "thou shalt thou go and no farther?" Such is what many

would have us believe. But is an earthly mentor necessary to tell us how far we shall go? Is not the silent voice of conscience the best monitor wherewith to guide our moral course? There is no limit in which our intellect is confined. As we journey onward and upward, the higher we get so the horizon extends in proportion.

Turn to the Roman Catholic Church for a moment; how replete are their services with allusions to the presence of angels, yet mention to a priest the possibility of your hearing or seeing a spirit, and he will tell you to have none of these things; that instead of it being the voice of one whom you loved, calling you from the beyond, or the gentle pressure of their hand laid on you in love, it is the devil in the guise of a friend, come to tempt you!

And then shortly after, you will be singing that hymn, "To the Guardian Angel," in which are the following stanzas:—

"Thy beautiful and shining face  
I see not, 'tho' so near;  
The sweetness of thy soft low voice  
I am too deaf to hear.

"I cannot feel thee touch my hand  
With pressure light and mild,  
To check me, as my Mother did  
When I was but a child.

In those beautiful words, the "soft low voice" is there, but, "I am too deaf to hear." Likewise the "pressure light and mild" is there, and it is only a question as to whether we can feel it or not.

And when we hear and read of so many people of prominence and integrity, in all walks of life; scientists, doctors, artists, writers, clergymen (there are many), musicians, etc., who tell us that they have many a time and oft, not only felt the "touch of a vanished hand," heard the "sound of a voice that is still," but have also seen the dear one who has gone before; why should we, not knowing anything of the matter—only possibly from hearing the opinions of others on a plane of ignorance with ourselves—why I say, should we smile incredulously, and marvel at the "inability," as we are pleased to term it, of these earnest believers? Because you have not seen "the beautiful and shining face" of one who has crossed the threshold, because you have not heard "the sweetness of the soft low voice," do not say nobody ever has. May it not be that you had better say in the words of the hymn before mentioned, "I am too deaf to hear."

Does not the apostle Paul say—in the 12th chapter of I Corinthians, "Now concerning spiritual gifts, brethren, I would not have you ignorant, etc.," and then goes on to speak of the different kinds of gifts, the "discerning of spirits," "the gifts of healing," "prophecy," etc., etc.

I remember once having the following related to me by a sergeant of the British Army. Said he, "In 18— I was stationed at Gibraltar. One night I had retired to my cot, but had not gone to sleep; I lay there chatting with a neighboring comrade. Suddenly at the foot of my bed, there stood my father, whom I had left in England. He appeared to have on the same clothes as he had when I last saw him.

"I said to my chum, 'Say, Tom, there's my father standing at the foot of my bed.' 'Oh,' said he, 'you're dreaming; there's nobody there.' I told him that I certainly was not dreaming, as I hadn't even been to sleep. He however tried to laugh me out of my idea, but in vain. I knew that I had seen my father standing there, and I also was positive that I was wide awake at the time.

"It took about three days for us to get letters from England, and by the next available mail I received a letter telling me that my father was dead; and the time stated as the hour of his death coincided with the time when I had seen him standing at the foot of my bed in Gibraltar! Now," said he, "that is a solemn fact, you may hardly believe, but it is really true. I know I saw my father that night in Gibraltar, when at the time, he had just died in England." "But," added he in the same breath, "I don't believe in spirits, or anything of that sort!"

There are many people around, who remind me of a Scotch friend who once said to me that he would be "afraid to investigate the matter (the possibility of communication with those 'gone before') for fear he'd be convinced of the truth of it!"

This brings to mind that the Astroonomer Royal of Galileo's day would not look through Galileo's telescope, for fear he would see a planet of which he did not know the existence.

Here and there we find people who have the courage of their convictions, and who are not afraid to turn the searchlight of their own intellects on so-called "mystical" matters, and who when they have found the pearl of great price—Truth—are not afraid to stand by their guns. The pitiful part of the matter is, that the vast majority are like thistle-down borne on the breeze of other people's opinions. They get their so-called "religious" views all ready prepared for them.

Without meaning to be invidious towards churches in any way, I may just mention a little dialogue which occurs in Thomas

Hardy's "Far from the Madding Crowd," which illustrates the cut and dried method of religion I have just alluded to.

"For my part," said Coggan, "I'm staunch Church of England."

"Ay, and faith, so be I," said Mark Clark. "I won't say much for myself; I don't wish to," Coggan continued, with that tendency to talk on principles which is characteristic of the barley corn. "But I've never changed a single doctrine; I've stuck like a plaster to the old faith I was born in. Yes, there's this to be said for the Church, a man can belong to the Church and bide in his cheerful old inn, and never trouble or worry his mind about doctrines at all, etc."

I must confess that I can echo the sentiments of Mr. Coggan re the immunity from worry, gained by belonging to the "Church." If you happen to encounter a problem for deep thought, connected with the hereafter, the advice your worthy shepherd will probably give you on the subject of investigation, will be that it is "forbidden" that we should seek to dive into the "unknowable," that "God will in His own good time make all things clear to us." After which piece of sage counsel, you can put your Sunday clothes away in the trunk (many are also quite content to put their "religious" views in with them) until next Sabbath; and go on your way, with minds free from care on abstruse points connected with the unseen.

Here and there as I have said, a mind does break loose from the fetters of conventionality, and actually dares to think for itself. Its owner is promptly voted a promising candidate for a "straight jacket." How the wise-acres who never think at all shake their heads, scoff and jeer, smile and assume an owl-like expression of wisdom, at the new ideas of one whom they are pleased to term a "crank."

To such scoffers without the fold, I would say: because you do not happen to understand a certain subject do not "pooh, pooh" it, or say "it's all boosh"—unless you can unambiguously prove your assertion. I think that nothing shows up the littleness of a person's mind so much as to hear them harping against any subject a stream of assertions which they cannot support by a single fact.

"Facts are chieft that winna ding,  
An' downa be disputed."

I think Emily Dickinson, a friend and schoolmate of Helen Hunt Jackson, in one of her letters to Thomas Wentworth Higginson, very aptly and beautifully describes the situation in these words: "I was thinking today as I noticed that the 'Supernatural' was only the Natural disclosed—"

"Not Revelation 'tis that waits,  
But our unfurnished eyes."

## Words of Wisdom.

BY DR. LAURA S. BRENNON, D. D.

The presence of the pure and noble will always bring a benediction.

Let your thoughts, your actions, your daily walks through life be in tune with the Infinite, and all the blessings of the Divine are yours.

By turning our faces to the light we radiate the beneficent power to all we come in touch with.

Do not delay the hour of helping others—opportunities may come and go—but the same vitality never returns.

Astrology and palmistry are sciences we cannot ignore, but the guide book of nature is mirrored in the faces of our daily companions.

The pure angelic life of childhood should teach older children that Divine simplicity is like jewels in the sunlight.

Let your ideal in life so mould and control your actions and thoughts that the realization of a new consciousness will be born in you.

Live the life of the "pure in heart," and the ministering angels will ever lead you upward and onward.

We should make it our mission in life—to seek the sad and lonely—teach them the law of life, of love, of happiness.

We learn from experience of reaping what we sow. The cultivation of weeds will never blossom into the pure white rose.

The Jones family of degeneracy, which went on producing criminals and paupers, until, in about 170 years, it had cost the community \$1,200,000 was more than offset in the same number of generations, as Dr. Washburn shows in the Christian Advocate, by the family of Jonathan Edwards, which sent out 288 college graduates, including more than 100 lawyers and thirty judges, sixty-five college professors, and thirteen presidents of colleges—33.



THE HIGHER LOVE.

BY ABELLA WILLIAMS WRIGHT.

"When I have joined," the preacher says,  
"Let no one set apart."  
And thinks to bind with human laws  
The free-born soul and heart.  
Oh! foolish mockery of words!  
Oh! sacrilegious vow!  
Know! It is God whom ye defy,  
While unto man ye bow!  
Thank God, that some there be who know  
That he makes no mistake.  
The stolen cords with which He binds  
Not even Himself can break.  
Let others talk of "love which is dead,"  
Or that which is "unreturned,"  
But love which could die was never love,  
And true love was never spurned.  
For every heart a blessing waits,  
But remember—though love be sweet—  
That Honor and Duty sati-fied  
Can alone make love complete.  
Love has no need of the tender word  
That she may recognize her own.  
To have is better than to hold  
And what is yours can turn to you alone.  
The friend whose help you need to render life  
Most true,  
Walks ever by your side with hand in thine.  
Love laughs at space! and souls meet on the  
heights,  
Let this thought purify and make your life a  
divine.  
Medville, Pa.

A Life of Service.

BY CHARLES E. DANE.

"Bear ye one another's burdens." Gal. VI. 2.

Years come and go; the little child develops into youth and later comes manhood or womanhood. Nothing so helpless as the little babe lying in its mother's arms, but as the days pass into weeks and the weeks into months and the months roll on into years, there comes the power of work, of service, the giving rather than taking.

This is our mission here; each should live a life of service to man, thereby fulfilling the mission or purpose for which we are placed on this earth. As we look back over the past years, we shall see many examples of noble men and women who have lived, indeed, a life of true service. The life of Jesus, the lovely Nazarene, should be the one bright and shining star of hope and encouragement to every earnest and eager child of God who desires to live a life of service.

If it were possible for Jesus to live such a noble life, devoting all his time to others, under the conditions and environments which existed nineteen hundred years ago, how much easier should it be for you, who live in the present age, to devote the few years that are yours to others!

John the Baptist devoted a certain portion of his life in preparing the minds of the people for those higher and nobler thoughts that Jesus was soon to proclaim. He said, "I am not that Light, but am sent to bear witness of the Light." That is, Jesus, whom he declares to be the true Light. The disciples left their different vocations, and following Jesus devoted their lives to this service.

John and Charles Wesley devoted a great share of their lives to that religion of which they were the founders. However, it is not of those who have lived true lives and gone to their reward that we wish to speak, but of those who live in the present age, in the busy whirl of these history-making days.

We sometimes speak of taking Jesus as our example, but I am afraid we are poor likenesses of that noble and consecrated life. Life is just what we make it. We have often heard life compared to a mirror; the world reflects what is in a man's soul; to be sure, gratitude often seems to be repaid with ingratitude, kindness with unkindness, but sometime, in the great years of God, comes the recognition of true worth: often it comes too late to bring comfort in this world, but we, who feel that we are surrounded by a "cloud of unseen witnesses," know that many have left us without having felt true appreciation of their labor and that even though separated by the veil of death, their joy must be great when they feel the true understanding of their efforts for the good of others.

It makes no difference whether we call ourselves Spiritualists, Unitarians, Methodists, or Baptists, when we entered this world we were given a mission to perform. As we take a retrospective view of the situation today we see many sitting with folded hands and a perfectly satisfied look upon their faces as though their mission were already performed and there was nothing else for them to do. Now we, as Spiritualists, have been living rather a selfish life; we may have devoted the few years of our life thus far to service, but it has been mostly to benefit ourselves. Is it not about time that we devoted a few of our spare moments to the service of others?

Let us remember the words of Elizabeth Barrett Browning.

"A child's kiss  
Set on thy sighing lips shall make thee glad,  
A poor man served by thee shall make thee rich,  
A sick man helped by thee shall make thee strong,  
Thou shalt be served thyself by every sense  
Of service which thou renderest."

We have been told that man "has been made a little lower than the angels and crowned with glory and honor." Sometimes in the presence of a noble great-hearted man—one who lives for the good he can do his fellow-men—we realize the truth of this God-given glory. But, oh, how different are our feelings when we stand beside a degraded specimen of manhood! Yet none so vile in soul as not to have some spark of goodness. Without doubt there are beautiful gems hidden away in the dark recesses of every soul waiting to be brought to the glorious light of day.

As the miners descend into the bowels of the earth in order to secure gold and silver, so must we who wish to enter upon a true life of service, pass through the "cleansing fire" before we shall ever realize the wealth and beauty that these temples of ours contain. We must work—teach—suffer—less fortunate than ourselves. An infinite power has sown the seed; it remains for us to cultivate and unfold it so it may blossom and beautify this earth-plane of ours.

There is a crown for every child of God, and that crown will be just as beautiful as ourselves are pleased to make it. We have been thinking too much of the future world and too little of this world. The best preparation for death is preparation for life. Let us study how to live rightly in this world the few years which we are allowed to stay here, and if we are true to the voice of the divine within us, we need have no fear that we shall not be ready for the next world.

Over one-half of the congregations in the churches of today are composed of those who attend divine worship simply for the advantages they may derive in the social, political and business world. The churches are not alone in possession of this class of people.

Our Spiritual Societies today have a great many of this kind of attendants at their services. They attend for the purpose of throwing all their selfish sorrows and weakness upon others, receiving all the strength and good they can, but never being willing to give to others anything which will cost them an effort. In our Christian church we have a few who give of their wealth and life for their religion. How many Spiritualists are there in our societies who will give of their life and money for the good of the Cause which they profess to love so dearly?

Our church-members are called upon each week to contribute of their money for home and foreign missions; all for the sake of a religion that teaches there are only two alternatives, a blessed state called heaven, the other, a state of punishment called hell.

Spiritualists who claim they have the grandest religion on earth—claim to be always preaching poverty and hard times when called upon to help support their societies. Why this great difference between the Christian church and the Spiritualist society? The Christian is willing to pay for what he receives, while some Spiritualists want to get all they can without paying for it.

"The gift without the giver is bare," and until the Spiritualists open their pocket-books as well as their hearts, our societies will remain in the same condition that they are in at the present time.

There are in the spirit-world thousands of men and women who when living on the earth-plane devoted their lives to the uplifting of humanity. They lived a life of sacrifice and martyrdom and many gave their lives for others. They read their Bibles, studied the lives of Jesus and the disciples and tried to walk in their footsteps. The amount of good they have accomplished it is impossible to tell.

I cannot stand here this afternoon and tell you that the Bible is true from lid to lid; neither can I prove that the disciples and Jesus ever existed any more than I can prove that Columbus and Thomas Paine ever lived on the Earth-plane. All we know about it is what has been handed down from one generation to another to the present time. But one thing I will say, the man or woman who reads the Bible with the one desire to get all the good he can out of it, will always receive food to satisfy his hungry soul.

All who are willing to walk in the steps of Jesus—the great light of the world—whose life for these nineteen centuries has been leading mankind upward and onward to nobler things, will ever be ready to greet the white-robed angel when he comes. It is indeed Christ's life which enables us to say, "Slowly the old world swings into light—there is daybreak everywhere."

God speaks to each one of his children. If our loved ones who have crossed the river still remember us and are devoting their lives in the spirit-world to our service, should we not do everything in our power to help them in their labor of love? Do we wish to see again the faces of our darlings, who when in our homes twined themselves around our heartstrings until they became a part of our very life? Then let us enter into our closets and ask ourselves the question: Are we living the kind of lives that will attract them to us?

Saint Christopher performed his menial task, at times doubting whether the faithful discharge of his duty would ever be known to anyone. But one day he had the great joy of hearing his master across the stars and from him he received words of commendation.

So it is with us in our everyday lives, by bearing others' burdens we shall grow strong and happy in our service for others. A life of service is not an easy one to live. It is practice and not preaching from which the best results are obtained.

One may talk of mother, home, and heaven from early morn till night, but unless one tries to make that home a heaven for that mother to live in, talk is useless. Let our first duties begin in our own home and for our loved ones. Then we shall be better prepared to serve our fellow-creatures, and when our journey on this earth-plane is completed and we stand upon the shores of that beautiful river, and the thin veil is removed from our eyes, then may we see our loved ones waiting to welcome us home.

"If we sit down at set of sun  
And count the things that we have done,  
And counting, find one self-denying act or word  
That eased the heart of him who heard,  
Some act, most kind, that fell  
Like sunshine where it went,  
Then we may count that day well spent."

"But if, through all the live-long day,  
We've eased no heart by yea or nay,  
If, through it all we've done no thing  
That we can trace, that brought  
The sunshine to a face,  
No act, most small that helped some soul  
And nothing cost,  
Then count that day as worse than lost."

Medical Bill Unconstitutional.

Interferes with Religious Beliefs

Chairman of Senate Committee on Codes, Albany, N. Y.

I beg to enclose herewith a statement to which I respectfully ask the attention of your Committee before they attempt to pass any legislative measures in regard to the final passing of a Bill directed against the freedom and rights of the people of this State. I am a member and representative of the Spiritualists, who as a religious body have existed for the past 53 years. Beside possessing the natural gift of healing I am a Doctor of Surgery and Psycho and have been granted with Diploma granted by an Institution regularly incorporated by Charter from the State of New York and authorized to grant certificates to graduates. I also have the honor to be a lawyer and a Barrister, though not now in practice, and in view of the circumstances and my knowledge of the law relating to the matters named in the accompanying paper, I respectfully ask your Committee's careful consideration before they attempt to pass a Bill which by virtue of the constitution of the U. S. A. would be null and void.

I am not a Christian Scientist. I am a member of the Spiritualist Church and on behalf of that Church as a body and myself and other members thereof as Healers under the same faith or church and the same power by which healing was accomplished in the days of old by Christ and his apostles. I as a citizen of U. S. A. represent others and my co-religionists respectfully submit that your Committee is unauthorized and powerless to interfere with our religion, which embraces healing the sick, and other phases that have existed throughout the Bible times and which are today in full force as of old. I speak on behalf of the honest representatives and not for charlatans and impostors, for we as a body are ever ready to be rid of those barons that attach themselves to our good ship, trade upon the good name of our Cause, and impose upon the credulity of the public to the detriment and injury of our Order.

I have the honor to be, very respectfully,  
Your obedient servant,  
J. Knapton Thompson.

RESPECTFULLY SUBMITTED.

To the Chairman of Senate Committee on Codes, Albany, N. Y.

BEST SPRING MEDICINE.

The Palm Given to Dr. Greene's Nervura.

That Grand Jury, the People, Have So Decided.

Used by Hundreds of Thousands in Spring as a Blood Medicine.

Dr. Greene's Nervura blood and nerve remedy is indeed "The World's Great Spring Medicine." It has come to be recognized by almost everybody as the best possible spring medicine to take, and hundreds of thousands of our people use it during the trying spring months, to tone up anew the relaxed nerves, and re-invigorate and enrich the blood.

A spring medicine is a necessity if one wishes to keep in perfect health and vigor during the changes from winter to summer. This grand spring tonic, this perfect spring medicine, Dr. Greene's Nervura blood and nerve remedy, is exactly what the system needs at this season. It not only purifies, but makes rich, red blood; it not only strengthens and invigorates the nervous system, but re-energizes and revitalizes the nerves by feeding them with renewed nerve force and power. It is not only an aid to digestion, but it creates a regular, natural and healthy action of the bowels, liver, kidneys, which in the spring are always sluggish and inactive.

In fact, it is just what people need to make them well and keep them well during these months, so threatening to the health of all, and when it is considered that Dr. Greene's Nervura blood and nerve remedy is made entirely from pure, health-giving vegetable remedies, and that people give it more testimonials of cure than any other remedy on earth, no one can doubt that it is the very best spring remedy for everybody to use.

Mr. Gustave Lebach, of 337 First St., Jersey City, N. J., says:—

"I was troubled with sick headaches, and could not sleep on account of the pains in my head. I was suffering night and day with dyspepsia, could not eat anything, my stomach would sour so. I had to starve myself to have any ease. I had to give up work at last, I was so nervous and miserable, and I was falling away in flesh so that my friends hardly knew me. I tried several remedies, but without avail. At last someone recommended Dr. Greene's Nervura blood and nerve remedy. I tried one bottle and began to improve. I started in to eat all right; then I picked up my health; my headaches disappeared, and my weakness and sour stomach went away. I used three bottles, and could sleep all night with ease; I used six bottles, and felt like a new man. I can now do a hard day's work without any trouble, and I am as happy as a bird in spring. I was so miserable, always suffering, always in pain, but now I am like a new man."

Use Dr. Greene's Nervura blood and nerve remedy this spring, for it is the discovery and prescription of a well-known physician, Dr. Greene, of 34 Temple Place, Boston, Mass., who is responsible for its beneficial action, and who can be consulted free of charge, personally or by letter.

1. That under the Constitution of United States of America (article 1 of amendments) it is stated (inter alia) as follows:—

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

2. That article XIV it is further stated (inter alia) "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

3. That in the commentaries on American law by the late Hon. Chancellor James Kent of State of New York it is set forth as follows:—

"In a government having a written constitution, the constitution controls all laws. The law with us must first conform to the Federal Constitution, and then to the constitution of its particular State. If it violates either it is so far void."

4. That said Chancellor Kent further states in his Commentaries as follows:—

"The free exercise and enjoyment of religious profession and worship may be considered as an absolute right recognized in our American Constitutions and secured by law. The principle is generally announced in them without limitation."

5. That Spiritualism is a religion that has existed for more than half a century, and has a very large membership in U. S. A. which the census does not disclose.

6. That the religion of Spiritualism consists of the same worship as is disclosed in the accepted version of the Bible and the New Testament, and particularly embraces the various gifts mentioned in St. Paul's 1st epistle to Corinthians, 12 chap., verses 1 to 11.

7. That the gifts of healing and of prophecy (or in the language of the present day "clairvoyance") are fully disclosed in the said statement of gifts which constitute a portion of the religion of Spiritualism.

8. That Spiritualists do not claim that all persons who may advertise themselves as clairvoyants or healers have such gifts.

9. That such gifts are only possible by Divine sanction, and bestowed upon those that are worthy to receive and practice same.

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TAKE DR. GREENE'S NERVURA BLOOD AND NERVE REMEDY.

THE BEST SPRING REMEDY TO TAKE FOR YOUR BLOOD, NERVES, STOMACH, LIVER, AND KIDNEYS.

Cured of Sleeplessness, Dizziness, and Palpitation of the Heart.

Mrs. DAVID DOUGAN, Elizabethtown, N. Y., says:—

"I have used Dr. Greene's Nervura blood and nerve remedy for three years. I have been troubled with palpitation of the heart, dizziness, and sleeplessness, and during this time I tried several kinds of medicines without good result.



Mrs. DAVID DOUGAN.

"I have derived great good from the use of Dr. Greene's Nervura and always considered it 'my medicine.' A friend of mine said she had known of doctors who had recommended it for their patients in cases like mine, and she felt sure it would do me good. I am thankful to say that she was right, for it did for me all that she recommended for it. I gladly recommend Dr. Greene's Nervura blood and nerve remedy to all and I often advise people to use it."

Run Down from Spring Debility. Dr. Greene's Nervura Cured Him.

Lieut. JOHN H. WALES, Jr., of the N. S. Bean Steam Fire Engine Co., of 19 Water St., Manchester, N. H., says:—

"A year ago this spring I took Dr. Greene's Nervura blood and nerve remedy for a spring tonic and a general



JOHN H. WALES, JR.

run down feeling. I was troubled with indigestion also, and suffered with the piles to a great extent. I took two bottles of Dr. Greene's Nervura blood and nerve remedy and am free to say that the prescription helped me materially. I would recommend the medicine to any one."

12. That in the case of healing in particular the objects of the Bill might be further secured by requiring those who have not been known as members of Spiritualist religion to produce a certificate or diploma of efficiency in psycho-therapeutics granted by some College or Institute duly incorporated by and under the laws of the State of New York.

The above presentation has special reference to the Bill of Senator Wagner.

And to the Bill that was introduced against Christian Scientists et al under the control of Chairman Henry of the Senate Committee.

J. Knapton Thompson,

Dr. of Psycho-Therapeutics.

New York, 6th March, 1901.

The above letter was received and signed for by Senator Malby on 7th March, 1901, as evidenced by the registered letter return receipt.

Subsequent to the dispatch of my letter and its receipt by Senator Malby, viz., on March 8th, a case was heard in the Court of Appeals at Albany before Justice O'Brien and others involving precisely the same principles operating against the rights of citizens of this State and Justice O'Brien said (inter alia):—

"We think the Statute is void for the further reason that it is in conflict with the Federal constitution."

Chief Judge Parker also stated (inter alia) that a Statute is law which the courts must administer "unless it violates the Federal or State Constitutions, in which case it is void."

Hon. Judge C. L. Lincoln, a member of the Statutory Revision Commission and ex legal adviser to the Governors of the state has also confirmed my arguments and statements to the Senate Committee in one of his statements as follows:—

"The free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever be allowed in this State to all mankind."

Therefore on all points taken in my argument I am confirmed by the highest authority, viz., the Court of Appeals.

As these points of argument concern Spiritualists as a religious body in every state in the union it is desirable to publish these facts for the general welfare of Spiritualists throughout the United States; so that they may thereby see they are forever protected against malicious interference by any political or other organizations.

The world is my country, to do good is my religion.—Thomas Paine.

Our words are an index of our thoughts.

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Spiritualism a Finality.

It is frequently asserted by some of the most devoted Spiritualists in the United States that Spiritualism is the final revelation of religious truth to the world, and that there is nothing beyond it worthy of the attention or study of any sentient being. We do not question the sincerity of our friends who make this assertion with such positive assurance, nor do we cast any reflections upon their veracity and integrity when we declare their statement to be utterly without foundation.

They believe in its truth, and honorably endeavor to embody the best of the influence of that thought in their daily lives. They do not comprehend the vastness of the subject they have under discussion, nor do they realize the magnitude of the thought-world from which they have received only partial glimpses of the Universe.

No religion can be a finality unless it is universal in its nature. All religions that have been given to mankind have contained germs of truth at their centres. None of these religions have become universal, nor can they become such, for the good and sufficient reason that they are only partial expressions of the truth. Any attempt to limit the scope of Spiritualism will make it another faint reflection of the truth, and cause it to be placed by the roadway of life as another lamp pointing the way toward the realm of Universal Truth that lies forever ahead of all of the children of men.

"But," says our friend, "with the immortality of the soul demonstrated, how can there be anything further to prove in the realm of religion?" Kind friend, the immortality of the soul has not yet been proved, nor can it be proved until some two or more souls have lived eternally, and have demonstrated that fact to the children of earth. Spirit return or spirit communion does not of itself prove the immortality of the soul. That the soul of man survives the change called death has been proved beyond a shadow of doubt, but this proof was given to the world thousands of years ago, and has ever been one of man's choicest treasures. It has often been hidden from the multitude, but it has never been wholly lost to sight to all of the deities of earth. It was known as a fact to Confucius and his disciples, to the adepts of ancient India, to the wise men of Egypt, Greece and Chaldea, to Jesus, Mohammed, Luther, Wesley and Swedenborg. It therefore follows that modern Spiritualism cannot claim the credit of being the only demonstrator of the fact of the continuity of existence that man has ever had. It is one of the purveyors of wisdom to souls in mortal form, but it has simply represented and refurbished an

ancient but most precious truth. By inference we may reason in two directions from the fact of the soul's continued existence after the change called death, viz., forward and backward.

If the soul of man exists one day, one year, a thousand years, after the change called death has taken place, it is logical to infer that it will continue to exist as an independent entity for countless aeons of ages, even unto eternity itself. If this inference as to the future is entertainable, and it most assuredly is, for we have the testimony of thousands of exanimate intelligences upon which to base the premise, then the condition of the soul of man in the ages of the Eternal Past must be given attention. If that soul has an Eternal Future, behind it must be an Eternal Past. It should be remembered that as much time lies behind us as there is before us, therefore the soul of man must needs have a place in the time that is no more. If there ever was a beginning for the soul of man, there must and will be an end to his existence. No expression of religion has as yet solved the problems of man's Past and Future, not even Spiritualism. When proof of their solution is positively given to the world, a step toward the establishment of a universal religion will have been taken. What the condition of the soul was in past ages, and what it is to be in the ages to come, can only be defined by a broader and more comprehensive religion than is now known to mankind.

Spiritualism is a new expression of an old and splendid truth, but it is not the final goal of man's religious thought, for the realm of the Universal is yet to be explored. If the followers of Spiritualism so elect, they can make it possible for the religion of the Spiritualism of the future to become universal in its nature. In order to do this, no fetters should be placed upon the minds of men, no stakes should be driven and mankind tethered thereto; no opinions of individuals should be given the label of authority, free inquiry and careful scrutiny into and of all subjects should be maintained, and the windows of the soul kept ever open to admit the enlivening rays of the sun of Truth. Blind worship of external phenomena must give way to the calm and critical analysis of a true scientist, seeking for truth from any and all sources. Abstract philosophy and abstract metaphysical reasoning must stand aside for the higher demonstration of the power of the soul. The true test is to be this: The power and ability of a child of the Soul, incarnate in flesh, to correctly express the wishes of its Parents, by so living and doing for others that the religion of Universal Truth may be established on earth, through the all-inspiring power of Altruism, by means of which God's Universal Fatherhood and Motherhood, as well as the Brotherhood of the race will be demonstrated to every child of earth and of heaven. Then and not until then will this blessed Spiritualism of ours become the finality in the realm of religion.

Andrew Jackson Davis.

Our esteemed contemporary "The Light of Truth," well says of this, the greatest of all seers and philosophers who have ever lived upon the earth: "It is safe to say, and we assert it without fear of contradiction, that no convert to Spiritualism during the last fifteen years has ever yet heard or read Spiritualism as those fearless pioneers of the past set it forth from the rostrum and through the prints. What in the name of high heaven has come over this movement that we have to turn to the voiceless past for that vigor and ability now so sorely needed?" "How many of the younger converts to this heaven-born and earth-neglected gospel ever heard of Andrew Jackson Davis? And yet there has never been penned a line, nor a sentence framed, of all the literature of Spiritualism, or the marvellous Philosophy, since his inspired pen was dropped, that is not incorporated in his wonderful works. Every idea jostling about amongst the Theosophists, Christian Scientists, Mental Curists, New Thoughtists, and Spiritualists, he foreshadowed and settled long ago."

The above sentences are true to the letter. The Spiritualists of the last two decades have been too much concerned with the fruitless labor of hunting for wonders, and have sadly neglected their opportunities to delve in the rich mines of truth opened by that more than gifted man, Andrew Jackson Davis. Everything of truth that is contained within the system of thought bearing upon occultism is touched upon and explained in his splendid works. The cults named by our contemporary have studied the works of Dr. Davis, stolen his ideas, and re-presented them in the world under a new name. Had the Spiritualists been more devoted to the principles represented by our phenomena, and less to the externalities of seeming manifestations, the great light Dr. Davis placed before the minds of men would never have grown dim.

Is it not about time that the first principles of spiritualistic truth were once more emphasized from our rostrum and through our press? Let us once more give the world the precious grains of truth, harvested from the spirit world by Dr. Davis, that a reseeded of the fertile fields of thought with spiritual truth may take place. Let us make our genuine phenomena of real worth to soul-unfoldment, and devote special hours to them as seasons of communion with our arisen loved ones, rather than as a visit in a circus or variety show. Let us make them sacred to our soul-natures, and build upon them the philosophy and religion of the higher selves of all the human race. We cannot destroy, nor do away with phenomena, nor does any rational Spiritualist wish to do so. It is now time, however, to give them their true place in the unfoldment of the interior forces of being, by taking them away from the thoughtless, the heedless, the curious, and un sympathetic men and women of the earth, and present them as comforters to the soul to those who can and do really appreciate them. By this means can Spiritualists be led to recognize the value of the life and work of such as Andrew Jackson Davis.

A Plain Duty.

Every Spiritualist who really loves his religion and desires to advance its interests has a plain duty devolving upon him at this important crisis in the history of our nation. He should secure from the records of his State Legislature a copy of every year and pay vote taken upon any measure that involved the rights of mediums, that deprived him of his right to select his own physician, that made him a hanger-on, or an abettor of the crime of compulsory vaccination. When these records are in his hands, he should carefully study the same, and note the action of every man who had been chosen to interpret the will of the people. Whenever he finds a man who voted in favor of medical monopoly, of compulsory vaccination, of capital punishment, and taxation of mediums, let him remember that man and see to it that his friends do the same thing should he ever again be a candidate for public office.

Spiritualists and Liberalists now have an opportunity to make themselves felt, and they can do so if they will but act together. In Missouri they are going to hold the Democratic party responsible for the vicious medical law recently enacted in that State. This is exactly what they should do; the Democratic party controls every branch of the State Government, hence is absolutely responsible for the legislation enacted. The Spiritualists, Christian Scientists, Osteopaths, Metaphysicians and other irregular schools of practice, number many thousands of voters, seventy-two per cent of whom are Democrats. They purpose repudiating this unjust act of their party, providing the Republicans will pledge themselves to undo the great wrong thus foisted upon the people. The Republicans have given good assurance that they will do this, hence a political revolution in Missouri is almost a certainty at the next election. We urge every lover of liberty in that State to make this matter an issue and vote the Republicans into power in order to secure the repeal of the tyrannical law that is now being placed upon the statute books.

These remarks apply to all other States. The Republican party is responsible for the legislation against mediums in the States of Washington, New York, and Ohio, also for the medical legislation in Maine, Massachusetts, Connecticut, New York, Ohio, Michigan, Wisconsin, Minnesota, Oregon, Kansas, Nebraska and a few other States, while the Democrats are to be held to an account in the States of Missouri, Colorado, and Montana. Spiritualists who are Republicans in the States first named owe it to their own honor, to their religion, and to their country to defeat the party that has enslaved them. It is probable that nine-tenths of our brethren are Republicans in politics. Their party has betrayed them, and it is their duty to rebuke that party by a crushing defeat at the polls. This is also true of the Democratic Spiritualists in Democratic States. Democrats, Republicans, Populists, are you great enough, patriotic enough, spiritual enough to vote for principle? If so, now is your time to act.

Secure a bonded pledge from the party not in power to repeal this pernicious class legislation, then let the Spiritualists, Liberalists, Christian Scientists and all other friends of freedom vote as one man for those who are pledged to do the right. Republicans, be great enough to vote for a Democrat, when he is under oath to protect the sacred rights of man. Democrats, be men enough to vote for a Republican when he is sworn to correctly interpret your will in case he is elected. Defeat the Democratic party wherever it has triumphed the liberties of the people under foot. Defeat the Republican party wherever it has refused to heed the voice of the people, as it has in nearly every State where it is in power. Vote, tell, and class legislation will never be overcome until legislators are forced to realize that the people are holding them to a strict account for their every official act. The Spiritualists can make themselves potent factors in this work of reform by voting for principle at every election, and by freeing themselves from slavery to party.

Freak Legislation.

One of the members of the Legislature of the State of Delaware is seeking to gain name and fame as a reformer. He has introduced a bill providing for the punishment of wives who cruelly beat and maltreat their helpless and innocent husbands. Delaware has a wholesome law for the punishment of beings in the form of men who beat their wives, the whipping post. The Solon in question now wants the blessings of the whipping post extended to the muscular women who beat their poor, unfortunate husbands! How this wiseacre's manly bosom must swell with righteous indignation as he dwells upon the indignities to which his brothers are subjected by their unfeeling wives! Perhaps his own spouse has recently given him a good drubbing, and led him to feel that the whipping post for women is his sole means of reformation. Perhaps he is a believer in the divine right of a husband to whip his wife ad libitum, hence feels that women have no right to protection. In either case he shows himself to be anything but a true and worthy lawmaker. He is as much out of place among reformers as a pole cat would be in a confectionery shop.

Another freak measure has been introduced into the Legislature of Wisconsin. This western reformer purposes dealing with the question of marriage, and wants all candidates for matrimony duly examined as to their fitness for that sacred office before they are allowed to enter it. The proposed law makes it a felony for diseased persons to marry. This proposition has a modicum of wisdom at its foundation, but the prohibitive feature of the bill is the factor that will work its ruin. It will serve to promote immorality in the way of illicit relations between the sexes, which will engender worse conditions than are now apparent under the present marriage law. It would be well if people

who are mentally and physically diseased could be like Charles Lamb, broad enough to forego marriage for the good of society. Some could be but the naturally vicious, and those who resent the interference of the law, would require severer methods than a legal enactment to prevent them from marrying, or from casting upon society the results of marriage. Such classes would yield only to one argument—viz., emasculation—a remedy that both men and women consider to be too severe to be thought of. Restraint in regard to promiscuous marriages is really needed, but what is the true remedy and who will find it? We are not opposed to the whipping post for wife beaters and other brutes, and would favor its adoption in every State of the Union. The Delaware Solon has made his measure ridiculous by applying it only to women who beat their husbands.

State Organization.

The fact that preconceived attacks have been made upon the liberties of the people in no less than twenty States during the present legislative season is proof that State Spiritualist Associations are absolute necessities as aids to the N. S. A. in its good work of protecting the people from all kinds of injustice. We are pleased to note that the Spiritualists of Kansas and Montana are moving in this direction. We wish our brethren in both States a full measure of success, and urge our leaders everywhere to take similar action at the earliest possible moment. Letters from the State of Washington show that an attempt is being made there to stamp out mediumship, and to put Spiritualism under the ban of the law. This is also true of the State of New York, and similar moves are being made in other States. If these tyrannical measures were applied only to fakirs, frauds, and charlatans, no rational Spiritualist would object very seriously to them. But these laws are so framed as to involve some of the noblest and truest men and women in the world, hence are serious menaces to life and liberty. Moreover, they are class legislation of the worst kind, and ought to be defeated in order to avoid being made precedents to even more odious laws. If those Spiritualists who prefer their party to principle, and those who argue that there is no danger, because the "clear spirits" gave Spiritualism to them, could be made to feel the full force of these measures for a number of months, they might be led to do something in defense of the right.

An Unjust Decision.

These words will spring to the lips of every lover of right and justice when it is known that the Supreme Court of the State of Indiana has decided that local Boards of Health have the right to force vaccination upon children or compel them to leave school. Suit was brought by Mr. Frank D. Blue of that State, Secretary of the National Anti-Vaccination League, to compel the authorities to reinstate his children in the schools of the city where he resides, as they had been refused admission on account of Mr. Blue's positive command not to vaccinate them. The Supreme Court holds that both the Health and School Boards, were within their authority in keeping the children out of the schools, as they were the authoritative agents of the police power of the State. The Court admitted that there was no law upon which their action could be based, but gravely asserted that these Boards had the right to pass ordinances as protective measures for the health of the people, that were virtual laws, and could be enforced as such. This decision is hardly paralleled by the Dred Scott case of forty years ago, and is a most wanton assumption of power on the part of the servants of the people. If we are living in the Middle Ages of barbarism and tyranny, it would be well for the people to know it. If the Indiana decision stands (and stand it will unless reversed by the Supreme Court of the United States), then farewell forever to life, liberty and justice, for neither health, nor limb, nor life, nor enlightenment will be safe under it. A few more decisions of this character and this nation will be the very embodiment of judicial tyranny.

Rev. Elijah Kellogg,

author of "Spartacus to the Gladiators," "Pericles to the People," "Elm Island Stories," and many other charming works, has taken leave of earth at the advanced age of eighty-eight years. Probably no writer, with the exception of Horatio Alger, Jr., has had a wider influence over the juvenile mind than Elijah Kellogg. His Elm Island books were inspiring and wholesome, and endeared their author to thousands of ambitious boys the world over. Mr. Kellogg was in all respects a noble man, and his useful life is an example to which all true Americans can point with just pride. He has enlarged and ennobled the lives of multitudes of men, all of whom will cast a grateful thought toward the freed spirit of this great patriot and friend of humanity. Elijah Kellogg deserves an honored place in the Hall of Fame of America's noblest men.

Hearing on Medical Question.

The friends of medical freedom in Massachusetts should not forget that on Tuesday, Mar. 26, at 10.30 a. m., the Committee on Public Health will give a hearing upon the recommendations of the Board of Registration in Medicine, to further restrict the rights of the people in regard to the practice of medicine in this State. Every lover of liberty should make an effort to be present at this hearing to let the law makers know that liberty is yet dear to the hearts of all true patriots. Spiritualists, Liberalists, Unitarians! Be out in full force on the 26th inst., to remonstrate against the tyranny of the men of medicine in this Commonwealth.

The true Spiritualist is one who climbs to the Mount of Wisdom and dwells in peace there with higher Soul-Self. He who does less than this is hardly to be called a student of spiritual truth.

Hon. John Hooker.

This able jurist and devoted friend of liberal thought has taken leave of earth at the ripe age of eighty-five years. He was a member of the Unitarian church to the date of his transition, yet has been a true friend to the higher Spiritualism that deals with the religious needs of man's nature. Judge Hooker's great work "Reminiscences," recently reviewed in our columns, pays a high tribute to Spiritualism, and clearly sets forth his attitude upon that great subject. His faithful wife, Mrs. Isabella Beecher Hooker, survives him and has our sincere sympathy in this hour of trial. Spiritualism, to her, is a veritable staff of support and she knows the way her honored husband has gone. Peace to the memory of a truly good man.

The Psychic Century.

A bright four-page journal bearing the above title, has been finding its way to our table for the past few weeks. It bears the name of Laura B. Payne as Editor, with W. B. Wagner, Associate Editor, and A. H. Jackson, Business Manager, and is devoted to Spiritualism as the true exponent of the science of psychism. It is published at Topeka, Kansas, the State whose floral emblem is the one chosen by the Spiritualists to represent them—the Sunflower—and is filled with helpful thoughts, as well as idealistic concepts of great beauty. The subscription price is one dollar per year. The Banner wishes its young western contemporary abundant success.

Hymeneal.

Cards are at hand announcing the marriage of Miss Anna Gautenben and Dr. O. G. W. Adams of Dubuque, Iowa, on the 5th inst. The Banner extends heartiest congratulations, and wishes the happy couple many, many years' sojourn on earth in the enjoyment of the best of all the gifts of the spirit. Dr. Adams is one of the leading Spiritualists of the Northwest, and his bride is a highly cultured and refined lady. May their devotion to Spiritualism wax great, even exceeding abundantly, in their joint labors for the good of their fellow-men.

Wanted.

Photographs of all Spiritualist children born since October 1, 1899, with brief sketches concerning the originals, for use in our Children's Department. Kindly send them at once that the editor of the children's column may be able to assign them for publication. We want to hear from the babies in all sections of the nation, but must confine ourselves to the period since Oct. 1, 1899. Our children's column is attracting a great deal of attention, and we want the outside world to realize that babies in Spiritualist families are as up-to-date mentally and spiritually, as are those of any other denomination.

A new Spiritualist paper has made its appearance in Chicago, Ill. It bears the significant cognomen of "Name on the Sky," and the contents of the initial number are in keeping with the spirit of its name. A new monthly periodical, "The Interpreter," also from Chicago, is at hand, with Rev. George Chaine as editor, and Dr. W. C. Gibbons as manager. Its contents indicate profound thought on the part of the several writers, and the journal promises to be of value in the literary world. We wish all of our contemporaries full measures of success, and trust that our new Chicago contemporary will not quite becloud the sky with its title and thus shut out the light from all other journals now traversing spiritualistic highways.

Dr. C. F. Harrington, a distinguished clairvoyant physician of Madison, Wis., passed to the higher life on Jan. 20, from California, whither he had gone in search of health. The Cedar Rapids Evening Gazette of Feb. 2, 1901, devoted nearly two full pages to a sketch of his life, and memorial addresses on the part of many of his friends. Dr. Harrington was a man of eminent talents, and had a most remarkable career. He had extraordinary powers as a healer, and has certainly made the world much better from his having lived in it.

Order extra copies of the Banner of Light for April 13, 1901. It will contain a fine article from the pen of that peerless sage, Andrew Jackson Davis, which of itself will be worth ten times the subscription price of the paper for one year. In fact, that number of the Banner will be an all around series of surprises, and will be of inestimable value to all Spiritualists. The Banner will be forty-four years old April 11, and purposes celebrating its natal day in a most appropriate manner. Order copies of that issue and see for yourself.

The fault of the age is the mad endeavor to leap the heights that were made to climb," sings the poet. This will apply with double force to those Spiritualists who are eternally seeking to get something for nothing at the Spiritualist meetings they attend where they neither pay at the door nor put even a penny into the collection boxes.

The preacher who thanked God that "he never had no education and such like nonsense," finds his parallel in the Spiritualist who wants phenomena only as the expression of his Spiritualism. Both of these men belong to the antediluvian age, and remain only as fossils to mark the state of ignorance from which progressive beings have evolved.

As the lark rises joyous in the morning far into the skies, pouring out her heart in songs of love and peace, so let thy soul, O Man, cleave asunder the clouds of Doubt and Distrust, and rise high into the pure ether above, pouring forth a rich melody of happiness brought to thee from having done some helpful, leader service to thy fellowman.



### In Memoriam Mrs. Amelia A. Watson.

After long and patient suffering from physical ills, Mrs. Amelia A. Watson, beloved wife of Prof. J. Jay Watson, passed to her spirit home Monday, March 11. The funeral services were held at Prof. Watson's home, 180 Columbus avenue, on Wednesday, March 13th, at three o'clock. A large number of relatives and friends were present. Rev. F. A. Wiggin, pastor of the Boston Spiritual Temple, officiated. A poem and his address were supplemented by a heartfelt invocation by Mrs. Minnie Soule, pastor of the Gospel of Spirit Return Society.

The following is the poem read, and a brief synopsis of Mr. Wiggin's address:

Buried today—the true and loving mother—  
The heart that beat responsive to our own—  
We start—we pause—we gaze at one another—  
Then, wondering, ask—"Can she indeed be gone?"

Vanished the gentle smile by which she won us

Even to duty's path; and must we say  
Of all the love and truth she lavished on us—  
We buried it today?

Buried today—the kind and loving wife—  
Never forgetful of those high counsels sweet.

That comfort stricken ones, and with her labor  
Smoothed the path for other tired feet—  
Aiding through every dark and painful hour—  
Soothing with soft and unobtrusive way—  
And must we say of all this gentle power—  
We buried it today?

Buried today—the noble hearted woman—  
Living by that high faith to angels given—  
Blending in all her life the truly human  
With something less of earth—far more of heaven;

Faithful and steadfast in her consecration  
To duty—serving meekly to obey—  
And can we say of this grand combination—  
We buried it today?

Not so, not so. Though sorrowing and lonely  
We comprehend her pure and perfect peace—  
We understand the life that served God only.  
Looking to Him alone for its release—  
And when death's gentle summons to remember

Was as sweetly answered—let none say  
Of such example—lofty, simple, tender—  
We buried it today!

Not so, not so. When such a lovely story  
As that of her sweet life on earth appears,  
It crowns all womanhood with gentle glory,  
And when it fades there is no room for tears.

The good her life has wrought will perish never;  
And though the worker may be laid away  
To her last rest, the work remains forever,  
Nor crumbles with the clay.

Dear friends: We have met today to pay  
A tribute of affection to one whom we all love.  
I did not say a sweet tribute. This could not  
be, for such a sweet and noble life as hers,  
must so thoroughly impinge upon memory as  
to find us daily and hourly moved to expressions  
of affection. Her life was like the rose,  
in beauty, fragrance, and usefulness.  
Sweet rest has come to her at last; rest from  
all anxieties such as are the common heritage  
of all dwellers in the flesh.

She has gone to a country not strange to  
her, nor is she surrounded by those whom to  
her are strangers. She has met and embraced  
those as dear to her as her own life. And in  
this going she has not left those upon this  
side of the Divide. Mrs. Watson has only  
awakened to a higher consciousness of life,  
a consciousness which brings her into touch  
with the loved ones gone before, and at the  
same time brings her into even closer sympathy  
with the dear husband, daughter, and many  
friends, left a little distance behind upon  
the journey of life's eternal march.

While she is with her dear ones in heaven,  
she is still here and even this moment bids us  
dry our tears and rejoice with her, not in a  
separation from friends but in a release and  
an emancipation from pain, sorrow and grief.

She had an abiding faith and confidence in  
a life of happiness, filled with opportunities,  
out there in that world celestial. Her complete  
confidence in the continuity of life was the  
result of a development of spirituality in  
her own consciousness. This confidence was  
God-given. God's gifts are never such as  
lead to disappointments. Her confidence was  
not misplaced. This sublime truth is her  
realization now. Those of you who knew her  
only as a neighbor and friend, must have  
been impressed with her kindness, unselfishness  
and devotion to duty. You, however,  
had no opportunity of knowing her as did  
these loved ones who dwelt for so many years  
within the bosom of her home-life.

Mrs. Watson and her loved husband traveled  
the matrimonial road of life together for  
a little more than fifty years. It is the truthful  
testimony of her husband that her life  
was always serene and gentle and that during  
these many years which now to him seem  
so short, she never lost her tranquillity and  
gentle mien so far as to indulge in an unkind  
word or give evidence of an unkind thought.

Such a picture of matrimonial felicity is  
certainly one most worthy of the emulation  
of all.

Her physical expression of life was so  
dearly appreciated by these dear ones who  
mourn the loss of her physical presence, that  
they are led to see back of the mere physical  
expression, to the real life which animated  
the outer form. The real life can suffer no  
such thing as death and her continued presence  
in this home cannot fail to be realized.

Her presence here will continue as a benediction,  
and her new found light will, like  
the stars by night and the sun by day radiate  
its rays upon the pathway of these dear ones  
and make clearer their way through the  
coming days of mundane life.

May our lives be so lived that our hour of  
transition may be as glorious as hers!

### Notice.

The Mass. State Association of Spiritualists  
will celebrate the 53d Anniversary of Modern  
Spiritualism in Paine Hall, Appleton St.,  
Boston, Thursday, March 23d, all day and  
evening. Price 10c. Sessions 10.30 a. m.,  
2 p. m., 7.15 p. m.

The following list of talent will be present  
and take part in the exercises: Morning,  
Mr. James Scarlett, Dr. C. L. Willis, Mrs.  
Hattie C. Mason, Mrs. Ida P. A. Whitlock,  
Mrs. Hortense G. Holcomb, Mrs. Sadie L.  
Hart, Mrs. E. M. Atkinson, Mrs. Sarah  
A. Byrnes, Mrs. N. J. Willis, Mr. A. P.  
Blinn, Mrs. Juliette Yeaw, Mrs. Carrie F.  
Loring, Miss Susan C. Clark, Mr. J. Frank  
Baxter, Mrs. Dean Clarke, Evening, George A.  
Fuller, President Mass. State Assn.; Mrs.  
Nettie Holt Harding, Mrs. C. Fannie Allen,  
Mr. Forrest Harding, Mrs. Minnie M. Soule,  
Mr. F. A. Wiggin, Music by E. W. Hatch,  
members of Cinton Orchestra, and others.

The Reception Committee is Mrs. O. F.  
Loring, Mrs. S. C. Billings, and Mr. Irving  
F. Symonds.

Flower Committee, Mrs. Minnie M. Soule,  
Prospect St., Somerville, Mass.

Music, Mr. and Mrs. J. B. Hatch, Jr., 74  
Sydney St., Dorchester.

Local societies sending representatives will

please report to the Reception Committee  
upon arriving at the hall.

This Association has endeavored to hold its  
conventions at such a time as not to conflict  
with any other society, and we earnestly de-  
sire to have all lovers of true Spiritualism  
visit our hall upon this occasion and hear  
words of wisdom from many of our best  
speakers, and receive evidences of spirit re-  
turn from many of our best mediums.

Carrie L. Hatch, Sec'y.

### The Bell Bill Up to Date.

Members of Assembly of New York State:  
This Bill, No. 167, as introduced, asked you  
to pay to the people of the State of New  
York, "You shall not be healed except it be  
done by regularly licensed physicians."

As amended and reported out of committee  
March 14th, you were asked to say to the  
people, "You may be healed by clairvoyance,  
Christian Science, and other spiritual meth-  
ods, provided the healer is not paid for ser-  
vices rendered."

First: Spiritual healing is wrong.  
Second: Spiritual healing is right unless  
it be paid for, but it is wrong, hence,  
it is not the healing that is wrong, but  
the wrong consists in receiving pay for legiti-  
mate services rendered.

The necessity for this bill, according to  
claims of its promoters, was that the people  
might be protected from the dangers of Spir-  
itual healing. Now we are told that Spiritual  
healing is dangerous only where the healer  
receives compensation for such healing.

I need not mention to you the fallacy of  
such reasoning, nor the inconsistency of those  
who are urging it. This stalling in the back  
instead of facing the issue honorably and  
squarely in front, reveals more clearly now  
than ever before, the real animus of this pro-  
posed legislation.

It was as introduced, ostensibly for the  
protection of the people, but as amended,  
what we have claimed from the start becomes  
apparent to all; its real purpose is to protect  
the regular M. D.'s in the possession of their  
legitimate and constitutional right of  
choice in means of being healed, and com-  
pelling them to patronize the regulars.

Everyone knows that persons endowed with  
gifts of healing and who devote their time  
and life energy in ministering to the sick and  
suffering must receive recompense therefor,  
or enter other avocations for a livelihood.

We compensate the clergy in order that they  
may devote their whole time, and thus be  
better qualified to minister to spiritual needs.

What legitimate reason is there why the  
ministers of Spiritualism should be discrimi-  
nated against, because they minister to both  
spiritual and physical ailments? Spiritual  
healers need their whole time in order that  
they work be most efficient.

You would not think of legislating against  
paying the clergy.

What would our M. D.'s say if laws were  
enacted prohibiting them from exacting pay  
for medical services? They would quit busi-  
ness,—just as this bill proposes to compel  
Spiritual Healers to quit business.

This amendment complicates the question,  
and brings us down to the square issue:  
Shall the people be deprived of medical lib-  
erty in order that "Medical Truth" may  
monopolize healing in New York State?

Such an enactment would be class legisla-  
tion of the most objectionable type,—for it  
proposes depriving the many of medical and  
religious freedom, in order that the few may  
profit thereby.

Considered from a religious standpoint,  
healing and teaching go hand-in-hand.

St. Paul was not only a great teacher, but  
a healer as well. Furthermore, he received  
compensation for healing the sick.

He healed the father of Publius, and others  
with such divine necessity, 1 Cor. 12: 9, 10.  
This bill would make criminals of those  
who follow Paul's example. Paul would be a  
law-breaker under such a measure.

Jesus commanded his followers to preach  
the Gospel and heal the sick, saying: "Carry  
the laborer is worthy of his hire." Luke,  
10: 4-9.

If the laborer was worthy of his hire 2000  
years ago, why not so now? If healing the  
sick was a legitimate feature of religion then,  
it is equally so now. "He who serves his fel-  
lowmen serves God."

What nobler service can be rendered to our  
fellows than for those who are thus gifted to  
heal them and relieve them from suffering?

I have no words derogatory for the school  
physicians. As a class they are noble and  
self-sacrificing men, but when the Medical  
Association says to me and to thousands of  
others, "You must be deprived of your medi-  
cal freedom in order that the regulars may  
profit," I am here to object.

When they say to those who are consistent  
followers of Jesus and His Disciples, "You  
shall no longer enjoy and exercise those God-  
given faculties of healing the sick,"—when  
they tell us, "You shall no longer worship  
God according to the dictates of your own  
conscience," we are here to protest.

We come, not asking for special privileges,  
but pleading for justice,—and we rely upon  
the justice of our Cause for your protection  
for our people.

Respectfully yours,  
The New York State Ass'n of Spiritualists,  
by its duly authorized representatives,  
H. W. Richardson,  
Rev. Moses Hull.

### A Handsome Gift to the N. S. A.

To the Editor of the Banner of Light:

I am very pleased to report to you and to  
the readers of your valuable paper, that the  
N. S. A. Library is now augmented with the  
life size, faithful portrait of our beloved  
founder, that noble and staunch reformer and  
Spiritualist, both of whom are still working  
for human progress from the spirit side of  
life. These noble workers are John Pierpont,  
the well known reformer in all forward  
movements during his long life of over  
eighty years on earth, his poet, preacher, and  
Spiritualist, and the President of the first  
National Spiritualists' Association, in the six-  
ties—and Luther Colly, the first Editor of  
The Banner of Light—and in that office for  
more than thirty-five years, a veteran Spiritu-  
alist and reformer who during his earth life  
of nearly eighty years, labored for human  
progress and happiness. These portraits have  
been presented to the N. S. A. by a gentle-  
man in Brooklyn, N. Y., who knew and loved  
these workers, one, The Banner Editor he  
was closely associated with for a long time  
and he, Mr. Colly, passed from earth, the  
other, John Pierpont, this friend has learned  
to love from holding many communications  
with him as a worker from the higher life-  
for humanity below. I do not give the name  
of the donor of these handsome portraits, for  
I am not sure that he wishes to be known,  
but I am satisfied that both Luther Colly,  
and "Father" Pierpont, know of and appre-  
ciate the gift, and the giver as well.

These portraits with those of the Fox sisters  
and others already on the walls of the  
N. S. A., with others now in the artist's  
hands are all that this building has room for;  
and will have an extension of quarters, and  
a department for Art and History, which we  
trust we will yet accomplish for our Cause.  
I wonder if the Spiritualists of the United

States are aware that there is an effort be-  
ing made in every direction to restrict the  
liberties and rights of our people? We are  
informed that eighteen States have medical  
bills before their legislatures asking for re-  
striction in the practice of medicine and heal-  
ing, and that other sections are seeking to  
repress free thought expression and to cur-  
tail human privileges in relation to matters  
of religion, the practice of mediumship and so  
forth. President Barrett reports that he  
finds much of this spirit of intolerance in  
many places during his missionary tour, and it  
behoves Spiritualists and Liberalists  
everywhere to be eternally vigilant, and to do  
their utmost to frustrate the well laid  
plans of the bigots in medicine, or in reli-  
gion.

In Washington, the spiritual work is going  
on as usual. Mrs. C. Fannie Allen lectured  
for the first time during February; her  
work was enthusiastic, and vigorous; she was  
an able helper in the week-evening meetings  
of the society, and of the Ladies' Aid. Mrs.  
Allen made many friends in this locality.  
During March, Prof. J. B. Hatch is to occupy  
the same platform. His opening Sunday was a  
good one, his discourses profound, logical,  
and thoroughly Spiritualistic. They were  
fully enjoyed. The Educational and Psychi-  
cal Society is doing well. We receive the  
best of reports of its work. Its members are  
talking of building a hall or temple at a no  
distant date, and it is very possible that this  
may prove to be more than talk, for the  
friends are earnest workers, and their hearts  
are in the work. We have nothing new to  
report at present. The work goes on, and we  
are encouraged by the sympathy and  
good-will of hosts of friends.

With loving greetings to all,  
Cordially,

Mary T. Lenzley, Sec'y N. S. A.  
Washington, D. C.

### To Let.

In the Banner of Light Bldg., No. 234 Dart-  
mouth Street, a fine large front room, well  
adapted for a medium's, physician's or den-  
tist's office. Terms reasonable. Apply at  
Banner of Light Book Store.

### Union Mass Meeting of Spiritualists

At Handel Hall, Chicago, 40 Randolph street,  
Tuesday, Wednesday, Thursday, March 25th,  
26th, 27th, 1901. Talented speakers; mediums  
of wide reputation; rare musical program,  
under direction of Madame Bourgeois. Your-  
self and friends are invited to attend all ses-  
sions of this grand rally under the joint aus-  
pices of the National Spiritualists' Association  
and its Auxiliary Illinois Organization. Ex-  
tended the invitation in every possible way.  
H. D. Barrett, Pres., N. S. A.; Geo. E.  
Warne, Pres., Ill. S. S. A. Admission:  
Morning sessions free; afternoon sessions  
15c.; evening sessions 25c.

### PR GRAM

Tuesday, March 25, 2 P. M.—Music; Invo-  
cation; Welcoming Words, Geo. B. Warne;  
Response and Address, Harrison D. Barrett;  
Music; Spirit Greetings, Mrs. Zadia B. Kates;  
Informal Reception of Visitors. Evening  
Session, 7.30—Music; Address, "Is the Medi-  
um Infallible?" Rev. Moses Hull; Music; Mes-  
sages; Miss Margaret Gaule; Music.

Wednesday, March 27, 2.30 A. M.—Confer-  
ence: Our Home Field; Shall we Bury or  
Build Local Societies and How? Opened by  
Geo. F. Perkins, and followed by Mrs. M.  
Summers, Prof. J. B. Hatch, Mrs. Irene Dol-  
son, Mrs. M. A. Linn, Dr. E. Jacobson,  
Miss Ella M. Johnson, and Mr. William L. H.  
Kates, 2 P. M.—Music; Address, Geo. W.  
Kates; Music; Address, "Future of Spiritu-  
alism," Arthur Houghton, M. D.; Music;  
Address, Harrison D. Barrett; Music; Ad-  
dress and Messages, Mrs. Georgia Gladys  
Cooley. Evening Session, 7.30—Music; Ad-  
dress, "The Way, the Truth and the Life,"  
Emma Nickerson; Warren, M. D.; Music; Ad-  
dress, Thomas Grimshaw; Music; Messages,  
Miss Margaret Gaule.

Thursday, March 28, 9.30 A. M.—Confer-  
ence: Work and Worth of the National  
Spiritualists' Association. Opened by Will C.  
Hodge, continued by workers present, closed  
by President Barrett. 2 P. M.—Music; Ad-  
dress, Thomas Grimshaw; Music; Address,  
"The Worth of Spiritualism as a Contribu-  
tion to the Religious Cult of Our Age," Rev.  
J. O. M. Hewitt; Music; Address and Mes-  
sages, Mrs. Zadia B. Kates. 7.30 P. M.—  
Music; Address, "Spiritualism: A Prevailing  
Light," Mrs. Cora L. V. Richmond; Music;  
Address, Rev. Moses Hull; Music; Messages,  
Mrs. Zadia B. Kates; Messages, Miss Margaret  
Gaule.

### 53d Anniversary of Modern Spiritu- alism.

The Boston Spiritual Temple will celebrate  
the 53d anniversary of Modern Spiritualism on  
Sunday, March 31st, all day. Services will  
be held at 10.30 a. m., 2 p. m., and 7.30. A  
large array of talent as speakers, test medi-  
ums, readers and musicians, has been ob-  
tained and will positively appear. The pastor  
of this society, Rev. F. A. Wiggin, will de-  
liver the principal address of the morning.  
Mrs. Helen Palmer Ruseque will deliver the  
address in the afternoon. Mrs. Nettie Holt  
Harding will give spirit communications both  
morning and afternoon. Mr. Wiggin will  
give spirit communications in the evening.  
Miss Joseph B. Ellsworth will give a reading  
in the evening. For music this society has  
secured the best talent obtainable for the en-  
tire day, the Ladies' Schubert Quartet,  
which gives pleasure and is always  
with us; Prof. Stanis Hoppe, who is undoubt-  
edly one of the finest violinists of this coun-  
try, and a fine accompanist will be with us;  
Prof. J. Jay Watson, "America's Ole Bull,"  
accompanied by his daughter, Miss Annie  
Watson, is also engaged and will be present  
and contribute the musical entertainment.  
Other talent will be announced later.

Mary L. Porter, Sec'y.

### A Card from Abby A. Judson.

Miss Judson has received enough for F. F.  
Jencken's present emergencies, and to move  
the family to New York. Her left eye failed  
again, owing to need of new lenses, but W. D.  
Brewer gave her \$10.00 for that purpose, and  
an anonymous friend in Washington gave her \$5.00. As soon as she has the  
lenses she will reply to the letters received  
regarding Mr. Jencken.

### A New Sanitarium.

Dr. A. Proctor and wife have leased the  
building formerly occupied as the Old Ladies'  
Home, to be used as a Health Sanitarium. It  
is pleasantly situated at 630 Main street, in  
the beautiful city of Springfield, Mass. It is  
their intention to make the treatment of ner-  
vous and mental diseases and also obsession  
a specialty, having had several years' expe-  
rience with such cases. The need of such an  
institution to prevent those who are sear-  
sities and subject to psychic influence, from  
being placed in insane hospitals is fully un-  
derstood by many. The sanitarium contains  
seventeen large rooms and patients will be  
given magnetic treatment with proper food  
and hygienic remedies. Further information  
will be given to all who wish to correspond  
with them and are interested in this line of  
work.

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Prof. H. E. Dutton, Dept. 10, McCook, Neb.  
A-2

THE VOICES.

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THE VOICE OF NATURE REMINDS US in the light of reason and philosophy in his undisturbed and glorious presence.

THE VOICE OF A PARABLE DISCLOSES the individuality of man and his eternal character and love.

THE VOICE OF REGRET TELLS the growth of the soul and the progress of the human mind.

THE VOICE OF THE FUTURE TELLS the future of the human race and the progress of the human mind.

THE VOICE OF THE PAST TELLS the past of the human race and the progress of the human mind.

THE VOICE OF THE PRESENT TELLS the present of the human race and the progress of the human mind.

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SPRIT  
Message Department.  
MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF  
MRS. MINNIE M. SOULE.

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a special representative of the Banner of Light, and are given in the presence of other members of the Banner staff. These Circles are not public.

To Our Readers.

We earnestly request our patrons to verify such communications as they know to be based upon fact as soon as they appear in these 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 wherever it is made known to the world.

In the cause of Truth, will you kindly assist us in finding these 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 Seances held Feb. 21, 1901, S. E. 53.

Invocations.

Oh Infinite Spirit of Love, Truth and Beauty, we come this morning with a feeling of love and tenderness to all peoples in all lands; we ask that something from thy life and thy understanding may come into ours to make us even more tender and more loving. Help us in all our efforts toward right and help us in our efforts toward lifting up toward souls. With patience, trust and simplicity, may we go forward and without teaching, so live that our lives may ever be a lesson to others. In the special department of work where the unfolding of the spiritual knowledge is going on, may we be made strong and steady. May we be able to make clear, that this particular condition of death which has hung over the earth like a gloomy pall is but a condition which leads into a life of beauty and sweet spiritual expression. May the hearts that mourn be comforted. May the eyes that weep be dried. May the voices which are hushed in the presence of death be made glad with the song of rejoicing, and may the full understanding of what this is become a fact in their lives. Oh, may the power and the peace and the joy which passeth understanding, which comes from fully realizing that there is no separation even in death between souls which truly love, rest upon all hearts everywhere. Amen.

MESSAGES.

Charles Adamson.

The first spirit that I see is a tall thin man with a thin face. His eyes are deep blue and his hair is shiny and gray. He has a strong definite way of speaking and comes right forward as though he would give his message and be grateful that he was allowed to do so. The first thing he says to me is: "I have been struggling for quite a while to get to my own people in their homes. It seemed to me that to go directly to them and give my word in some way that they could understand, would mean more than to come in this round-about fashion but it is a harder thing to do than one would believe, so I have given it up and come here. My name is Charles Adamson and I used to live in Hartford, Conn. I have been over here about ten years and during that time have made constant efforts now and again striving to speak in some way or give the knowledge of my presence. I want to get to Carrie who has the same last name that I have and who needs me more than I can express. She is sick, in trouble, and much discouraged, and if I can let her know that I am working with her and for her, that I sympathize with her in all that has happened, she will feel better and perhaps be uplifted by the thought. I have with me Frank. He is younger than I as she will know, and he expresses great interest and love for her and tells her that he has been with her and has helped her sometimes when she didn't realize who it was. Tell her to have her eyes attended to. That it is necessary unless she wants to lose her sight entirely."

Harry Cartwright.

The next spirit that comes to me is a man about thirty-five years old. He is dark, dark hair, dark blue eyes, and a dark mustache. He is about medium height, not very stout and has a pleasant way. His face is all smiles and he comes in a gracious manner and is as much at home as though he knew all about this and was going to tell everything that he pleased. As he steps closer to me, he stoops down and whispers, and this is what he says: "It half takes away the pleasure of coming to have to speak about one's affairs in so public a way and yet knowing that this is the only way to convince some people, we readily take the step and do it as our part of the work of passing along the truth as we understand it. My name is Harry Cartwright and I want to go to Sheldbourne, Vt. and I want to say to William, my father, that I still live with him. It isn't because he needs me so much although that is quite true, but because I need to keep in touch with the family for my own comfort. I am happier when I am constantly with them and seeing what they are doing. Perhaps by and by after another three years have rolled away, I may be able to content myself in the new sphere but now I like to sit around with them and to hear them talk about me and about the things I did just as a child loves to hear stories told about the life of some dear one. I want to send my love to Lizzie and to Arthur and I want them to feel that I come and that I love horses just as much as I ever did and am glad that they have such a good one."

Augusta Sharpe.

Now I see the spirit of a woman about forty-five years old. She is of medium height, rather stout, with blue eyes, and dark brown hair with just a few little streaks of gray peeping through. She has a

sweet, pleasant way and walks up to me, takes my hand and says: "Oh, if you knew what this is to me to be able to stand here and talk with you, you would realize that a great work is being done by these people called Spiritualists. I speak of them as if they were a different class of people from any I had known; and that is true. When I lived on the earth, I felt that Spiritualists were a different kind of people and had such strange ideas that I never wanted to know anything about them, but when I came over here and at once became conscious of my knowledge of earthly things, it flashed across my thought that that must be what the Spiritualists were trying to teach to the world, and I kept investigating and making effort after effort until I am here with my heart full of gratitude and love and my desire going out not only to my own people but to everybody who has suffered through ignorance. My name is Augusta Sharpe and I used to live in Charlestown, Mass. Of course like all Augustas I was called Gusta. I want to go to someone who is called Gusta and so I make that distinction with my name and hers. I have the child with me and am so glad that I have. It is a little girl and she passed out since I did and looks to me as one who should care for her. I also have my brother, whose name is George, and he has helped me a great deal, especially about finding this place. I don't like to cook any better than I did before I came over here, and those to whom this message goes will understand what is meant by this. I don't like to travel any better either, and so I think it is an evidence of my love and interest that I make this effort to come back to them."

Walter Howe.

Now I see a spirit of a boy of I should think fourteen or fifteen years. He was drowned because I see him all wet as he stands here. He comes over to me shivering and says: "I did not realize that I would take on the condition so thoroughly, but I do feel as though I had just come out of earth life myself. I didn't mean to be careless and don't know that I was, but I have always wanted to tell my mother that I knew when they brought me home how she felt, and she has sometimes blamed the boys who were with me, that they didn't make more of an effort to get me. I know they did, and I don't want her to feel this way at all. My name is Walter Howe, and I lived in Rochester, N. Y. I have had a hard time getting here because none of my people understood anything about this. My mother's name is Carrie Howe, and she thinks that I am gone from her entirely. She will feel better when she once gets something that is definite to her on which she can rely and can understand that although I passed away from her so suddenly, I still linger about and am anxious to speak to her. I know too how she feels about the picture; that it doesn't look like me, but I think it is pretty good, and I am satisfied to know that I can come to her and that some day she will know how hard I have tried to express myself to her. I want to send a word to Harold. He was with me and he has been afraid ever since, almost scared to death of the dark, and sees my face just as he saw it then; I want him to know that this is only his imagination. That I would not go to him to frighten him, but if he would sit for me to come, I might be able to have him see me, but not in the old way, as if I was staring at him dead as he thought I was."

Louise Mason.

I see a woman about twenty-three years old, who is very pretty indeed. Her hair is dark and her eyes are brown and her skin is fair and clear. She is dressed prettily as though she felt that she must look as nice as possible when she came. The first thing I hear is her name. It is Louise Mason. She says: "I want to go to Lincoln, Neb. I desire to send this message to William Mason, who won't believe it possible that I could have sent it at first, but who will after a while strive to see if there is any way in which it could have come outside of the reality of my coming and finally I hope, be convinced that I am with him. I came away suddenly and it was a great blow to me as well as to him. He doesn't talk much about it and doesn't like to have people talk to him, but I feel that if he would only talk a little more and open up his thought and life more, I would get a hold there that I might be able to shape some things for him. I literally feel as if the door had been shut in my face and I was shut out from all communication. My mother is alive, but she doesn't live there, and he sometimes writes to her that it seems as if he could never take up life again, and she just cries and cries, and to them both I want to send my dearest love, my understanding of their love for me, and to tell them that I know what they have done for my body, how much has been expended to beautify the place where my body was placed and all that, but if half the energy was put into finding out where I am and in making a way for me to come to them, it would give me more pleasure than all they have done. To put over the remains of one loved a costly shaft that seems to shut down forever the lid of the coffin and keep them in, is not a kindness, when the least effort would open wide the door and bring flooding in to them the light of an existence as real, and as tangible as any ever lived."

To Frank Mellen.

Here is a little girl of five or six years. She has blue eyes and brown hair and the dearest little way. She comes right up to me and says: "I want my papa. His name is Frank Mellen. He lives in Pawtucket. I am his little girl. I love him. I send a kiss to him. I am glad I have a daddy. Somebody gave me this dolly and told me to come and tell him about it. I miss him so much and I want to pull his hair as I used to, and say, 'This is my pony.' I want him to stop crying when he looks at my things. This is a big letter for me and I will say goodbye. Ruthy."

Jennie's pain.

Next is a spirit of a woman about thirty-eight years old. She is rather tall, not very stout, and she is quite dark, too. Her eyes are dark brown and her hair is very heavy and dark. She says: "My name is Jennie Paine and I am so glad to be able to express myself even for a moment. I have looked forward to this and now when I have come it just seems as if every thought is scattered and I am almost helpless to say what I want to. I suffered so much before I came over here that it is really a relief it is all over. I used to live in Wheeling, W. Va., and I have there a husband and his name is Dan, and he needs me because he is sick. He will get better, but he has seen me as I walk around trying to help him, and he thinks and so do those who are taking care of him that it is his imagination. Please say to him that nothing would give me more pleasure than to be able to sit beside him and read to him as he often used to do to me, and tell him too that he has nothing to fear for me; that I am all right except lonely for him. Everything is being done for me that can be by those who came over before I did, but my heart aches to get into communion with him and I want him to feel that wherever he goes, I strive to follow and to help."

Lemuel Strout.

Now I see a real old man. He is short and fat and has a beard all around his face, a bald head on the top with hair all around that, and the jolliest, merriest eyes, and the nicest way as he comes along, just stumbling along with his cane in his hand, as if he was glad his turn had come. He says: "I was a friend of some of these people who were interested in this Banner of Light before I came over, and many a time I said, 'Stuff and nonsense, stuff and nonsense, this doesn't amount to anything. I don't believe these messages ever mean what they seem to mean,' but I thought when I got over here myself and looked the matter over that I would try a little on my own hook, and my name is Lemuel Strout and I lived in Boston, and while I did not believe in Spiritualism one bit because I believed that I would go right straight into nothingness when I died, I had a good thought for Luther Colby and some of his associates, and now I feel like putting up a monument to him and some of the others who have made it possible for these people to come back. I couldn't stand in the spirit life and see the hearts made glad by their power to return without feeling that some sort of a tribute must be paid to the ones who made it possible. Luther Colby hits me on the shoulder and says, 'Yes, but we did not do it. The thought was born in the spirit and was given to us. We were simply carriers-out of a project from the spirit,' so I guess I won't have a chance to put up any tablets or make any monuments for him or his associates, but will just add my word, which might mean more than anything else I could do. God bless this effort and God bless me if I don't try to help along the work wherever I see a chance."

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND SIXTY SIX.

To the Editor of the Banner of Light:

On the day of Victoria's funeral, there was brilliant coloring enough in the cortege that attended the remains. But beyond the dazzling array of royal and princely persons, beyond the guards and the men-at-arms, there was a countless throng of men and women, every one of whom was clothed in black, and every one of whom mourned at heart for his dead sovereign. This immense throng belonged in large part to the middle class of England, the very class that intelligent and patriotic Americans love.

Victoria was loved by the middle classes. There was mutual comprehension between her and them. The reason for this is that she really belonged to them. Passing all the circles of pomp and pageantry that hedge in a royal personage, lifting off layer after layer of conventionalism and ceremony, and at last reaching the woman herself, we find a true, sincere, honest, plain, God-fearing woman. The common people knew their friend, and they loved her accordingly.

The queen did not care for pomp and display. Her tastes were simple, and her character was sincere. For her children, her main desire was that they be good men and women, and might well echo the last words of Walter Scott to his son-in-law,

"Be a good man, my dear."

Gentleness marked the acts of Victoria's life. In the hey-day of youth she was sometimes passionate, and we remember how in a pet she locked her young husband out of her room, and how his firmness mixed with kindness made her sorry that she had yielded to anger. But a desire and a determination to do what was right lay at the basis of her character. This moulded her acts more and more as the years passed on, and it would be difficult to point to any act of hers in either public or private in which her conscience failed to be her guide.

These characteristics of the queen were partly due to the wise manner in which she was bred and educated. That she would ever become queen was concealed from her till maturity prevented her from being dazzled thereby, and she had formed the ideal of what a good queen should be, long before she learned the destiny to which she was born. As a child she was noted for her punctuality and her strict adherence to principle. The following incident will serve as an illustration.

When a child, she saw something in a shop that she wanted as a present for one of her cousins. She had not money enough on hand, and too conscientious to run in debt for it, she begged the shopkeeper to save it for her until she should receive her quarter's allowance, which he promised to do. At seven o'clock on the morning of quarter-day, Victoria was seen riding on her little donkey to secure the desired article, which she was

then able to pay for. The same honesty marked all her dealings in future life.

The queen has been accused of parsimony, with a view to accumulating vast wealth. For years it has been commonly stated that she was the richest woman in the world. That this is not true has been abundantly proved by the disclosures since her death. Her economies were legitimate, and exercised a very healthful influence on her court and on English social life. Had she been extravagant and ostentatious, a great moral evil would have been imposed on English society.

Superficial observers have sometimes said of her position as queen, "Oh! she was only a figurehead."

It is true that the personal power that enabled George Third to tyrannize over the American colonies has passed away during the century that has just closed. It was by no means the great commons of England that the colonies were fighting. It was the policy carried on by the king and by Lord North; and armies were raised, and revenues were appropriated to carry on the war, through the royal behest, which the House of Commons had not then learned to regulate.

This royal domination and this subservience of Parliament have undergone a vast change during Victoria's long reign of sixty-three years. And the moderation, the patience, and the political insight of the queen have carried her through this critical period, with a dignity that would have wholly failed a sovereign possessing less self-control. She has quietly given up political power, and contented herself with political influence. So doing, she has held her own amid all the changes in party, and especially the long-continued see-saw under which England labored, during the alternate rules of Gladstone and Disraeli from 1868 to 1885.

That Victoria could preside harmoniously over elements and policies so antagonistic proves wisdom of a high degree. And amid all the changing administrations, her welding influence has given a coherence to the expressions of England as a nation that speaks well for her judgment, her firmness, and her adaptability.

Always an advocate of peace, and longing for it with her great mother heart, she was, however, destined to have that heart torn by several long and distressing wars in different parts of her vast kingdom and empire. Though these have resulted mostly in the furtherance of those great principles of justice government by the most capable men, and a wide-open trade policy, so dear to the heart of England, yet the process was painful, and the sacrifice of so many brave men on the altar of patriotism was to her a never-ceasing cause of distress.

She had often hoped that in her dying hour, a universal peace would prevail. But, alas! this wish was denied fulfillment, and the hardest heart must sorrow at the thought that her last hours on earth were saddened, and perhaps hastened, by the distressing war in South Africa, whose more distressing details had been withheld from the failing queen until an unforeseen interview with Lord Roberts revealed them to her in all their extent.

As the last news gives us reason to hope that this painful war will soon give place to a just, a progressive, and a liberal government, instead of a tyrannical and greedy oligarchy, we trust that the liberated soul of this true-hearted queen will soon be gladdened by the cessation of hostilities.

As spirits, we believe in the wide-open policy advanced by England, because it accords with the principles of human brotherhood for which we stand as Spiritualists. A narrow, I had almost said a cowardly policy, makes a tariff and protection seem advisable when a nation is in its infancy, and when it is just beginning to compete with other nations in industries and in manufactures. A broader policy is the one that allows ships to leave all ports and to enter all ports unrestricted by custom-house duties. I have what my neighbor wants, and he has what I want. Then why not make a free exchange, unrestricted by the consideration that some one else desires to exchange the same goods.

Some one told me lately that the vessels of England have eighty-five per cent. of the carrying capacity of the world. This is no doubt an exaggerated view. Your issue of Feb. 23 quotes the statement by President Grismom that only nine per cent. of our vast exports for the past three years has been carried in American vessels.

Such being the case, one is led to inquire why we have so few carrying ships, while England has so many. There are of course subordinate reasons, but the main reason must be that England practices free trade, that ships leave her ports unrestricted, and so her ship-builders and ship-owners have courage to go on with their work. A free and progressive policy pays in the long run.

Of course I am only a "female woman," as Samantha says, but it looks to me that if the same methods were pursued in America, we should not be so painfully behind England in our carrying capacity.

Let us be free to do, provided the thing we wish to do be right. Don't let us hang fetters on the legs of people, so that they cannot run freely, as they do to the convicts in Siberia.

Down with this narrow notion which afflicts some prejudiced minds that England's prosperity is a menace to us, and that her downfall would aid our advancement. Supposing the other nations decided to try to tie her up, and succeeded in shutting up her ports, then who would carry our goods for us to other countries?

This is, however, a selfish way of looking at it. A family prospers by having its different members loyal to one another. And what is true of a family is equally true of the great brotherhood of nations.

England stands for free trade in China. Her success in gaining it means that we can have free trade there too.

"We march to fate abreast."

Especially is this true of the great Anglo-Saxon races, embracing in the main America, England and Germany. We hold the opinion that if war should arise between any two of these three, the progress of civilization

would be arrested for scores of years and perhaps for centuries.

Lately my eyes fell on the statement in some newspaper that Lieutenant Totten of New Haven is able to prove from the Scriptures that there will be in the new century a close alliance between England, Germany and America, resulting in their leading the world in the years to come.

We are not surprised that Mr. Totten could find this in the Bible, for any one can find in that book texts to support his opinion on any subject whatever, in heaven, earth, or the under world, if such there be.

But as to this union of the three nations named above, and their consequent reignancy over the rest of mankind, we fully agree with Mr. Totten. We hold this opinion, not because of anything in the Bible, but because of the tremendous grit of the Anglo-Saxon blood, and because of the superiority of the civilization which it has attained.

England has the advantage of her seniority and her river civilization; Germany, more rapacious and less mellow, but with extraordinary push, will learn milder methods from her great compeers; while America will fully hold her own in this great alliance, by the dash resulting from her young blood, and by her enormous material resources.

These nations are destined to lead, and their union will result, not in self-aggrandizement, but in a larger peace, and a truer civilization for mankind in general.

And returning to the main subject of this letter, Victoria herself, it is pleasant to reflect that her family alliances with Germany and her direct personal influence form an important factor in welding these two nations together. This was strikingly manifested at the obsequies of this good queen.

Yours for humanity and for spirituality,  
Abby A. Judson.  
Arlington, N. J., Mar. 2, 1901.

The Healing of the World Beyond.

BY DAVID BRIDGE BISHOP.

Why is it, that nearly all teachers who claim to inform us in regard to the Great Hereafter, or Spirit World, make it appear in some respects worse than the world we live in? This seems a strange statement, but let us consider. Here we bear our trials and sorrows as best we may, yet they are only of this world. The self-constituted teacher tells us, in the other world, not only do we meet troubles and difficulties, but we must also bear in addition to them the troubles and sorrows arising from our misdeeds and mistakes done in this;—literally, the trouble and sorrow of this life are added to the next as an actual experience and punishment. They claim to teach this as an absolute law. Now, if this were true, it would appear that the Hereafter or Other World has a double portion of misery for poor humanity. Our good friends who believe in reincarnation would claim that we do indeed suffer in this world for sins committed in some past stage of existence. To some, this thought may be consoling.

We all know that if a person does wrong, the effect or consequences will surely follow. The law of cause and effect is a truth of which every one is more or less aware; but it is also true, that every cause and effect have their exact balance or opposite, and therefore the statement that we must experience the consequence of every act of our lives and make full atonement for all our mistakes and misdeeds is only partially true. If there were no balance, no antidote for ills, why should we have physicians, hospitals, or why should we endeavor to help the unfortunate and erring? Furthermore, the balancing and neutralizing of causes and effects are evident throughout all Nature. It is not likely the laws pertaining to the Spirit World are an exception to this.

The general views proclaimed concerning the Other World do not give us any account of hospitals or of organized societies to help those suffering from mistakes, misfortunes, or sins, the result of the imperfect conditions of this world. Here we have hospitals, and benevolent societies to aid the unfortunate; even warriors take good care of their wounded enemies, saving many of them from the effects of violence and evil; therefore one would infer that this must be a better world than that of which they tell us. Evidently a mistake has been made.

I would like to relate some of my own experience bearing on this subject. Years ago, in my youth, I was an invalid, and feared I should never become strong and well again. In a mood of desperation I prayed to the Angels, the blessed spirits of God, that they might help me; and at the same time I concentrated all my energies in one supreme effort to free myself, and to go where they were. Following this, I became unconscious, whether for an instant or a longer time, I cannot tell. In awakening, I found myself in another state of existence, lying helpless on the ground. I could not move my body, but could use my eyes. I could see that I was in a magnificent park-like country; there were beautiful great trees with walks winding around amongst them. I also saw what appeared to be a fine building or temple on an elevated plot of ground. All this was bathed in a soft and pleasant light.

I made efforts to move, but could not. As I became accustomed to my surroundings I began to notice people and the way in which they were dressed. They appeared clothed in bright garments consisting of the emanations of light shining from their own forms or bodies. Soon I saw two of these bright ones coming down a walk that led near where I was lying. As they passed by, they hesitated for an instant and looked curiously in my direction. After this, I saw four bright spirits come out of the building, and hasten down where I was lying. They took me up tenderly, and carried me carefully into the great temple. When I was inside, the sight that met my view was very beautiful and strange; the more so to me, as I had never been in a hospital, and had no idea how hospitals were arranged.



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18



Children's Spiritualism.

WHO IS LOVELY?

Who is lovely? She who lives  
Kindly words and pleasant smiles  
To her little friends and neighbors,  
And every gentle beguile.

Who is lovely? She who gives  
To her parents honor due,  
To her brothers and her sisters  
Rich affection, deep and true.

Who is lovely? She who never  
Speaks a harsh, ungentle word,  
From whose lips of grace and sweetness  
Naught but love is ever heard.

—Selected.

A Letter to the Little Folks from Spirit Land.

Dear Little Banner Folks:  
Mrs. Longley, who is my "Lady-mother" medium, wrote you a letter that came to me through the postoffice on the last St. Valentine's day, and as I guess you would like to know about me, I will tell you now. Well, I had four pretty white ones, all flowers and lace, from four different persons; one, that came from little Inez in California, was a big one shaped just like a heart, and a little Spiritualist, and she used to like to talk to me, when I came to her there, and once she asked me if I thought she would live in "A high sphere" when she went to the spirit-world. I told her yes, I guessed so, if she tried to be good here, and she always is pretty good, so I think she will be all right in spirit-land. No matter if she lives an hundred years on earth before she goes.

I liked all my valentines, and I thanked the folks who sent them to me—ever so much; but the one I like the very best, is the one my Chum—Miss Agnes, made for me—it is on pretty pink paper and it has four verses, each verse has a picture to itself and is decorated with pen and ink work by my chum; she made the verses, too. The outside of the little booklet is adorned with lovely flowers. Cause, Miss Agnes is artistic, but she don't call herself an artist; other folks do, and a poet too. On this cover, in the middle of the flowers, is a picture of a "To My Valentine." The last page is all marked pretty, and says, "To Nannie from My Chum." The first page has pretty little girls' heads; the second has birds and flowers; the third has all flowers, and the fourth has flowers, berries and scrolls—it is all beautiful. Here are the verses.

Once again our sainted friend  
Good old Valentine  
Warns us 'tis the time to send  
Just a loving line,  
To the dearest of our hearts  
If we'd have a helping hand  
Ere his heavenly departure  
And his glories fade.

Loyal friend is he indeed,  
To the lovers all,  
Coming in their time of need,  
Both to great and small,  
Glad to leave a helping hand  
Where'er he may;  
Noblest monarch in the land  
On his reigning day.

So his mandate I obey  
And my love I tell  
To my little chum Agnes gay,  
Though she knows it well;  
What care I for other maids,  
Though they be divine?  
All their grace and beauty fades  
By my Valentine.

She's my chosen one each year,  
For my heart is true—  
And my lassie need not fear  
I will choose anew;  
So this vow I make to thee—  
Little sweetheart mine,  
That throughout all time you'll be  
My own Valentine.

Isn't that lovely? I hope all the Banner children had just as nice valentines as I did. Miss Agnes made some puzzles for you awhile ago, and I hope you will all guess them. Sometimes when I come here, she and I have great fun guessing riddles and puzzles. She is going to send Mrs. Barrett some more for you one of these days. I told you once about our splendid dog, Staff, in the spirit world; well, some day Staff is going to tell me his story, about what he was on earth, and other things, but perhaps I'll tell it to you, if you would like to have me. But I must go now, it's my time for school. Goodbye, I send you all my love. The little Barrett baby is lovely. I know, 'cause I've seen it.

Nannie.

What the Wee Ones Think.

Being exceedingly fond of children and a believer in their possession of a knowledge that is many instances in advance of their elders, I often divert myself by questioning groups of wee ones regarding their views of the deeper subjects, of which they are often, and erroneously, supposed to be ignorant.

One day while my thoughts were straying in the vaster realms, a desire came to me to try what the small ones about me could tell of the Soul.

Three girls—sisters—aged, respectively seven, ten and twelve years, were in the room. I gave them pencils and paper and said: "Now let me see who can give me the best page about the Soul." Soon all bent to their papers, and I perceived little seven-year-old Edith was quite absorbed, writing industriously. I was once called upon to spell "Christ," and later, to make a capital "Q," all of which led me to understand something unusual was to be the outcome of her thought.

When she came to her third sentence a look of deep perplexity overcame her. Her face, and the head bent to the tiny hand, and in low, undecided tones she repeated to herself, "The Soul—is-God-kind-of." It don't seem just what I want to say—but, yes—that is what I mean. I'll say it, and put her words on paper apparently satisfied at last, with the sense.

Now she called out to me, "The Soul—is-God-kind-of." The other two girls were laughing and had given up the task, evidently thinking they were only asked "for fun," or perhaps they may have thought, as many of their elders, that they were minus Souls. However, the following is the production of small Edith:

THE SOUL.

The Soul is the shape of a heart.  
The Soul is Christ.  
The Soul is God kind-of.  
God made us to be love.  
The Soul is the lamp in us.  
It never dies.

Edith V. Ronne.

Literary Department.

BY ARTHUR C. SMITH.

Books Here Reviewed are Sold at Banner of Light Bookstore.

PARASITIC WEALTH—A MANIFESTO TO THE PEOPLE OF THE UNITED STATES.—Cloth; pp. 128; \$1.00. By John Brown.

This book came to me marked "Review without comment," and so I will do as requested, and if you will consider yourself seated in a reviewing stand, will without comment of your attention a different part of the parade as it passes where we sit. Sentences here quoted may be regarded as banner inscriptions or the sayings of those outsiders that accompany the parade of circuses calling the public attention to the excellencies of the show, and inviting everyone to "The circus grounds."

Division (chapter) one has this at the head to attract the attention and arouse thoughtful interest in what follows: "That much social misery prevails even in times of comparative prosperity, no observant student will deny. That the symptoms of suffering are periodically aggravated by widespread industrial disaster, and that the influence of the welfare of society is a whole, guarantees to every member of the community an equal chance in the race of life without prejudice, an equal opportunity without favor or hindrance." Another bears this: "The masses are mere puppets in the hands of these shrewd—mere tools to do the bidding of masters. A few, efficient and influential, are largely in the service and control of these people, manufactures public sentiment to order, and schools the masses within the narrow lines of political orthodoxy and blind party allegiance. The herd is driven, shouting, to the quadrennial roundup, rushing blindly where the party lash impels it into one political groove or another. It can't go wrong, for it doesn't matter much which wins, and this is government—the government of the most enlightened people on earth!"

As this passes there swings into view a squad showing the following: "The grinding injustice of present conditions has been discredited with great eloquence and ability, but all theories and schemes of reform have been dashed and shattered on the stubborn rock of Political Science. Is the science to blame? No, but the perversion of its factors to private instead of public use is the cause of our social undoing."

Three divisions I noticed bearing banners on which the word "money" was prominent, and as usual money attracted attention; here are the inscriptions: "Money is one of the industrial opportunities of man, and the most efficient tool at his command. So important is the money function that we could afford to sacrifice more than half our labor rather than do without it." "If the issue of money is not a legitimate function of the government, then it has no legitimate function, and had better go out of business. If the issue and control of money be left to private enterprises, everything else may be left to private enterprise. The vigilance committee will protect the people and the Lynch law will keep order. To be an ideal currency, our money must possess the following properties. It must be: A money of final payment and uniform power in exchange. A money of unassailable security. A money of unchangeable value. A money of unquestioned standard. A money of permanence. A money of abundant volume to be preeminent. What fountain source of exhaustless wealth can it be that promises such guarantees of stability and value? The answer has no doubt been anticipated. What else could it be but land?"

Of course any mention of the Press interests me, and the next noticeable feature of the parade here this: "According to the investigations of the New York Tribune in 1892, to account for the great fortunes of the millionaire class, the statements abundantly prove that about 23 per cent. of the immensely rich obtained their wealth from protected industries. Protection means a monopoly. We have a monopoly of the monopolies of Capital and Labor have caused enormous disparities of wealth, but not content with these instruments of exaction, we must create a special monopoly and call it 'protection,' to assist the process." As the last of the parade passes us, as the glitter pales and the music dies out in the distance, as the parade itself passes from view, the words of memory only, I would call on you to notice the last device borne at the end of the column, and, however hard I find it to keep my promise, I will only mutely point that you shall read the last, most vital impression desired to be made by the participants in the demonstration: "Workers—Industrial efficiency and social elevation are within your reach. You have the power, if you but use it, to be the masters of your own destinies. Unite! Organize! Vote!"

EVOLUTION OF IMMOBILITY.—Rosierucia. Cloth, 145 pages, \$1.00. Attractively made; good paper; good, readable print, well bound, the cover bearing the motto, "Try," enclosed in a triangle which is inscribed in a serpent-circled wreath. The book of eight chapters dealing with "Energy," "Consciousness," "Life," "Love," "Truth," "Wisdom," "Christ," and an appendix telling about the order of the "Rosy Cross," and all in the broad, charitable, altruistic spirit of Universal Brotherhood; recognizing the rights of criminals by saying "wrongdoing," "Crime should be prevented, rather than punished; criminal tendencies detected, undermined, and destroyed, and the transmission of criminal instincts rendered impossible. Those whose idea of justice is founded on retaliation, an eye for an eye, blood for blood, are not just, but vindictive, and have not evolved from the mental plane of the revenging wolf."

Emerson says: "The individual repeats in himself the history of the race." A careful study of one of the chapters of this book, though the purpose does not proclaim itself, will go far toward convincing one of the truth of evolution as applied to the soul, of matter it has been my privilege to read.

Of materialization of character, of soul growth, there are scattered throughout the book many good things, from which I choose a few: "Great wealth is apt to involve one in the spirit of pride and domination. Let the acts which grow from that spirit, and the acts which are degrading and destructive. To think kindly of others, to mingle with them in fellowship and friendly appreciation and forbearance, to grieve with those who mourn, to give of our strength to the weak, this is to invest ourselves in the spirit and acts which evolve true and noble manhood and womanhood." "Man rises and falls on the animal plane through the exercise of sexual love. Alone he can only fall, and he is alone unless woman unites with her whole mind in the sex union." "The active mind projects its thoughts to the soul, where is that which is most positively and continuously thought is conceived, gestated,

and is finally born into the body as atomic matter, to work its way into acts which are good or evil. This is generated in ourselves all that we are, and all that we do is our thought objectified in actions, which are our children, whose paragon we cannot deny."

Of the many fine sayings of the author concerning love, I will choose but one or two, for, read you want this book, for study, for a companion and an instructor, so I will not rob it of its charm for you by quoting from its most attractive portions too fully: "Ideas are born of love; they lead the world. Love and truth are one; infinite, unlimited freedom. Love is a well of living water out of which down pours an endless stream of angels. It is rest for the weary; it is sleep in which passion ceases its ravages, a soul-slumber where nothing intrudes to disturb or distract. . . . The Rosierucia aphorism, 'Love lieth at the foundation,' is the gospel for all life and for all time."

The author pays a glowing tribute to woman from which a few words are chosen to show the high value the author places on that unfortunate class of mortals to whom the right of franchise is denied: "Ah, woman, fragile and beautiful as a flower in bloom! Can she realize that she holds within her nature the balm of healing for sick bodies and minds? She is created to increase life. To create life and love is woman's mission. She is love's tabernacle, and without the presence of the god how empty are its chambers!"

Enough of quotation; you can perceive by the examples what the work contains; you can tell by straw, which way the wind blows. This work is carefully written and viewed by an interested in the scientific study of human life, it deals frankly and candidly with vital questions; it contains helpful words for weary toilers, good instruction for the young traveler on life's highway, admonition for those holding place and power, cheer for the unfortunate, and evil to those who would increase life. To prove a corrective, an inspiration and a light for all.

THE ROSY CROSS AND OTHER PSYCHICAL TALES.—Mina Sandeman. Cloth, illustrated cover, 284 pp., \$1.50. Contained in this London-made book are some of the most short, though one, "Shadow and Shine," occupies more than one-half of the book's space, and while it has considerable interest dealing as it does with young life in the great English metropolis, it is not very profound as an psychological study.

Most of the tales are tales where imagination, unbridled, roams the forests, fields and fens of fancy, and although the creations are of a good moral order, they save more of the nursery than of the study, and include psychic experiences associated with child fancies and nurse-told fairy stories; certainly an uncommon community, and one which I do not desire to become popular or attractive for a Sunday.

Kindly, sympathetic, a voice for the voiceless, the book will find friends if it is sufficiently interesting to hold the reader till in the mass of chaff the kernel is found; it is dedicated, "To all those who love animals, and to those who strive to gaze beyond earth's misty veil."

THE LIFE BOOKLETS.—By Ralph Waldo Trine. New edition, 3 vols., 16 mo., per set (three) \$1.00, per copy 35 cents. "Character-Building, Thought Power," "Power of Mind, Creative," "The Greatest Thing Ever Known."

Here are three of the most popular chapters in the popular works of this popular man, offered in separate, attractive booklets, at popular prices.

At this time, soon after their first appearance, these holding a prominent place in the book world, these books would be telling only what most readers know, and taking space that better be given to other matter.

Prof. Trine is an active member of the Society for the Prevention of Cruelty to Animals, and his book "Every Living Creature" is the best of its kind. It is a book whose heart is in such a work, and whose expression enables him to tell what he feels. No better book could be put in the hand of parent, teacher or child.

While purely psychological in its teachings, "Character-Building Thought Power" is practical and gives a fit one for the every-day normal life of the practical man. In support of which I quote the following: "In the Orient the people as a class take far more time in the quiet, in the silence, than we do, with the result that they do not actualize and objectify in the outer life the things they dream in the inner life. We are too busy to turn to the activities of the outer life that we do not take sufficient time in the quiet to form in the inner, spiritual, thought life the ideals and the conditions that we would have actualized and manifested in the outer life. We need to strike the happy balance between the custom in this respect of the Eastern and Western world. If the Oriental would do his contemplating, and then get up and do his work, he would be in a better condition. If we in the Occident would take more time for contemplation, for meditation, then go about our work manifesting the power of our real selves, we would be better off, because we would be living a more natural, a more normal life."

BOOKS RECEIVED.—Psycho-Palmistry Key Blanca de Ovies (Erie Lithographing Company, New York); Magic White and Black, Frank Hartman, M. D. (The Metaphysical Pub. Co., New York).

Announcements.

The Children's Progressive Lyceum of Boston will celebrate the 23d Anniversary March 27, morning, afternoon and evening. Mrs. J. W. Kenyon is the speaker and medium announced for the Fitchburg society, Mar. 24.

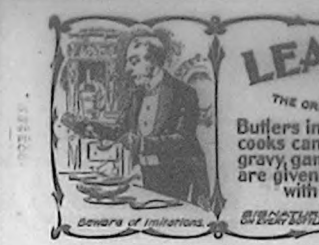
G. C. Beckwith-Ewell is speaking to full houses for the First Spiritualist Society, Syracuse, N. Y. Will remain there Sundays, March 25 and 26, and take part in anniversary service March 31 or April 1, assisting the pastor, Rev. L. Breyer.

The Woman's Auxiliary will hold its annual fair and supper in G. A. R. hall, 35 Pearl street, Friday afternoon and evening, April 6, instead of March 19 as previously announced. Articles for the domestic fancy mystery and supper tables are solicited. Proceeds are for the support of our meetings. Mrs. C. C. Prentiss, Cor. Sec., Worcester, Mass.

Sunday, March 24, W. Scott Steadman, medium, at the Bonnyville Spiritual Society, 65 Cross street. Mr. W. H. Rollins of Beverly, the Spiritual Research Society, Salem.

Come to Paine Hall next Sunday, March 24, and join the children of the Boston Spiritual Lyceum in an excursion to Paris exhibition, starting at 3 p. m.; tickets for round trip only 10 cents; children free; for the benefit of the Lyceum. Mrs. Ada L. Pratt will be the guide and explain the different views on route; 160 views or stops. J. B. Hatch, Jr., manager of excursion.

The 63d anniversary of Modern Spiritualism will be celebrated by the Boston Spiritual Lyceum in Paine Hall, Sunday, March 31, afternoon and evening. This will be the closing



ing of a week of grand celebration that is to take place in Boston, and will be one of the best as a fine program has been prepared, consisting of music, speaking and spirit messages. See program in next issue of this paper. The admission all day will be free. Don't forget the day, March 31st. Don't forget the place, Paine Hall. Time, afternoon and evening. Admission free. J. B. Hatch, Jr., conductor.

Movements of Platform Lecturers.

Arthur S. and Mrs. Gilliland-Howe of Boston will lecture and give tests for Church of Spirit, Springfield, March 24. Have a new open dates, also wish to arrange for camp dates. Address 325 Main street, Springfield. Would go together or separate; terms reasonable.

During the absence of Prof. W. F. Peck (who is during March filling an engagement in Washington, D. C.), Oscar A. Edgerly is occupying the rostrum of the Church of Spiritual Unity, St. Louis, Mo. Mr. Edgerly is engaged for the month of April with the N. S. A. society of Lima, Ohio; during May he will serve the First Spiritualist Association of Toledo, Ohio; in June will return to the N. S. A. society of Lima; would like to make camp engagements for the first two weeks in July. During July and August will fill engagements with the following named camps: Chesterfield, Indiana; Clinton, Iowa; Saow Flake, Michigan.

Dr. Geo. A. Fuller will lecture at Marlboro, Mass., March 24, and at Greenwich, Mass., March 25, April 14 and 25. He will speak at the anniversary in Brockton, March 21, and at Mass. State Association Anniversary, Boston, the 28th. Would like engagements for April 7 and 21. Also May 19. Address at Onset, Mass.

Mrs. M. A. Bonney, test medium, would like engagements for April 24 and 25. Address 789 Shawmut Ave., Boston, Mass.

Rev. Lizzie Brewer is filling a successful engagement at Watertown, N. Y. Address after March 22d, Syracuse, N. Y.

Notice.

The First Spiritualist Ladies' Aid Society will celebrate the Anniversary of Modern Spiritualism, Friday, March 29, at its hall, 24 Tremont St., all day and evening. The following speakers have been invited: Mrs. Sarah A. Byrnes, Mrs. Carrie F. Loring, Mrs. Kate H. Stiles, Mrs. C. Fannie Allyn, Mr. A. P. Blinn, Mr. F. A. Wiggin, Mr. J. Frank Baxter, Mrs. A. S. Waterhouse, Mrs. Lizzie Shackley, Mrs. J. Butler, Mrs. S. C. Cunningham, Mrs. N. J. Willis, Miss Willis, Mrs. Annie E. Cunningham, Mrs. Hattie C. Mason, Mrs. McDonald, Mrs. Sadie L. Hand, Mrs. Alex. Caird, Mr. J. B. Hatch, Mr. Edgar Emerson, Mrs. I. P. A. Whitlock, Mr. Dean Clarke; poem, original, Mrs. Julia A. Eaton; music, Mr. Harold Leslie, Mr. Cleveland, Mrs. N. J. Willis, Miss Willis, Mrs. Annie E. Cunningham, Mrs. Hattie C. Mason, Mrs. McDonald, Mrs. Sadie L. Hand, Mrs. Alex. Caird, Mr. J. B. Hatch, Mr. Edgar Emerson, Mrs. I. P. A. Whitlock, Mr. Dean Clarke; poem, original, Mrs. Julia A. 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