VOL 90 Banner of Light Publishing Co.,)

BOSTON, SATURDAY, FEBRUARY 22, 1902.

S2.00 Per An

No. 26

THE WORLD'S A STAGE

Life's a play and we are acture all,
Filling parts to suit our time;
Coming here at secret prompt it's call;
Speaking price or noble rhymo;
All is wisely written for our sake;
And the hour compris to play.
Each with each his place must lake;
Taus runs out our little day!

Your runs out our tittle day?
Life's a play, constructed well forsooth;
Master mind, brought it about,
Dream for age, and fore and hope for youth,
And all fogethier work it out;
Ahl what pleasure pulses through the hours,
Mingling with the sad and gay,
Hath engrossed with all his powers,
Making life a wondrous play!
William Brunt

Niagara in November.

ANITA THUEMAN

There is a certain charm about Niagara is the November days that I miss at all other seasons of the year. The crowds of summer guests have departed, and the winter season is not yet begun. When it rains, as it does, sometimes for days, Niagara is desolated and gloomy as my own heart, and seems to wrap me round with large and tender sympathy. I stand for hours on the stone bridge that leads to the Sister Islands, or out on the rocks, listening to the song of the thousand waters, forever rushing past me, as Time does, leaving me loaely und sad, as before.

me, as Time does, leaving me loaely und sad, as before.

Then there are nights when the wild north winds sweep down from the Canadian hills, and drive the spray over the park on the American side, until every sprig is cased in ice, and the walks are paved with crystal. Then I fancy, as I watch the misty shapes that take form in the spray above the Falls, that the spirit of a woman stands there in the cold moonlight, calling to me. Just for a moment the phantom appears, and then, with a moan that the cataract carries down to the depths of the dark river, is gone, its substance scattered on the bank and frozen there. How many times I have stood there, alone, longing to follow my phantom bride to her thundering cayerns! But some Fatt, or a coward's fear, held me back that one such night might save me.

It was last Thanksgiving Day. My annual visit to the Falls was drawing to a close. I had been there in the summer, among the crowd of Pan-American guesta not as one' of their number, but as a lookeron. It was not so beautiful then. There was the glare of sunlight, and the excitement of crowds. Now Niagara was all my own.

In the evening, I wandered over the In-

was the glare of sunlight, and the excitement of crowds. Now Niagara was all my own.

In the evening, I wandered over the International Bridge. The gate-keeper was half asleep, and when I aroused him, seemed surprised that anyone should be out on such a night. He shivered when he opened the window to take my toll, and a gust of the sharp night air blew luto his warm little den. I turned up my fur collar and faced the wind, which grew less fierce as I neared the Canadian abore. The path along the bank was protected from the wind by the hills behind, but still it was very cold, and extremely dark, for the moon had not yet risen. But for the lights on the American side, and a glimmer from the power house above the Horse-Shoe Falls, there was no sign of human life to be seen. Niagara was thundering down in the darkness, as of old, and I pursued my way with howed head and measured step, listening to its mighty roar, and absorbed in deep reflection.

Suddenly the sound of volces reached my are and a woman's shrill, sweet laugh. I

its mighty roar, and absorbed in deep refacction.

Suddenly the sound of voices reached my
ear, and a woman's shrill, sweet laugh. I
sfarted, and listened. I was nearing one of
the summer houses that are built on the
edge of the cliff, and the voices came from
that direction. At first I resented the intrusion, as it seemed to me, accustomed to
haunt these places alone. Then curlosity
evercame my resentment, and I drew near,
unnoticed. A man's voice, deep and powerful, was repeating lines from Shakespeare.
Hiding in the entrance to the arbor, I could
see him strutting up and down, assuming
the airs of some great actor, for the amusement of the little woman who was his sole
intended auditor.

she was saying. "You are very hard-hearted wad selfish. You have plenty of money, but you don't try to do any good with it. You are constantly getting richer on the fruits of other people's labor, and then, after robbing them of their share in this world's goods, you try to rob them of their belief in a better world, and their hope of better conditions in this. I say you are cruel and selfish. But I am just as sorry for you as for the other people. You have destroyed your own happiness as well as theirs. If you were here now, I would tell you so!"

I listened with breathless-amazement to this accusation. I thought I must be dreaming. There was something so weird about it, us if my own soul had risen from its long sleep to accuse me. But in a moment it was all clear to me. This girl knew me by reputation, and thought of me, as the world did, as a cynic and miser and infidel. For the first time in many years I louged to correct the impression, and would then and there have stepped forth to vindicate myself, had not the man in his turn accosted the invisible spectre of my false self. I remembered how, in the summer time, I had stood on that very spot, watching the people come and go, and how one man whom I had met before had pointed me out to the girl at his side. Now I could see that this was the same couple, and by his speech made out that he had been present at a political meeting which I had addressed, and had debated some of my statements very carnestly. He was now referring to that occasion.

"Mr. Martindale, you have the benefit of a fine education, and you use your superior knowledge to dazzle and confuse the minds of the people. You know very well I was right that evening, but you made the others believe I was wrong. But the cause of right will triumph in the end, and your name will be handed down to posterity, as one of the enemies of progress?"

This said, they abandoned the phantom to his own thoughts, and laughed heartily.

"Come, Adolf!" cried the girl. "I am cold, and the moon will soon be rising. L

above the Horse-Thoe Falls."

I had stepped out into the pathway, intending to accost them, and she ran into my arms. She uttered a frightened scream, and turned to her lover, whose first look of anger changed to astonishment, as he saw before him the original Mr. Martindale.

"Pardon my intrusion," I said, laughing, in my turn, at them. "It was quite by chance that I heard your conversation, but I am very grateful to you for pointing out to me the error of my ways. I think I should profit by your company, if I may share your walk up the river. May I accompany you?"

The girl had by this time regained her composure, and said, "Please pardon us, Mr. Martindale. We were just amusing ourselves."

composure, and said, "Please pardon us, Mr. Martindale. We were just amusing ourselves."

"On the contrary, I am very grateful, and see nothing to be pardoned in your remarks. I am quite aware that the world in general thinks of me as you do, and perhaps justly. Therefore, if you do not object, I should like the pleasure of your acquaintance, which I am sure will help to improve me. You enjoy Niagara, I see. So do I. That is common ground, to begin with."

The young man, rising to the occasion, handed me his card, and said, "It is too dark for you to read it, Mr. Martindale. But my name is Adolf Meier, attorney-at-law, of Buffalo. And this is Miss Gertrude Meler."

"Cousins?" I queried, my voice betraying

"Cousins?" I queried, my voice betraying

"Cousins?" I queried, my voice betraying surprise.

"No. Gertrude was adopted into our family when she was a very small child. By her sainted mothers wish, she has borne our name. Soon I hope to bestow it upon her again. We are to be married next year."

sammer houses that are built on the edge of the cliff, and the voices came from that direction. At first I resented the intrusion, as it seemed to me, accustomed to haunt these places alone. Then curiosity evercame my resentment, and I drew near, munoticed. A man's voice, deep and powerful, was repeating lines from Shakespeare. Hiding in the entrance to the arbor, I could see him struiting up and down, assuming the airs of some great actor, for the amusement of the little woman who was his sole intended anditor.

The girl was perched on the back of one of the rustic chairs, with its seat for a foot-stool. I could not see her face, but from the man's demeanor, I knew that they were lovers. My curiosity gave place to entry, and that again to sad, sweet memories, and bitter regrets.

I was stariled out of my revery by hearing my own name spoken. It was the girl's voice.

"Oh! Good evening, Mr. Martindale!"

I was started out out my revery by nearing my own name spoken. It was the girl's
volce.

"Oh! Good evening, Mr. Martindale!"
She had sprung down from her perch, and
I turned instinctively to answer her, wondering who ahe could be, and how ahe knew
of my presence. But she was walking in
the opposite direction, and appeared to be
siddressing some imaginary figure at the
other end of the arbot.

"Do you knew what I think about you?"

Evidently he was surprised to see me, but I seated myself, and said that I had come to consult him on business.

"You and Gertrade said some pretty harsh things to me last night, Mr. Meler."

"Yes, not expecting to be heard."

"Well, I pitched the fellow you were talking to into the river today, and to keep him down, I am going to make-several important changes in my business affairs. I want to lift some mortgages, and transfer a couple of titles. You are to make out the papers. Are you at lelaure now?"

With a look of incredulous surprise, he prepared to consider my business. We were busy at it until after five o'clock. Then Meler invited me to go home to supper with him.

"Our home is small, and our fare simple,"

busy at it until after five o'clock. Then Meler invited me to go home to supper with him.

"Our home is small, and our fare simple," he said, "but Gertrude is always glad to entertain my friends, and you are her friend as well. I should like to have you tell her yourself of the change la your feelings. So, if you would like to do so, come."

I consented gladly, and we went out together. On the way he told me something of his life. It had been one long struggle to support the home and satisfy his own deep thirst for knowledge. Since his three sisters had married the way was a little easier. He had made his way through Law School, been admitted to the bar, and so placed himself in a position to marry the orphan girl, who in his mother's old age, had become the mistress of his home. I loosed down at him, for he was somewhat aborter than I, and felt a great new sympathy stealing into my heart.

Gertrude met us at the door. Her appearance startled me. In her simple house gown with the smile of welcome on her face, she looked like the girl I had loved and won, only to lose, in the cruef past. The home was small, but it pletured more of comfort and joy than my heart had known for many years.

Gertrude listened to the story of my re-

was small, but it pletured more of comfort and joy than my heart had known for many years.

Gertrude listened to the story of my repentance, and bestowed upon me a smile of approval which it was well worth the value of my forefieled titles to gain. It was the beginning of a new life a me, that evening with Adolf Meier, his aged, dignified mother, and the beguinful girl who was soon to be his bride.

I think my heart guessed the truth that very night, but it was not until weeks afterward that my dream was verified. I could not see Gertrude sitting there at the head of the table, or quietly moving to and fro, without thinking of my lost darling.

Thinking of this one day I said to Adolf, "You think me a cynic, and a pessimist, but suppose, now—think of it—suppose Gertrude should leave you. Suppose you should go home tonight and find her gone, and that she never returned."

He caught my meaning and was silent. After a moment I added, "Suppose that you were married and that you had a child. Suppose that your dearest hopes were centered in that child, and that she had taken it away."

"I understand," he said, and there was un-

were married and that you had a child. Suppose that your dearest hopes were centered in that child, and that she had taken it away."

"I understand," he said, and there was untold sympathy in his voice. He was not so young a man as he seemed, and his life had known its sorrows.

"Who is Gertrude?" I asked, suddenly.

"I cannot tell you," he answered, "more than that when I was a mere boy, barely eighteen, I was visiting my uncle's family in a little village down on the Maine coast. Gertrude, who was just three, and her mother, a beautiful young woman who was wearing herself out under the burden of a great sorrow, were boarding in the house. Nobody knew anything about them. I formed a romantic attachment for the mother, and took the child almost wholly into my charge, that she might have the benefit of complete rest. But she died in the early autumn, and left the child to me. Her last wish was that she might bear my name. I brought the little one back to my mother, and she grew up in our home, a perfect ray of sunshine. Now she is the picture of what I fancy her mother might have been when she was in perfect health."

"She is the perfect image of what my wife was before she left me. What was her mother's name, Adolf?"

"She was called Mabel Downing, but that was probably an assumed name, for her watch, which she gave to me for Gertrude, bears the initials J. N."

"Has Gertrude the watch now?" I asked eagerly, for my darling's name, before she married me, was Julia Needwell. "I believe, Adolf, that Gertrude is my own daughter. If I can identify that watch, the proof is complete. How old is she?"

"Oh! It must be! Our baby was born in March, nineteen in March."

"Oh! It must be! Our baby was born in March, nineteen sears age. She was nearly two years old when Julia left me. Oh. Adolf! It was all my fault. I doubted her faith, and she, the purest and best of women, with my words hot in her ears, left me, broken-hearted, to the slone! Ged forgive me! All these years I have found no good in life till I saw and heard

In eager confidence I waited for an opportunity to identify Gertrude's watch, and it proved to be the one which my bride's father had given her in her early girlhood. My joy was complete.

"My children," I cried, beaming with joy on them both, "You shall have a father's blessing on your betrothal, something I never hoped to give, and you never expected to receive. You shall have all that I am able to bestow, a grand home, servants, travel, anything you wish."

"And best of all, a father," said Gertrude, laughing and kissing me, "Adolf has been father to me all these years, but now that I have a father indeed, he shall be lover alone."

I turned to Adolf. His honest face was

alone."
I turned to Adolf. His honest face was beaming with subdued happiness.
"My dear boy," I said, "how can I ever

I turned to Adolf. His honest race was beaming with subdued happiness.

"My dear boy," I said, "how can I ever thank you?"

"Thank Providence and my good mother," he replied. "I have been repaid a thousand times for my little share in it. Gertrude has been the light of my life."

"Good! Where is your mother, Adolf? I must go to her and tell her. Gertrude, child, God has provided well for you. If you had been with me all these years, I could not have given you better training or found you a better husbard, than has been provided for you."

I left them to think of their new-found fortunes together, and made my way to the kitchen where good old Mrs. Meier was warming her feet at the kitchen fire. I seated myself on the table and told her th-whole story. She, in turn, grew reminiscent, and told me many tales of my daughter's childhood and then of her own youth. And last we spoke with mutual tenderness of the fature that we would build for our darlings, the home to be, and the grandchildren that will come to brighten it.

Niagara! Niagara! You are white and peaceful in the moonlight! Where have you hidden that false old self of mine? Bury it deep! Let me never hear of it again. My phantom bride no longer strays in the mist above the Falls, but she lives again in the child she beckoned me back to meet on Niagara's shore. The great Ice Bridge is formed and the crowds are again in evidence. Now, for the first time, I love them ail, and wish them well.

Personal Surrender.

Nature copyrights her every work, and rarely duplicates her models. She is not a modiste who cuts patterns to use a second time. Each type is immutable, clear-cut, and permits of no infringement. This is evident in every—kingdom, vegetable, animal and human. Berry and fruit, grapevine and bramble are true to their original ideals, evolving perhaps a finer growth, a richer flavor, us changing planelary conditions, or judicious cultivation, favora such improvement, but never crossing their line of demarcation.

judicious cultivation, ravore such improvement, but never crossing their line of demarcation.

The diversity in expression of the Creative mind is a constant marvel. On the human plane, according to the homely provers, "it takes all sorts of people to make a world." All types of thought find material embodiment in varied personalities. No tace repeats another save in rarest exceptions. No two voices are pitched to the self-same key. Each soul in its own uttributes stands alone, fills the place none other could. Every individual bears a distinct copyright of his own; he comes from an especial die in Nature's mint. But human beings are capable of more modification than are metallice of more modification than are metallice coins. If singular, they need not be angular. Corners can be lopped off, here and there, when they are too prominent. Idiosyscrasies can, be toned down, folbles corrected, and discorpts modulated to more harmocalous expression.

and discords modulated to more harmonious expression.

It is wise and legitimate to cultivate personal types of power, to discover the bent of the nature and give it judicious freedom to perfectly unfold. The precept "Man, know thyself," must nerve be forgotten, although this is a lesson which is perhaps never fully learned while temporal life lasts. For evershifting experience constantly appeals to some new phase of the complex nature, startles into expression some unexpected burst of power, or perhaps pitiful weakness, which surprises none more than its possessor.

ness, which surprises none more than its powersor.

But while the true individuality should be carefully unfolded, perhaps rigidity guarded, the final goal of a clear, personal copyright, its chief excellence of demonstration is that thus it may be better worth giving away, of greater value to contribute to the general good of mankind. This is the achievement which awalts every human seal—to learn to yield readily, to lead facile compliance of its whole being to the choice or need of any human brother, to hold the self in aburance for the pleasure, or advancement of other selves.

selves.
Is this not one of the greatest no

sence of the personality in its adherents, the spirit that would "rule or rulu," the jezi-ousy often manifest of another's success, or popularity, no matter how much said renown may add to the glory and strength of our Cause, in which all workers should allke re-

may and to the glory in a strength of our Cause, in which all workers should affile rejoice.

Jealousy is the foulest weed that ever springs up and takes root in the human heart. Nothing so suffocates growth in its possessor, fetters unfoldment, and imprisons the crippled spirit in a perpetual hell of its own. It is always lamentable, culpable where its aim is of short range, circumscribed to a narrow circle, it is pitiable in the artist, or musician, who should be ministrants of Beauty alone; but how much more derogatory in a spiritual worker, whose sale pursons should be to sink the personal in the universal, and thereby advance the cause of Truth, welcoming every ald therefore the same of Truth, welcoming every ald therefore in the sum of the same of Truth, welcoming every ald therefore, since only in union is strength possible, only in a solidarity of effort, of devotion and sacrifice is any bealthy growth, or grand up-building, attainable. In the epic poem of Finland, the Kalevala, or Song of Creation (one of the few great epics of the world, and one of the most ancient mythological records of creation extant, a poem whose musical rhythm and metre Longfellow selected for his "fliawatha"), the figurative type for evil is sickness, pain being the great enemy of mankind. Nine groups of sickness are therein ecumerated, one only incurable—that of jealousy. A person of jealous tendencies, it is claimed, can never be cured. It is a deformity, only to be escaped by growth into a larger, nobler spirituality and power of love.

What if another speaker is more cloquent.

a larger, nobler spirituality and power of love.

What if another speaker is more eloquest, or other mediums display an excellence, a diversity of sifts we do not yet possess: they are ours to win. No soul excretises any power it has not somewhere, sometime, achiered. There is no favoritism in the dispensation of sifts. The stars in our ranks are not to blame for their brilliancy. They will have to suffer enough for an inhospitable world, which always stones its prophets and crucifies its saviors, without being unjustly stabbed in the house of their friends. The same Light which they reflect we can alike radiate, when the eclipsing clouds have rolled away, when we have cleared our atmospheres through earnest, unselfish living, through the purging of all eavy and lg-noble desires for personal prominence.

Nothing so marks spiritual growth as hamility, the shrinking from public notariety, or preferment. It is always the test of true soul advancement. Have not all the great leaders of the race been the humblest of men? It is the Christs and the Buddhas who counsel us to "in honor prefer one another."

If another society, or organization of

leaders of the race been the humblest of men? It is the Christs and the Buddhas who counsel us to "in honor prefer one another."

If another society, or organization of worthy Spiritualists, gains a larger membership, a richer following, proves a greater attraction to the public than the one we are serving, how absurd to be uncomfortable over it, or even covertly watch for the full-ure which may come to it a little later on. Why not recognize an out-working of Divine-Wisdom in that success, watch interestedly the evolution of an infinite plan in the work appointed for it to do? Larger work brings greater responsibility which we may not yet be ready to assume. All things come to each in turn; we can only attract our own, and can never upbelld curselves by traring another down. It is on the stepping sinnes of our dead selves, not upon our fallen currends, that we rise to grander heights.

Become one with the universal plan. Berich it by a ripe unfoldment of the grandest personality, that then delights to give itself away as the supreme gift. Let all true disciples extend their range of vision, lengthen their perspective, outgrow near-algitud glasses. Let wider expansion be given to the spiritual mature, unfoldment of the pinched, shriveled curners of the socil, that will then perspective only that spark of divinity which assuredly lanks in every other soci. Let us all taste the pure joy of universal low, a love that embracen the world, makes in wants our needs, its redemption and updiffment our chief care, which grand work will need a wilde co-operation of fullow workers, whose intervets, whose successes are identifical with our own. How keepscan use liberties and powning the workers are given to desire our chief care, which grand work will need a wilde co-operation of fullow workers, whose intervets, whose successes are identificated in the best we sought the things of the spirit. But it is the growth the example to the provise the soul accomplishing and powning the unit of spirit up and powning the our machale

'Gainst vice and false leadings Be thy voice ever swift, To humble endeavor Thy paim broadly lift; Endurance uphold thee Where thoras closely press, Divine is thy mission.

Why doubts for the morrow if today be inspired With work self-forgetting. In love never tired? Think not gold or title Will count on the way, But clear, calm fulfillment Of life's every day.

Time knoweth no ending, Life was and will be, Evolving still upward, Growth sets the soul free; Not one life but many, What matter the name? Tis the finding and sowing Of seed as we came.

Why pause then to battle
The how and the why?
Twill come to us clearer
As the years onward dy.
In the Soul's shining temple
Lie gifts all divine,
They await but the seeking.
For all things are thine.
—Georgia D. Fuller in Ex.

The Home Circle.

cing Tests; Instructive Thoughts
the Sick.

MRS. A. B. SEVERANCE.

According to my experience and observa-tion, the most interesting and reliable me-diumship for spiritual manifestations has been developed in the home circle. It was in the fall and winter of '57 and '58, at the farmhouse of those progressive, spir-itually minded people, Isanc and Lucia Sev-erance in Eagle, Wis., where, having heard much about spiritual manifestations, we held our first home circles for spiritual develop-ment.

much about spiritual manifestations, we held our first home circles for spiritual development.

None but truth-loving investigators composed that circle. Each heart and soul implored the good angels to come to us, and they came, proving their identity as good can prove yours to a distant friend by writing a letter.

Not until the third or fourth sitting did we get any manifestations, which at fast came fainful through righters. These became more and more dictinct and positive, and the property of the second of the

and in every instance tacy personal in so.

or home soon became headquarters for setigators from the towns and country many miles about. Many were the tests received and many a message was no arouse thought and lead the prosite mind upward to a still higher plane.

they receive the arouse thought and read gressive mind upward to a still higher plane of unfoldment.

One day, the town supervisors having met and transacted some public business, said.

We will now go down to Severance's and see if we can get anything from the spirits.

The party consisted of Mr. Snover, Mr. Hinkley and an Englishman whose name I cannot recall. This was a most interesting seance. Name after name was given, short messages one after another came through the raps, and all acknowledged as singularly correct and beyond doubt evidences of spirit power and intelligence. The invisibles had not given any name or message to the Englishman, however. He sat with an amused and doubting air, and finally said to the other gentlemen.

gentlemen, you are trying to play

it on me."
They insisted that they were not trying to mislead him.
"Well." said he, "why don't I get something? Can't spirits say something to me as well as to you?"

"Well," said he, "why don't I get something? Can't spirits say something to me as
well as to you?"

Then three very lond knocks, like blows
from a hammer, were made on the table
"Thet's all right enough," said he, "but I
want a name rapped out for me."

Presently a name was given. He looked
stirprised, but would not say he recognized
it. It was a woman's name; and it was
rapped out again, and the name of an English town was given. He persistently refused to recognize it until on their way back
to the village he finally acknowledged it was
correct in every particular, and that he did
have an experience with a young woman by
that name in Engiand, and she considered
Other phases of mediumship developed.
Other phases of mediumship developed.
The old Indian chief. Tecumseh, finally gained so rull control of Anson B. Severance as
to leave no doubt in our minds as to its genneed when the several pops him to talk to us in
English; at which time its seemed that we
had never listened to such subble cratory.
After a short address he such she he merely
wanted to convince us that him back into
the old sphere of war and antagonism, which,
since his upward growth in aprict life, was
distressing to him.

Automatic writing, a phase we had never of

since his upward growth in spirit life, was distressing to him.

Automatic writing, a phase we had never before heard of, soon proved to be a natural development for me. It took the place of that slow process of receiving messages through raps. Many a test was given to convince the skeptle and investigator; many a message of comfort to bereaved and troubled hearts; many a promise and prophetic revelation to cheer, strengthen and eacourage those who had become fearful and doubting through adversity and disappolatment; many an uplifting thought to bring the reflective mind into the realms of spiritual knowledge and harmonious unfoldment; and frequent prescriptions for the sick and suffering, restoring to health several whom the doctors had given up as incurable, one of whom was a consumptive daughter of Mr. incover, chairman of our board of supervisor.

passed away in Germany. On one occasion when we were greatly troubled regarding an important business aftair and saves not what to de, an automatic German inseange came with instructions to take it to our German friend at once, which resulted in his coming to our rescue with a sufficient accommodation to relieve us from our dilemma.

So interesting and practically helpful was the automatic writing that, when after a further development of my meatality, my mind would catch in advance whatever was being written; I regretted it, ch so much, for I felt that my mind would interfere with its reliability.

But the progressively inclined medium must not be expected to remain so very long in any one phase of development. He or she will as naturally pass out from the physical phases into the mental, as does the tree which grows from the seed gradually to its full maturity, and then bud, blossom and finally bear its fruit.

And now ullow me to digress a little by remarking, that in the growth of the spirit-nalistic tree, let us study our lessons well, thisk carpetully and cantiously so it shall not become so badly hybridized with old religious notions, popular errors and vague conceits, as to bear a mongrel fruit.

But this newly developed mental phase soon quabled me to talk with spirits at times as readily as with mortals, and served the purpose of the automatic writing. One of the first tests of this development was in the night time. I was awakened by a spirit say-ing:

"Hold yourself perfectly receptive now We have something to tell you. The spirit

the first tests of this development was in the night time. I was awakened by a spirit saying:

"Hold yourself perfectly receptive now. We have something to tell you. The spirit of George Martin is here. He wants you to go to Mr. Fischer's, the shoemaker at Little Prairie, and call for a cobbiling bill be has against him. You pay it and he will in some way reward you well."

I was only too glad to call there. I told Mr. Fischer how I had been requested by the spirit, Geo. Martin, to call and pay a bill he had left unsettled; that Mr. Martin had died a few weeks before in the soldier's camp at Madison, Wis., and he could not rest contented in spirit life so long as there was an unsettled account in earth life against him. "Oh mein Gott in Himmel," exclaimed Mr. Fischer, his voice trembling with awe-stricken emotion as with shaking hands he opened his account book and showed me that Mr. Martin did leave an unpaid bill there, and which proved that what had been told me by direct spirit talk in a silent hour of the previous night was no delusion. I was more than glad to have worked many years so faithfully in my psychometric, impressional and prophetic mediumship, which has elicited from my many friends, correspondents and patients many words of thankful appreciation.

Whitewater, Wis.

Another Appeal for the Morris Pratt Institute.

A. J. WEAVER.

There is a large body of liberal, progressive truth that the world needs to know, which is not the especial property of Spiritualism, but which it is within the province of the Spiritualists to teach.

There is also a large body of error, of ignorance, of superstition, of selfash greed, of false worship in religion and social life, from which the world ought to be freed, and it comes within the province of the Spiritualist teacher to help remove it.

There are also many general and unsettled questions of vital importance, outside of spiritualist progressive the help remove it.

There are also many general and unsettled questions of vital importance, outside of spiritualist teacher falls short of filling his position if he does not discuss these questions, expose all error and defend all truth which is helpful to human progress.

In doing this work he does not have the whole field to himself. Everywhere and at all times, he will find himself thrown into direct competition with other broad-minded and progressive teachers who do not class themselves as Spiritualists—with Free "hinkers, Unitarians, Universitists, Liberal Ortholox, Independents, Ethical Culturists—and unless he can equal them in his attractions—in his breadth of learning, in his acquaintance with aneient and modern history, with science, with religion, with general literature, in the richeses of his thought, in correctness and beauty of his language, and in the ability to treat a subject in logical order so as to make it convincing, the Spiritualist society over which he mainsters will suffer, It will suffer because there are many, even some Spiritualists, who will go and pay their money and give their influence where they can hear the best speaking on living topics, irrespective of sect or name, and who do not care whether the thought comes from an intelligence in spirit liter or from the mind of the Spiritualist who was a classmate of mine in college, and who is settled over a large Universalist church in a city near me. He has told me a dozen tim

of our own and educate those who go upon the platform. Have the speaking upon our platforms equal is every way to that which is found in the fiberal public as the speaking upon our platforms equal is every way to that which is found in the fiberal public as a school building and Brother Hull, the president of the board of trustees, has issued a call for yearly contributions. If the school is to open next September, as the trustees have vorted, contributions for immediate use become a necessity. But I wish to say a word for the future and permanent success of the school.

In all my acquaintance with schools forgeneral education—and that has not been small—I do not know of one that has been in operation ten years, that does not rest on an endowment fund. Raising money each year by appeals will get to be an old story in ten years, and if the school relies upon that alone, I may live to see it die, and then there will be before the eyes of Spiritualists in educational matters, only a burnt district. It will be as discouraging as organizing societies only to die after a few years of struggle.

I write this article to urge contributions,

appeal for an endowment fund—a fund to be set aside and the interest only used for school purposes. Tufts College was the first permanent school established by the Universalist denomination. Charles Tufts, its founder, gave twenty acres of land just outside the city limits of Boston to be held intact for the school, in the year 1847. Agents were appointed and in a long campaign, \$50,000 were raised. Sylvanus Packard gave his bond for \$20,000 more. This struggle in raising money covered a period of cight years before any visible movement was made. Then a building was erected, and in 1855 the school was opened, with Hosea Ballou, 2d, president of the college and teacher of history and moral philosophy, and Richard Frothingham president of the board of trustees. In a few years Mr. Tufts gave eighty acres more of land. In the next decade Mr. Packard bequeathed to it his entire fortune. In another ten years Oliver Dean gave it 50,000. Pollowing this Thomas A. Goddard gave a large sum. In the year following Dr. W. J. Walker came with gifts and bequests amounting to nearly \$300,000. From that time to the present I need not take the space to specify the amounts given, which range from \$5000 to \$100,000. Besides Tufts, the denomination has seven other colleges and academies. Tufts College has now millions of dollars at her command and in all departments over one hundred teachers and over eight hundred students.

Interest in education is not confined to Universalits. It is everywhere in our land

dents.

Interest in education is not confined to dents.

Interest in education is not confined to Universalits. It is everywhere in our land and never was growing faster than today. The Chicago Tribune, which keeps a record of gifts to schools, says that during the past year 149 institutions of learning have been given sums ranging from \$5000 to millions, the total sum being over \$5000,000, which surpasses any previous year.

Let us now compare the Universalist body with the Spiritualists. The last census gives the number of Universalists in round numbers as 47 a suppose it is safe to say with the spiritualists. The last census gives the number of Universalists in round numbers as 47 a suppose it is safe to say with the spiritualists of today should not possess an much wealth as the 47,000 Universalists did fifty years ago. They do probably possess much more for during the past fifty years there has been a tremendous increase of wealthy men in proportion to the increase of population.

Interest in even of the Universalists as their first school, very much as the Morris Pratt Institute is now before the eyes of the Spiritualists as their first school. Is there any good reason why this school shall not be the recipient of as large an amount in the function of the second state of the second second state of the second second state of the second secon

Children in Spirit.

Children in the schools of spirit life are medical according to the earth magnetism chery, that state which they round have at talended as men and women, what their character and position had they remained in the earth life would have been, are clearly the bereditary evil.

Many apposes that all children after nassing through the change called death, or children with the bereditary evil.

Many apposes that all children after nassing through the change called death, or children with the control of the change called death, or children remained to the change called death, or children remained to the characteristic to understand how the mother's surroundings, child; how, even the thoughts that float upon the atmosphere strike the mother's mind, and through ber nervous system act upon the atmosphere strike the mother's mind, and through ber nervous system act upon the atmosphere strike the mother's mind, and through ber nervous system act upon the atmosphere strike the mother's mind, and through the property of the child; how the control of the children remain and be educated in their certh homes, and the few who, through accident or from unknown the control of the children remain and be educated in their certh homes, and the few who, through accident or from unknown their presence where love roles and angels were dwell.

This is a subject worthy of the attention of your greatest minds, one to which we would have the so-called teachers of men through the tao the presence of other children in the home circle severe dwell.

This is a subject worthy of the attention of your greatest minds, one to which we would have the so-called teachers of men through the through the action of the children through the atomic place of the first action of the children through the atomic place of the first action of the children through the solution of the children through the solution of the children through the

In give them light.
J. H. Young, Me

It Teaches Beimbodiment.

DR. MART J WRIGHT.

As supplementary to the two highly suggestive articles on Reincarnation that appeared in the Banner of September 22d, and the 20th, 1899. I want to append the following, the truth of which I can vouch for. The event occurred in the town of Frankfort, King's County, Ireland, in 1859-54. A child medium, born of rigid Catholie parents, when only six years old, voluntarily renounced the faith in which she had been reared, and would frequently walk half a mile away from her home to gaze upon an old stone Episcopal church, saying:

"That is my church and I want to go there."

The was told by her playmates that if she went there she would be killed; but this did not change the child's longings. At times, abe was known to stand still and repeat, "Who am I? This is not my name. I remarker another." Then she would get fither would set the contract of the contr

went there she would be killed, but tains due not change the child's longings. At times, she was known to stand still and repeat.

"Who am 17 This is not my name. I remember another." Then she would get frightened.

When walking by herself at this period she appeared to be always talking with some one who was invisible. When she was nine years of age she disowed her parents; told them and others that she did not belong to them, nor to her brothers and sisters—excepting one brother. This particular brother was everything to her. Nothing could part them till death claimed this male companion in 1831. The tie that bound these two was unlike that of any other of the family. When they were occasionally separated the brother would visit his sister and their parlings were always more like that of lovers, both crying at the separation. On these occasions he was the provided that the separation of the control of the

Unconscious Influence.

Two kinds of influence are exerted by man. That which is active and voluntary, by which he endeavors to sway others by argument or persuasion, and that which is unconsciously dowing out from him. 'The importance of the former is everywhere acknowledged, but the latter is seldom appreciated. It falls on the world unobserved. History is silent on its effects; public laws make no account of its mischiefs or its benefits; the discipline of families, societies and schools, passes it by unnoticed, and no human power can trace it with smilcent accuracy to make its authors responsible. Because it is thus overlooked, it is not therefore insignificant. Nothing is more silent than the soft and gedial light with smilcent accuracy to make its authors responsible. Because it is thus overlooked, it is not therefore insignificant. Nothing is more silent than the soft and gedial light flowing spontaneously in all directions and filling the world unconsciously with its bemarkation of the soft of the soft and gedial light flowing spontaneously in all directions and filling the world unconsciously with its bemarkation of the soft of the soft of the soft of the soft in the so is considered to be reaved and troubtis; many a promise and prophetic; many and extent prophetic are and prophetic; many a promise and prophetic; many and extended for it.

I cannot believe that Repiritualists are and sucception to other people or to other bodies. I cannot think—I will not believe that they love and harmonious unfoldenct; many there is the hour for the prophetic of th

Anniversary of Spiritualism.

Anniversary of Spiritualism.

With the nearness of the so-reputed "Anniversary of Modern Spiritualism" enunciated by some uninformed would-be Moses as dailing from a questionable exhibition by the Yoss girls at Hochester, it seems to me from my readings and experience unwise, false to the principles of equity which should enter our belief, and decidedly injurious to those whose lack of information readers them keenly susceptible to the ridicule and shower of arguments made possible by such easily refuted plants is our platform as this wrong to history and the brave ploneers of the truth who made it a large integer of New England's volume.

Decrying the need of occupying more space than needed for the true facts and desiring nothing more than justice to the sponsors of our belief who gave health, wealth and life to evidence their faith as against a later open to susvelcion by reason of their recanitation, I would offer as sustaining my position these facts:

Spiritualism must have had a vigorous hold on the Puytian father from the beginning of the settlement of New England, for so far back as 1715, we find the legislature of New Hampshire "Anno regal Regis Georg" passing and vagabonds," which provided a punahment of 10 stripes at one time, to be repeated as often as the subject remained stubborn, naming among the offences "Persons using any subtle craft, juggling or feiging themselves to have knowledge in physiognomy, palmistry, or pretending they can tell destinies, etc., etc."

Notwithstanding which we read further, that soon after, a large convocation of the clerry was called to pray out the devil from one Mrs. Balley, resulting in nothing however but the strong assertion by the lady "Ubst what she saw could not be pulled from her, Devil or Saint be it" and provoking from the pen of Mrs. Lidia 'A. Very, this quip on his satanie majesty:

"In the pulpit and Judge's bench he sits; Indignantly prating of crime."

"In the pulpit and Judge's bench he sits; Indiguantly prating of crime. With rounded periods, striking hits, They describe the coat that fits— For both have worn it through all time."

They describe the coat that fits—
For both have worn it through all time."
Recurring again, however, to the concreted question of honor due for primary teaching and practice of Spiritualism in America, I advance (and welcome contradiction) that Mrs. Anne Hutchinson is the mother, and Sept. 18, 1634 the date of practical Spiritualism in our country!
Banished by the clergy-ridden government of Massachusetts in 1637, for refusing to recant, she lost her life by Indian massacre in 1643, leaving her belief in the return of those gone across the Styx unchanged or weakened. The teachings and sayings of Mrs. Hutchinson would serve as an excellent text for treatment, being not only beautiful from our standpoint of view, but valuable to the student as well, while to both it evidences the truth, that to belief in Spiritualism. Rhode Island owes its prestige as the first State in America to give free and equal position to all regarliess of creed.

I hope this matter may not drop, but desire for truth and honor to those who earned it will bring about the true anniversary observance.

"Fas est practeritos semper amare viros."

"Fas est praeteritos semper amare viros."

Addie M. Chase.

A Strengthoning Toulo
Revalord's Acid Phosphate.
Especially recommended for the relief of
errousness and exhaustion so common with
the grip patient. Nourishes and strengthens
the entire system by supplying the needed
and and nerve food. Induces restful sleep.

Minnesota.

Minnesota.

The work in the Banner State is progressing as rapidly as is consistent with health and strength, organized effort being honored and respected. After a clearing being made by those worthy workers, Brother and Sister Kates, we find the people eager and anxious to learn more of our grand philosophy. With about a score of chartered societies throughout the state we are kept quite busy furnishing workers, besides all sorts of information pertaining to the Cause.

The great need here, as clsewhere, is united and concertive action, and that from an altruistic basis. However, we are pleased to note that members are increasing who agree that no permanent good can be accomplished without system and order. Surely in our broad religion, which takes in all nature, there is abundant scope for argument after agreeing on the few essential points necessary to bring about the desired result.

Minnesota missionaries in the field are: Will J. Erwood, an earnest, honest, practical Spiritualist; Mrs. J. P. Whitwell and Mrs. E. A. Sauer, both of St. Paul, and both estimable ladies; also Miss Alice Wickstrom of Minnespolis, an excellent test medium. She lectures in Scandinavian.

The Mid-Winter Mass Meeting is to be held in St. Paul, Feb. 21, 22 and 23, when we expect to have the following talent: Geo. F. Warne, president Illinois State Association, Chicago; Mrs. Geo. F. Warne, Chicago; Glara Stewart, president Illinois State Association, Chicago; Mrs. Geo. F. Warne, Chicago; Glara Stewart, president Wisconsin State Association, Mrs. H. Westlake of Iowa; assisted by local workers. Three meetings each day. Meals served by Ladles' Auxillary. A cordial invitation extended to all.

Mary K. Calmus, See'y.

For Over Sixty Years

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

Briefs.

Briots.

Boston Spiritual Temple, Tuesday evening, Feb. 11, Chickering Hall Building, Room 1.—An audience which filled the room was present to enjoy the usual exercises. Mr. Wiggin followed out, on a different line, his talk on "Spiritualism and Spiritual Laws." Those who see the phenomena as presented by Mr. Wiggin week after week can learn, by attending these week evening meetings, the laws which produce and govern them and come to an understanding of what Spiritualism really means. Miss Christine Brown furnished music.—Mary L. Porter, Sec.

Boston Spiritual Temple, Chickering Hall, Huntlagton Are. Services 10,30 a. m. and 7,30 p. m. Sunday, Feb. 9, Mr. Wiggin took for the text of his morning's sermon, "And there fell a noisome and grievous sore upon the men which had a mark of the beast." Rev. 16, 2, the subject being "Does Vaccination Protect." The speaker took the grounds that it does not, and brought a formidable array of statistics to prove his position, quoting larrely from Dr. Peebles' book entitled "Compulsory Vaccination." Speaking of the same subject, Mr. Wiggin said he considered it an outrage on American citizenship and

tiren by members of the season gatherest in the evening and were held with creat laterest while Mr. Whigh answered questions sent up by the audience and gave the usual ballet test searce which is always satisfactory to see a Delight modernee and gave the usual ballet test searce which is always satisfactory to see a Delight modernee of the control of the test and the control of the control of the control of the test and the control of the control of the test and the control of the

good pusitor's control for always wide, all-encompassing—severals the mind to more in charity, rest in Providence. Bumbledey's work is her worship. The innoise is specially good. We warmly welcome the wandergereven the sin sick, or any who seek spiritual comfort.—Win. C. Crawford, Aast. Seey, Randolph, Peh. 13.—G. E. Bodreau holds circles every Sanday at his home on Allen St., corner Roel St., at 3 o'clock. All are welcome. Feb. 9, circle opened by Prof. Bodreau through his guide, "Bright Star," followed by Mrs. Agness Lock with her guide, "Mabel," giving tests, which were recognized meeting as ancess.—Mrs.—A. L. Jewett.

Appleton Hall, 9 Appleton St., Friday, Feb. 14. The Ladies' Ald Society beld meeting as asual with Mrs. M. E. A. Alibe in the chair. A very interesting meeting was held in the evening, and the friends are always glad to come, because they know they are helping in the charitable work which we are trying to do. We have many calls upon us, especially in the winter time, and every little siven to us is used in a wise manner. We bespeak the patronage of all good Spiritualists to assist us in this work. Next Friday at 4 p. m., a public circle will be held. We always have good mediums, and good circles. At 6.15 a "Fancy Supper" will be served and the evening is mediums' night. Come and help us enjoy the feast of good things.—Carrie L. Hatch, Seey.

Falms Hall, Sunday, Feb. 9, 1902. The Boston Spiritual Lyceum held session as usual. The topic for the day was the "Life and Influence of Abraham Lincoln." This was of course very interesting, and many fine articles were read. Those taking part, after the grand march, were Miss Grace Tarbell, read-film of the provided of the p

Union Meeting.

Union Meeting.

The union meeting held under the auspices of the Lynn Spiritualists' Association, in Cadet Hall, Wednesday aftermoon and evening, was largely attended. Delegates from societies in Mahlet Stoneham, Methaen, Boston, Salem, Newtyrport and Haverhill were present. The Association and Haverhill were present. The Association of the singing, "We New Typort and Haverhill were present. The Association of the singing, and the read an original poem written for the occasion. The audiency was the second speaker and took for her then Joined in singing. Miss Lizzle Harlow was the second speaker and took for her has the object of the union meeting. This was exceed the union meeting. This was the solvent of the Haverhill society, then the object of the union meeting. This was the solvent of the Haverhill society, then the object of the Haverhill society, then the fire the Haverhill society the societies by its President for the Haverhill society, then the societies by its President for the Markethill society, the societies for the Haverhill society, the societies for the Haverhill society and the heart societies were presided ore very president for the subject was masterly, and won the heart approbation of the audience, followed by a duet by Mrs. Small and Miss Fuller, members of Unity Quartet. Miss Harlow then delivered an able address on "Spiritualism

through the mediumship of G. E. Bodreau, spoke on "The Teaching of Spiritualist of Spiritualist of Spiritualist Communication of the Co

KIDNEY TROUBLE, LAME BACK AND RHEUMATISM CURED BY SWAMP-ROOT.

To Prove what the Great Kidney Remedy, Swamp-Root, will do for YOU, Every Reader of "Banner of Light" May Have a Sample Bottle Sent Free by Mail.



J.J. mestugh

EDITORIAL NOTE—Swamp Root has been tested in so many ways, and has prove cessful in every case, that a special arrangement has been made by which all reade when the house not already tried it may have a sample bottle sent abecime by mail. Also a book telling all about Swamp Root and containing many of the though the statement of the statement o

If you are already convinced that Swamp Root is what you reed, you can purchase the regular fifty cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake but remember the name, Swamp-Root, Dr. Kilmer's Swamp Root, and the address, Sleighamton, N. Y.

Association.

To all Spiritual Societies, Truth Seekers and Spiritualists in this State, Greeting: We, the Executive Board of your State Association, hereby call your most earnest and speedy attention to becomine members, either as or organized societies taking out your charter; or organizing for the same or becoming individual members. You may be some or second side of the societies that in the solidarity and closer union of Spiritualists alone lies your only hope of self protection from unjust laws, and your liberty to practice your own forms of religious duty as guaranteed under the constitution. We desire also that you arrange for a visit from our State Missionary and Sertelary, who is a well known speaker and will gladly aid you.

Remember the thousands who will flock to

SCIENTIFIC BASIS OF SPIRITUALISM

SCIENTIFIC MASIS OF SPRITUALINE BY SPRITUALINE TO PRINCIPLE AND PROPERTY OF PARAMETERS OF SPRITUALINE PROPERTY OF PARAMETERS OF SPRITUALINE AND PROPERTY OF PARAMETERS OF SPRITUALINE AND PARAMETERS OF SPRITUALINE AND PARAMETERS OF SPRITUALINE AND PARAMETERS OF SPRITUALINE IS A STATUTAL CONTROL OF SPRITUALINE IS A STATUTAL CONTROL OF SPRITUALINE IS A STATUTAL SCIENTIFICATION OF SPRITUALINE IS A STATUTAL SCIENTIFICATION OF SPRITUALINE IS A STATUTAL SCIENTIFICATION OF SPRITUALINE STATUTAL SCIENTIFICATION OF SPRITUALINE STATUTAL SCIENTIFICATION OF SECRETARY ADDRESS OF SPRITUALINE STATUTAL SCIENTIFICATION OF SECRETARY OF SECRETARY OF SPRITUALINE STATUTAL SCIENTIFICATION OF SECRETARY OF SECR

No answered with man large facts, can impert.
Cloth, Irmo, pp. 26, \$1.60; postage 16 cents.
For sale by HANNER OF LIGHT PUBLISHING CO.

The Medium's Guide

M. THERESA ALLEN, M. D.

Illie Illiations challenge for the line in the interest of the homogenea does Spiritualiza privary in Mestropa in above ment; and to antique an april and the standard of Spiritualiza, in every essential to clerate the standard of Spiritualiza, in every essential to clerate the standard of Spiritualiza, in every essential to clerate the standard of Spiritualiza, in every essential towards the standard of Spiritualiza, in every essential towards the standard of Spiritualization of the standard s

WORKS BY F. B. DOWD

THE TEMPLE OF THE ROSY CROSS.

THE TEMPLE OF THE RUST UNION.
This work is the promote of a ru to illuminated by
the Spiril, is compared of a parts of familiary
upon subjects of spiritual importance, and embosises
many of the principles of the Brotherhood of the Broy
Consecution in the most head manner of the spiritual
relations of the bedy, mind and soul, the perfecting of
early, and reveals methods for the spiritual
Spiritual Gyra. Cloth and gold. Trice \$2.00.

Il treats in the west incid manner of the spiritual relations of the betty, mind and soul, the perfecting of spiritual following the spiritual spi

REGENERATION

N. Y.

formight would be enough to make him dangerously sick, if not kill him, and they, and not he, are responsible for it.

Let us all pray for Dr. Pfeiffer and our combined current of sood thought will flow toward him and help him and perhaps dissipate the evil one of the Board of Health, the evil one of the Board of Health, the evil one of the Board of Health, with put the evil one of the Board of Health, and help him and deserves our despest supparing and help.

Yours for the Cause and dosed of humanity, Yours for the Cause and cool of humanity, and Mrs.

Eva A. Cassell.

Chelsea, Mass.

Chelsea, Mass.

the World's Convention of Spiritualists during the Pair Year, for whose Spiritualists Association will be expected to be provide. Unite at once and prove you have provide. Unite at once and prove your pair renther as hand of your Spiritualists during the Pair Year, for whose Spiritualists Association will be expected to be provide. Unite at once and prove your religion. Mediums consult your pair renther as a pair of your provide. Unite at once and prove your religion. Mediums consult your provide. Unite at once and prove your religion. Mediums consult your provide. Unite at once and prove your r The State Progressive Spiritual Association.

To all Spiritual Societies, Truth Seekers and Spiritualists in this State, Greeting: We are also arranging for a delegate and mass meeting in St. Locis, last week in March, to which we hope to have a hearty response and large attendance. Please write.

response and large attendance. Please write
By order,
Dr. E. H. Green, Secretary.
518 Commercial Building, St. Louis, Mo.

A man's nature runs either to herbs or

The Great Poughkeepsie Seer Still Lives!

COMPLETE WORKS

Andrew Jackson Davis, Comprising Twenty-Kine Volumes, all neatly bound in sleth.

ANSWERS TO EVER-RECUERING QUESTIONS FROM THE PEOPLE (A Sequel to "Procedule.") Chen, glas-postage is C. (LISIS); or, Truth st. Theology. Cloth B cts., postage is cs. He clas, postage He cla.

ARABULA, or, The Divine Greent, Cloth, H.M. postage He ca.

BETOND THE VALLEY: A Secret in the Marie Sand, as

Autobiography of Andrew Anchors Davis, Cloth, as pages

containing six attractive and crustal Elements. H.M.

Pull ellt, H. a.

He can person or the Court of the Law postupe Beam Person of the Court of the Court

Reference, Vol. V. Life and St. Containing Medical Processing RASHINGER OF HEALTH. Containing Medical Processing RASHINGER OF HEALTH. Containing Medical Processing Research Code, pt. 88, periodical Processing Research Code, pt. 88, pt. 88 Access for the Human Body and Access
age 15 cm.
BALMONIAL MAN; or, Thompton for the Age, 15
BALMONIAL MAN; or, Thompton for the Age, 15
BALMONIAL MAN; or, Thompton for the Age, 15
BALMONIAL MAN; or, Thompton for INTELL
BEAUTION AND PHILOSOPHY OF EVEL
BISTORY OF BEAUTION, Paper, B cts., cioth, B'c
Ryspens of Education. Paper, B cts., cioth, B'c

BANNER OF LIGHT B DOKSTORE.

e safely sent by an Express Money Or-sped by any of the large Express Or m-Eagle can be sent in that manner for

In questing from THE BANKER care about to distinguish between editorial articles and o secon. Our columns are open for the expression second free thought, but we do not endorse all intuition of opinion to which correspondents may

Name and address of writer is indispenable as a gua of good faith. We cannot undertake to preserve or r normied articles.

If Newspapers sent to this office containing matter for appetion, should be inserted by a line drawn around the

Banner of Wight.

BOSTON, SATURDAY, FEBRUARY 22, 1902.

INCUED EVERT WEDNESDAY APTERNOON AT 4 O'CLO FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class Master.

PUBLICATION OFFICE AND BOOKSTORE

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

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

TERMS OF BUSSORIPTION IN ADVANCE
Per Year \$2.00
Six Months 1.00
Turne Months 50
Putare pild by publishers.

BANNER OF LIGHT PUBLISHING COMPANY.

rison D. Barrett. President. lerie G. Tuttle. Treas and Bos. Man. rison D. Barrett. Editor-in-Chief. guerite C. Barrett. Assistant Editor.

Matter for publication must be addressed to the EDITOH. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

ADVERTISING RATES.

.. 10 per cent

200 lines to be used in one year, 10 per cent.
500 lines to be used in one year, 25 per cent.
1000 lines to be used in one year, 40 per cent.
80 per cent. extra for special position.
80 per cents.

appetat notices forty cents per line, minion one; insertion. Notices in the editorial columns, large type leaded mailer, fifty cents per line. No extern charge for cuts or double columns Width of column 37-16 laches.

Advertisements to be renowed at continued ties must be left at our Office before P A, H & Sairday, a week in advance of the date beroon they are to appear.

a parrons to notify us promptly in case they discover man overticencing in parties show they discover man overticencing in parties show they have proved norable or unworthy of confidence. in our co

Mr. and Mrs. Chesbro.

Mr. and Mrs. Chesbro.

The arrest, trial and conviction of these most excellent mediums should send a pang of regret to the soul of every Spiritualist in the United States. Their crime consisted of giving private sittings to those who were thangering for a word of comfort from the other side of life, for which they requested the fee of one dollar. An ordinance of the City Fathers of Los Angeles, Cal., where their offense (?) was committed, expressly provides a heavy fine for all fortune tellers, diviners, necromancers, etc.; under this ordinance they were tried, convicted and fined. They were not allowed to introduce an atom of evidence in their own behalf. Their every witness was objected to by the prosecuting attorney, who sustained the objection, and ordered the witness to stand aside. Their attorney attempted to plead their case, but was silenced by the erudite judge, whose hatred for Spiritualism made him forgetful of the duties of his office, and oblivious to the rights of all citizens, under the law. No criminal, however low, was ever browbeaten and treated with greater contempt than were these mediums by the man whose duty it was to dispense justice fairly and impartially to all who come before him.

Mr. and Mrs. Chesbro are people of high character, and intelligence. They are not tramp mediums, producers of the impossible, nor revelators of gold and copper mines. They are not fortune tellers, nor are they charm sellers. They are mediums, housest, sincere and true. Because of this fact they must be fined and sentenced to prison. They have appealed to a higher court, where we hope they were treated with greater courtesy than has been meted out to them in the Municipal Court of Lon Angeles. Their trial in the higher court was sustained. In this case, it will be necessary to appeal to the Supreme Court of California for monther trial. Should that court nise deny them justice, then the case should be taken to the Supreme Court of California for nanother trial. Should that court nise deny them justice, then

the N. S. A. for aid. We are the State Association is already its resources and needs summer the State Association is already at the gold of its resources and needs immediate abl. We appeal to the Spiritualizator California to saily to its support. Here is y-worthy cause that needs any state of the saily to its support. Here is y-worthy cause that needs any state of the saily to its appear. If will take money to detend these true hearted mediums in their contest for the right. Not less than five thousand dollars will be required to carry this case to the Supreme Court of the United States. It should be an easy matter to raise that sum in California alone, but as this is a case in which the entire nation is involved, the Spiritualists of America as a unit should rally to the defense of these mediums. The defense fund of the N. S. A. for the mediums of our country should be filled to overflowing. There is now only the small sum of five hundred dollars; to the credit of that fund; it should be multiplied many small sum of five hundred dollars to the credit of that fund; it should be multiplied many times, so that a generous appropriation can be made to the California State Association for the defense of its worthy ministers, Mr. and Mrs. Chesbro. Action is now necessary, and it will not do to sleep while our friends are in peril. Let us unite in the loyal de-fense of our worthy, but cruelly persecuted friends. Now is the time for work. Spirit-nalists, will you improve that time?

Spiritualism Again Attacked.

Rev. J. M. Thobura, Jr., of Pittsburg, Penn., pastor of the Methodist Episcopal Church of that city, recently saw fit to indulge in an abusive tirade against Spiritualism from the pulpit in which he is supposed to be a shining light. On Sunday evening, Feb. 16, our valiant friead and zealous defender of the right, Bro. Moses Hull, of Burfalo, N. Y., replied to the Methodist pulpiteer from the platform of the Alvin Theatre, the largest assembly room in Pittsburg. A more complete report of this gathering will be given in a future issue of the Banner. Knowing that Mr. Hull is the champion of Spiritualism on this occasion, we feel that there is complete report of this gathering will be given in a future issue of the Banner. Knowing that Mr. Hull is the champion of Spiritualism on this occasion, we feel that there is no doubt whatever of the outcome. Rev. Thoburn, who is evidently a preacher for pay and not a minister for service, will be told more truth in two hours than be has gleaned in his whole life from all other sources combined. Such attacks always redound to the benefit of Spiritualism in the end, and Thoburn will find that he has induced many of his Methodistic brethern to investigate the very subject he meant to annihilate by his unjust, thoroughly mallicious, and wholly uncalled for assault. Some will appland the reverend bigot, who has thus disgraced his 5ffice, while others, who are truer followers of Wesley than is he, will quietly seek for the evidences of spirit return of which Wesley spoke, and repudiate the man who endeavored to build himself up by bare faced falsehoods and rank injustice.

Medical Freedom.

At every gathering of the State Legislatur

unconstitutional, and its enforcement may lead to its repeal.

Mr. Proctor's case is of unusual interest, as it comes under the law of 1901, the Interpretation of which by his conviction plainly shows that every magnetic healer is a felou because he heals the sick without the use of medicine. No charge of malpractice has been or can be brought against Mr. Proctor. He has succeeded in healing where the regulars have failed, hence he has incurred their hatred thereby, and must suffer for his timerity. It was intimated to him by some of the regulars that the case against him would be dropped provided he would agree to leave the State. Naturally he refused to do this, and has stood trial for the high crime of doing good, been heavily fined for the same, and is now appealing for justice to a higher tribunal. Every reader of these lines is vitally interested in the faite of Mr. Proctor. Should the decision of the lower court be sustained no Spiritualist can practice the healing art, either by laying on of his hands, or by suggestion, or by any spiritual agency whatsoever. Carried to its legitimate sequence, every Catholic priest who says masses for the sick, or claims to relieve pain by his touch, is punishable under the law of 1901.

It is an outrage in every sense of the word, and desertes the consume of every fair, and desertes the consume of every fair.

It is an outrage in every sense of the word, and deserves the censure of every fairminded person in this State. What are YOU going to do about it, readers of the Banner of Light? Are you content to have your healers cast into prison, your mediums persecuted, your wives and mothers fined for curing some simple aliment? If not, then rouse yourselves to action. Write the Secretary of the State Spiritualist Association, and assure her you will stand by that cryanization in its defense of Mr. Proctor, should he lose the battle in the court before which his case is now pending. A decision from the Supreme Court of the United States may be necessary in order to finally settle this important matter. We have an excellent case in this affair of Mr. Proctor's, and it is the duty of every lover of liberty, of every true blue Spiritualist, to unite with the State Spiritualist Association at once to aid it in its defense of the sacred rights of man. Arrests of this ame nature have occurred throughout the nation this winter, and it now looks as if a simultaneous effort was being made to utterly destroy all curative practices outside of the three great monopolistic schools. It is unite or perish, Spiritualists, and it rests with you to say what shall be done about it. If you wish honest men and women to be sent to prison, maintain your present do-nothing policy; if you want right It is an outrage in every sense of the word done about it. If you wish honest men and women to be sent to prison, maintain your present do-nothing policy; if you want right and justice to prevail, arouse yourselves and act for the sake of truth while yet there is time. Let us awaken from our lethargy, and do some practical work instead of boasting of what we have done in the past, and are going to do in the "Great Hereafter."

Bright Angel Band.

LAURA B. PAYNE

O, angels bright who linger near.
To do my bidding soon or late,
Ye white-robed throng who wait without
Death's wondrous walls and golden gate,
Of what avail my humble life?
My solourn here count you what worth?
That you should leave your home on high
And come with me to lowly earth.

For sometimes when my sight is clear And smoothly flow the psychic waves, My vision leaps beyond this sphere, This land of sadness, gloom and graves, And then I know that once I walked With you on hills of paradise, And that I left it all to dwell Where sorrow's lotion purifies.

How oft amid the darksome hours,
When hope's pale fires burned dim and
And grief, grim-visaged, wrapped about
My stricken soul her web of woe,
When life seemed all a sad mistake,
A dismal farce which soon must end,
Then forth from out the shadows deep
I've seen you come and o'er me bend.

And oft in stillest hours of night
Your radiant forms stand round my bed;
And O, the joy to watch your light
Push back the darkness overhead.
And steeps up which my faltering feet,
I thought, could never, never go,
You've borne me as in gentle arms,
All just because you love me so.

O, blessed ministers of light!
Bright angels from a fairer shore,
[know that your transcendent love
Shall guard and guide me evermore,
And this is why I do not shrink
When stormy winds blow fierce and wild;
[know God's messengers will keep
His lonely, exiled, wandering child.
Topeka, Kausas.

Of Things Seen and Heard.

BY S GMA ZODIAC.

The most extraordinary example of the "transmigration of souls" (if the expression may be allowed) is the practical death of the Children's Progressive Lyceum in the United States, and its equally extraordinary respectance and complete embodiment in Engpearance and complete embodiment in Eng-pearance and complete embodiment in Eng-land—the grand old country on the eastern side of the Atlantic. It seems similar to what has been termed "transubstantiation."

Among the many gifted and truly distinguished in the world of Spiritualism, is that peculiar personality known as Lyman C. Howe, a well beloved citizen of Fredonia, N. Y. It is reported that he has been duly authorized to prepare for publication an impartial History of Modern Spiritualism. And yet, from one point of view, it seems that this latest religious dispensation is only in its gelatinous and formative stage of development.

Readers of James Burns' "Medium and Daybreak"—a discontinued English journal—may recall the writings of a correspondent, W. C. P. B. Alsop, who is now residing in Savannah, Ga. One of his latest poetic leaflets is entitled "The Orthodox Satan; His Use and Mission." It is well worth reading and circulating.

A delightful and thoroughly wholese remedy for what very billous persons call the "blues," is a visit to an entertainment by the famous Marshall P. Wilder. He is a charming magazine of exquisite drollery.

Mrs. Ada I., Pratt is what might be styled "a great American traveler." She journeys about on both sides of the Atlantic, is her own protector under all circumstances, pays her own way everywhere, takes a "snapshot" of every interesting scene and person, and now cheerfully gives descriptive discourses with stereopticon views for the "benefit" of benevolent societies among Spiritualists.

The Psychic Era, published monthly in Pittsburgh, Pa., adopts this sublime motto: "Truth for Truth's Sake." How emphatically different is this rule from that said to have guided a certain politician, of whom it was said that he invariably told the truth after he had exhausted every other knows

An unpardonable perversion of the so-called golden rule is embodied in the ad-vice, ironically uttered by a man of the world thus: "Do unto others as they would do you if they have a chance."

The other day I met a gentleman citizen of Hyde Park, Mass., known far and near as A. E. Glies—retired from the practice of law, but a constant conscientious student of literature in general and a philosopher in the ranks of Spiritualism. He is traveling in his eighty-third, but from his animated appearance one would conclude that he is to live like "a century plant." In her recently unfolded "Asphodel Blooms," Mrs. Tutile, the talented wife of Hudson Tuttle, has gracefully posted Mr. Glies as a steadfast defender of Spiritualism.

The departed orator, R. G. Ingersoil, once said to me: "I do not know. It is a question whether death is the folding or the unfolding of wings." When he has completed his investigations where he now lives, I shall confidently expect from his new tougue a final answer.

toogue a final answer.

The scholarly editor of "The Open Court," published in Chicago, is remarkable as a metaphysician. He frequently attempts to slam the door in the face of Spiritualism. But it will not stay closed! And so he undertakes in some paragraphs to denounce it as materialism, declaring himself as truly a spiritual teacher, and then makes another attempt to explain immortality in a hypermetaphysical style. Therefore, when he writes of Spiritualism his reasoning is horisontal; when writing on philosophical questions, he is siantinglicular or oblique; while, when deliceating his own conclusions (what are they?) he is conspicuously perpendicular.

When defining his belief, he is some

It is reported that mediumship is under-going repairs on the dry dock. It is never-theless a mighty ship; for has it not out-sailed all the storms of the past fifty years? and is it not capable of conveying all man-kind to the golden shore? More anon.

"Abbey Chimes."

Look out for the next issue of the Banner of Light! It will contain the opening chapters of a new serial story, bearing the unique title, "Abbey Chimes," a tale that will appeal to all lovers of occult lore, as well as to those who are devoted to realism in literature. Mrs. Mabel A. Van Hise is the talented author of the story, and we commend the words of her vigorous pen to the attention of our patrons. It is a good time now to subscribe for the Banner in order that you may not, miss any of the chapters of this interesting story.

Worthy of Honor.

As honor should be given to whom honor is due, I wish to say to many inquiring friends, that the first clear-cut, convincing messages from my loved ones in the higher life, came to me from the little guide "Gertrude" through her medium, Mrs. Sadle L. Hand, now residing at 176F Huntington Avenue, Boston, Mass. These noble souls, together with Miss Abby A. Judson, and the Banner of Light, have first led my feet into the truths of Spiritualism, for which I thank them forever more.

George A. Kiehl. Lancaster, Pa., Feb. 9, 1902.

Let It is amusing to listen to the remarks frequently made by many Christians who claim that the Spiritualists burt their feelings by their plain speaking and frunk criticism of their views. Did it ever occur to these complaining brethren that their Spiritualist friends also have feelings? It is no worse to ridicule the myths of the church religions, and to criticise the shortcomings of church members, than it is for Christians to call Spiritualists "Infidels," "Blasphemers," "Ghost Hunters," "Spirit-rappers," "Idlots" and other equally euphonious mames. We uphold neither party in its resort to abuse, for we believe in seeking the good in all forms of thought, yet we remind our Christian brethren that we have as much right to courtesy from them as they have from us.

25 We learn with deep regret that our good friend, Miss Margaret Gaule, has been very ill with La Grippe, and was obliged to cancel several Sunday engagements in consequence. She is now at her home in New York City, at 135 West 104th St., where she is reported as convalescing. We wish her a speedy return to health and trust that she may long continue to serve the spirit world as one of continue to serve the spirit world as one of its faithful messengers.

\$# Our good friend, Mrs. May S. Pepper, is as Our good friend, Mrs. May S. Pepper, is now engaged in nursing her only sister, who is seriously ill with pneumonia. We extend our sincere sympathy to the sufferer and to her faithful nurse in this their hour of trial. We ask our readers to unite with us in extending thoughts of healing that the layalid may be speedily restored to health, and Mrs. Pepper permitted to go on with her great work, comforting the masses with words of love from the loved ones on the other side of life.

EFOur Assistant Editor, Mrs. M. C. Bar-rett, is yet seriously ill, but hope is enter-tained of her ultimate recovery. There was a slight change for the better on Sunday, Feb. 16, and it is hoped that no relapse will fol-low. It will undoubtedly be many weary weeks and months ere she will again resume her place as an active worker for our Cause.

£3 Spiritualists, write your Senators and Representatives at the State House, urging them to support House Bill 767. It is an act designed to prevent premature encomment and burlal. As such, it should have your support. It is a needed law, and should at once be passed.

LWOur Massachusetts readers and friends are respectfully urged to use their every effort and influence to secure the defeat of three very obnoxious measures, now pending before our State Legislature. They are Senate Bill 84, and House Bills 837 and 850, all of which are wanton interferences with the rights of the people. They would, if enacted, utterly remove from the market several of the most beneficent herb remedies that are now curing thousands of people. Let us protest vigorously against their passage, and stand together for the right.

Let It is with deep regret that we learn of the transitions of those true and tried friends of our Cause, Mrs. W. D. Blethen, of Lisbon Falls, Maine, and Hugh French, only son of G. W. and Nancy French, of Grand Mound, Wash. Mrs. Blethen was long an earnest worker for Spiritnalism in the "Pine Tree State," and will be greatly missed by all who knew her. Her husband and family have our sincere sympathy. Mr. French was only 21 years, 11 months and 15 days of age, yet was a loyal Spiritnalist, and a truly devoted son. His early departure, caused by pneumonia, is one of the saddest of life's sad episodes, and is looked upon as a calamity to the entire neighborhood. Our deepest sympathy goes out to the stricken parents in this hour of their bitter sorrow.

"If you love yourself overmuch, nobody else will love you at all."

Go wake the seeds of Good asleep through-out the world.—Browning.

tes from G. H. Br

It has been some time since I have written to the Banner, and to the many friends of the Banner, and to the many friends of the Banner, but my life is so broken up it has seemed impossible for me to find time, or get into the spirit of writing.

I closed a very successful four months' engagement with the Nowport (Ky.) Society, the last Sunday in December, and it was with feelings of the deepest regret that I was with feelings of the deepest regret that I was with feelings of the deepest regret that I was with the whole soul without becoming deeply attached to the people, and establishing a condition for the finest of inspiration. I have never served a society where there was a deeper feeling of love between speaker and people than exist between the friends and syself, and it is no easy thing to break away and get out of those conditions, and enter ether relationships, but life the life of all speakers and mediums who stand upon our platform today.

There was a large addition of members awaring my stay, and a harmonious working seciety. The music was one of the special features; no society in Newport had finer music than the Temple Society. I wish all spiritual societies had as good music. The Ladles' Ald has been of great service to the society. Through its efforts there was a goodly sum added to the working fund. The society. Through its efforts there was a goodly sum added to the working fund. The society. Through its efforts there was a goodly sum added to the working fund. The Callego takes my place. He will no doubt do a most glorious work, for he is swell adapted to the work, for he is well adapted to the work; he is a scholar and a gentleman.

From a letter received from a friend receatly, I learn the very sad news of the ceatly, I learn the very sad news of the

recally moved by his departure, and 1 trustes the many friends will give to them their spapathy and love in this their hour of sorters.

I began my labors for the Unity Society of Milwaukee, Wis. the first Sunday in February. I was met by a fine nudlence in spite of the severe cold weather and rejoice to meet the many dear friends who have been such to me in many ways. Mrs. Hattle Smith is now president of the society, and fills the position with grace and dignity. I have spoken in Milwaukee more than any other city in the land. I have worked for the upbuilding of the society and our Cause with all the strength of my being, and when I return here it is like coming home. The society meets in the Ethical Building, a very fine hall, centrally located, and commands a position second to no building in the city. I have not been here in nearly ten years, and of course I find a number of changes during that time. The society is ever active in presenting the facts of Spiritualism before the world in its various phases, and is doing a glorious work for the Cause.

I am most pleasantly situated in the beautiful home of my friend, Mr. I. S. Bigler, of 641 Hackett Ave., where I should be pleased to hear from-all-my friends. I have no special engagement for April, and I have thought some of taking the missionary field in my own state, Illinois, for that month. If I can make arrangements with enough places during that month I will do what I can. Let me hear from as many places as possible. Send either here or to my home address, 114 President St., Wheaton, Ill. I will respond to calls for funerals. I hope I shall hear from many places in the state.

61 Hackett Ave., Milwaukee, Wis., or 144 President St., Wheaton, Ill.

The Morris Pratt Institute.

So many questions are being asked relative to the college or institute, that I take this means of answering in a general way, that it may be more thoroughly understood. We are asked, "What is the price of scholarship? What is membership in the association, and each year's dues? How many teachers will be employed, and what standing must they have? What branches will be taught? How can board be had, and at what price? Will men and women both be admitted as pupils? And how long will tit take to make mediums and speakers of the scholars?

mitted as pupils? And mitted as pupils? And mitted as pupils? And molars? ist—Scholarship is fifty dollars per year, rular school year of 26 weeks, and we trust ere will be many who will assist in providg a fund for the education of some who e not situated so they can afford that adount, yet are bright and intelligent and sire an education such as can be had at at institute, and will make useful and noble orkers in the Cause, if they can get the oper training. No better use could be und for some of the money that many of ir people use so almiessly every year than iplied such worthy young men and women become an honor and credit to our glorious use.

se.

-Membership in the association is five
ars and one dollar per year dues, or
mty-five dollars life membership after the
three

twenty-five dollars life membership after the first fee.

The number of teachers will probably bergeglated by the amount of money there is in the treasury when the board meets in the summer for final arrangements for the first school year. There will be three, and possibly four, and the standing of those teachers must be first-class, as no one not fitted to teach in the best academy will be employed. It is intended to open with an academic course until such time as the college charter can be obtained (which cannot be under one year) and there is enough pledged to warrant a college course; all the branches commonly taught in any academy will be taught, and in addition comparative theology, Blife studies, psychic development, oratory and whatever will best fit speakers and teachers for the public platform.

Board can be had at reasonable rates in many private homes and will be furnished in the Institute just as low as possible to serve it.

Both men and women will be admitted.

the institute just as low as possible to serve it.

Both mea and women will be admitted.

As to how long it will take to make mediums and speakers. I am not able to say, never having seen it put to a time limit. The course as outlined for the opening of the school, will be a two years' course, when it becomes a chartered college it will be a three and four years' course, but mediums and speakers are like other scholars, sometimes they learn slowly and it takes longer for them to get an education. Mediumship will not be made, where it exists it will have an opportunity to develop.

Donations are coming in all of the time in moderate amounts, and promises of books for library, furnishings for the rooms, bedding, etc. All such things will be needed

you belong, in the progressive rank of education, where we must be lif we live, will you take hold of this in earmen?

There is much you can do lif you cannot send money. There will need be transiture for many rooms, beds and bedding, linen, carpets and all the necessary things of a home. Where there are two or three who will club together and make up a box of useful things and send to us it can be done with little expense, and assist the work very materially. When it is considered in its true light, I am sure every Spiritualist in this country will do what he can, if not in money, in furnishings, etc.

Send your donations of money to although

nishings, etc.

Send your donations of money to either

Moses Hull, J. O. Bump, 220 Mason St., Milwankee, or to me, Whitewater, and send all
other things to me as Secretary of the M.
P. I. Association. I will receive and receipt
for them. Will you not respond at once?

Clara L. Stewart, Sec. M. P. I. A.

Missionary Work.

seciety. The music was one of the special features; no society in Newport had finer music than the Temple Society. I wish all spiritual societies had as good music. The Ladles' Aid has been of great service to the society. Through its efforts there was a goodly sum added to the working fund. The society now is in good condition. It has a Tem le complete, a good membership, and I can see no reason why it cannot accomplish a glorious work. Brother J. M. O. Hewitt of Chicago takes my place. He will no doubt do a most glorious work, for he is well adapted to the work; he is a scholar and a gentleman.

From a letter received from a friend receatly, I learn the very sad news of the passing away of Mr. Edwin Crawley, Sr., who has done so much for the Cause there. He it is that gave the land, and two thousand dellars, and loaned the money on easy terms. Mr. Orawley was taken sick the morning I lett for home, and now he has gone, and we sannot feel reconcided to his going. Newport has lost a valuable citizen, the Temple Society a stanch, true friend, and Spiritualism a worker that she is not ready to spare. I know the many friends will extend their sympathy to his family, to Mrs. Sarah Charles, of 120 East Third St., who has been such a faithful daughter to him these many years, who will feel his loss more than any other member of the family, yet they all are greatly moved by his departure, and I trust the many friends will give to them their sympathy and love in this their hour of sorvey.

I began my labors for the Unity Society of Milwankee, Wis., the first Sunday in February. I was met by a fine audience in spite of the severe cold weather and rejoice to meet the many dear friends who have been such to me in many ways. Mrs. Hattle Smith is the many friends who have been such to me in many ways. Mrs. Hattle Smith is the many friends who have been such to me in many ways. Mrs. Hattle Smith is the many friends who have been such to me in many ways. Mrs. Hattle Smith is the many friends who have been such to me in many w

to have made such a meeting a grand success.

These meetings did much good for the Cause. Many became greatly interested in the philosophy and phenomena presented, old Spiritualists were enthused, and all were favorably impressed with the value of organized effort, and missionary work in Spiritualism, as this subject was presented by the missionaries. These meetings will be long remembered by those who had the pleasure of attending them. The Battle Creck Spiritualists Society did everything to make the meeting the grand success it proved to be, and should receive credit for the same from all Michigan Spiritualists. Let us have more such meetings.

E. W. and C. A. Sprague, Missionaries.

Philadelphia Spiritualists' Society.

Philadelphia Spiritualists' Society.

During the month of December we had Mr. and Mrs. Carpenter of Detroit, Mich., engaged to serve our society during the entire month, but owing to the very ere illness of Mrs. Carpenter's mother, they ere obliged to cancel their engagement under sum to Detroit, after having served our society two weeks. The remaining Sundays of the were very acceptably filled by Mr. and Mrs. Moore delivered two fine lectures each Sunday, and Mrs. Moore followed each lecture with spirit messages; she gave most convincing proofs of a continuity of life.

During the month of January we had Mr. Moore delivered two fine lectures each Sunday, and Mrs. Moore followed each lecture with spirit messages; she gave most convincing proofs of a continuity of life.

During the month of January we had Mr. Sprague while with us had the pleasure of performing the marriage ceremony of two of our young members, Mr. Wm. McCay and Miss Hannah Raffel; they had joined our society two years before when Mr. Sprague was with us and wanted him to marry them. The ceremony was performed at Handel and Hayden hall, January 22. It was certainly a very pretty wedding. The bride was attired in white will kilk and the sister acting as bridesmaild wore a lovely gown of dove colored silk; the youngest sister, dressed in white, was flower girl. Mr. Sprague spoke beautifully to them and the ceremony was very impressive.

On Thursday evening, January 23, Mrs. May 8, Pepper, the phenomenal psychic, gave a seance in the same hall to a large audience. She is always well received in our city and has a large circle of friends. For this month we have Mrs. C. Fannie Allyn, who is a fine inspirational speaker, taking all her subjects for lectures and poems from the audience. Mrs. Hugh Moore, who is a psychic of rare ability follows Mrs. Allyn, giving spirit messages.

Announcements.

Speakers for March at the Waltham Spirit-ualist Progressive Union Church, 185 Moody street: Mrs. N. S. Noyes, 2nd and 9th; Mrs. Sarah Byrnes, 16th; Mr. A. P. Blina, 23rd; Mrs. N. F. Burbeck, 30th.—Ella A. Wheeler, Cor. Sec.

strah Byrnes, 16th, Mr. A. P. Blinn, 23rd; Mrs. K. P. Burbeck, 30th.—Ella A. Wheeler, 10r. Sec. Mrs. K. P. Burbeck, 30th.—Ella A. Wheeler, 10r. Sec. Mrs. Emma M. Nutt-Moore, late of Philipse delphia, Penn., who has been serving the Society at Elwood, Ind., for the winter season of the property of the society at the season of the Society at Elwood, Ind., for the month of Pebruary, after which time she will be pleased to hear from societies wishing a speaker or a medium, either for home or cament work. Home address, Elwood, Ind.; Ind., Ind.,

afternoon will hold an evening session of the school in order to show to the Spiritualists the work that is being done towards educat-ing the children in Spiritualism. There will be speaking, marching and music. Everyone will be welcome. Free to all. Lyceums from out of town are invited. Remember Sunday evening. Feb. 23, at 7.45—J. B. Hatch, Jr., Conductor.

Spiritualist Wedding.

On the evening of January 22 there was a wedding in the Spirinalists' church, corner of 8th and Spring Garden streets, Philaderphia, Pa. Mr. William McKay and Miss Hannah Matilda Raffel were united in wedlock. The church was well filled with invited friends. The bride and groom were great favorites with the members of this society. This young couple are true Spiritualists, having been by us publicly received into this society three years ago.

They postponed the wedding one month, until we arrived in Philadelphia, so as to have the minister of their choice perform the ceremony. They refused to be married by an orthodox minister, though urged by their orthodox friends to do so. These friends were present and expressed themselves as being much pleased with the service.

selves as being much pleased with the service.

The example of these young people in standing firmly by their religion should be an object lesson for some of those older ones who are afraid their orthodox friends may learn that they are Spiritualists.

The Philadelphia Spiritualists Society is proud of this lovely young couple, and so are we. Long may they live to aid by precept and example the grand Cause of Spiritualism and to prove their love for its teachings.

E. W. Sprague.

National Liberal Party.

Report of the Secretary of National Liberal Party, organized at Cincinnati, Ohio, Jan. 28 and 27, 1902. Temporary organization at Ruffalo, N. Y., Oct. 6, 1901. Receipts: From date of temporary organization, at Buffalo, Ohio, Jan. 28, 27, 1902, by membership fees, 4370.25; donation, 425; total, 333.25. Eurollment of charter members, 65c. Expenditures: October, 1901, postage, stationery, book of record and cash book, 3.2c; November, 1901, postage, stationery, car fares, 315.89; January, 1902, hectograph, letter files, postal cards, blank carelopes, paper, stamps, car fares, stamped envelopes, 20.68; total, 45.14; pald Secretary, 260; total, 105.19. Respectfully submitted, W. F. Jamieson, Secretary N. I. P., 1716 Western avenue, Cincinnati, Ohio.

I Can Sell Your Farm

Send description and selling price and learn my wonder, fully successful plan. W. M. OSTRANDER North American liquiding. Philadelphia

Most Wonderful Results





OUESTIONS ANSWERED Advices lyen to see and stamp. Interview \$1.00. Psychic, Room 8.34 Shawmut Ave., Boston.

ONSET, BUZZARD'S BAY.

FOR SALE, a small estate, directly on the shore, new modern house, fully furnished. Apply to T. Dennie Beardman, Reginald Beardman, 56 Ames Bldg., Bosten.

A TEST FREE with every horoscope. Send A birth data and B cents for a "Test Reading" and Forward of your coming year. CLAIRAUT, P. O. Bor 70, Syracus, N Y.

PREE TO EVERYBODY - DR. R. GREER, 40
"Ars' tracities all give free diagnosts of cisense to
verylody, pers nails or by letter; if by letter, give
pine lessions impriem, are, and s.v., with stame for
epily. 52 D abd 40 St., Chicago.

Get Well While You Sleep. And sleep well every time. A descriptive pamphlet with full invinctions mailed for ten cents. This is certainly worth investigating. C. Hagen, Laks Helen, Florida. Bil

THE ROSICRUCIANS.

SELF-HYPNOTIC II. 400 people to date of Jan. 1915. have professed of CUMI 1915. have professed on the Land 1915. have professed in Land 1915. have professed of Land 1915. have pr when for only isc, actually e abling the student to account of the student further charge. FROF. E. DUTTON, Ph. D. I incoin, Nebruaka, U.S. A. Diff.

CROOKED STICKS.

Ar Illustrated Volume of Verse. Descriptive, Philosophical & Sentimental, Full of human interest, mu ical and cheering.

By MARY KINNEAR.

THE TABBY BOOK. A delightful, illustrated book of a family of real or By MILDRED NORMAR. Price 12 cents For sale by MISS M. GUFFORD, Sharon. N

HERE'S HEALTH FOR YOU. Early lessons in Mental Science. By RESCION C. HA 25 crais a copy. For sale by BANNER OF LIGHT PUBLISHING CO.

The Eminent Dr. Perfected a Trea nt Dr. Peebles with an Able St



continuates of News in the reason of continuates of News in the research of cases. It continuates of News in the research of cases. It can take if in the large point Casines and the relationship of News and the Pointer continuate relationship of the case of the pointer continuates and the relationship of able to make the pulled investions sport like it. There is the period of these presented investible by the properties. The properties the properties there are they were IN HARMONY WITH AND IN ADDITION TO THE HEALTH FOREIGN FOREIGN OF NATURE NAL RESURPLIES, in a period of the properties of the properties of the property states of the properties of the p

FREE TO ALL!

trable and will give you their services 11 diagnosing and advi-ing JUTELY WITHOUT COST. Write them at orce for their in your case and their grand book, entitled "A Hessare of Hore."

R. PEEBLES INSTITUTE OF HEALTH,



WISDOM OF THE AGES !!!

GREAT WORK!!!!

Interesting!! Instructive!!! Inspiring!

Filled with profound philosophy, fascinating mysticisms, transcendental spiritualism, lofty occultism and supreme idealism!!

The Book of the Season, and of the Present Age!

NOTE A PARTIAL LIST OF SUBJECTS WITH WHICH IT DEALS:

Angels, Archangels and Spirits.
Character, The Flower of the Soul-Causation. Death.
Divine Unity.
Freedom and Self Government.
Healing.
Influence of Mental States.

Matter a State of the Substantial Moral Code of the New Religion, Nature of Religion. Observing Omn, Peace, Not War. Pre-existence. Reason. Sublimation.

Spirit he Source of all Power.
What is Right.
pares. Send in your orders. \$100 per volume. Order of Language of Spirit Many other interestin BANNER OF LIGHT PUBLISHING COMPANY.

SEXUAL



DEBILITY IN MEN.

Varicocele and Losses Cured by an Ex-

VARICOCCIC AND LOSSES CUITED by AN EX-ternal Application

(A SPIRIT PRESCRIPTION, in 30 days.
This trum-dy is a medicine applied by a bu niagr.
It is very easy and comfortable to wear, thus making
one of the most desirable and valuable renedles
ver introduced. Send to ents for bookiet telling all
bout it with brice and swent restimentals. Address
or. R. P. Fillows F, Visicaland, Now Jersey.
FIRE FOLLOWING EXPLAINS ITSELF.
My Dear Doctor Fellows:

THE FOLLOWING EXPLAINS ITSELF.

My Dear Dector Feliosa:
To-day it gives me pleasure to say that I am ireling quite like myst it, and that is one after the receipt of receipt of the property of the property

MANTHE MICROCOSM. He infinite and Divine Relations. Intuition, the Light Within. By Gilles B. STRABINS. Frice 10 Containing copy, four copies 24 cects. For sale by RANNER OF LIGHT PUBLISHING CO.

In the World Celestial

that and beld in time, the cell still suberce, and norm, the spends with her in the cell still suberce, and norm, the spends with her in the so-called dead. He tells have and beard in that reals not the so-called dead. He tells have been supported by the substitution of the substit substitution of the substitution of the substitution of the sub great apiritizal book, but a most brantiful love ro two world. It is printed in elegant at le, bound and gold, and has a bull pero portrait of the angel from a spirit painting. Prices, EAG. Por sale by RANNER OF LIGHT PUBLISHE

Miss Judson's Books.

oright to More)

Phingshiet II payes. On oney, if senior there can be impaired than the couple of the impaired than the couple of the impaired than the couple of the coup

NEW EDITION.

TRANSCENDENTAL PHYSICS. in Account of Experimental Investi-from the Scientific Treation of

JOHANN CARL FRIEDRICH ZOLLNER.

Professor of Frysical Astronomy at the University of Letteric Member of the Boyal Saxon Society of Sciences Foreign Emelber of the Boyal Astronomial Society of Proving Member of the Boyal Astronomial Society of Sciences Foreign Emelber of National Philosophers of Members of Sciences, Heartery Members of National Philosophers of Figure 1997, and the Professor Science of Professor Indiana. Translated a Frankfurther at Lendon. Translated Association of Spirituality's at Lendon. Translated Association of Spirituality's at Lendon Sciences by Charles Carleton Massey of Lincon and Spirituality and Charles Carleton Massey of Lincon Sciences Spirituality. The book contains Busicalities of Various experiments described therein, heliading extraordinary data wwitner. Experiments with an studies ordinary state with the den Fings, each string leader hands, we den Fings, each string leader of the string state of the fine of the fine

> A NEW EDITION. PROOF PALPABLE

IMMORTALITY

EPES SARGENT.

If a Man Die, Shall He Live Armin !
Linding Delivered by Joseph Alexandra & Wallace Science Street, Advanced by Joseph Alexandra & Wallace Science Street, Joseph Alexandra & Wallace Street, Joseph Stre noise Pamphint pp. N. price I comm. of R copies for \$1.50 For sale by Sa.Nr ER OF LIGHT PU

SCIENTIFIC DEMONSTRATION OF THE FUTURE LIFE BY TRUMENS ANY REPORCE MADE

SPIRIT

Message Department.

The following communications are given by Mrs. Scale while under the control of her own puldes, or that of the individual spirits seek-ing to reach their friends on carth. The mes-sages are reported stenographically by a social representative of the Banner of Light, and are cityen in the presence of other mem-

suddes, or that of the interest to reach their friends on earth. The messages are reported stenographically by a social representative of the Banner of Light. These Circles are not public.

The our Beauters.

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

I.
In the cause of Truth, will you kindly
t us in finding those to whom the follownessures are addressed? Many of them
not Spiritualists, or subscribers of the
ter of Light, hence we ask each of you
come a missionary for your particular

Report of Seance held January 23, 1902, S. E. M.

To Thee, Oh Spirit of Truth, Oh Spirit of Righteousness, we would turn this morning. From thee we would draw our inspiration for the work of the hour, and from thee we would draw wor inspiration for the work of the hour, and from thee we would draw strength and hope and trust that the effort may be of use, may be of service to the world. At this time we would draw so near to those who are stronger, to those who understand what the aching hearts need, to those who know how best to dry the eyes and to wipe may the sorrow and the misunderstanding in the world. Let no mist of sadness cloud the vision of the loveliness and sweetness of truth and peace. Let no echo of misunderstanding disturb us in our listening to the sweet harmonies and the vital truths, but may we sweetly and sincerely stand attuned to all that is best and be able to give out again in the same simple and straightforward way. Sometimes in our constant contact with those who are seeking for light we grow discouraged that we are so weak, that our efforts seem of so little avail, but today we would be filled with trust, with confidence and understand that no matter how great the need is, our effort must go on in the same simple way. Bless us and keep us and beless all the hearts everywhere whether they are looking for the light or not, whether they understand or not, bless them and keep them and help them in their growing toward all that is purest and best. Amen.

MESSAGES.

MESSAGES.

Willie Stebbins, Dayton, Ohio.

Willie Stebbins of Dayton, Ohio, runs in here so eager to send a message to his father who has the same name as he. He says, "Please tell papa that I love him oh so much, and that I do want to get to him and ant trying every day to send some message to him or give him some sign that will make him happier or more content. Tell him I love to hear him sing, just the same as he used to. It will please me more than if he keeps still. I have Aunt Lou with me, and she wants to send love too, and she says to tell them both that I am being taken care of by her and by grandmother. Thank you."

Lizzie Collins, New Bedford.

The next one that comes is a woman about thirty years old. She is as nervous as a littitle witch and seems all twisted up with her excitement and her wonder as to whether she can get here. She says, "Will you please try to help me? I am Lizzie Collins' and I came from New Bedford. I have been there and have tried to talk to my frieads, but? cannot seem to get in the right condition to say what I want to. Oh, I am so anxions. It seems as though I couldn't stand it unless I could return and give the message I want to. I am still wearing the brown plaid dress that I wore just before I came away, and I am wearing it hoping I may be seen in it, and that they will know me. I have seen Sam and he says every little while, 'Don't worry, you will get there after a while,' but somehow I don't seem able to say what I want to. It was a cold, cold day when I came over here and the chill of it kept me back a long while because I had hoped to go in the warm weather. They will know what I mean by this. At least Willie will."

Mercy Vaughan.

Mercy Vaughan.

The next spirit that comes to me is an old lady about seventy years old. She is as round in the face and in the body as she can be, a sweet round face that seems to have grown round from constant smiling. Her eyes are blue, her hair is just gray and she has such a motherly kind way. She says "I am a mother and am seeking my own. First, my name is Mercy Vaughan and I'd like so much to send word to Julie and Etta. I want them to understand that the noises they have been hearing came from me. I discovered by accident that I could make the sound, and since then I have been trying to make them whenever anybody was around. I hardly have control yet of the power to know just how to talk back to them, but if they will give me opportunity, we will try together and I think can establish a language of sound that will help us both. I have brother with me and be says, "Bless the girls, I will help them all I can."

me and he says, 'Eless the girls, I will help them all I can.'"

Dr. McNeil, Denver, Cole., to Arthur Hadley.

I see now a man who is very, very large, broad shoulders and strong looking face, dark hair and eyes and such a magnetic way. He walks over to me and such a magnetic way. He walks over to me in the world that he needed and he says. This is not a new thing for me. I have known about Spiritualism and studied into it before about Spiritualism and studied into it before about Spiritualism and studied into it before where we waker ones. My name is Dr. McNeil, see if it was to any here and to help some of these waker ones. My name is Dr. McNeil, see if lived in Denver, Cole. I was associated who was known as Spiritualists haven't got all work how about spirit rethat I did not make to say here that you people who have known in more direct that I did not make to say here that I did not make the says in more direct that I did not make the says in the says was says in the says of this was to got the says was an any opportunity was cone, and if I have a word to say that will help anyone it is this to you, give it out and don't wait for some some shaden and think you will give it all then. The world is attarting for whatever can be says. If the says is the says in the says

though she had softered in me, has a beautiful little way of looking up to me as though she wanted to teil her people what she has found in spirit land. The first thing that she says to me is "Jennie" and after that "Cowdrey." She came from Brookline, Mass. "I want to go to my papa, I want him to know that I am all over the awful pain, that there is nothing like the sickness that I had. I am so happy, for I am with grandma, and she is so good to me, and tries to make me strong, but I want papa to know that I am never happler than when I am with him, and I thank him for reading to me so much and giving me so many things. I am sorry I could not have been strong to have stayed with them, but grandma says it is best just as it is, that I had stayed as long as it was best for me to. Thank you."

Frank Daley, Newton.

Frank Daley, Newtos.

Here is the spirit of a young man, I should think, about nineteen years old. He is quite tall and very handsome, with a beautiful face, strong, clean cut, and firm. I am sure that he-went out to the spirit in a great rush for he seems to have no recollection of suffering or pain, and he says, "The first thing I knew I was over here. My name is Frank Daley, and I lived in Newton, I was drowned, but I can't quite realize now how it all happened. Will you ask my people to give me a stitting with them? I don't care just when or how it-I can only tell them what I want to. I have a sister who has seen me, ob, so much and I hope she will understand that I only come because I love her. I'd like also to get word to Charlle and tell him that I will help him, as I can, but It was too had that I had to leave him with so much of a burden, and dou't forget to tell them that I love them just as much as I ever did. Thank you."

George Atkins, Johnstown, Pa

George Atkins, Johnstown, Pa

The spirit of a man comes to me. He is about thirty-eight years. He is quite tall, slim and very happy looking. He has blue cyes, dark brown hair and a mouth that just seems to speak good things in spite of every-thiag. It seems as though it coulda't do anything but smile and say pleasant words. The first thing but smile and say pleasant words. The first thing but smile and say pleasant words. The first thing but smile and say pleasant words. The first thing so that is could hardly help saying so that is say that it could hardly help saying years after I have been to say the say in the say

Carrie Barnard, Longwood, Mass.

Carrie Barnard, Longwood, Mass.

I see a girl sixteen or eighteen years old. She is very fair with bine eyes and light, light hair and such a sweet little way. She comes up to me quietly, puts her hands over her eyes and says. "You don't know what it is to be blind, but I was, and so I have come back. I do want to tell my people that it is so hard not to be able to see. My name is Carrie Barnard and I lived in Longwood, Mass. I never remember of being anything but blind. It is such a strange world in the spirit to suddenly awaken and see people and know them by sight. Often from sheer force of habit, I close my eyes and go back to the old sensation of knowing my friends by hearing them. I do so much want to send word to Uncle Charlie Barnard. I want him to know that I come to him and that I do try to help him and in many ways I have been able to impress him because he is so mediumistic and responds so readily to my thought. I know that he is troubled now and needs very much that he is troubled now and needs very much that he is troubled now and needs very much that he is troubled now and needs very much that he will grow out of this condition of trouble into one of more peace and content. I hear him great waves of strength and I know that he will grow out of this condition of trouble into one of more peace and content. I bear him great love and send it to him from this new life where all is so bautiful to me. Thank you."

of this new life where all is so bautiful to ment this new life where all is so bautiful to ment the hard where all is so bautiful to ment the hard where all is so bautiful to ment the hard where all is so bautiful to ment the hard where all is so bautiful to ment the hard where all is so bautiful to ment the hard where all is so bautiful to ment the hard where all the hard where my good cup of coffee in the morning."

In other words, they have so prostituted their bodies that their entarual strength is at a wey strong practical face, dark eyes, dark brown hair with just here and there a stream of stray. She is rery anxious, seems almost disturbed, in hard fort oget here. She says, "Please say for me first that my name is kernel burns, and that I come from Yonkerick Flurns, and the live when he are so great by made as deep a strict list of the present I for his word to him, tell him I am trying to help him to be an interest of the his and the present I found our little daughter over here, but grown into such a beautiful woman. I am so glad to bring her to him and to have him think of me and let the rest go, at least for the present. I found our little daughter over here, but grown into such a beautiful woman. I am so glad to bring her to him and to have her know of him through me and for him to know of her. Thank, you."

**Charles Huichis and him. I am me to take his communication and deliver it. His name is Charles Hutchins and he lived in Meriden, Conn. He says, "Yes, and I minterseted in the place and in the people there. I can't tell you just how f

had some pretty good fights with some of any townspien. Everybody who did know me will know very well that if, I have anything to say about spirit life I will say it falley, and I do say this, that the place is a good bit hetter than I ever thought it could be. I didn't have much fear of heaven. I just lived along making the most of ,my life in a material way, but now I do come back with this definite message, that it is a good bit better than I think I deserve. I would like to send word to Heary, who is closely related to me—that I can give him a boost if he will listen to me and not take any more steps in the same direction that he has been for the past six months. Thank you."

Verification.

Dear Banner Friends:

In a personal letter I have received a verification for the message sent to Frank Walter, Lester, Michigan. The letter is of such a nature that I cannot have it inserted in the Banner, but it would be very interesting and helpful, were I able to eliminate what is written for me alone and give you the rest. This is only one of many letters of this kind which I have received, and I am prompted by it to ask you all to write your verifications in such a way that they may be given to the readers of our paper and so help the good work along. Very sincerely your friend, Wednesday, Feb. 5, 1902.

by it to ask you all dywrite prouv reflections are composed of young islies, and they have the may be given to the state of the party o

family are Methodists. But the dying man assured his devoted youngest daughter that he should surely come back to her. The only manifestation that he has yet been able to make is to a relative of the family, also an old man and addicted to intemperance. He comes by raps, and I feel sure that he is trying to warn his old friend to give up drinking, lest he too have some agouling disease, and die in torture. In Steele's "Hygienie Physiology," used in my seminary in Minnespolis, is a series of seven pictures, showing the effect of alcoholic drinking upon a human stomach. The first is "healthful," the lining a delicate plait, with no blood-ressels apparent. The second, of a moderate drinker, the blood-ressels begin to show. In the third, of a drunkard, the vessels are more apparent. The next one in the series is ulcerous, and has blotches of yellow all over the surface. The first is after a long debauch, and presents a shameful appearance. The next one is death by delirium tremens, and is covered with reddish blotches, while the seventh, the cancerous stomach, has green and yellow blotches, while the principal place of disease is orange, and presents a disgusting appearance.

Young persons who are taught these facts

is orange, and presents a disgusting appearance.
Young persons who are taught these facts are not likely to form the drinking habit. My class was composed of young ladies, and they agreed together that they would never marry a man who drank at all, nor would they marry one who either chewed or smoked clgars or pipes, for this same useful book gave the physiological effects of the use of tobacco.

It is well for the young to be made acquainted with the anatomy of their own

Arlington, N. J.

Letter from W. J. Colville.

Letter from W. J. Colville.

Just a line to report my latest experiences during my present flying visit to America. As already noted in your columns, I lectured in Baltimore in Lycenm Theatre under the auspices of a local society of Spiritualists to two excellent andiences, Sunday, January 25, where in addition to the lectures which received most kindly mention in the local press, the music deserved more than passing notice, seeing that the most prominent portion of it at the evening meeting was reudered by two very youthful but highly efficient performers, Eva Happ, planist, and Walter Zipp, violinist. These two children are truly wonderful musicians; they render classical compositions in a manner seldom surpassed by any but the finest adult artists and as their nearest relatives are prominent workers in the field of Spiritualism, it is but just that their names and talents should be mentioned in such papers as the Banner of Light. I have rarely enjoyed so keenly a musical service rendered by such extremely juvenile performers in the whole long course of my public work. I found numerous friends in Baltimore and they are clamoring for my return.

In Washington during six days.

in Baltimore and they are clamoring for my return.

In Washington during six days, January 77 till February 1, inclusive, despite the heavy snow and almost impassable streets (quite unusual in the Capitol City, where winters are generally recially, I was confroated with large, enthusiastic andiences at Veterans' Hall, 1tth Street, N. W., where all my public appearances were made and in addition to these large gatherings I had the privilege of addressing a very fine andience at 402 A Street, S. E., on Friday evening, January 31, for the benefit of the Indian Education Fand. Mr. Wood, who owns the house, very kindly

which much reference was made to the thrilling article by my good friend, Dr. E. D.
Babbitt, published in the Banner, dated January E. I took midnight sleeper to Fhiladelphis, after tidding farewell to numerous kind
friends in Washington, among whom was
the ever faithful George A. Bacon, who introduced me to the first public andlence I
ever addressed in America. In Fhiladelphia,
I lectured to three great audiences, Sanday,
February 2. Moralog and evening, I space,
in the Temple, 12th and Thompson Streets,
which is now the property of the First Association of Spiritualists. At 3 p. m., I lectured in Berean Presbyterian Church. 19th
Street and South College Ave., on "The Federation of the World, the Greatest Hope of
the Present Century."

I am now in New York, lecturing daily at
3.30 p. m., in Windsor Arcade, Fifth Avenue,
and at 8 p. m. in "The Schuyler," West 45th
Street. On Sanday next, February 9, I lectured in Genealogical Hall, 225 West 53th
Street, at 8 p.
During my stay in Washington, I had a delightful visit at Headquarters of N. S. A.
where I found Mr. and Mrs. Longley up to
their eyes in work and both looking well and
happy.

I think my friends are now fully aware

where I found Mr. and Mrs. Longley up to their eyes in work and both looking well and happy.

I think my friends are now fully aware that I have engaged passage on Kaiser Wil-helm der Grosse, leaving New York. Feb-ruary 18. Till that date, my address is care Allancè Pub. Co., Windsor Arcade, Fifth Avenue. I have already accepted an en-gagement at Donet for August 3d to 10th in-clusive, and am negotiating with Mr. Bar-rett who has kindly invited me to other East-ern Camps after mysolvaset edgagement. To preveat disappointment and confusion. I re-spectfully request all who desire my services during my next visit to America, which I expect will occupy August. September and October next, to write to me without delay, as it is far easier to conclude terms and de-cide dates for American appearances while I am in New York than after I have reached London.

I am in New York than after I have reached London.

I can but express heartfelt gratitude for the unwarying and unemitting kindness which has been manifested to me since my return from the Antipodes, and I trust that the day is not far distant when I shall not be compelled to hurry on and leave these hospitable though snowclad shores before I have had time to much more than just catch histh of numerous friends on this vast continent. Ere I conclude this hasty penciling, I wish to pay a brief tribute to Dr. George A. Fuller's fine laspirational work. "The Wisdom of the Ages," a presentation copy of which I have just received. I am recommending it wherever I go and find it full from cover to cover with admirable thoughts and beautiful suggestions as finely adapted for public reading as for private perusal.

Yours sincerely,

W. J. C.

W. J. C.

Passed to the Higher Life.

From his home in Bostonville, Vt., Jan. 22, 1892, Samuel W. Emery, after a journey of 75 years in earth life. The change came while he was in his susual health, sitting la his chair; so gentle was the separation that only his speechless lips told his companion, when she returned to her home after a few minutes' absence, that death bad been there. She is comforted with the knowledge that Spiritualism gives, knowing he has only gone a little in advance in life journey. Most of his family were waiting his coming. Funeral services were held on the 25th inst., in the Spiritualist hall in Bostonsville, Vt., the writer officiating.—Mrs. S. A. Wiley, Rockingham, Vt.

Randolph, Vt., Jan. 25, Samuel H. Brooks, who had been a great sufferer for several months from heart disease. He was 74 years old and one of the town's most respected citizens. Not only in his own town will he be missed, but at Queen City Park, where he and his good wife spent their summers in their lovely cottage, The Idlewyld. Although not an acknowledged Spiritualist, no one enjoyed a good lecture or was more constant in their lovely cottage. He was a ways ready to assist in anything that would help the Park. We shall miss his kind voice, his pleasant face, but hope sometime to meet him upon a loveller campground than earth affords. After a short service at the house, his body was taken to Boston for cremation.—A. W. C.

From his home in Chester, Iowa, Jan. 3, the spirit of our brother, George Loomis, aced 72 years, passed to the higher life to join the lovel son and daughter who preceded him. His sufferings were long and hard to bear before the transition came but hows. On home of the presence of the dear one of the provence of the Banner, for year, for be auit howers of their love. For nearly fortry years he had alwelver was called to officiate at the funeral, the Methodists very kindly gave the use of their church and another furnished the music. It was plain to only a believer in Spiritualism, but it was his spirit aliam. The house was filled so th

Beloved, Now are we sons of God.-John.

WOMAN'S EXPERIENCE

Recounts Her Experience While Visiting a Noted Woman.

Of Interest to All Women.

It was my privilege recently to call upon the world famons Mrs. Pinkham at Lynn, Mass. It must confess that among all newspaper women there has always take such steeling that Mrs. Pinkham was myth; we are so familiar with advertising methods we grow to satellar with advertising methods we statements as are made in the right and vertisements, as well as all other advertising, with the proverbal "grain of sail," but, as before stated, being are the city of Lynn, Mass., I thought I would resigne a little in order to saisty my currestigate a little in order to saisty my currestigate a little in order to saisty my currestigate a little in the company of the said of the conductor told me that it was supplied at the interest car stopped in front of a great collection of buildings and the conductor told me that it was the Lydia E. Pinkham also made and it is on one of the original buildings.

Upon entering the office I saw survey much impressed by the fact that all the occupants of the room were women and all the occupants of the room were women and all the occupants of the room were women and all the occupants of the room were women and that no man ever had access to these rooms. It was survey women and was also pleased to leat that no man ever had access to these rooms, as was satisfied that their claims that this away and access to these rooms, as was satisfied that their claims that this are city woman's institution were altogether truthral. After stating the purpose of my visit was institution were altogether truthral. After stating the purpose of my visit was institution when the companion of the service of the conductor, and particularly aded me to visit the "private letter department," which I did. This is the department in which is received by women of the bottom of the service of the provided with the service of th

vaniage of Mrs. Pinkham's advice is sown, committing suicide." The paragraph referred to it as follows:
"Women suffering from any form of female weakness are invited to freely communicate with Mrs. Pinkham at Lynn, Mass. All letters are received, opened, read and answered by women only, thus has been established the eternal confidence between Mrs. Pinkham and the women of America which has never been broken and has induced more than 100,000 sufferers to write her for advice during the last four months. Out of the vast volume of experience which she has to draw from, it is more than possible that she has gained the very knowledge that will help your case. She asks nothing in return except your good-will, and her advice has relieved thousands. Surely any woman, rich or poor, is very foolish if she does not take advantage of this generous offer of assistance."—Margaret L. Briggs.

To All Friends of Liberty.

Dr. A. Proctor of Springfield, Mass., a respectable member of the National Association of L. P. S. and D.'s, was arrested some time ago by Dr. Harvey of the Massachusetts Board of Examiners for the practice of medicine without a license.

Dr. Proctor did not use any drugs in his practice whatever, but instead, used nature's remedies. On the 8th of February, he was tried and the Judge found him guilty. The case is now appealed to the higher Court.

We intend to settle this vexed question now for all time to come, by making a test case of it. In the meantime, we are making a strong effort to repeal the present Registration Act in Medicine, and think we will be able to succeed, in which case this state will be open to all liberal members of our Noble Association. If we do not win, it will be because those who ought to be interested are indifferent. If every liberal-minded person would do his best and interest his friends and neighbors in the cause of freedom, the result must of necessity be a success. As you all know, there are many legitimate expenses such as lawyer's fees, postage, printing, etc., and I sincerely trust that you, as a member of the National Association and a fellow member of Dr. Proctor, who always did all be could for reform, will do all in your power to assist the cause. Now is the time to act, when a brother is in trouble, and I hope you will let me hear from you at once will whatever amount you can afford to help in the fight. Please also send me the names of parties whom you think might help in the work. Let me hear from you soon you will the secretary of the Natil Asson of L. P. R. and D., 247 Washington St., Boston, Mass.

itualists but Mrs. Copeland was and has been one of the inspiring elements among Harr-ford's people. She will be greatly missed from a very large circle of friends and especially from all Spiritualist gatherings. The funeral was held at her late residence Jan. 20, where the abundant wealth of choice floral tributes proved the love and esteem in which she was held. The Rev. Mr. Waite and myself officiated. May she now be able to lead the family into the knowledge she possessed, that they may not feel she has gone from them, only stepped into the next room, to make ready their coming.

Lizzie Harlow.

Mrs. Soule's Photographs.

The Banner of Light Publishing Company has secured the exclusive right to sell the photographs of our circle medium, Mrs. Minnle M. Soule, and offers them to its patrons at the exceptionally low price of twenty-five cents each. Every Spiritualist should have one of these photographs. All orders will be promptly filled. Send us twenty-five cents and secure an excellent likeness of this gifted medium.

Or the Touch of an Angel Mother.

BY CARRIE E. S. TWING.

erfect boy, nor would I desire any the is a type of what may come to of earth II they will recognise the and Heavenly—and while battlins s understand that true living will CONTENTS

Jim, The Foot House Walf, Jim's Battory and the Touch of the April Mother, Jim Finds a Friend and Benefictor, Jim says Good bye to the Foot House Jim Resches His House, Jim Resches His House, Jim Camptons deputing with Yew Surround House, Jim, Camptons at Senson, Jim Campton and House, Jim Jim Finds Smekes & Fallare, Jim Lopiera & Worthy, Chartishe Act, Jim Select His Behool, The Spirit highless His School, Jim Wall Copens a School, Jim District, Chartishe His School, Jim Vallar, Opens a School, Jim District, Chartishe His School, Jim Nation Copens a School, Jim District, Jim Land House His School, Jim Vallar, Opens a School, Jim Chartishe His Jim Inderest Dr. Birgin, Jim and Goldie are Engaged, Death of Mrs. Golden, Goldie's Last Homes Tree Bracken Goldie's Last Homes His Grandfather, Jim Reveals His Identity Jim Meets His Grandfather, Jim Reveals His Identity Is His Grandfather, Jim Carnothin Passes Over Missarch Larrows Household, Jim and Goldie Barotti. Visits the Barrows Household, Jim And Goldie

The Golden Echoes.

TUCKER, suitfor of various musical russeasion; Beachuris Agap Dwelling; Angel Wittan it; Ascension; Beachuris June Dwelling; Angel Vistan it; Ascension; Beachuris Italia Iberond the Weeping; Blus; Drifting Ox, Harvard Home; However, Fassed On; Pleasure; The Beachuris Italia, The Theory of The Passed Ox; Pleasure; The Beachuris Illian, The Theory of The Theory of West Theory of The Theory of West Theory of We

CULTIVATION

Personal Magnetism.

A Treatise on Human Culture.

BY LEROY BERRIER.

SUBJECTS TREATED of Personal Magnetiam; Exercises; Power; Magnetic; Man, a Magnet deires the attracting Power; Magnetic incence through Sugrestion and Hypnotism. Pamphlet, 190 pa; 19 price 50-cent. Purplicity, 190 pa; 19 price 50-cent. Purplicity of the Publishing CO. For sale by BANNER OF LIGHT PUBLISHING CO.

SPIRITUALISM.

By JUDGE JOHN W. EDMONDS and DR. GEORGE T. DEXTER

This Excellent Work Has Been Reissued by W. H. TERRY, MELBOURNE AUSTRALIA, Editor of Harbinger of Light, IN TWO VOLUMES.

This work has long been out of print, and difficult to obtain even at a high price. Both volumes are replete with solid thought and offer the EEADING FUBLIO

A RABE OPPORTUNITY

A NEW BOOK BY HENRY WOOD

THE SYMPHONY OF LIFE

Other Works by the same Auth

Other Works by the same Author

Ideal Suggestion through Mental

Photography
Octavo Cosh, \$1.25; paper, 50 cents
Eleventh edition

The Political Economy of Humanism
Fine cloth, gilt top, rough edges 320 pages
\$1.25

Ood's Image in Man
Some Intuitive Perceptions of Trath
Cloth \$1.00 Thirteenth edition

Studies in the Thought World
Fine cloth \$1.30 Sixth edition

Victor Screuus

A Stary of the Pauline Era
Fine cloth \$1.35 Third edition

Edward Burton A Novel

Loth \$1.35 Third edition

Edward Burton A Novel

Loth \$1.35 Third edition

Edward Burton Conta Eighth edition

All of the above books are sold by Rechaedlers, we cost postpoid ear receipt of Price by

Banner or Light Publishing On!

S. MARY T. LONGLEY, Serry, Pennsylvens, E.E., Washington, B.C. 117 Yeb, 22

AS A PRACTICAL METAPHYSICIAN A SA PRACTICAL METAPHYSICIAN A BAY discovered the ascrete of yether lecture to perfect the sain. Will send a full course of instructions i service to the work for outly Especial pote or like in stamps.

18 d. Type written and securely saided. Address him to the court of the

MRS. SEVERANCE'S

One of the greatest schievements of spirit power. You cannot long have poor health when you take these middle institutions are supported by the property of th

An Astonishing Offer.

THE PHANTOM FORM.
In Earth and Spirit-Life—Revelations by igh the Trance Mediumship of Mrs. Nettle

OUTSIDE THE GATES, or Tales and Sketches. By a Rand of Spirit In es, through the Mediumship of MISS M. T. SIGEL

iciligences, through the Mediumship of Miss M. "A strutted that the constitute of two parts the first, containing the content of two parts the first, containing series of articles by Spirit "Benefect "entitled "Though the two as Spirit Standpoint," on subjected feel purpertance which all thinking minds would do well to read and reflect should be supported by the content of the c

In one volume of 515 pages, neatly and substantially bon in cloth. Price 75 certs, postage free.

For sale by BANNEH OF LIGHT PUBLISHING CO.



be the only true motal guide, and to give ing of the Bible upon all moral and relig is not the case. THE BIBLE gives there forms and in three different places, and EVERY ONE as positively as it gives it, up each Commandment, then quotes p BAME_POWER that gave the Command the opposite.

Fifty cents.

Ale by BANNER OF LIGHT PUBLISHING CO.

OLD AND NEW PSYCHOLOGY.

BY W. J. COLVILLE.

nthor of "Studies in Theosophy," "Dashed Against:

Eock," "Spiritual Therapeutics," and numerous other

works on the Psychical Problems of the Ages.

use on Psychology, but, simply has undertaken to present as proplar a form as possible, some of the salient fearness of the compendions theme.

Reports of twenty-four distinct lociures, recently delivered to the compendions theme.

Reports of twenty-four distinct lociures, recently delivered to the control of the contro

OONTENTS, as it is previously a provided by Artistic and Sweak of Psychology I. The True Basis of the Sections. Interest Psychology to Practical Education and Sweaking of Psychology to Practical Education. Interest of the Tayland Williams Williams of the Section of the Section Section

Boston Idbertisements.

OLIVER AMES GOOLD

MRS. THAXTER.

Mrs. Maggie J. Butler, ran's House, III Tremont St., Booms G. 44, 45. Tel. concilions Take elevator. Office hours in to 4 daily, ex-

Marshall O. Wilcox. MAGNETIO and Mental Healer, 201 Dartmouth street, Boom 1, (1 we doors from Copies ag.), Boston. Hoors: 2 A. M. to 8 F. M. Telephone 1113 feach Eay.

Ella Z. Dalton, Astrologer, Teacher of Astrology and Occult science, 11st Trends

Osgood F. Stiles,

Mrs. O. F. Stiles.

Mrs. B. A. Palmer, Il Tarmouth Street, Clairvoyant and Trance Medin tings daily from \$ to 17 and from 1 till \$ Meetings day evenings at \$ P. M. and Friday mornings at 18 20

G. Lester Lane, D. M. The renowned Healer and Psychic, cures obsession, and serve diseases, restores mental balance and uthe higher phases of mediumship. Once and readers Huntington Ave., Boston.

Theo. J. Montrose
MAGNETIC AND MENTAL HEALER
Treatments at residence if desired. 4 Dartmouth is

MRS. A. PORESTER GRAVES, Trance and Business Medium, Munion Parkst., Boston. 16 to 8 Bris

MRS. J. W Stackpole Business and Test
MRS. J. W Stackpole Business and Test
Medium. 15 Union Park. Sittings daily. Circle Tues
day evenings 7.36. Reading by lock of hair \$1.00. Beston,
BET

M. REED 705 Washington Street. Suite 17. Circles Friday 2.30 and 7 38. Sundays 7.33. Sin-ling daily.

DR. JULIA CRAFIS SMITH is located at MIT Columbus Ave., The Albertarie, Boston. Bit Di

JUST PUBLISHED.

A Dictionary of Dreams. ONE THOUSAND DREAMS And Their Interpretations.

BY DR. R. GREEK.

BY DR. R. GREEK.

reer's new book of "One Thousac
iterpretations" is original and unidefined in the printion, for surely in
ity and correctly interpretach. The
bod in choice language, and the tend
of therein is elevating, interesting a
book to be book of a thousand dream we delibed in chelce language, and use tenuess of introduction or conveyed therein is elevating, interesting and natured to the whole the book of a thousand dreams is a remark of the chelce of the carth. There is nothing to the face of the earth. There is no the face of the earth. For each of the chelce of the chelce of the carth.

NEW ND BEAUTIFUL SONGS.

MORAL APHORISMS TERSEOLOGICAL TEACHINGS

CONFUCIUS.

The Sapient Chinese Philosopher,
Who lived five hundred and fitty-one years before
Christian era and whose wise overpul have left
a listeling impression upon kinebeequent
critised nations.
To which is added a correct likeness of the great mor
and a comprehensive akerich of his life.
The only copy in the English language.
BY MARCENUS R. K. WRIGHT.
Price 35 cepts.

Price E5 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

'LISBETH. A STORY OF TWO WORLDS.

BY CARRIE E. S. TWING.

for "Booles' Experiences in Spiril Lif "Interviews," "Later Papers," "Out of the site Hellight," Golden Gleans fro Housely Light," and "Howen's Glimpacs of Housen."

Acto Nork Zovertisement

FRED P. EVAN

MRS. M.C MORRELL Clairvoyant, B

Is an spage paper, printed on the Cases, Ground, and is devoted to Progressive, Est Scientific Thought, Spiritualism, Hypanii, ory, Falmistry, Theosophy, Psychic Scien Criticism. Has a Spirit Message Departm liabed on the first and fineenth or such mo-cents new combines. SUNFLOWER PUB. CO., LILY DALE, N. Y.

O Princischia, Pa. U. S. A. Prychic, will step in Leg-don for the winter. S F. Bickenhall Marstone, W. don for the winter. S F. Bickenhall Marstone, W.

The Spiritual Review.

Published on the int of the own.

Published on the int of the own.

Edited by J. J. MCPERE.

Forty-eight pages of Easting December 200 and Artistic December 200 and Artistic

The Sermon.
The New CLARDLEN MOSTILLY ON New THROLDS and PSYCHIO REMALECE. Edited by Lev. B. F. J. B. A. D. B. C. Acquestes "D. Ho. Syner. Send to, for a THE SERMON PUB. CO. Townsto, Can. THE SELECTION FUR. CO., TOWNICA, CHE.

BEAD "THE TWO WORLDS.

WHILL PHILLIPE." The people's popular spirit per." Best peed free to "The people's popular spirit per." Best peed free to "The people's peed to "The Worlds" office, il Depropation street, Management of The Two Worlds gives the most on the people of the two worlds. The two Worlds gives the most on the people of the two worlds of the two worlds. The two worlds will be the people of the two worlds of the movement. Specimen copies of LANKER office.

SENT FREE

Rules to be Observed when Ferming Spiritual Graines.

BY EMMA HARDINGS BRITTERS

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an

ACT of the Comprehensive and Comprehensive and ComLinear Comprehensive and Comprehen

Life Beyond Death

BEING A REVIEW OF THE WORLD'S BELIEFS ON THE SUBJECT, A CONSIDERATION OF PRESENT

CONDITIONS OF THOUGHT AND FEELING, LEADING TO THE QUESTION AS TO WHETHER IT CAN BE DEMON-STRATED AS A FACT;

TO WHICH IS ADDET

An Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT JUDSON SAVAGE, D.D. (Harvard.)

ONTENTS.—Primitive Liess; Ethnic Belleft; The Out tament and Immortality; Prair's Doctrine of Beath and Other Litts; Jesus and Immortality; The Other World the Michie Ages; Protestant Bellef Concerning Design the Michie Ages; Protestant Bellef Concerning Design title Reaction; The World's Continuation; The Sparin-size Beaction; The World's Continues and Short of left in Immortality; Probabilities Which Pad Short of constration; The Society for Prychical Research and constration; The Society for Prychical Research and sending the Short of Proceedings of Another Lith, and the Proceding Continues of Another Lith, and Litts; Possible Conditions of Another Lith, and Litts; Possible Conditions of Another Lith,

Price, **B1.50**.

Price, **B1.50**.

Por Sale by BANNER OF LIGHT PUBLISHING CO.

TO

Three Journeys

Around the World:

Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt,

And Other Oriental Countries. IN ONE VOLUME

BY J. M. PEEBLES, A. M., M. D., PH. D. BY J. M. FELDLED IN "Immortality." Ho nther of "Seers of the Area." "Immortality." Ho Live a Conting," "Critical Beriew of Rev. Dr. Kuy-"Jesus, Myth, Man or God?" "The Seed, in Pre-szistecce," "Did Jesus Christ Krist?" etc., etc.

During Dr. J. M. Peebler's late (and third) trip around the world, he studied and noted the laws, customs and r ligious of analon and peoples, giving special assention in Epitrinalism, Magic, Theosophy and return movement for visited Opylon, India, Persia, Rayst, Syria, and the on these of Europa, and secured much manerial, which is been embodied in a large octawo volume.

The volume constant thirty-dre chapters, and ireess o

Children's Spiritualism.

a pair of very chubby lega, measaed in scarlet hose; a pair of little stubby boots, With rather desistral toes; a little kilk, a little cost— Cut as a mother can— and lo! before us stands in state The future's "coming man."

His eyes, perchance, will read the star,
And search their unknown ways;
Perchance the human heart and soul
Will open to their gase;
Perchance their keen and flashing glance
Will be a nation's light—
Those eyes that now are wistful bent
On some "big fellow's kite."

Those hands, those little, busy hands—
So sticky, small and brown;
Those hands, whose only mission seems
To pull all order down—
Who knows what hidden strength may be
Within their tiny clasp,
Though now 'tis but a taffy stick,
In sturdy hold they grasp?

Ab. blessings on those little hands, Whose work is yet undone;
And blessings on those little feet,
Whose race is yet unrun!
And blessings on the little brain
That has not learned to plan!
Whate'er the future holds in store,
God bless the "coming man."—Ex.

An Epistle General.

To Banner Friends Young and Old.

ELSIE A. BUNTRESS.

(Concluded from Feb. 15.)

(Concluded from Feb. 15.)

In the Banner story of Mark Chester it may his mother's spirit leads him to discover a gold mine and become a millionaire, because he intends to do good with it. If I had so much money or was wealthy like Carnegie, I think I would do a great deal of good.

Some say if they had a certain amount of money they would not work. Persons with much money can work to better advantage and accomplish more, consequently should work and make their money work, and so try to leave the world better instead of poorer by their being in it.

Such persons should go to the bee and observe that those which do not work are sentenced to capital punishment and not by the electric chair either, but stung to death. We have bees here and I think they set a good example for people in some respects. They all work and have no monopolies in their stores of wealth or honey; but all that work share and share alike. One cannot corner a larger portion than he needs and let others suffer, while he folds his wings in idleness as some folks fold their arms.

"Go to the ant, thou sluggard," says theology; but bee-ology would amend it by saying. Go to the bee, thou sluggard and be wise; while the bees, in regard to the sluggard bee, would say, "Go to the sluggard and be wise; while the bees, in regard to the sluggard bee, would say, "Go to the sluggard bee, would say, "Go to the sluggard, and be wise; while the bees, in regard to the sluggard bee, would say, "Go to the sluggard to the sluggard bee, would say, "Go to the sluggard to the sluggard bee, would say, "Go to the sluggard to the sluggard bee, would say, "Go to the sluggard to the sluggard bee, would say, "Go to the sluggard to the sluggard bee, would say, "Go to the sluggard to the sluggard bee, would say, "Go to the situation of the summer than a summer shape, a hard stay the farms, the males being killed off as Pharonh killed off the male children in Egypt. So, I think, when women have their rights, then wrongs will be righted.

I think persons, even if very rich s

a diamond collar worth hundreds of dollars for her dog, and another instance of a supper, costing other hundreds, given to some dogs.

I do not think I would have my money "go to the dogs" like that, and I doubt if they would if they had to earn it picking berries when old Sol, with his great fiery eye, was staring down on them in a flerce, boiling rage, and multitudes of God's starving, noisy, noisome mosquitoes were presenting bills for each berry picked.

Instead of using money that way, how much better to give hundreds of children a nice treat, entertainment, or a good and heautiful book to each, or else hire a hall and have Lyceums with beautiful lessons, books, papers and exercises for them, I enjoyed that story about the dog Staff; but if all creatures that ever lived here live in the spirit world. I should think it would be an enormous cold storage packing house and so crowded that people could not squeeze in end ways. Still I hope I may see some animals and birds there, but no rats and mice or hen's lice.

I have sold two lambs. Then I have an Uncle Sam—not the Uncle Sam that means the United States—and he hires me to ride his horse for him to plow and cultivate and to do other chores. All the money I get I try to save or buy something beneficial and act spend it for candy or worthless stuff.

I belleve I could help make a Lyceum and young people's society interesting. I sold some articles and obtained a camera, then I bought a little second-hand magic-lantern at a good barrain. My papa and I can take pictures and make lantern views or sildes, so I can give little entertainments in our home. Then I have an organ, a zobo cornetto and several harmonicas in different keys, all of which I can play. I do not mean all at the same time, as I am not boilt that way.

So if I can obtain such books us I want, I will try and be a little missionary where brigands cannot kidnap me as they did Miss Stone. Then I hope will grow and blossom into a little Lyceum garden.

This letter is much longer-winded than I intended

even little
out.

I send the kindest thoughts and "Bras
Killa, Sunbeam, Rosebud and "Bras
Rosie, and would enjoy becoming more
qualated with them very much, and hope
hear from them again.

Levingly yours,

Levingly Forms,

My Dog Josh.

My Dog Josh.

We had had a houseful of company all last summer. One night our greests had all left us for a few days. My sister and myself were alone in our old house, with the servants quite remote from us in the L of the house. Our room was on the ground floor, and very easy of access from the plazza and road, but we felt quite protected, having with us two small dogs, an electric bell cannecting with the man's room in the stable, and a good six-shooter. We were thankful to our sharp-voiced terrier before that night was over, as my tale will tell.

It was a foggy, grim night out; you who know what sea-shore fogs are can plcture to yourselves this night! And just after I had retired, my Josh, the hero of this story, started up from his snug quarters and barked furiously and continuously. I remonstrated, but he had no idea of being pacified, and barked with such evident purpose that he completely, aroused both my sister and myself. So we consulted as to what had best be done, feeling sure some mischlef was brewing. We listened but could hear no sound, still Josh kept on with his voice of warning, and at last I touched my electric bell to call over the man.

In the stillness of the night the clear ring of the bell could be distinctly heard, and as it was sounding I heard some one run, and concluded it was our man; but soon after he came walking quietly over. I let him in, and sent him over the house; everything seemed as quiet as a well-regulated family should be, and so I sent him back, and we again settled for a tranquil night.

No sooner, however, had the man gone into the stable than we were startled by hearing three men jump from off the roof of the plazza over our heads! They saw that the alarm had been given, that we were aroused, and that their little game for that night was frustrated, so, the fog shielding them, they laid quite still on the roof of the plazza till their danger was past, and then descended in haste. Their plans were well laid, and would have been successful but for our vigilant little w

Literary Department.

T'M A BRICK. In the little book bearing this title, with the sub-title of "A Congress of Heligions," an earnest endeavor is made to draw sharp distinction between the reality underlying various schools of religious thought much in vogue today, and the incongratities and mischlevous practices which grow up around every nucleus of truth, and which will continue to grow as long as human minds remain illogical and human nature is colored by self-seeking.

The concept of the book is quaint, and considerable humor is expressed in its working out. Mrs. Banister can certainly not be accused of making bricks without straw, for ideas fairly jostle each other for expression in these dainty pages, and it will be an exceptionally dull reader who fails to carry away at least one new light on a possibly old theme. It is just this suggestiveness of the book that mainly gives it its value; just enough is indicated, and in a crisp, incisive manner, to make an intelligent reader long to acquaint himself more thoroughly with the numerous subjects here but lightly touched on, whilst the student finds familiar theories and dispated points set forth in a way that gives them freshness. It is a book that provokes thought, and therefore ynstifics its of the conference of the co

In looking through the later publication of Mrs. Corrilla Banister, under the title of "I'm a Brick," I believe the author's endeavor to be to tonet upon some important points in a sugessitve manner to set forth their tracer import to those seeking. We welcome all repetitions of the results of research—Bose M. de Vaux-Royer, The International School of Psychology.

search—Rose M. de Vaux-Royer, The International School of Psychology.

LILIAN WHITING, author of "The World Beautiful in Books," writes: "It would, I suppose, be indiscreet to divulge the real name that is hidden under the nom de plame of 'Clinton Dangerfield', but that America has a poet—a new poet, a real poet—in this individual 'inidividual' is safe and non-committal, is it not?) is a fact that will soon be generally recognized. But I shall indulge myself in one revelation. The little book called Behind the Vell, a story of the unseen, which appeared anonymously 'from the Little & Brown house two years ago, is written by this same 'Clinton Dangerfield,' whom I have begged (alas! in vain) to write under his—ber—her or his—real name.

"I do not know of any young writer with such brilliancy and fulness of gifts as those of this poet, not only in romance and song, but also in play-writing, in which this genius velied under 'Clinton Dangerfield' has already achieved striking success. This is the second of two hierary secrets that I fancy I may soon be permitted to unveil in the Inter-Ocean,—the real authorship of Truth Dexter being the other."

of two literary secrets that I fancy I may seem animals and birds there, but no rats and mice or hea's lice.

Then I have and it have sold two lembs. Then I have an incle Sam—anot the Unice Sam that mean hade Sam—anot the Unice Sam that mean had seemed had many and a prominent advocate it America of the "New Psychology," has a paper in The Sam and sums people's society interesting. I sold some articles and obtained a camerarthem of the "New Psychology," has a paper in The Sam that I fant it is a more proposed society interesting. I sold some articles and obtained a camerarthem of the Sam that it is a possible of the Sam that I fant it is a possible of the Sam that I fant it is a possible of the Sam that I fant it is a possible of the Sam that I fant it is a possible of the Sam that I fant it is a possible of the Sam that I fant it is a possible of the Sam that I fant it is a possible of the Sam that I fant it is a possible of the Sam that I fant it is a sam that I fant it is a possible of the Sam that I fant it is a sam th

"DEAR MES. PINEMAN! — Mothers need not dread childbearing after they know the value of Lydis E. Pink-ham's Vegetable Compound, While I loved children I dreaded the ordeal, for it left me weak and sick



MRS. J. H. HASKINS.

for months after, and at the time I thought death was a welcome relief; but before my last child was born a rood neighbor advised Lydia E. Pinkham's Vegetable Compound, and I used that, together with your Pills and Sanative Wash for four months before the child's birth; — it brought me wonderful relief. I hardly had an ache or pain, and when the child was ten days old I left my bed strong in health. Every spring andfall I now take abottle of Lydia E. Pinkham's Vegetable Compound and find it keeps me in continual excellent health."—
MRS. J. H. HARKINS. 3248 Indiana Ave., Chicago, Ill. — \$5000 forfeit if above testimelall is not penuise.

Caro and careful counsel is what the expectant and would-by mother needs, and this counsel she can secure without cost by writing to Mrs. Pinkham at Lynn, Mass.

same means to C, conditions being the same. If not, why not?

If not, why not?

I have elsewhere stated this proposition, and asked the same question; and the only reply of Spiritism is that "it is carrying telepathy too far,"—which is no answer at all,—or that it implies "omniscient telepathy,"—which is simply absured. If the latter phrase means anything at all, it means that it requires a knowledge of all things (omniscience) to enable B to communicate to C what he has received from A.

It would be difficult to imagine a more monstrous absurdity; and it could be paralleled only by the assumption that it required omniscient logic to conceive the idea and clothe it in appropriate linguistic habiliments. But it is the best they can do under the desperate logical conditions that environ Spiritism; and great latitude must, in charity, be allowed in the choice of weapons for those who are fighting in the last ditch. Necessity knows neither law nor logic; and there is absolutely not a polemical weapon left to Spiritism except an insensate denial of a self-evident truth.

It is axiomatic that ignorance of Nature's laws is the mother of superstition. It follows that a knowledge of those laws will destroy the monstrous progeny. I submit that the best illustrative example on record of the truth of this axiom is found in the history of Modern Spiritism. It found the world in ignorance of the fundamental lays of psychic phenomena, and its growth was phenomenal. Its decline began with the advent of the New Psychology.

HELEN KELLER FIRST EARNINGS.

Its decline began with the ndvent of the New Psychology.

HELEN KELLER'S FIRST EARNINGS.
There is a pretty story in connection with the series of articles which Helen Keller, the wonderful blind girl, has written for The Ladies' Home Journal, telling about her own life from infancy to the present day. She always has shrunk from the publicity which follows successful literary work, and it was with great difficulty that she was persuaded to take up the task of preparing her autoblography. She had, however, set her heart on owning an island in Hallfax harbor for a summer home, and in a spirit of fun the editor of The Journal offered to buy it. When the work of writing appeared especially irksome Miss Keller was reminded of her desire to become a land-holder, and it spurred her on. Just before Christmas she completed the first chapter of her marvelous story; and on. Christmas morning she received from her publishers a check for a good round sum. Her delight may be imagined, for this was the first money of any account which she had ever carned. "It is a fairy tale come true," she said. Whether she will really carry out the plan to buy the island remains to be seen.

The Cheapness of Wireless Teleg-

The publishers of "The American Boy" Detrett, Mich., have secured from Will Levington Comfort, who was the youngest newspaper correspondent in the Philippines at thime of the death of General Lawton, an exciting story, based upon fact, relating the experiences of the youngest correspondent in General Lawton's army. The hero of the story was the first of the newspaper correspondents to cable to America the news of the death of General Lawton at the hands of the insurgents. By an almost superhuman effort the boy correspondent, who was with the army at the time of the shooting, made his way through the enemy's country to the cable office and flashed the news to America three hours before any of the other correspondents got possession of the cable. It was a notable achievement on the part of a boy. The story begins in the February number of "The American Roy."

Letter from Corvallis.

Letter from Corvallis.

I am pleased with the article "Psychic Bondage," by Sasie C. Clark. In our work we have seen so much of obsession, and healed so many, that it is just a treat to find it so well written by one who evidently knows. We also enjoyed the answer to the "child medium." Developed! Why, developing never ceases, at least we find continual progression in thought and growth daily. And now our Lyceum. Jan. 26 was so cold—just a bilizzard for Oregon, but the Lyceum was again taxed to its utmost as to seats. The subject was "The Personality of Man, and How the Physical Compared with the Spirit." We have roused the churches. The Christian Church, Rev. Humbert, pastor, took the Spiritualists to task Sunday evening; and we accepted the challenge, and sent to the Times office a notice to that effect.

Our Lyceum is the first approach to anything liberal in religion that Corvallis has ever had. And you can see the brotherly love existing amongst these church organizations, when I tell you that there is a North and a Christian, a Baptist, Congregational, Presbyterian, Episcopal, Catholic, and the Salvation Army. I have often wished for the help of a good platform test medium. The little sons books are just taking.

Jessie S. Pettit-Flint.

Waltham News.

Waltham News.

Waltham Spiritual Progressive Union church, No. 185 Moody street. In Jauuary, the speakers, Mr. Scarlett, Mrs. Hand, and Mr. Dane, gave forth of their best, showing the growth of their power, in presenting the truth of Spiritualism, and the work of delineating the messages of love. Mrs. Whitlock, who is with us for the month of February, has for the last two Sundays spoken to very large audiences in her carnest and pleasing manner. The music furnished by Mrs. Merchant and Mrs. McDonald has proven very satisfactory. February 13 the two worthy veterans, Mrs. Wilkinson and Mrs. Julia Davis, were with us in the afternoon, and gave many and convincing tests, that were highly appreciated. A supper was served to about one hundred, and a small sale table was well patronized. The non-appearance of the "Boston talent," from some unknown cause, was a source of disappointment, but an impromptu entertainment of readings, plano solos, congregational singing, and remarks, and tests from a local medium with an hour's dancing enhanced the pleasure of the many and all went home happy.

Notice.

E. W. Sprague and wife, missionaries for the N. S. A. wish to make arrangements to visit every local society of Spiritualists in the State of Indiana. They will also respond to calls to organize and charter societies any-where in the State. There should be a so-ciety formed in every place where seven Spiritualists can be found to compose one. Write them at once if you wish their ser-vices. Address, Rochester, Ind.

Persian Utterances.

Persian Utterances.

O Son of the Soil!

The wise among the people are those who speak not unless they find a listener; as the cup-bearer never offers a cup unless he finds one desiring it, and as the lover, who, unless he has attained to the beauty of the Beloved, never cries out from the depths of his soul. Therefore, ye also should sow the grains of Knowledge and Wisdom in the holy ground of the mind, and conceal them there until the Hyacinth of Divine Wisdom springs up in the heart, and not in the clay.

O Child of My Mald-servant!

Guldance hath been always by words, but in this time it is by deeds. That is, all holy deeds must appear from the temple of man; because all agree in words, but pure and holy deeds are appointed to our friends. Then strive with your life to be distinguished among all people, by deeds; whereanto we exhort ye in Common the soul of the soul

one is more conscious of and better informed of his own soul than of the souls of My servants.

O Son of the Dust!
Verily I say, the most unmindful of men is whosever disputes and seeks to exalt himself above his own brother. Say: O brethreni Array yourselves in action and not in speech. O children of the earth! Know verily that a heart in which the least trace of envy remains, shall assuredly never enter My Eternal Might, and shall never real the fragrance of sanctity from My Holy Kingdom.
O Servant of the World: Every fixed of the same within eye from the people of the world, because My love, and the love of that which is beside Me, is like fire and water, which cannot be enclosed in the same mind and heart.

lined of My Power; then queech it not white contrary winds of strong desire; and passence along. The healer of all thy disease is My remembrance; forget it not. Make My love thy capital, and cherish it as the spirit of thine sye.

O My Brother!

Hear My beautiful Words from My pleasant Tougue, and drink the true Salashil of Holineas (Water of Life) from My sweet Lips. That is, sow the seeds of My Divise Wisdom in the boly ground of the mind, and water it with conviction, then the hyacists of My Wisdom and Knowledge shall spring up vordantly in the hely city (the heart).

O Friend of My Throne!

Hear not evil, and behold not evil; degrade not thyself, neither lament. That is, utfar no wil words, and thou shalt not hear them; think not the faults of others to be great, and the place of the contract of the seasant of the contract of the

LIFE OF Jesus of Nazareth.

BY DEAN DUDLEY.

BY DEAN DUDLEY.

Having made an exhaust we study of the first Crumenical Council of Nicea, it was but Latural, Mr. Dudley says, that it should supplement that work with the life of the man concerning whom the Church Fathers dogmetized so much at their first great conclave. This work of Mr. Dudley is written in a hopeful spirit, from the standpoint of a pronounced free thinker, is tree from many of the objectionable feat ures that usually obtain with works of this kind. It is brief and to the point, and best of all, will compel the propie who read it to think and reasons for themselves as they private, it. The plain, unvariabed facts are briefly stated by Mr. Dudley, who have the propiety of the state of the sta

For sale by BANNER OF LIGHT PUB. CO.

ASPHODEL BLOOMS

OTHER OFFERINGS.

By EMMA ROOD TUTTLE.

emboning.

The author requires no introduction to the spiritual puble. Her sensi are a mong the best in spiritual literature. Expes flaggent and of one of her poome that it was the equal of anything in the language, and that the was the equal of anything in the language, and that the was tainst the optimize of this embers critic.

The rotume is decidated "To those where thoughts and longing reach into the Quasers Land of Souls this has drill of o give rest and pleasure while waiting at the wa in the journey thither " Price 81.66. For sale by the BANNEH OF LIGHT PUB. CO.

AN EPITOME OF SPIRITUALISM AND
AN EPITOME OF SPIRITUALISM AND
Gooditions and Laws. B) A. B HAWARD,
flusters—Modern Interpretation of the Bible) Medicanfluorist—Modern Interpretation of the Bible) Medicanthous, Re-Local Representation, Labeling, Machine
Which J Mind-Leading, Psychometry and Charvoyance
Tapper, a Social Psychologism of Treatments, Nacastation
Super, and Treatments of Treatments. Imparted to Children to Britis-Photographia Punishment; Reasons Why Spiritunite, and the Uttimate Results of their Tanise, and the Uttimate Results of their Tanishment Results of their

Paper, price 25 cents.
For sale by BANNER LIGHT PUBLISHING CO.



PSYCHICS, FACTS AND THEORIES.

has appeared since the selec-tion of Psychical phenomena, appeared in the selec-tion of Psychical phenomena, and the selec-subject matter found in Mr. apers which appeared in The selection of Psychical Inter-tion of Psychical Inter-tion of Psychiat Inter-tion of Psychiat Inter-

Price, cloth, sl. (2) paper, 10 cents.
Price, cloth, sl. (2) paper, 10 cents.
For sale by BANNEII OF LIGHT PUBLISHING CO.

