VOL. 90

## Banner of Light Publishing Co., | -

## BOSTON, SATURDAY, FEBRUARY 1, 1902.

THE ANGEL'S TASK.

my hair;

Her pure young spirit all unde filed,-No trace of dark sin or sourow; His spirit, grieving ar d meaning wild, Valuiy striving peace to borrow. An angel drow near, with queenly gra To lead her to shelter and rest; But, seeing the woe on his worn face, Biopped to sooth his spirit, opprest.

Is plot to soft an application of the second second

He had no rule to measure success, Except the rule used by mea, "How many dollars do you postess?" Not, where did you get them and when?

He couldn't compete with men who'd learned How to yet the best of a trade; Whose sharpened wits had often earned More gold than by toll could be made.

For no education this man had, The big city's street was his school; While all around o'erflowed with bad, Like slime on a dark stagnant pool. Bo how could his soul "absorb" much ge Or his face be "turned to the light?" Ab. the angel spirit understood ;--Her face was radiantly bright.

She took in her strong pure split-hand, The hand of the man sitting there; Then, with a step majestic and grand, Passed on to the maid, pure and fair.

On, on they go; the sick man made wh His prayer for light answered at last. The fair ma'd's purity fills his soul, And blots out his unhappy past. st;

The mail facts charity plain. O enflowed from the angel's sopply; The angel doing no high her part, Knows to God she's drawing mich. Minwin Massave Souls.

### Man a Perfect Being.

opsis of an inspirational lecture deliver Mr. John W. Ring, before the Spiritualist Society, of Galvesion, Texas.

Assuming the hypothesis that man is a liv-ing soul, externally related to Creative En-ergy, living in a tenement of flesh, composed of all substances, blended by the evolution of ages, we must seriously consider his pos-sibilities, while thus incarnate.

Laden with experiences of the past, buoy Laden with experiences of the past, buoy-ant with anticipations of the future, he, like the Omnipotent, is constantly and forever in the present; experiences gone must yield their fruits and pass, and the future but, perchance, inspire, while the soul moves un-ceasingly, in the now, the here, the present.

### MAN BORN.

HAR DOTATION AND A STATE AND A

## Maternity is the grandest word That man may ever know; And Motherhood, the sweetest heard, As ages come and go.

An additional in the intervent and a second second

MAN'S BODY AN INSTRUMENT. The master of music must have a well-tuned instrument to display his talent; so the soul must have a well-formed and equally balanced body for successful expres-sion. A clean, pure body, with every organ performing its respective function, will en-able a sweet, impressive emanation of the soul within. Bound by magnetic ties of kla-ship to the stars in space, and to force and substance everywhere, it is possible to form an instrument of, almost infinite crapabilities. The properly constructed body is not a "thing" or machine which decays by use, or is destroyed by wear, but each organ tends to rebuilding; and if fiesh is renewed, or-gans restored and mind led to predominate, surely earthly existence is to continue as man's WILL may dictate. This radical statement we trust will cause a ripple in thought generally. Why grow old? Why not speak of our advancing years as prepar-ing us for extended longevily? If the ex-periences of eighty years have developed man's being, is it not best that he enjoy the fruits thereof? Partake freely of pure, crystal water (the MAN'S BODY AN INSTRUMENT

ELOSOPH

performers of eighty jours have developed man's being, is it not best that he enjoy the fruits thereof? Partake freely of pure, crystal water (the wine of eternal youth), of vegetables (Na-ture's nearest offspring), of sun-kissed fruits and nuts perfected in autuma's golden sea-son, that the body may be invigorated with the elements which will not only sustain but rebuild; cease taxing the digestive organs with the grinding of flesh which does not contain sufficient strength to digest itself, and permit the form to renew, thus making existence of indefaite duration. "Men of old" lived much longer than now, because they walked in the sunshine of Mother Na-ture's laws, by obedience thereto, and from her broad, extended breast (sufficient for all to recline upon), beheld the forces of "new to recline upon), beheld the forces of "new life sweet."

So why not we, like "men of old," Grasp Nature's holy law And latent powers, for use, unfold— Why stand in trembling awe?

And latent powers, for use, unfold-Why stand in trembling awe? This body "formed" with such adaptability is the Temple of the Living God. Let us clean it and make it pure. Let us relegate the heat of passion and demands of habit, to ages past, and live "day unto day" in the presence of rightful needs. Thus purged and cleansed, we may expect a clear mentality and the guidance of Intuition,-the voice of the Soul. Then we are able to realize that thought force is mighty, that WILL is monarch. We will behold with rapturous-cestacy the tender silvery threads which bind soul to soul, and know that, like the mighty sea lapping the shore, the tidal ware of Divinity is swelling in upon every human life. As the incressant movement wears the bank away, so the continual influx of spir-itual energy will bring a predominance of Love and Charity over Ilate and Self, of Truth and Justice over Superstition and Big-otry, and Pence will sprend her broad, pro-tecting wings, in hallowed benediction, over every home. Thoughts sent out with the force of WILL, will hasten on their circular route, laden with good will, touching kindred minds with comfort and with strength, and return to us increased in size and power,--reward of kindly thoughts. return to us increased in size and power,-reward of kindly thoughts.

O, let us keep a kindly thought Forever on the way, For mighty deeds are often wrought By thinking Love all day; And furthermore, they can't be lost, They will return again; Some time when we with, woe are toss'd They'll come and soothe our pain.

Let us be tolerant, be just and noble; "Hate sin, but love the sinner." How can the Soul, a spark of Infinite Life and Light, living in a Temple "formed" of indestruct-ible atoms, so organized as to grow strong and be renewed by use, fail to read lessons of worth and beauty from Nature every-where?

THE LIVES OF GREAT MIN ALL BI MIND US. When we listen to the dictates of the Higher Self, the vast family of human exist-ence is our possession, and life is vibrating in us. We hear the Teacher of Galliee say, "Neither do I condemn thee; go and sin no more," and again, "Let him that its guiltless cast the first stone," and they become our own expressions.

cast the first stone," and they become our own expressions. We appropriate the beauty of artist and poet, the thought of Sages and Messiahs, the grandeur of Truth everywhere, for 'iis uni-versal and belongs to us if we can use it. Ah yes, use is the object of the perfect life. To be useful makes one happy; and to be happy should be the aim of all. If we are strong, let us bear the burdens of the weak; if we are contented and penceful, let us durit with the restless and de-spondent. Let us walk in the ways of use-fulness, spreading by word and thought the light of Love and Truth; lot selfishness will be transformed, and error's darkness fada, as skulking shadows disappear before the morning sun. "Go(o)d is Love," and all at-tributes are of similar nature. When man-complains of error, sin and wrong, 'tis be-cause he lives in shadows and perversions.

A cole stands takes whiles the state of the source of the

birds and out again, the start of the arrive everywhere rises, almost as vapor in the air; the throbbing soul vibrates in anthems deep and strong. Too soon departing day speaks of repose. The sun, reclining as a monarch on his regal couch, canopied with royal hnes, no artist's skill can imitate,--the twilight shades de-scend as hallowed benedictions from above, and gilded clouds seem to be blushing with a farewell kiss; the day-bird's song is pr-placed with the shrill notes of the nightfu-gale, the breezes seem whispering in tones subdued, lest they should wake 'bke nodding flowers,--and man bows in prayerful retro-spect of a season so short and yet so full; he seeks his bed to renew his body with the harmony of the 'stilly night,'' while the soul revels in realms of which it is not lawful to speak.

speak. Any Soul that can drink in the inspiratio of Nature and be filled with the elixir o everlasting life, can enjoy the possibilitie enumerated, in their supernalative degree.

### Letter from Miss Whiting.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: You will permit me to state that the alleged conditions stated by Mr. Charles Dawhara in his reference to Miss Kate Field and myself, in his paper on "Man's Aural Self," in your issue for Jan. 25, is entirely erroneous. I am not chairvoyant. I have never seen Miss Field since she entered the new life, nor have I ever claimed to do so. The matters communicated to me through the hand of Mrs. Fiper, in trance, have been recorded, and that record differs sq entirely from Mr. Dawbarn's statements that I am constrained, in the interests of truth, to beg to make this correction. Any individual has a right to his opinion regarding the possibilities of com-munication between those in the Seen and the Unseen; but I think we will all agree that a narration, in printed form, can be judged fairly only when accurately present-ed. It might as well be asserted that I had claimed to visit Mars as that I had claimed to see Miss Field since she entered on the higher life. One may-and frequently does-have the feeling that a friend In the Unseen is near, without in the least claiming that he either sees, or hears, objectively, the form, or the voice. Regarding the "fatigue of an hour's con-reversation" on the part of Miss Field, the

either sees, or nears, concerney, the boars or the voice. Regarding the "fatigue of an hour's con-versation" on the part of Miss Field, the circumstances were these: For three hours she had been writing to me through Mrs. Piper's hand. That,—if the theory that her ethereal body was temporar-ily inhabiting Mrs. Piper's aphysical body, using it as an instrument, be true,—it is per-fectly conceivable that there might be mental fatigue. Her words to me were: "I was tired of talking with you so long through that window," designating Mrs. Piper's organism as "a window." It would seen that all searchers for psy-chic truth should feel a mutual sympathy

ARY 1, 1902. and of a friendship which had always, to me, been one designed more for heaven than for earth.

Lilian Whiting. The Dewey, Washington, January, 1902.

## Having Eyes and Seeing Not.

## ELIZABETH W. F. JACKSON.

They were such a winsome looking couple, that the loungers upon the wharf gazed at them with undisguised admiration. The man was tall and slender, and there was a look of purity in his deep blue eyrs. The woman beside him was petite, with hair as dark as a raven's wing; her eyes brought to mind the sad-eyed Mater Dolorosa. After a short conversation with the old skipper, who had charge of renting the boats, they entered a small white yacht, and sailed away. The old skipper, shading his eyes with his rough, weather-beaten hand, stood watching the boat as it grew smaller in the distance.

watching the boat as it grew smaller in the distance. "I wish I'd gone along with 'em," he said, turning to address his companions upon the wharf. "They're new comers here in Ber-muda, and"-his eyes scanned the horizon anxiously-"it looks like there might be a

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Parage Free. NO. 23 Press Pres. NO. 23 prevention of the man also loved. She sait down, and took his bead in her lap. "Manrice, darling, Yes' must not so and leave me alone," she sobbed. "Lapette," he said feebly, "I know Im dying, but I can't think that I shall leave you alone. If there is such a thing as life after death, I will come back to yon. It can't be that God let us love each other so much, to part us after such a little time. I will come back to you, denrest, I will." In a faw moments the spliti had fied. The sun went down in silent grandeur, and darkness came; still the woman such holding to forchead, ahe would lay her hand upon it, as if hoping to find a little warmth. Day dawned; a sea-bird, perched upon the mast, looked down, and saw her sitting so still, that it ventured to fy down and light upon the shoulder. She moved slightly, and .it mapped its wings noisily, and flew away. Noon passed and night came again; for the five moment alter warmer din he selee, "I see your hand resting upon the farmant made the sleep profound; but later on dramm rame, and she murmured in her sleep. "I is see your hand resting upon the grow, and there is a rediance all around you. I shall soon the safely landed, with you guiding the theore, if hand, with you guiding the set of the east was just turning raw they king in the east was just turning raw

The sky in the east was just turning gray The sky in the east was just turning gray as the woman sat upright. No longer did abse care for the wind, or the burning rays of the tropic sun, nor did she anxiously scan the horizon for a sail. She was happ--why should she not be? For in her dream she was a bride again, sailing gally over a summer sca, with Maurice by her side. Oh madness, thou art sometimes welcome!

### . . .

Sister Margaret, head nurse at the Con-vent Hospital, Buenos Ayres, was sitting in her cory little parlor one evening just at dusk, when Senior De Castro, resident physi-cian of the institution, entered. He seated

himself wearily. "You are unusually tired tonight, Senior," said Sister Margaret, smilling a welcome. "It has been a wearisome day for me," he re-plied. "There are some days when nothing seems to go right, and this has been one of them. Do you remember you promised to tell me a story, one day last week? Well, I've come for the story like an overgrown boy, because I'm tired, and want to drive the blues away. Besides, I'm rather interested in the case."

ince a new property like an overgrown boy, because I'm tired, and want to drive the blues away. Besides, I'm rather interested in the case." "What was it about?" asked Sister Mar-garet. "I'm afraid I've forgvitten." "About the nurse in the accident ward. Don't you remember the day she had an attack of hysteria, when they brought in the man who had been bitten by the mad day? I didn't see any excuse for her taking on like that; she had taken care of much worse cases before. for said you would tell me a story that would explain it—don't you remember" ""se, I remember now." she replied. "It begins back, four years ago. I was abourd a small steamship, coming from Lisbon. I had been doing hospital work there, you know. We were a little more than two days from here, when the captain, looking through his glass, suw a small open bout a little to the west of us. It was a sail boat: the sail was furiled, so the captain thought. It was a strange occurrence to see such a small craft so far from show,—so straage that the cap-tain felt justified In taking the ressel a little out of her course to investigate, and give aid, if the boat should prove to be in distress. As we drew near the little boat, we saw that the mast was bare, with bits of the rigging dangling about it. In the bottom of the boat stat a woman, foodling and carvessing a swollen corpse. It soon became evident that the word when the king her newich all the little strength she had; if was moce-sary to use force to take her from the boat. She became quict enough. Is soon as als was none aboard; but she would allow moboly to touch her but myself. She took a famor to me, for same reason, and so I took care of her for the rest of the vorgae. "When we handed I book her to the Con-vent, for I knew that the States would pladly care for her. It took weeks of patient marking, together with good, wholesome fixed, and the peaceful quict of the cornea, to sy-store the wandering mind. But reason re-turned, at hast, and with it course memory; then, for the first time, w

turned, at last, and with it of then, for the first time, we wave her name, and whence she came, no near relatives, it assemel best with us, for we had learned to be When she grew stronger, we put in the hospital; she proved to be liable mure, as you know. Thus the ditack, when she was help the wound-Scule she has new her experience in the little beat never questioned her about it; h the dog had bitten the man's fig. never questions the dog had hit tain and mate

## al Power of the Psychic.

of loved ones gone h y voice them in the

ose eyes so clearly seeing as through "The Vell" above, s spirits ever ficeing to dear ones whom they love.

These they watch with tender lo Guarding as they would the life Of their dearest, who is roving In the weary world of strife. Sweet the music is and tender, Sanctified the Instrument Which to us on earth doth render What from Spirit Land is sent!

Dearst far to us than others Are those gifted ones and true! litinging to us from our mothers And our other loved ones, too,

Messages so rich in blessing. For these left in the "Earth Life," And to them advice addressing By which they may conquer strife.

how precious is the message hich to us so truly brought! what holy joys the presage, the knowledge by such taught.

Can we other than revere them? Those who often to us bring What is dearest, truest emblem Of the Souls who ever sing,

In that bright and glorious land Songs that give us hope anew, Assuring us in "Summerland" Watch and wait for us friends true.

For they bring joys beyond measure, Such as no one else may do, Wealth that is of untold treasure Give they to me and to you.

Oh! they bring the "joys imm To us here below! How swift Come the visions through the p Of their pure and holy gift. ortal."

Yes, sacred must they ever be, Opening Heaven to our view! By their clairoyant sight are we Blessed with soul-scenes, and words trus. .-P. R. Lowell.

Wakefield, Mass.

The One Universal Language.

BY J JAY WATSON.

The love of music in some form is made manifest in all communities throughout the world. It is the one universal language which manifad uses more or less in almost every station in life. That illustrious Frenchman, Lamartine, rightly said:

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vices on cost and term is of information is were curstives, no one were may and precept upon per may and precept upon the maximum and the second state pro-toursed of reform-tologic and state pro-would lack for temats. To so doubt where providential, that the so that curves (regain the body, are the the source of the source of the source of the source of the source is a converted, it. As there are the source of the

"Music is the literature of the 1

an Passions and Their Limits

nd why do our p what are passions and where draw th

When, how and why do our passions con-trol us? But what are passions and where draw the line? middle man would probably look down one helported or prejudiced man as a vic-ions one, and up to the intellectual but proud ions one, and up to the intellectual but proud ions one, and up to the intellectual but proud one of the second second second second second provide the second second second second second upon their desire or aspiration for perfection. The intellectual man has a higher range of conscience and may be aware of his pride or conceil in connection with his intellectuality, and is struggling to keep it down, though not nuclecable to his interlor because lacking in perceptive powers to observe the defect. Thus passions or human weaknesses become a matter of circumstance. The higher a man reaches out, therefore, the narrower the line is drawn as to what constitutes imperfec-tion. The middle man would already consider primal-minied one would already consider himself very virtuous by simply being tem-perate or charitable, but overlook many little evils or defects, which a cultured man or a spiritual understanding; the latter has not, for be still senses a desideratum in his being, not consistent with his soul-attainments. His spiritually ranges higher, and he perceives disords, both in himself and others, that what it means to be perfect, or relatively so. And reaching out for higher altitudes is a practical mode of learning the lesson, for it presents the contrast to our own soul's mir-ro ra an indiatory measure. Through self-knowledge we learn to analyze our fellow mortais.

To know here a passion or weakness, how it a bound in the best of the source is the source in the source is an analyze our fellow mortals. But he who knows himself is not unmindful of the combat needed to bring his lower self into harmony with his higher aspirations, and he makes charity a virtue unsought-a principle generated by force of circumstances. Spiritual aspiration thus rewards itself is various ways; and one of the most gratifying is the inspiration which atteads it, comparative to the effort. In the latter rests his greatest aid in over-coming the unspiritual mathematication of the source or controlling him. To know when a passion or weakness, how-rever insignificant, is dominating us, or maifed is a source or the source of the source of the source of the source or the source in thur the knowledge of psychometry or the study of one's own assource the source is the source or thought incides to a formation or the source is the source or the s

Joseph Gingras: "My Dear Papa: All goes well so far, and now we are settled for the winter near Cat-fish Lake. You must know the place-just pear the Tomassine portage road, three or four miles north of the lake. But yet 1 know not why I stay, unless it be to forget all about Marie and her devilities. For the work I like not, and Tsrael is not here, after all. No matter; the good God will not let him secape for what he has done to me with his jving torgane. "And met My father, you must do just the need the secape for what here and the secape for what here and the secape for what here are not found the need torgane. of My father, you must do just

Come for the Neel sure. Maybe you will a me never more if you come not now. I d wrong to leave you to persuade you not come with me as before. Sure, sure con for the Neel. Your affectionate son. son. "Joseph."

BANNER OF LIGHT.

"Joseph." So it was father and son, tilled within a few hours of ench ether, at the same sport, were tying in meighboring berths in the same sharty in the stillness of death at the Noel or Christmastide. Just two days later, the clerk of the shanty and one of the teamsters were in the office awaiting their turn to report to the local manager of their employers' firm at Iliver Desert, when they heard a voluble, showily dressed woman asking for the address of the shanty where Joseph Gingras was em-ployed.

dressed woman asking for the address or the shanty where Joseph Gingras was em-ployed. Her sleigh was outside and she was dis-tracted until she could reach that place. Monsieur would not believe her, for truly, yes, truly, she had been told in a vision of the night and in her own soul she felt that she was wanted. Two, three days before had she heard her. Joseph call to her and go to him she would, to leave him never more no matter what people said any more. And the old man Gin-gras he had himself sent a boy to her house on Christmas Day to tell her to make haste and go to River Desert if she wanted to meet Joseph once more. And the lumberman were compelled to tell her that the bodies of father and son were even then on the slight at the doo. It was at 11 Oclock on Christmas ere, when Marie was putting ones, she fancied, from the head of the stairs. At which hour the man she had parted from in anger because of evil reports of his aspings respecting her was dyng 300 miles away with her name upon his lipa.-The Mail and Empire, Toronto, Jan. 16.

## Constructive Spiritualism.

## BY HANNAN T. STEARNS

Constructive Spiritualism. DI HAWAU T. STEARNS. IN MARKING T. STEARNS. Is was a visionist, dreamer always, coming erame siat oney life, they seemed to leave in my mind coming things. My first child died when seventeen monises made in the child's aleeping room during the day. I could not account for these sounds; they came daily. After a few weeks of this I had a dream. Is the child was taken from me, that I was following him on an cadless road. I was following him on an cadless road. I was following him on an cadless road. I was for bed, and left me alone without a hight. I was calm and quiet. Soon after the boand to take away the light. His brother any for bed, and left me alone without a hight. I was calm and quiet. Soon after the boand to take away the light. His brother any areas in the house, sond i had boand to take away the light. His brother any areas i left him, sensed him, it was all have been used all fifth and a great trembling carry areas. I felt him, sensed him, it was all have been used all fifth and a great trembling the tabout me; but there was no lamp in the boand to take away nead put on a couch had point. I was helped up and put on a couch the hallow, was helped up and put on a couch the hallow how was in the house, said I had a vision of coming verses, which had point is an account of this experience for the fight has account of this experience for the hallow have here need no settle had have helped up and put on a couch the hallow have here rived out. The was forty-ming for a hight. One of the hight has another part, I was in place to hight has house near my home a woman way have helped up and put on a couch have have for this child. He had part the great hight ha house near my home a boy had put on the number of the death of the baby; but the mother of the death of the baby is dut here have helped unare sail and have for here hildren tha house here with the baby that fu-the house near my home a hybrid have hight have been earling out here have here house, two of here hildren hanother por

### Spiritualism Teaches

That the universe with its uncounted suns, planets and lives is the one perfect revela-tion of Creative Power, Infinite Spirit-Love. That all humanity as children of the In-finite Spirit are immortal and heirs of eternal reverses.

That all humanity as ensures of the and fonte Spirit are immortal and heirs of eternal progress. That death does not change individuality, but that each soul works out its own salva-tion by good deed, receiving receiving the source all good and retribution for all wrong, either here or hereafter through natural law. That progression is a law of nature and all should commence their progress here and new by living homorabe, charts, jautice-loving and fearless lives for. Charts, jautice-loving and fearless lives for Truth. That the spiritant world is a natural world surrounding this earth, and is more beautiful than can be described, and is the luberitance of freed human spirits. The lower realms human spirits eroire to a far greater mag-hidence of wisdom, love and power than can be conceived of here, and mistering hosts return to earth to watch over and to teach mortals better thoughts and a higher mode of life.

return to earth to watch over and to teach mortals better thoughts and a higher mode of life. That all great religious teachers of the past have understood and taught many or all of these Trutha, but through ignorance of their followers the Truth has been misunderstood. That capital punishment and war as legal murder instills into the race, a murderous spirit, and should be aboliabed. That there should be but one high Morel, Social, Political and Legal standard for both man and woman. That right generation as a race purifier la preforable to regeneration and the propaga-tion of species by criminals, pupers, the vicious and insame is a crime against coming something.

vicious and insame is a crime against coming generation. That men shall inherit the earth, and that equal opportunities for all and special privi-leges for none is the watchword of spiritual, political and religious progress for the race. That the human, finite mind cannot graspy all the Truth, but the foundation principles of estrula progress can be gained by all, and the acons of the friture will give to us each year more and more of true wisdom. That these Truths constitute the science, philosophy and religion, both of this life and the life to come; and a knowledge of these Truths will establish health of body, scal and mind.

ual Gifts, has be-

HEDITIONSELF. Psychie Power or Spiritual Gifts, has be-longed to all great religious spoch. In some degree it is an inheritance of all acuts. These powers are inheritance of all acuts. These powers are inheritance of all acuts. These powers are inheritance of all acuts. The spires for a higher fift, in which is a laways an aid to purity and inter-lectual cuts. This medial work depends upon the phase or his monitors, kindly thoughts of the secker. Advanced spirit loved cases have grown ac-customed to perfect harmony and love in their world beautiful, and a heaven of kindliness should be formed in the mind of each mortal secker.

world beautiful, and a heaven of kindliness should be formed in the mind of each mortal seeker. Messages from the spirit loved ones are sa-cred. Public message services are given to stimulate unvestigation. Proof of the contin-ued existence of arisen loved ones should be sought by investigation. Proof of the privacy of the home circle or in private scances. Mediums have: convinced of the continuity of life such noted men as Sir Alfred Bussell Wallace, F. R. S. Sir William Crooks, Eag-land's Greatest Scientist; victor Hugo, Ca-mille Flammarion, the greatest Hving astron-omer; Prof. Elliot Cones, the world-noted chemist; the crowned heads of Europe, pres-idents of the United States; Revs. Heber Newton, B. e. Austin and Minot J. Savage, leaders in Episcopalian, Methodist and Uni-tarian circles; besides hosts of other scien-tits, titled people, enheat jurists, artists, literateurs, clergymen and professional peo-ple. In the propaganda of Spiritualism, grand

this, titled people, eminent jurists, artists, literateurs, clergymen and professional peo-ple. In the propaganda of Spiritualism, grand inspirational trachers present its philosophy, religion and science from rostrum and printed page, but physical phenomena, such as ma-terialization, spirit photography, slate writing and the mental phenomena of name given in full, are exceptionally rare, and like other rare possibilities of humanity cannot be com-manded at pleasure. There are not enough highly developed me-dia in the world to supply the demand of Texas investigators, therefore seekers are ad-vised to form home circles for development. As this is the proper means to this end, a preparatory course of study of the philosophy is most earnestly recommended. The National Association, the several State Associations and the Auxiliary Chartered Spir-litualist Societies are formed:--To dissominate these Truths by means of Public Revices and the evelopment of Psychic Powers, and to ald the needy and unfortu-nate. Issued by the Texas State National Associa-tion of Spiritualists.

## Literary Department.

THE EVERY-DAY CHILD.—The mother aims at perfection for her child without real-ling what perfection for her child without real-ing what perfection in a child should ba. Too often the fond parent feels that the dress makes the child, and consequently adorns it in the latest and showlest fashion without realising that harm instead of good is done to the child by hampering its actions or mak-ing it over-conscious. The every-day child will revel in dirt. It accumulates it by satis-tying its curlosity, for its hands are into everything as well as its feet and knees and clothes. He must get nearer to Mother Earth. His instinct is unerring in this re-spect, and his good nurse repays him a thou-sand-fold. Dr. Grace Peckham Murray, in the February Delineator, asys mothers should encourage the mud pie making and sand dig-sing, and the dress and clothing should be such that the child would not be reproved for-muddy saoes, solled and torn dresses.

sing, and the dress and clothing mould be such that the child would not be reproved for muddy saces, solled and torn dresses. HOW INVENTION PROMOTES PEACE—Anything that advances the cause of peace among men is to be welcomed; and nothing of late has done half so much to promote this good cause as the shattering of military ideals and traditions by the hand of the inventor. Liberty, industry, and civiliza-tion have suffered in untoid measure for half a century past by reason of the arrogance and dominance of professional militariam in Europe. But now, in the opening of this new century, it has dawned upon the minds of statesmen and ordinary citizens alike that militariam as a system is absolutely doomed. From this point of view, the continuance of the South African war, with all its misery and shame, has been of immense value to the world as an object lesson. It has demon-strated the ineffectiveness of regular warfare under the new conditions made possible by such inventions as the long-range rifle, with smokeless high explosives. The Boers them-selves, though evidentiy their leaders had some glämmering consciousness of their de-fensive strength, had no really intelligent idea of the course that events were destined to take. If they had known at the beginning what they know now, they could have greatly prolonged the war, and probably worn Eng-ind out in the end, by a more careful avoid-ance of open actions and by the adoption of guerrilla methods long before they fad ex-hausted their supplies and munitions and had allowed graet bodies of their best men to be captured.—From "The Progress of the World," in the American Monthy Review of Reviews for January.

World," in the American Monthly Berlew of Reviews for January. AMERICAN LOCOMOTIVES LEAD THE WORLD.—American locomotives, run-ning on American rails, now whistle past the Pyramids and across the long Siberian steppes. They carry the Hindoo pligrims from all parts of their empire to the sacred waters of the Ganges. Three years ago there was but one American locomotive in the Un-tied Kingdom; today there is not a road of importance there on which trains are not being pulled by American engines. The American locomotive has successfully invaded france. The Manchurian Raliway, which is the real beginning of oriental railway-build-ing, bought all its reals and rolling-stock in the United States. American bridges span rivers on every continent. American eranes are swinging over machinery to gather the grain. In every great market of the vion than thave mbetter recommenda-tion than have mbetter recommenda-tion than than the commercial invasion-of Europe," by Frank A. Yunderlip, in the January Scribner's.

e volume. The style is cris spirit vigorous and uplifting uched in language and arri-ar to the sacred books of

In it is ex of the w "Ask f work better than t not now the reaso in life, but wait pat comes from the sp longer is anything i ever overlakes

**FEBRUARY** 1, 1902.

"Ask not now the reason of certain apperi-ences in life, but wait patiently until the ray-elation comes from the spirit within. "No longer is anything new unto mae. Sur-prise never overtakes me. For back of all outward forms I perceive spirit, that pro-duces all things. "We are told that there are mineral, vege-teble and animal life; but these are all one, differing only in the intensity of vibration. "Over all Ured and weary hearts Feace shall yet fold her wings and Love shall full to quiet slumbers, out of which the soul shall waken into that serone and perfect life that fully reveals the true worth of striving and living. \_\_\_\_\_\_\_ vin the Higher Thought thyself think-

The doctor dwells upon the importance, in this connection, of abstaining from food, and says: "Next to the superstitious belief in the ef-ficacy of drugs, the fear of starvation has been the greatest obstacle in the way of the rational treatment of disease. No one will starve to death in a day, or in ten days." There seems to be considerable sound sense also in what he has to say about the "germ theory": "We care less for the cure of disease than for the bolstering up of our pet theories. . The absurd extent to which the mi-crobe theory of disease has been carried has also tended to increase experimentation in the line of drug medication, in the effort to find some germ-killer. . The attempt to build a science of healing almost wholy poon the germ theory has led the medical profession to discard all simple and natural methods for the microbe-killing dose and the hypodermic needle, with the surgeon's kulfe as a last resort."-The Animal Defender.

bypodermic needle, with the surgeon's kulfe as a last remort."-The Animal Defender. WIT AND WISDOM FROM NEW BOOKS. (Compiled by The Era.) There is no advantage in being poor if you can't be common. It would be like being well off without a taste for music or arti-chokes.-The Last of the Kalckerbockers. One man should not pay attention to an-other according to the point of view, but ac-cording to the impulse of the heart.-Orioff and His Wite. There are few lives without that delightful element of "possibility" which makes some men not only endurable, but hopeful.-Trin-tion evan in serious "realism."-Confessions of a Carlcaturits. The should will a thing, and do it. That's a man.-Orioff and His Wite. "Counded will a thing, and do it. That's a man.-Orioff and His Wite. "Ways a hard sum in arithmetic.-Trinib Ways a hard sum in arithmetic.-Trinib Way not stick to it?-Confessions of a Carl-cattat. "But that when we get a good thing wide not stick to it?-Confessions of a Carl-cattat. "But that when we get a good thing in the suble full and the ment of the series. Good cooks are more in demand than sains these days.-The Tempting of Father Anthony. Marines is a sacrament or it is nothing, and it is only a sacrament when much can logicy or inke away, consecrates it and makes it holy.-The World Beautiful In Books. "Nee Is a creature of such hidjeous mien, at the suching that this World coold give or inke away, consecrates it and makes it holy.-The World Beautiful In Books. "Nee Is a creature of such hidjeous mien, at bean anys, that the 'more ye see it the bether ye like it.-Mr. Dooley's Opinions.

## What We Eat.

What We Eat. A wise mother can train her children early in life in such a way that they will have no very decided preferences in the way of eat-ing. She should train them to reliab whole-some food while they are young, and thus lay the foundations for good health. Later they may learn "some of the pleasures of the table," but it is not likely they will become a momentous question to them as they are to so many people. — One way in which this can be brought about is not to discuss the question: "What what we have for dinner?" too freely in the family, nor as if (t were the most important one of the day. — Another way is not to call attention to a child's likes and dislikes in the way of food, nor to allow criticism of the meals at the table. — This is too common a fault among people if one may judge by observation. At a large school where groups of pupils surround the different tables it was quite the custom to vorticise it de allowed in a well-regulated family, and abould not have been allowed there. — It is also too common a fault to make a

criticise the diames with a well-regulated family, and should not have been allowed there. It is also too common a fault to make a sort of dely of the stomach, and to make what goes into it a kind of fitting tribute as to some powerful potentate. The stomach does have a commanding in-fuence over the whole body, but like all potentates it becomes more tyrannical the more it is cattered to and induiged. It should be the alm of every wise mother to teach her children to preserve the balance of power in their own bodies, and not allow the stomach to rule the whole.-Ex.

When the last shred of the personality i gone all that can thus suffer has passed away and in the perfected Adopt there are unrui field passe and versiting joy. He sees the end toward which all is working, and rejoke in that end, knowing that earth's sorrow i but a passing phase in human evolution-

## Lake Helen, Fla.

January 19, the meeting was very gratify-ing to all interested in this camp. The pa-villon was crowded and chairs had to be brought from the hotel to accommodate vi-tors. The speaker was Dr. Hilligons, pres-dent of Camp Cheeterheid, 11d. He wei-comed all as brothers and esters and de-scribed in detail love in its different man-festations: Brotherty and sisterily love, the love of friend to a friend, a mother to a child; the love set for an example by Christ in the words. "Love yo one another" or the love of or good to all and finally the cele-cital love as God in man, which prompts all to conquer selfshness and unfold spiritually. When we have reached that state of love Spicitualism will be no longer sigmalised by society. I am unable to express the beau-ful thoughts brought out by the epeaker. He seemed to feel the power of love (God) all through his lecture. The presidest, Mr. Band, thanised him with words prompted by the despest emotion. He then continued, "I have in my hands as communication which was handed to me by Mrs. Thompson, with the request that it be read publicly and de-livered to him for whom it is intended. It was an another the set of pression with the request that it be read publicly and de-livered to him for whom it is intended. It was an another were the set of the treads an older.

"Take Helen, Fis., Jan. 16, 1902. "Take Helen, Fis., Jan. 16, 1902. "We the undersigned have recently lia-temed to series of lectures by C. Hagen, entitled, "The Laws of Nature, or Elow to Obtain Health, Wealth and Happiness." "To any that we are well plasmed with the same, does not nearly express our feel-ing of gratitude towards Mr. Hagen. "We cannot but admire his alacerity and simplicity in demonstrating the truth of his teachings and their practical application to individual needs. "'Ye aincerely ballere, that all who lists to his teachings and follow his instructions will be greatly benefited and will become bettor mes and womes. Mrs. O. B. Webster, E. E. Anderson, Mrs. M. W. Hatch, Dora E. White, Mr. and Mrs. W. D. Hardy, Mrs. E. E. Anderson, Mrs. M. White, Miss Mar-guerite Webster, Elizabeth H. Thompson, Mrs. Mary A. Estep, Mrs. C. G. Fraacis, Mame H. Coburn."

Mame H. Coburn." Thereafter Sister Oarrie S. Twing invited all "denilemen" to a tea-party for Wednes-day afternoon at 2.30, requesting them to bring their teacups and spoons along as well as their ladies, promising lots of surprises for all greatlemen accepting the invitation. Have you ever heard of a "Gentlemen's" tea-party? I fancy that I will have to write arain and let your readers know something about this latest scientific discovery of Sister Twing.

Mrs. O. B. Webster.

## A Oure for Asthma.

A Oure for Asthma. Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remder that: will permanently cure Asthma and all dis-cases of the iungs and bronchial tubes. Har-ing tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured), and desiring to relieve human suffering. I will send free of charge to all sufferers from Asthma, Con-sumption, Catarrh, Bronchitis and nervous diseases, this recipe in German, Freach or English with full directions for preparing and using. Sent by mall. Address with stamp, naming this paper, W. A. Noyes, St Powers Block, Bochester, N. Y.

## The Spirit of Truth Society.

The Spirit of Truth Society of Spiritalists held its first meeting in Red Meris Hall, sit Tremont street, Sunday, at 7.80 p. m. The musical program was under the direction of Mr. Geo. Cleavland, assisted by Miss Flora Litchfield, violinist and Mrs. Hill, planist. The rostrum was adorned by a spiendid bouquet, which was presented by Mrs. Mary C. Weston, founder and president of the Oniset Wigwam Co-Workers, who delivered a very appropriate poem. The invocation and benediction were delivered by Mr. O. L. Willis, who also gave a number of tests. Mrs. E. E. Mellin assisted in giving messagres from spirit friends, and the remainder of the evening was occupied by the guides of Mrs. Annie Banks Scott. The attendance was largo and augors well for the future of the society.-T. A. Scott, Chairman.

### Free to Everybody.

Dr. J. M. Willis, a specialist of Graw-fordsville, Indiana, will send free by mail to all who send him their address, a package of Panay Compound, which is two weeks treat-ment, with printed directions, and is a posi-tive cure for constipation, billousness, dya-pepsia, rheumatism, neuralgin, nerrous or aick headache, lagrippe and blood poison.

### A Goose Dinner.

A goose dinner was given by Mr. and Mrs. H. Gifford at their home in Scattle, 15 Denny way, Wednesday, Jan. 15. Covers were laid for fourteen, at 6.30 p. m. From 8 p. m. till acar midnight an interesting program of music, reclations and original poetry, was carried out by Mrs. Gifford and family, C. G. Dyston, G. J. Anderson and W. J. Col-ville. A very enjoyable evening was spent.

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## The Work in New York.

## BY MOSES HULL.

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All

co-operation of Mrs. Holds co-operation of Mrs. Barton, as ' hall she uses. At East Aurors, sh meetings, baids assisting at the or. Mrs. Fowers, of East Aurors. Th all these meetings was, addition-solutions meetings was, addition-Spiritualized ll as the

local societies, or to the State Association of Spiritualists. Mrs. Reyacks also went to Elmira, and to Troy. In the former place the gave four lec-tures and one senace. At Troy she gave two lectures. All these together with a funeral discourse in Watertown, made a busy month for her. At all these she went, she found the Spiritualists ready and willing to co-operate with her and places to know that the State Association had not forgotten them, nor "passed them by, on the other ride." co-operate with 1 the State Asso them, nor "pass side." It seems a pli

found the Splittualists yeady and wants at co-operate with her and pleased to know that the Blatis Association had not forgetten them, nor "pussed them by, on the other afde." It ascens a pity that we could not have stream a pity that we could not have stream a pity that we could not have stream a the off and the other where to send into every community where coursignment and help. Mrs. Reynolds is not a begrar, either for heres it o send into every community where there are for for the Association. She felt that there had been entirely too much of that does in the past. Without any more than simply stating the case, she raised money smough to pay herself and have a balance to turn over to Mr. Richardson, our treasure. For one, I am decidedly in favor of enga-tores, I am decidedly in favor of and a society, known as the Little Valley Paychic Research Society, with about fifty members. As yet the society has not takes out a char-ter, but we are in daily expectation of a pather of the society has not takes out a char-ter, but we ther enganized a society with about a dozen members. At last accounts the society, which calls itself The First Splitt-ualist Church of Niagrara Falls, had not fully decided whether they would obtain a charter or come over in a body to the First Splitt-ualist Church of Niagrara Falls, had not fully meetings have so much more than supplied the place of these yearly efforts that the society, which calls acharter or one of the late lamented George Taylor, one of the late lamen

us hear from other places, we want where we can accomplish the most for the Cause. I said I am trying to hold meetings in North Collins. I mean by that that there is at present such a blizzard raging, that people cannot get out of doors. Last night twenty-one people wallowed out through the terrible snow. Now with the snow averaging about two feet on a level, and more snow still fall-ing, it seems quite likely that not even that many people can get out. We will hope for the best and work on as hard as if our audi-ences filled the hall.

# For Impaired Vitality Take Horsford's Acid Phosphate. Half a teaspoon in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

## Missionary Work.

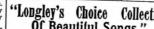
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The experiences will come the harmonious cumination, the spirit rising Godward. Such a therme the control eloquently dwelt upon. Mr. Symood's prayers and remarks have the vevet scent of sanctification. "Bumblebee" is always patent and her proofs of spirit re-turn are sometimes enriched by a little com-ed, The music and singing are charming and with the spirit. The bright Banner al-wart son demand. The Banner scenes at pro-cat son demand. The Banner scenes at pro-sent son demand. The Banner scenes at pro-sent son demand. The Banner scenes at pro-duce the fail of literary beauty---Wm. O. Gmwereial Heil, 64 Washington St., Spir-fual Meetings. M. Schnerking.

Orawford, 75 Prospect street, Somerville, Mass. Commercial Hall, 694 Washington St., Spir-Hual Meetings, M. Aday morning was well attended, also the attornoon and erealing meetings. Those taking part during the day and on Thursday attorn, Dr. Blackden, Mrs. Yeake Johnson, Mr. Tun, Dr. Blackden, Mrs. Yeake Johnson, Mr. Tun, Dr. Blackden, Mrs. Yeake Johnson, Mr. Tun, Dr. Blackden, Mrs. Yeake Johnson, Mr. Hun, Dr. Blackden, Mrs. Yeake Johnson, Mr. Hun, Dr. Blackden, Mrs. Klesey, Mr. Jackson; music, Mr. M. F. Kelsey, Mr. Jackson; music, Mr. Willinson, Mrs. Kelsey, Mr. Bandyah and write. Meetings every Thursday at three; Tusakay, the In-tian Healing Circle: Sanday evening, Fish 3 the Old Kentucky Jublies Singer will give another concert. Banner of Light for mile Reporter.

the Old Kentucky Jublice Singers will give another concert. Banner of Light for sale. Isoporterine and the source of the source

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## BELECTED AND EDITED BY DELLA E. DAVIS, M.D.

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SCIENTIFIC BASIS OF SPIRITUALISM GULTITITU mana or or or or or con-By EFES GARGENT, author of "Franchesta, pair of Belance." The Froot Papaka of Im-le. This is a large fitme of HT papes, with an a Japase, and the whole containing a great amon at, of which the table of contains, condensed as and the second s 

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Recitations, Baby Bird, Beatrice Whitner, Harry Green, and Lottie Weston: pinao solo. Iona Stillings; solo, "The Holy City," Blanche Collard; remarks, Mr. Leelle and Mrs. Butler, who spoke of the illness of Harry Howe, one of our Lyceum bors, and a former secretary. We fear he will sever meet with us again, but we all send out our best thoughts to him, and hope he will be Spared to us a while longer. S. E. Jones, Secy.

best thoughts to him, and hope he will be spared to us a while longer. S. E. Jones, Secy. The Ladies' Lyceum Union beid its 'usual meeting Wednesday afternoon and evening. Jan 57. The business meeting was well st-tended. After supper the Union Meeting was called to order by the president Mrs. M. J. Butler. After sinpler, Mrs. Abble Burn-ham made some very interesting remarks: also Mr. Day, Messra. Cleaviand and Les-lie and Miss Cushing, vocal music; Dr. Hoot are tests; Mrs. Mary C. Weston, recitation; Mrs. Annie Chapmar; Mr. Ledie, solo. The meeting ended with tests by Mrs. Butler and a banedicion by Mr. Shaw. Jan 19, The Boston Spiritual Lyceum met in Paine Hall as usual with a fairly large school. The subject of the day was Faith, Hope and Charity. There were many very interesting answers and talks in regard to the same. Miss Alice Ireland had the topic for the day; her paper was upon "Our Girls," and it was very interesting. Recita-tions were given by Harry Green, George O. Blenis; songs by Mrs. Greene, Mr. Fred Tay-lor and E. W. Hatch; Mr. J. Snow read an article upon "Our Boys." Next Sunday will be Thomas Paine day. Come and see us. Guardian.

Honor and shame from no condition rise; Act well your part, there all the honor lies. -Pope.

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## THE DOUBLE MAN.

THE LIVE AND TRAINING OF ANTATIO This story by a brokker of the Oreirr of Cross and its measurer to the America of the Eliver russ for the Singlet of a seventher story of his our line and county-a produc-tion of the our line and county-a pro-sent of the our line and county-a pro-tection of the seventher and the second seventher of the second seventher the second seventher and the second seventher the second seventher and the second seventher the second seventher the second seventher these is pre-seventher the set of many seventher the se rder of the Roar ion of our day, an ration ago, is a peculae tigerreservativo through m

## REGENERATIO

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warm sun and sudden tempests of the long midsummer, and often the barjum of soy-row, the chilling night-daws when all light has fied, to rigen them for the harvest, to perfect the sheaves of thought, whose germs its latent long. But youth is ambifions, im-petnous, over-confident. The spiritual disci-ple expects at once to scale the heights. If the morring of life scenes slipping away with no labor begun, no high embasy entrusted him by the gods, no lofty path entered or dis-cerned by untried feet, there arises a de-spondent bitterness with the "poor sucked orange of a world," a discontent with self and an unpiring Providence, a forgetfaheses that souls, like seeds, must grow according to the laws which govern their existence. Dark-nees is an imperative condition of germina-tion. a term in the bajolous in-deres when all all to be a set of the barrest, to thought, whose germs ambiftons, in-al disci-

and an unputring Providence, a non-eventure that soals. Ilke seeds, must grow according to the laws which govern their existence. Dark-ness is an imperative condition of gyrmlna-tion. If is not a patchwork of the craxy-quilt design. It is not a place in the intricate pat-tiern for which we should hurriedly strive, at the sherifice of a corner, here or there, but we should be careful not to miss the only place for which we are adapted. True, growth is the chief goal, however slow. Sat-isfaction is often a detriment thereto. Growth is better than contentment, the struggle is essential, for it assures the supremest joy-fruition, at iast, even though delayed till the temporal is merged in the eternal. A slow assimilation of mental or spiritual wealth is usually the grandest in its fruitfulness. There are insects born for a day; the span of the soal is limitless, it lives forerer, and can by no possibility miss the work which alone it can achieve. The ignoble desire to shine in the eyes of the world, to make a name for one's self, win prominence, fame, or position, is like the ambition of Phateon to drive for one day the chariot of the sun, though unlike him, the modern reckless driver is not liable to set the world on fire. When we are sure that growth has begran, that the possibilities of life are ours, that we exist as an individual thought of Dely, a part of the great whole, a hik which cannot be spared, is not his a gift unspeakable? The alote through long years stores up abundant material in its root stalks, with a careful husbandry necessary for a plant called upon, at last, to expend so much energy in the supreme act of flowering. This is our senson of preparation. We shall accumulate nothing we do not need. Our roots cannot piere too deeply, or spread too widely, for the large demands which our flowering sea-son will make upon us. Nature hurries not. The mills of the gods grind slow, but Wis-dom provides for the grand. The grinding process is often hard to bear. The season of prowth is always one of

Susie C. Clark.

## The Morris Pratt Institute.

find what the great writers of the past have had to say upon all questions of moment. We hope this school will be liberally ca-dorsed, and generosaly patronized. Spiritual-ists should lead the world in all lines of thought, and this school will give them the longed-for opportanily to prove the value of their religion to all mankind.

## The Bridge-An Allegory.

The Bridge-An Allegory. Binding in the shadow cast by the last rises of life's declining sun as they fall upon the series of life's declining sun as they fall upon the series of life's declining sun as they fall upon the series of the mighty West, beyond which can be seen the gates of Elerand Day, man is often found after be has journeyed with his mortal form for full. four-series of the has looked to see where they were, and found only vacancy. of perhaps some small taken to tolk in or those friends of other days. Almost like Mirza of old, be has gated on any from his mortal vision forvers, the has seen under some series they were, and found only vacancy. of perhaps some small taken to tak the dillars of the series are to a bridge ore which any from his mortal vision forvers, and traced the outlines of a bridge ore which myriads of human belogs are hurrying, jostilio one another in their mail haster of the series are at once engaged, stands also the actors are at once engaged, stands which unsubsecting mortals, before the sheatows to trace of the states upon which also borrowed moments the course of the states of the states of the which unseen opening in the bridge. The number of disappearances grows greater as the army publes on toward with rapid through the unseen opening in the bridge through the unseen opening in the bridge before the shadewed eyes of the shadewer of time, looking at this strange within him whispers that this is the Bridge of the bridge, before the shadewed eyes of the shadewer of time, looking at this strange within him whispers that this is the Bridge the max. The preverse of the word of existence. The bowk his head his of the shadewer of th

wonder, only to question within annext way so many fall through the pitfalls in the bridge, and fall, in seeming, to reach the other shore. Again, the inner volce reminds him that these openings and disappearances are due to man's selfish refusal to think of the needs of others, and to his forgetfulness of the pur-pose of his being. These unseen, unnoticed openings could be covered scurely, or avoided by an extra effort to serve those who have less strength than those who now jostic their fellows in their, rugsh to rength 'the place of leadership in their, rugsh to rength 'the place of leadership in their, rugsh to rength 'the place of leadership in their, rugsh to rength 'the place of leadership in their, rugsh to rength 'the place of leadership in their, rugsh to rength 'the place of leadership in their, rugsh to rength 'the place of leadership in the rugsh or samp into the signif. No more the veteran watcher sees the mov-ing figures upon the bridge's sapan, but he hears their echoing footsteps, followed now and then by a lond ery of sarprise, that tells him some unway traveler has stumbled and fallen, to rise no more. Gazing steadily in the direction of the bridge beneath the struc-ture be has so long gnzed upon, and upon it, standing in scenning annazement, are those who were lost to sight by falling through the one above. Their faces are set in the same direction, yet they are compelled to tread the film' roadway without any impact with the one from which they fell. They reach the opposite shore, pay to find their pathway sinuously turning and recrossing to the shore from which they set out to cross the great divide. As the pidon mergine of the unseen hidre the hights mergorized by the incore merge

opposite shore, puly to full their pathway shoronsly turning and recrossing to the shore from which they set out to cross the great bridge, the bridge perceived by the inner eyes, they were brought face to face with all of their imperfections, and made to feel that they had misused and misapplied their tal-cuts. So cofficious were they made of these defects that they were filled with an intense loging to rectify their errors through a high-er expression of life on earth, and they were borne forward by the weight of their made-sizes until they atood once more at the en-trance of the Bridge that spanned the divide between the two Eternities. There they found their imperfect near stamped indeliby upon the pages of a volume kept by one whom they recognized as their Master-their High-er Solf-the Self of the Soul. Under his command they once more pressed forward, this time possessed in part of much they were bofore. With newer and grander possibilities of out Bridge. Before setting out upon theb-new journey they were compelled to study well their records, and forced to make special note of all their failures. They were told to set for the good in all their fellows, and to you may they were compelled to study will their records, and forced to make special note of all their failures. They were told to seek for the good in all their fellows, and to you and a composite of all part experi-tions and a composite of all part exper-iences, individualized that the full measure of Life's expression might be drained, swept forward upon the Bridge of Life and more out, the marching million as before. Nome there were who failed to learn by they premature fail from the Bridge, and they were those who were only seeking selfa-titiannes for themselves. Their journey was slower, and when they again stood at forced to itand aside to see those whom they one despised pass on hefore them. Their yould no ho higher mail the desire to do so was born within their own natures. Then, aided by their Soul-Selves, a new impulse

ird, and they began to cast own hands, the debris of had allowed to accumulate they assayed to

swept them forward, and they began to cast away, with their own hands, the debris of imperfection they had allowed to accumulate around them. Once more they assayed to cross the Bridge, that they might do those things' they had left undone on all their pre-vious journeys. So it was with all beings who wary, and missed that they might do those the cross the Bridge. If they were un-wary, and missed that true step forward, or lost a golden opportunity to do good, they fell through the trap of their own weaknesses, upon the under bridge, great of they were swept on in the never ending cycle of life, until they were led to long for higher and purer things through their own Boul-Seives. A reunion with their Higher-Solves - their real-Seives was oftimes delayed until all dross was burned away, and all of their mis-directed energies were turned into the chan-nel of righteomases. The old man within the shadow of the soft he spirit that his inner vision perceived beyond the sable curtains of the night, until he felt himself borne forward upon the unorama of the spirit that his inner vision perceived beyond the sable curtains of the night, until he felt himself borne forward upon the wings of a mighty spering from within his soul, until he, too, slood at the entrance of the great Bridge, where he saw the ghosts of his grat years, each holding a page of the rec-ords of his life before his gaze. He saw all trecognized what he might become. A long-ing arose within him to go higher in the iseale of being that he might be able to teach the unthiaking travelers of earth the lesson of conquering the lower self in order that he holeben, perceived what he was and recognized what he might be able to teach the unthiaking travelers of earth the lesson of the solid cross the Bridge in safety on they for he loved his lesser Self last, and the Higher Self first. He solved the mystery of the there shore. No pitfalls trapped his un-wary feet, nor selfah jordling lured him from his place. He crossed in peace and safe-ty for he love

### Gone Home.

We speak these words of Mrs. Maria Itamsdell of Fredonia, N. Y., who entered the higher life of the spirit at an advanced age, from her earth-home in the town where she has long resided. For nearly a half-century she has been one of the true and tried me-diums who has cheerfully served the dealzens of the spiritual spheres, with little or no thought of self. She was highly endowed, spiritually, and gave of her best to those who stood in need of aid in their endeavors to communicate with their loved ones in the higher life, She believed that the faborer was worthy of his hire, yet sha was far removed communicate with their loved ones in the higher IIFs. She believed that the Jaborer was-worthy of his hire, yet she was far removed from that spirit of commercialism that has tended to cast a shadow upon much of the mediumship of today. She was in unison with all spiritual things, and lived up to the light that was vouchsafed to her by her angel helpers. Many hundreds of people sought her presence every year and were comforted by the convincing messages that she gave them from the "Great Breyond." She was a well known figure at Lily Dale, where her many friends found her each succeeding summer sungly at home in her little cottage, ready to receive the visits of angels both in and out of the form. She had a smile of encouragment and sympathy for all who were in need of help, and she strove each day of her life to add something to the happiness of others. In her striving she was successful, for abe her much wordh by word her was her men add something to the happiness of others. In her striving she was successful, for she has made the world better because of her use-ful, unselfish and grandly beautiful life. She was a lifelong friend of the Banner of Light, and the present editor was for many years one of her special friends.

## The Veteran Spiritualist Union

The Veteran Spiritualist Union will institute the "Annual Address" as a contribution to Anniversary week and is in correspondence with Dr. Austin, the Cana-dian scholar, educator and editor, of To-ronto, for this work. We have telt for a long time Anniversary should stand for more than a hand shake and we hope the purpose of the President of the V. S. U. will become as important a factor in the religious thought of the world as the Unitarian An-nual has been for many years.-\*

nual has been for many years.-\* ATF rom the Pittsburg press despatches we learn of the transition of C. Zog, a well known business man and practical philanthro-pist, in that city, at the advanced age of ainety-five years. Mr. Zog was a Spiritualist in his religious belief, and for many years was postered of the Banner of Light. He was postered of the Banner of Light. He was postered of the Banner of Light. He was postered of the Banner of Light he ever sought to use it for wisely benerolent purposes. In his last years he was totally bilind in his physical sight, but his inner spir-itual vision was seemingly made clearer thereby, and he took much pleasure in dwell-ing upon the verifies of the soul-word that he perceived clearly with the eyes of tha spirit. He will be much missed in his home city, where he has long been prominent in public affairs. His mental faculties remained unimpaired almost to the last.-

unimpaired almost to the last. Marger 2015 Second Second

FEBRUARY 1, 1902

(Continued from page cos.) (Continued from page cos.) free from lajury of any kind, with the ex-cost of one flagse, which looked as if it had been starving." "Yes, I see," sail the surgeon. "We must inke care and see that some other nurse at-tends to the lajured handle after this. Poor ayium with painful memories." "I will attend to that," replied Sister Margaret. "Sealor," she continued, "there was one very peculiar circumstance I did not tell you. Everyone on board the abjor we plainly that the little boat was moving along directly against the wind,--a fact which caused considerable discussion during the rest of the voyage. And further than that,--this is the first time I have ever mentioned, it to anyone-I was standing, leaning on the rating as we came near the boat, and I saw, as distinctly as I see your face this moment, a had, resting upon the prow of the yacht; but obdy else spoke of seeing i.". "To dotor smiled a little as he remarked: "You must have been sleeping poorly during the voyage, Sister Margaret I cau't account or your vision any other way." "You may smile," she calmar replied that in dotor smiled a little as he remarked: "You may smile," she calmar replied; "but is the tell you that such things are not un-onmon among the Sisterhood. The quiet, he abouts freedom from wordliness, and the purity of thought which is instilled into withouter world. Simpt has filed yourile, Senior, and through it you have learned may things which I do not understand. Meditation has filed my life, and through it my eyes have been taught to see many things which You may never see, though your cytes the vorte, Weil, I thank you for the story; you have given me something to till as good. "Kan noting is impossible," replied Senior per Auro been taught to see file special. "Cood-night, Senior; I hope you will have i

"Good-night, Senior; I hope you will have a more encouraging day tomorrow."

### Sleep.

Sleep. Who tells me sleep? Who draws across the hours, where eyelids shut them down, the shadows from an unknown land? "It's said sleep minics death. I wist 'tis life, for there we see no more the pomp and littleness of Time when dreams do ghape themselves above the body. I stand in soul of all myself when shuts the eyes and dreams of hallowed meaning ope their doors. I seent the meadows from a far-off country, and the little children dreams that joy me with their hearts' delight are Heaven's neighbors to my soul. Now, man is little wonder to himself till he is sensed with visions where sleep holds sway. 'Tis then he struts and stares at that which told him yesterdays of all himself, and begs them to the knowledce that will prepare him with the knowing of this mighty thing. Baluting all the Past, he bows into the Fa-ture, knowing not the image of its shape only as dreams and visions put it forth. Ho is a traveler in a no-man's land, for the country where these mighty fancies wind

only as dreams and visions put it forth. Ho is a traveler in a no-man's land, for the country where these mighty fanceles wind themselves is not on map of world where Time holds sway. He deeds the known to the unknown, and knowing not the magic of the spell around, he rivers on through sleep to guess a part of all his own great king-dom. He yeas and mays no more to any man, but stands beworded, as soul doth speak. He lips himself with lighting's flash, and the mercy born of love doth tremble through all sky-of-dreams if we do watch the sun of all that land.

mercy born of love doth tremble through all sky-of-dreams if we do watch the sun of all that lad. The second second second second second second the little selves that Time hath berrar; sleep, the lattle selves that Time hath berrar; sleep, where knowledge all is known. Ak, sleep, my triend, I hannt thee through the day, think-ing the Sabbath rest of all thy make, and I tremble thee aforth to all my weary body as that of angel from afar. Thardmalder, thou of all the great to fur-hish them with that their greatness never knew. The little children of the earth do court thee, and the need bless thee with hold trembling knees abent toward thy land. Father and mother art thou to all the weak-lings who slek the world with pain that tel-the body rules. The lands of old, the woul where body rules. The lands of old, the hands of new, are all thy keep, for on the mashead where future salls come defitting in, we see thy flag-of-dreams that sweep the aft, with tell of prophecy of times beyond all Time. Avay beyond the isle of thought, where

with tell of prophecy of times beyond all Time. Away beyond the isle of thought, where soul doth poise listelf as all, yon hang no more, for there the dreams now known will be araveled forth as littlest children that danced adown our darkened sleep to give us ausse from life's and way that told us naught, but care and strife. O wings immorial grown, through sleep still be the message-bearers, and drown all days with tell of thy majestic way, where sleep is life and life is soul! Memory of all times agone, be picture never more within the days, but save thy presence for the sweetened night where angels bear, the forth bedecked with yonth's gay ban-ners, and seat thee in the hours of night as something born bedreamed with dream where Hearen smiles its recompense to weary-hearted ones.

Augusta Adams Rockland, Me.

LT Information is solicited concerning Kate Irving, anthor of a delightful little book en-titled ""Clear Light from the Spirit World." It was published in 1884. Is she still living and where?--\*

are for sale at this office; twenty-five cents

Letter from W. J. Colville.

To the latter of the Baner of Light: While thanking yos cordially not only for inna, but also for the kind squit which also provide the kind squit which also the transmission of the kind squit the further on your space to present a the transmission of the squit which also the transmission of the squit the transmission of the the transmission of the squit squit which the squit the transmission of the transmission of the squit squit which the squit the transmission of the transmission of the squit squit squit the transmission of the transmission of the squit squit squit the transmission of the transmission of the squit squit squit the squ

as many good Triends of former days as gathered around me this past Christmastide, and an equal joy to make many new acquaintances who will soon ripen lato stanch-old friends. Thood Stilding, Market St., where all my lectures were delivered, was for several years the bialmess centre of J. J. Owen and his admirable paper. The Golden Gate. Mr. Owen is still here, and senser, faithful, and kindly as ever. Mr. and Mrs. Newman and other members of the staff of the Pallosophical Journal cooperated with me in true fratemal aptrit, and I was rejoiced to see a spicald book business being carried on very successfully by these good people at 1429 Market St. Directly opposite (though the number over the door is 1960, reaides Ernet, Care, the celebrated astrologer, many of whee predictions have been signally furnish new. On the last day of my visit to San Francisco. I responded to a gracious invitation from your frequent correspondent, Charles Davlesne, to side at horonghly conselentions in lives on a cert with a good housekeeper and many of the statements he made are remarkably correct. T am sure he is a thoronghly conselentions from your frequent correspondent, Charles Davlesne, to visit in at San Leandro, an interesting town a few miles out from Oakand. Mr. Dawbara is living in comfort with a good housekeeper and an active man which encircle the residence and bring forth lustached to his organ, piano, and pianola, by means of which latter instrument he renders magnificent classical music in bewildering yariety. This fascianting attachement to a good piano makes Mr. Dawbarris pleasant hore a good piano makes Mr. Dawbarris and is much any the ago of piano makes Mr. Dawbarris pleasant hore a good piano whe had many ideas in common.

home a great centre of attraction for all music lovers in the neichborhood. We talked over man's aural self and many deas in com-mon. All through my stay in San Francisco, I kept meeting delightful people deeply inter-ested in all psychic questions, and occasion-ally 1 enconnetered a failhful Spiritualist of the traily off school who seeminary felt hurt unitary constraints. I have a really an ware for all such co-operate with Theosphilists of the traily off school who seeminary felt hurt unitary contract with approxphilitary Mental Scientists. I have a really an ware for all such co-operate with Theosphilits of the trail of encodence with approxphilits of all such co-operate with approxphilits of all such co-operate with approxphilits of all such co-operate with approxphilits of all such operations. Through the entire length of my Anstralian tour, I responded to calls and I bedreed for organized Spiritualist. Theos-ophist, Metaphysical. Unitarian, Sweden-bordon, and many other organized societies, and well as under personal management, and also on my own basis entirely. In San Fran-cisco, the Golden Gate Lodge of the Theo-sophist Metaphysical. I found myself an onunced to lecture for the First Society of Spiritualists twice on the following day, and an Sunday, January 5, at 2,30 and 7,30 p. m., I faced two very fine audiences in the beautiful new Puhian Hall, Pike St., though streets almost impassable. On Monday, Jan. 3, I opened a course of lectures in Theosoph-ical Hall, 1118 Third Ave, and continued the rest has sociation of Spiritualists. The weather in San Francisco was perfect, the traits also of Spiritualists. and on Sunday, January 5, at 2,30 and 7,30 p. m., I faced two very fine audiences in the beautiful new Puhian Hall, Pike St., though streets almost impassable. On Monday, Jan. 5, I openet a course of lectures in Theosoph-ical Hall, 1118 Third Ave, and continued the tries of hectures of Spiritualists. The weather in San Francisco was perfect, the tirs for the busy city. I left for New York

lay, Kai

### Announcements.

Mr. C. B. Newcomb will begin a course of nine lessons in "Mind Power and Occultism." Feb. 2, 715 p. m., for successive Mondays, Wednesdays and Fridars. Particulars on application. Hotel Ikley, Cumberland St. and Huntington Are. The Malden Progressive Splritualists have meetings every Sunday and Wednesday evenings, 7.20 p. m., Mr. Sonole, Building, 76 Pleasant St. Mrs. Dr. Caird, Sunday, Feb-rnary 2. Prof. Matook, Astrologer, Ruuday, Feb. 9, 3 and 7.20 p. m. Mrs. 8, E. Hall, Sunday, Feb. 14. John R. Snow, Secy, The Boston Splritual Society will hold a meeting next Sunday evening as usual at Paine Hall, 9 Appleton St. Speaker, Mrs. Horicase G. Holcomb, formerly of Spring-tield, now of North Cambridge. Be sare and hear her. E. W. Spragme and wife, missionaries for the N. S. A., will hold a meeting at 6th St.

Id. now of North Cambridge. Be sure and ar nor.
E. W. Spragne and wife, missionaries for e N. S. A., will hold a meeting at 6th St. urch, Pittsburg, Pa., Jan. 20th. They will di towns near there until Feb. 3. Their xit engagement is at Battle Creek, Mich., tere they will assist in the Michigan State sociation's mid-wiater meetings. Feb. 7. 8. They will serve the Owesse (Mich.) So-ty Feb. 14 to 16. Parites wishing their ser-es please address Rochester, Ind. Dr. Geo. A. Fuller lectures at Greenwich spit. At Palne Hall, Boston, Mass., the 3. They Anne Hall, Boston, Mass., the 3. and at Fail River, Mass., the 32d. out like enzagements for April 27, May and 25 and the month of June. Address at set, Mass.
Hest Collours of Vermont, speaker 1 test medium, started for Florida, Jann-34, to attend the Southern Cassadaga mp Meeting. Until March 15 his address 1 be Lake Helen, Fis.

demonstrating immortality at Lyrie Heil, Math Are, between far and del Ma, New York City at 3 p. m. skarp, every Sunday, under the anapies of the Charek of Spirit-under the anapies of the Charek of Spirit-mator. Sente 2: contents Lyrau Spiritualise descontation, Cadet Hall, Alex. Caird, M. D., president, Sunday, Yek, 2: Mirs. Lizate Harlow Will be the spater. Maste by Thomas' orchestra and Unity guartet. Support will be strend in the hall. Seey. Odd Lader Hall, Spiritual Society, 466 Tre-mont St., opposite Appleton St., Tridiay, Jan. 8: fourth analycreary of spiritual meetings at 240; all mediums cordially laytied. At 7.20 there will be a grand entertainment. Admis-sion fifteen cents. Meetings every Sunday 11 a. m. 230 and 7 p. m. Mrs. Guilerres, pres-lident. W. J. Colville addressed two very large audiences in Baltimore Stunday, Jan. 28, at Lyceum Theatre. He is now in Washington. Will speak in Philadelphia Feb. 2 and 3, and commence work in New York Feb. 4. He POSITIVELY sails for England on Kaiser with London immediately on arrival. The Pople's Spiritualit Society of Wor-cester report inferesting and instructive meet-ing diming the month of Janney. Mrs. Annie L. Joned of Lowell speaks for The Society of Progressive Spiritualists, Macheerr, N. H. Mrs. Annie L. Joned of Lowell speaks for The Spiritualist Society, Fitchburg, Mass., Sunday, Feb. 2.

### Notes from Germany.

Notes from Germany. After a few months of delightful travel and in the backform of the solution of the solution of the in the backform of the solution of the solution of the in the backform of the solution of the solution of the intervention of the solution of the solution of the church and a "Womain" Chok," with a mem-bership of over two hundred. Thanksgiving day, the cormer-stoome was laid, in the most arisocratic part of the city, of their new non-sectarian church. Most of the educated Germans speak tha nemetican coloring the solution of the solution on sectarian church. We have found the spiritual soil in this where found the spiritual soil in this ame. Germans have a way of digging dep before laying the foundation, thea, too, they are very careful as to cholee of material, be-ing far from willing to use any and every-ting presented to them. But the foundation once laid, growth, slow by tare, is to be conced upon. With them Spiritualism is a science, or a religne. There are here in Berlin four flourishing sor-ties own way. Speaking of them collectively, a fact which seems to us most noti-by, a fact which seems to us most noti-by, a fact which seems to us most not-the sourd and between the fact hat each society the sourd way. Speaking of them collectively is a sourd any spiritualism is a so-the sourd way. Speaking of the solice of the solic the sourd way. Speaking of the collectively to a the solice of the solice of the solice of the solice is a solice of the solice of the solice of the solice of the solution is own synchrone the the solice of the solice

clustrely men of renown in the second to us by ters. From the kind reception accorded to us by the German people, we may safely renture to send their greetings with our own to the dear friends in far America. Long live our faith, and long and far may the Banner of Light wave. E. Louise Wightman.

## First Association of Spiritualists, New York City.

New York City. During the month of Jannary our platform has been filled by Mrs. May S. Perper of Providence, R. L., whom we were glad to again welcome to New York, after avoid the best known and ablest derivers and the state of the state appear-ance best over society for the prosent sees-son but we hope during that of 1902 and 1903 as med best welcown and using the season closers. Beday, Feb. 3 wie want fresh laurels. Miss Glade has not been la good health for some time past, and we trust her solown in Pittsburg may have proven beeneficial. In any case, a hearty welcome avoits her. The beneft Keance held on Jano for Mrs. Mrsy C. Morrell netted eighty-live dollars. The management desires to retorn heartfelt thanks to those who kindly abled in making the affair successful, and expected in making the affair successful, and expected in the sare dre to Mrs. Tepper and Miss Gnale, who at great personal incompeniesee gave their ser-ters. The management desires to retors will take-lowing the differ successful in February. Marie J. Fitzblaurice, Secretary. Hence the first Sunday in February. Marie J. Fitzblaurice, Secretary.

### Benefit Concert to Miss Amanda Bailey.

Bailey, To the Splitituilies of Massachusetts:-Many of you are avare that our sweet singer, Miss Amanda Bailey, has been obliged through illaes to abandon her home, and has been removed to the almehouse at Salem. We, the friends of Miss Bailey, are desirous of removing her from this place, and as a place can be secured where she can be horri-ed at a fair price, a Grand Concert and Ea-iertainment has been provided, and will be given at Paine Hail. Mosday evening, Feb, 17. Tickets, 25 cents. Every Splitualist in Massachusetta should secure one or more of these fickets, every penny taken will be used for Miss Baley's benefit. As I have secured the hall and printing, and there is no expense attached to the concert, send for tickets and help the good work along. Carrie L. Hatch. 74 Sydney St., Dorchester, Mass.

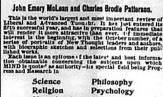
Dr. E. A. Smith.

To the Editor of the Banner of Lighti I would like to state in answer to many kind inquiries about Dr. E. A. Smith's condition that he is still a very side site man, con-field to bed for over six weeks and is very weak and low, though for a day or two he has been able to take some nourishment and retain it. Everything possible is being done for him, he has two of the best physicians in the country in attendance on him, an ex-cellent nurse, and Mr. James Withell of Montreal, a fine magnetic healer who is with hope that he may be pared, as his endurance thop that he may be pared, as his endurance the attrong vitality are very remarkable. We trat his many friends will send out their best thoughts for his recover. J. E. T., See,

This is the second time Mrs. Riles has vis-ted our city. The first time, two years ago the creasest month. The first time she inter-ent-off the present time her meetings are well attended, her lectures listened to by an interest and there and a curven of though attreed was., I think, will be of benefit to a mask. I think, will be of benefit to a mask. I think, will be of benefit to a measure the west and South desirous of a wakening and the west and south desirous of a wakening and the west and south desirous of a wakening and the west of the south desirous of a wakening and the west of the south desirous of a souther the south of a work of the she ad-dressed 71 Pearl St., Charlestown, Mass. President Richmond, Ya, wat

We can learn to live nobly only by acting nobly on every occasion. If you shirk the first trial of your mashood, you will go so much weaker to the second; and if the next occasion and the next find you upprepared, you will unquestionably sink into hasness. A swimmer becomes strong to stem the tide only by frequently breasting the high waves -Success.





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And skeep well every lime. A descriptive pamphlet with il instructions mailed for ics cents. This is certainly orth investigating. C. Hagen, Lake Helen, Florida. Bil 

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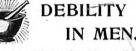
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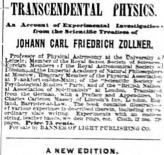
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The Medium's Guide

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M. THERESA ALLEN, M. D.

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## SPIRIT Bessage Bepartment.

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netal representative of the Annuer et Alex-cal are given is the presence of other mom-bers of The Banner staff. These Gircles are not public. To Gur Hondors. We earneadly request ear pairens to verify such communications as they know to be haved upon fact as seen as they appear in these column. This is not on work for the baselit of the management of the Banner of Light as it is for the good of the realing public. Truth is truth, and will bear its own workd public. weight world. soria amint lowing

d. In the cause of Truth, will yes khally at us is fading those to when the fai-any messages are addressed? Many of a are not Spiritualists, or subscribers of Banner of Light, hence we ask each of to become a missionary for year partis-locality.

or held January, 1902, S. S. M.

### Inv

International Arain we come of spirit of lore and wis-form and truth Arain we come close into the sinfaence of the truth of the search of the light of the to our doubt, our tear, our made strong to come to us. The darkness by whater is to come to us. The darkness of doubt have been. The night of despar by whater is to come to us. The darkness is the moment we know only lore, only be the search of the search of the search is the moment we know only lore, only despire to the to onfidence, and breathing despire the hard the time the search of the but at the moment we know only lore, only despire the search of the search of the search is the moment we know only lore, only despire the search of the search of the search proteines something of our peace and your search of the search of the search proteines is the time the search of the search is the source the search of the search of the source the search of the search of the search is the source the search of the search of the search is the source the search of the search of the search is the source the search of the search of the search is the source the search of the search of the search of the search is the source the search of the search of the search is the source the search of the search of the search of the source of the search of the search of the search is the source of the search of the search of the search is the source of the search of the search of the search is the source of the search of the search of the search is the source of the search of the searc

## MESSAGES.

### Lizzie Clark, Breckton, Mass.

Lizzie Olark, Breckton, Mass. I see the spirit of a woman somewhere about thity-five or thitty-six years old. She is quite dark with dark hair, eyes, and yery dark akin. She is very much disturbed as though her whole thought is wrapped up in what she wants to do and as abe comes along to me she says. "Oh, please, please, my name is Lizzie Chrk; I used to live in Brockton, Mass. I came over into the spirit life much before I was ready. Seemed to me that I couldn't die, I dida't want to and I fought for my life so long. Seemed to me that II have been here. I have just kept saylag to mysself that if ever I could, with me sind I amesage back. I of the but I doa't know but 1 am are that some day I will be able to genek strong and possibly be able to get the word to him that I want to."

**Francic Oresuman, Brookline Mass. The next is a woman; her name is Francic Crossman; she lived in Brookline, Mass.** Steis rather a bricht, pretty little woman, ful of viracity and life, and keeps everything mor-ing wherever she is. She has a desire to reach David Crossman and she says, "If you can tell David I have been here and am able to send this little expressed thought to him, I am sure it will do as much for him as it does for me. I couldn't send it without adding to it my intense desire to come into closer communion with him that I may help him to understand more about the spirit life before he leaves earth life. Thank you."

Charlie McIntyre, Porland, Mc.
Now I see a man about twenty-five years old. He is rather fair complexioned with soft blue eyes and one of those happy-goincky faces; it seems as if he doesn't fust shout anything. If we comes to me and says, "Well, I doa't know why I should. The world always used me pretty well and I have anothing to complain of. I suppose you want me to tell my name. Well, it is Charlie Mc-Intrye and I lived in Porlinad, Mc. I way in a store there, a dry goods store. In ever mere you want is the more store there, a dry goods store. In ever mere no result is the face of the store is the store there is a store there, a dry goods store. In ever mere no result is provide over showing rooks or meeting people. In fact I rather have in a store there, a dry goods store to mere here not do not have enough and so when I find myell over here not ol disturbing wasned to do. I feel that perhaps the whole or blem of life is in living from day to day and setting as much as yoo can out of the day. I want to send word to Belle, I am in hopes she will see this for ahe is gerting in the store that if I could send her word and alway. I want to send word to Belle, I am in hopes she will see that if I could send her word and as will see that if I could help ber more than all outside influences that I could here the are that it would help ber more than all outside influences that I could here the law it all ber energy and then any hour and so when a find a support of the than any thing are made here word and she made so there that all be the set. The delie and mere the leave it bay the law is the word will all ber energy and here word and here word and here word and here word and here more than all outside and here will get more out of the law set. The Belle and mere the law it bet with all ber energy and here word. Charlie MeIntyre, Portland, Me.

## Henry Davis, Salt Lake City, Utah to Dr. Lord.

to Dr. Lord. The next is a real old man, short and thick set. His hair is an white as mow and fast as carefully combed as though he were twenty-one indeed of eighty-one years old. He comes up to me with a little air of dis-nity and easy. "It is indeed a pleasare for me to come this morning and express myrelf to my triends. My name is Heary Deri-and I came from a long way off, Balt Lake offic, Utah. Hived there a presimany years, were much interveted in all occult mat-ters and I follow with interest every dis-covery and every hew culture to splittual booth or every hew culture to a plottual booth or every hew culture to a plottual booth or every hew culture to a plottual booth or every hew culture to fastification prover and it was quite a pleasare to feel her when I came I was cutering into the boxes of my friends instead of leaving it

That is one satisfaction is old age, but I have a friend who would be interested to hear from me and that is Dr. Lord, I told him that if it were possibled would return and here I am to keep my wold. "Well, Doc-tor, it lawit as strange that I haven't been before. I had so much to do, so many to see, that my interest was in the new life for a little while, but I find as the weeks go by my heart turning to did conditions and so I send back this little token of my recollection of all that you and I were to each other, and am grantal for this opportunity to express myself."

## Mary Leach, Plymouth, N. E., to Florence Gould.

Harry Lensch, Flymenik, N. H., te Hornace Goald.
Here is a woman who is very tall, very this and shout the medium complexion. Hey combed very prettilly. She comes over to me what is any that, and asys: 'I suppose that are comes from having taught school so long, for I want to tall you that for years I was a teacher. My name was and is Mary Leach, and I lived in Flymouth, N. H. I taught there, and I am often attracted these by the coalitions which are familiar to me, bary that am bary in the spirit life. I finds on much to do. I had thought of the spirit ife are being a quiet life, full of yest and and when I think of it, it seems that I am not in it because I am working every drough twas still in the old condition. I Florence Gould. I want her to know that all ram sure that what I did for her was all right and I would do it again if I could, this for amybody else. In the first place, and when I think of it. It seems that I wouldn't want to see her doing the same that strong enough, and in the spirit they for amybody else. In the first place, and when the scale. Hey move that all right and I would do it again if I could, thing for amybody else. In the first place, and the scale the would work too thing the sam first that her mother sends to any thin. Tell her that I have seen for any body with her the base to be able to send it. Thank you."

Thank you." Annie Puizer, Beffale, R. Y. The next spirit that comes to me is a woman about fifty years old. She is short, tout and very plain looking. She is a Quarker because she wears one of those little bonnets like Quakers wear. She has brown hair combed smoothly down over her fore-head, brown eyes and a very sweet way. She comes right over to me and asay. "My name is Annie Putney and I came from Buffalo. N. Y. The Putneys there will know about me and will be glad to know that I am able to communication for themselves they would enjoy doing so, and so I have come, hoping that this will be the beginning to a more or less interesting correspondence. I have a desire to reach James and Arthur and while I could not say anything of a private nature in this public way. I do insist that I would be able to give ample evidence of my identity and interest and knowledge to them if I could come into personal contact with them. I have Celia, and Celia says we will be able yet to do the work we want to do. Thank you."

he able yet to do the work we want to do. Thank you." To Grace Hansen, Littleton, N. H. Here comes a girl about thirteen years old. She is rather impatient. I think abe was yery nervous before she went away. She isn't so awfully pretty, but she is as bright as a dollar. She has blue eyes, brown hair and a very fair skin-oh. It is its o fair to speak of health. It is like a llir, and abe takes hold of my hand is a little impatient ins so argin the second is a fittle in the second try; I am anaho go; I dor't like on see her cry; I am anaho go; I dor't like on see her cry; I am anaho go; I dor't like on see her cry; I am anaho go; I dor't like on see her cry; I am anaho go; I dor't like on see her cry; I am anaho go; I dor't like on see her cry; I am anaho go; I dor't like on see her cry; I am anaho go; I dor't like on see her cry; I am anaho go; I dor't like on see her cry; I am anaho go; I dor't like on see her cry; I am anaho go; I dor't like on see her cry; I am anaho go; I dor't like on see her cry; I am anaho boo the see the second a dor the see her mothers, but I dor't know what f can do about it. I an trying to understand, trying to bring comfort and trying to do creyrbing that my grandfather Smith would have me do. He says, 'Be brare, Berth, and you will be able to do it by and by.' I dort study now. I am walt-ing. By and by i anglose I will study. I send a thousand kisses and all the lore that mother would know I give her.'' Miriam Andores. to Edward Ander-

hile, By and by I suppose I will study. I mend a thousand kisses and all the love that mother would know I give her." **Minam Anderson, to Edward Ander-son, Filainfeld, N.J.** The next spirit is a woman about thirty years old. She is stall and slender, with beau-ity if the state of the state of the state inde up her mind to come as readily as abe can and express herself as freely as abe can and in that way perhaps reach her own. She has a little girl with her. The child's name is Edith, the mother's name, Miriam Ander-son, and they both want to get to a man mamed up both want to get to a man mamed up both want to get to a man mamed they both want to get to a man mamed Edward. Anderson, who lives in Plainfield, N. J. She says: "This is my first attempt. I feel so queer. I almost feel light-headed, and my thoughts come so intently before me that it is hard for me to say all want to. If I could tell Ned that I have never had an unconscious moment, that I know how everything tha I had left, I an work he would be happier to know it. I find myself almost constantly in the conditions with him. I frequently go to church with him, some times to his banises, but I am offener in the church and street with blim, when here will be his banises, but I am offener is the church and street with blim, the stress the sit I could still be doin any with the sit and the sender we undertake. I too, want to send my love. I, too, want to as if he we readed is in what we undertake. I too has I have head my love. I an growing atronger through my necessity. Thank you. **F. T. Hildrath** 

## F. L. Hildreth.

F. L. Hildreth. To the Editor of the Banner of Light: In a recent issue of the Banner, you will of of the joyrul passing of Mias Strelman to perfence as he neared the, to us invitable perfence as he neared the to us invitable the mortal, the first time singing clearly out to pot orite if amage in the last week of his life in the mortal of the first invitable invitable invitable of the to the of he was poing with them moon, and said "Door't try to hold me." The invitable of the commodes of 'in vere present which must funceening as he said, "invi-tion was strongly and waved his hand in the to he

greeting to the large number who were po-tent to greet him and a free raisent with j and the set of the set of the set of the the set of the set of the set of the these bleened with the same can creas the they go, while these left behind yet long may fit they listes with the sam spiritual bi-them say. "Death so called is not the set Life is worth living. O my frienda."" Roma liss written by Mr. Hildreth on t change called h on the DEATE, WEAT IS IT?" OR "ONLY A STRP

Only a step, for us mortals, A step on the bright golden stair, A heart throb for those left behind us, A handchap from those walting there; Only a gillingss of the sunshise Streaming down from the soft arching blue. Only a split roles awjus. Come dear, we are waiting for you.

Could use, we want wanted as a down your of the standard of th

Only a step, in dramland Our souls, like mists of the sea, Speed on mrany a row-hued journey, Catch a glimpse what the future may b Would we leave our soul doors open, Find a welcome in each heart, The soul-land bright and this realm of Would be but a ptep spart.

Would be but a step, round our fireaides, On the stairs, through each half-opened doo Our cars catch the heavenly music Swept down from that fair spirit abore. No Death with its icy cold fingers, Oaly life ever blooming and true. And a happy good-moraing, my darling, From those there wailing for you. —Harriet W. Hildreth.

## Letter from Abby A. Judson.

## NUMBER TWO HUNDRED AND BLEVEN.

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

skor's wife," and of thy intimate , the Princess Lamballe, horne past tay w on the point of a pike, and didn't like it by its lauraint fair hair; when wert deprived of thy loved hoy, and guess the crucities to which he was ed, and when after as agonizing drive old, mended white cotion gown, then ascend the scaffold and he down to the removedess guillotine sever thy ou we n an c didst ascend the sci have the remorseless head from thy body!

They had taken the head of King Louis, They called for the blood of his wife; Usdaunted abs came to the scaffold. And bared her fair neck to the knife. As abe fold the foul fingers that touched h She shrunk, but abs deigned not to spea She looked with a royal disdain. And died with a bluah on her cheek."

And died with a blyat medini, An experiesce of the last forhight has shown me my own want of sympathy, from not putting myself wholly in another's place. It has humbled me. I had thought that I could not be wanting in sympathy. While reading Lillaw W. Betty "Story of an East Side Family." in the "Outlook" of Jan. 18, I so ted the alluadon to "the same-less trench" that to the poor is worse than hunger and cold and makedness; orten death is dreaded only because that comes after it. At once I recalled that Ferdinand Jeacken had written me the week before that his two-year-old Katie could not live ill morn-ing, and begred me to help them, so that she might not be burded in Potters Field. I wrote to him that I had not the money my-self to pay for the fuencel, and that I had none left from what friends had sent me for him, after having paid their rent up to Feb. 1, 1902.

Self to pay nor the reserve, and that i had sent me for him, after having paid their rent up to Feb. 1, 1902.
Alasi I did not take into consideration how they must feel to have her precious little form hald in an unknown and nameless grave. If I had fully takes it is, I might have gone to one and another, until I had secured the necessary sum.
I was not feeling well, and I forgot that whee year my old gog Nickey was killed by burgars in Minnaapolis, I did secury thing gravely, and foll most graterial to the friends who allowed me to thave it dug towards the front of a fine lot three dug towards the front of a fine lot three dug towards the front of a fine lot three dug towards the front of a fine lot three dug towards the front of a fine lot three dug towards the front of a fine lot three dug towards the front of a fine lot three dug towards the front of a fine lot three dug towards the front of a fine lot three dug towards the front of a fine lot three dug towards the front of a fine lot three dug towards the front of a fine lot three dug towards the front of a fine lot three dug towards the front which their daring once inhabited. borne, I would not have it dug towards the front which their placed in Potter's Field. The first the was baried on Sunday, Jan. 12. And yesterbay that his little boy, ten weeks old. Henry Dietrich Jencken, was dring of pacumonia, and that his with Katie was on fee blan, for he had had no breakfast, and that twend low as called with rice had had no breakfast, and suffering once, and working on the Elevated. Then he told me how they buried little Katie. Good grandpa, dreading "the ham suffering once, and working on the Elevated. Then he told had no breakfast, and the true yes on play he dug the family, so Fedinand, by losing a day's work, secured the money due on the child's death. This has soon as he can. Grandpa took a severe cold going to the cemetery, and is laid up, but we hop it will not be for long. A telegram the 'next dug to the seare for a week's dot has a s

A. Stuart, and 35 years. Mr. Stuart has prediced in E. Princeton the greater part of the life, and was much respected for his hear with the strength of the

## Spiritual Prelusions.

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## Free At Last.

## a held at the home

Empty is the casket of clay, Our dear one is free at last; Free as the balmy air she breathes, Error the lin of the past. Barthly pain and earthly sourcow, Have passed away forever, But the bonds of love and friendable, Time nor death cannot sever.

Ame not centre water to derive the groups no longer in derives, Seeing not the things of earth. For the angels restored her sight. In the giad hour, of her birth. not on height home of the soul; Bright with beauty, peace and love, a the early morning they ame, And hore her to heav'n above.

In the hush of rest they brought her, "The easy for us to see, How lovely, yes how beautiful, The hour of one's death may be. Scarce knowing if she waked or slept, An 1, without a thought of care, She foit, softly stealing o'er her, A sreet peace beyoad compare.

For binety-five long years, she lived Amid earth's varying scenes; She struggled for right and justice, And all that justice means. Time scenes to have dealt so kindly, For though we see lines of care, Yet who would dream so many years, Had left their deep impress there?

A look of calm sweet parce, Seems to reat upon her now, For angets have izaderly smoothed, All deep wriskles from her brow. The gifts of the spirit were here, Inspiration's power, Heeling, writing and prophecy, Were all her birthright's dower.

Were all her birthings a soviet And nobly each call was obeyed, She gave to souls of mankind, Messages of love and courage, She healed both body and mind. The physical form is gone, but Encircled by rays of light, A radiant soul she now stands, Visible to spirit sight. —Mrs. E. Gertrude Lepper Smith.

Answer to J. H. Young.

<text>

Bespectfully, Band of Amnon. Dictated through the mediumship of Jessie 8. Pettit-Filnt.

### The Isthmus Canal.

The Isthmus Canal. Why the people of the Pacific, coast should be clamoring for the building of the Nica-rague canal, is one of these strange cond-tions of human nature which no philosopher, prophet or dreame, cot dreame, can fathom. When we consider the results to this coast which a canal at Nicaragna would bring about it seems like absolute suicide. All the immense trade of America and vestern Europe with the orient back and forth new yees across our continent and through the Pacific coast ports. Hundreds of thousands of men are employed directly on indirectly in handling this through freight, which is the built of the builtass of our great trans-conti-nental rulireads and Pacific coast ports. If the Nicararus canal is built, that will at once become the highway of all the through freight both ways and we will not so much as get a glimpse of it. The lines of steamery from ports on this coast will be transferred to this through route. There will not be enough budness left for San Francisco, to maintain a big steel freight steamer once a month. It is this enormous through trade to and from Ohne, Jepan, Australia, the Phi-lopines and other laisads of the Pacific which keep up our trans-continential ruliroads and lines of steamerr. What will happen then it we allow it to go two or three thousand miles f steamers. What will w it to go two or three

suicidal. A fr simply be suicidal. A far wiser course would be to hold mass meetings daily from Fitts-burg west, in every city and hamlet, to dis-courage its building. We should drive the French away from Panama and keep them away. The greatness of America depends on our handling this business through our castern and western ports and across the couldnet. Nothing would please England and western Europe so will as for the Un-ited States to build this canal and allow them to use it. They are spending money freely to lobby it through Congress, and laughing in their sileeres, because they know it will take away American supremacy.— The Procession. through our through our trong the upland

## To the Editors of the Banner.

To the Editors of the Hanner. We wish to express to yon our heritelit thanks for opening as areane to us in which to reach the public. We are hampered in our teaching, by our people not understand-ing the workings of Natural Law through splittial matter. And it was to lay these truths before the children of Earth, that the series of "Lessons from the Land of Truth" were given. We are a mighty haad in strength and numbers, and are scattered all over the land, working wherever we can to plant the truth. Our names individually are not necessary, it is the facts we bring that are important. Let us extend to you the hand of brotherhood, and let us agon you that the needs of your plough through the mountains of despire and disposition, bringing matter is subjection to the beauti-trial light within.—Dictator of the Band of Annoo, through the mediumake S. Pettit-Flint. August 31, 1901.

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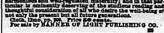


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rry of ""Lisbeth" is true to life in sply and beautifully told as to be interest from the initial chapter 10 sepert litter was burner to a point of the second se

## Children's Spiritualism.

## How the Leaves Came Down.

"It tell yon how the leaves came dow The great tree to her children said: fon're getting sleepy, Yellow and Bro Yes, very sleepy, little Red." wn.

"Ah!" begged each silly, pouting leaf, "Let en a little longer stay: Dear Father Tree, behold our grief; "This such a very pleasant day, We do sot want to go away."

just for one more merry day To the great tree the leaflets clang, elicked and danced, and had their way, Upon the autumn breezes swung. Whispering, all their sports among.

"Perhaps the great tree will forget. And let us stay until the spring. If we all beg and coax and fret." But the great tree did no such thing: He smiled to hear their whispering.

"Come, children all, to bed!" he cried— And, ere the leaves could urge their prayer, He shook his head, and far and wide. Fluttering and rustling everywhere, Down sped the leaflets through the air. He

Down sped the leaders through the int. I saw them; on the ground they lay, Golden and red, a huddled swarm, Waiting till one from far away, White bedledthes heaped upon her arm, Should come to wrap them safe and warm. The great bare tree looked down and smilled "Good-night, dear little leaves," he said, And from below, each sleepy child Replied, "Good-night," and murmured, "It is so nice to go to bed." Susan Coolidge.

To the Children of the Brockton Lyceum.

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## An Epistle General.

To Banner Friends, Young and Old.

ELSIE A. HUNTRESS.

Some queer and wonderful things I have to relate, also something I wish to say to grown-up people, and so let old folks know what young folks think. In my head there is a little bird's nest, which I suppose is my mind. In it there have been collecting some little eggs, or thoughts and ideas. A little bird called medi-tation, I guess, has been sitting on them, and now they are hatching out in his letter, a whole flock of them, and will fly away to you to try and produce other thoughts which. I am a medium—a medium-sized little maid, I mean; not very little and not very large.

main, I mean, not very into and not very large. I am not sweet sixteen yet, though my mama says I am sweet, just the same; and I hope never to sour, as I would not care to be a sour old maid. I enjoyed reading about Sunbeam's Christ-mas, and also the messages from "Brack" Susie, Rosebud and others, which have prompted me to try to write a little. We had a beautiful Christmas tree at my home, with recitations, music and beneficial zames.

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

rs. Louise M.\* Gibson Says That This Fatal Disease is Easily Cured by Lydia E. Pinkham's Vegetable Comnnd.

KIDNEY TROUBLES.

pound. "Diam Mms. PIXERAM i — I felt very discouraged two years ago, I had suf-fered so long with kidney troubles and other complications, and had taken so much medicine without relief that I began to think there was no hoope for me. Life looked so good to me, but what is life without health ? I wanted to be well.



A second second

sceptre, and require them to obey and serve her, for he that raleth his spirit is mightler than he that taketh a city. Also, this em-press-queen has a garden with plants, flowers and fruit, which may be habits, thoughts and

and fruit, which may be habits, thoughts and acts. If I should not be good, papa says an evil princess, who may be a sister to the "black prince" of darkness, enters the castle, de-throuse the good empress-queen, takes cap-tive her subjects and makes slaves of them, then takes the soldlers prisoners, spolls the garden and disfgures and sometimes lujures in wonderful palace-temple. I want to try and always have my soldlers on guard to prevent this princess from enter-ing; so that the palace-temple for good holy spirits, that they may delight to be with me, and bring me good messages. (To be continued.)

Edna Pauline Hibbert.

Edna Pauline Hibbert. My Dear Children:--We have another Banner baby in spirit life. She lived on this earth only five years and then the angels took her away with them. Aud, oh, her grandmother and her father and mother miss her so much. But they have heard from her since she went away, and that makes it a little easier. You see, she was the only baby her papa and mama had, and it was very, very bard to see her go, even though they know she is well and happy now. We will all send them our lore to belp them; will we not? Some of you know the little girl's grand-mother. Her name is Mrs. Ann Hibbert and she lives in Fall River, Mass. She loves the Banner children and always reads this part of the paper. Very soon we are going to show you a pleture of cane of her nephews, a cousin of Fauline. He, too, belongs to the Banner fulbert, and invite her to join the Sunday Club. Your triend. M. C. Barrett. He Cancer Moreditary 3

## Is Cancer Hereditary?

Dr. Byc, the Eminent Specialist, on the treatment of cancer, Kansas City, Mo., states that in his long years of extensive practice in the treatment of carcinoma he has proven beyond a doubt that the disease is hereditary, having successfully treated as many as foor or more members of one-family suffering from the disease. The Doctor bas printed a valuable book, profusely illustrated, which is sent free. Parties afflic-ed or having friends afflicted abould write him. Adverses Dr. W. O. Byc, Kansas City, Mo.

### **Compulsory Vaccination.**

House Bill No. 128-"An Act relative to ompulsory vaccination, reads as follows: Be

House Bill No. 125—"An Act relative to compulsory vaccination, reads as follows: Be it enacted, etc. "Sec 1. Boards of health and other town, city or state officials shall not have power to compel any man or woman to be vaccinated against his or her consect: neither shall any official have the legal right to order any child to be vaccinated against the will of the child's parent or guardian. "Sec 2. All acts or parts of acts incon-sistent her with are hereby repealed. "Sec 3. This act shall take effect upon its passage." In consideration of the danger to the public health by the wholesale vaccingtion of the people of this commowealth, this hearing should be well attended, and a strong protest be made against the uncidentific and murder-ous practice of vaccingtion. "Geo. W. Allen."

Geo. W. Allen. East Bridgewater.

Many people in the world in error think they could do better and be happler else-where than where they happen to be placed. They use only the thousa the dridgery and the disagreeable things in their own vocation, and only the flowers and the pleasant experi-ror wise man knows that in each and every life there are symglet, sorrows and unhap-places, that out of all these struggies the soul eventually emerges viccorious and joins God, its source.-Ex.

"When man becomes attaned to music of clessial spheres, his thought can heal at any distance."

THEIR BRARTLESS AND BARBABOUS PLEAS

The Viviscetionists.

BANNER OF LIGHT.

Seen Anife, the specialists incontations much the practice might tend also to lessen that the practice may have the benefit of the government of the United States and its health department will be introduced in Congress during the coming session with the heap that science may have the benefit of studying man in all his parts while he lives and the heat the senaritors. This man the source of the senaritor of the senaritors are the benefit of studying man in all his parts while he lives and his health he senaritors. This man deal of the losses was infections. This man deal of the losses was infections. This man deal of the lost was indeed infections. This man deal of the lost was infections. This man deal of the lost was indeed infections. This man deal of the lost was infections. This man deal of the lost was infections. This man deal of the lost was indeed infections. This man deal of the lost was infections. This man deal of the lost was indeed infections. This man deal of the lost was indeed infections. This man deal of the lost was indeed infections. This man deal of the lost was indeed infections. This man deal of the lost was indeed infections. This man deal of the lost was indeed infections. This man deal of the lost was indeed infections. This man deal of the lost was indeed infections. This man deal of the lost was indeed infections. This man deal of the lost was indeed infections. This man deal of the lost was indeed infections. This man deal of the lost was indeed infections. This man deal of the lost was indeed infections. This man deal of the lost was the head work the state where the the deciders had to rush down to Washington to prevent Congress from passing an anti-vivisection so conset. The was the decide work the shift of dragging a man to the galows or to the lest is of the

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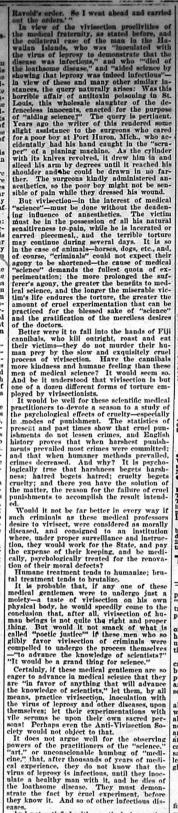
viviset those who are condemned to die, we should at least be allowed to use them to ex-periment with as to the inoculation of certain disenses. "It is time that we had some returns from the outcasts of society. It would have to be fixed so that no one condemned under cir-cumstantial evidence could be thus used. Only, those caught red-handed or those who confersed to murder would be taken to the vivisection hospital. The desire for human vivisection hospital. The desire for human vivisection is quite universal among members of the medical and surgical professions." "Dr. D. R. Brower, who has made erable study of vivisection, said: "'I am in favor of anything that will ad-vance the knowledge of scientists. Vivisec-tion of condemned criminals is desirable, but I fear that it is largeracticable at present. I am afraid we will stir up the anti-vivisec-tionista. It is true that it would be a grand thing for science if we were permitted to study the organs of living men, and it would no doubt make men hesitate more before they took life". "Dr. J. B. Murphy fears that the iden would appear too inhuman for the ordinary man." Is it not time to inquire whether the educa-

Wohn appear to inquire whether the educa-Js it not time to inquire whether the educa-tion of the Medical Colleges does not tend to blunt human sympathies, harden or obliterate human feelings, and develop a cold blood-thirstiness that would shame even a savage rese?

thirstimess that would shame even a savage race? Did anyone ever read in the annals of sav-age warfare of deeds of crucity surpassing or even equaling the cruci torture these doc-tors would fain inflict upon helpless human beings delivered into their power? There seems to be somelhng in the regular course of study of medical science that tends to bratalize, not only, but also to beget an la-same desire to cut and haggle the living hu-man form, to perform "surgical operations," even to the risking of the lives of the vic-tims.

hane desire to cut and maggie the hiving au-man form, io perform "surcical operations," even to the risking of the lives of the vic-tims. In one instance, in Chicago, a husband, wiser than the "doctor," to protect his wife from one of these medical would-be "opera-tors," threatened to shoot the physician, who was insistent that an "operation" be per-formed, even against the husband's will and whe. This happened years aco, and that wife, without any "operation," is still alive and well, and bids fair to live beyond the or-dinary ace. How often we read of a "successful opera-tion" having been performed—and if the pa-tient specify dies—why it was a "successful operation," all the same—and it is blazoned in the newspapers and medical journals as such.

operation," all the same-and it is blazoned in the newspapers and medical journals as such. There is such delight to cut and carre in the name or for the sake-of medical science! Readers of the daily papers, have recently been regaled with accounts of the deaths of more then a dozen children in St. Louis, from tetanus, caused by antiloxin serum adminis-tered by "medical science," for the cure of diptheria. Now comes the following report: "St. Louis, Mo., Dec. 10.-The second ses-sion of the tetanus inquiry commission, or ranized to fix the responsibility for thirteen deaths following the use of city antitoxin, was commenced this afternoon in Mayor Wells' office. "Martin Schmidt, assistant city bacteriolo-pist, declared that Dr. Armand Ravold, the city bacteriologist, had directed him on Oc-tober 3 to prepare for distribution serum shot the day before because it had tetanus. "T knew, the witness defared. that the serum was poisonoan and nuft for humas be-lags, but I felt that I could not question Dr.



Construction of the second states and second states of the second states and second states an

strate the fact by cruel experiment, hetere they know it. And so of other infectious dis-eases. And not satisfied with practical observation of surgical cases from mishaps and accidents, they must needs take a sound and well hu-man being, and eut and carre, disset him alive, a long, cruel garay, so that these pre-cious men of "medical science" may know something they ought to learn without this cruel viviaction. In their course of instruc-tion in the medical schence or college. Naturally this practical experimentation on the bodies of living human beings must beget a cold, unfeeling indifference to human pain and suffering; just as the slaughter of ani-mals at the stock-yards hardens the feelings of these engaged in the bloody work of slaughtering. Beside, there is the powerful incentive of prospective fat fees when it comes to performing "operations" upon no-fortunate human beings, whether they live or die under the "operation." It may be labor lost, but it is proper to re-mind these apparent medical relies of the Dark Ages that we are now living in the Twentieth Century; that old savage notions of punishment are now outgrown by civilized people; death by hanging, as a penalty for



MYSTERIES

The Magazine of Mysteries 22 N. WILLIAM ST., NEW YORK CITY.

petty stealing, is a thing of the past; and "cruel and unusual punishments" are con-trary to the genius of enlightenment and progression.

trary to the genus of enigntement and progression. Except as an unlawful outburst of passion, or of a split akin to helikaheas wreaking its heardless gratification upon the defenceless unfortmate, crucity is shunned in the inflic-tion of lawful pumahments. The burning of negroes at the stake, for crimes committed, has horrified many people; but roasting to death is a quick and meriful punishment compared with the slow torture and long drawn-out agony of death by vivi-section.

and long drawn-out agony of death oy vivi-ection. The spirit of kindly humanitarianism is abread in the cirilized world, and winning its way into the hearts and miads and laws of all cellightened and cultured peoples, and it is not to be supposed that the humane progress and humane seutiment of an advanced moral and intellectual people will allow likelf to be cast aside and trodden under foot for the sake of gratifying the cruck, inhuman, heart-less propensities of a coterie of worse than ghoulish virisectionists. Hammond. Ind.

Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you. -New Testament.

They who think on Me with unfailing love and devolion find all that they need at their very doors (lit., brought on My shoulders).— The Gita.

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