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#### A BONG OF MAY.

WILLIAM BRUNTON

When come the days of merry May,
And all the world o'erflows with light,
What can we do, what can we say,
But pressur life is blest and bright?
Our hear's inceed are then made glad,
And hare the song of birds above,
Renouncing care and feelings sad,
To live in nature's light and love!

Go to the woods and walk in fields, Gather whate'er the heart can hold; Retain the good kind nature yields. The life of man in biles to hold: Here is the joy of soil made sure, For us in pleasure long to prove; Of all the good your share secure, And live in kingdom of its love!

#### Progress.

PRED DE BOS.

It is about time that I should say something, and the house bill 833 against hypnotism furnishes me with a text. This bill is the work of the Watch and Ward Society, and recalls to my mind Doctor Rospail in France, who was the first to declare that our diseases were due to microbes, bacilli, etc. All the medicos persecuted him for years and yet today the fact is about universally recognised. The trouble was that the doctor was bern fifty years shead of time, while his persecutors were born one hundred years behind the times. So it is with this bill. Its fathers should have been born one hundred and fifty years ago and mediums, hypnotists and all such would have come under the blue laws and perhaps have been burned as witches. Let us hope that the silly bill, the work of unbalanced minds, will be speedily buried. That has set me thinking on Progress, and I send you my thoughts.

PROGRESS. WHAT IS IT AND ITS TEST?

PROGRESS. WHAT IS IT AND ITS TEST?

The word—"Progress" is one of the most commonly used terms, and yet its meaning is very vague with most people. Progress is the ideal and the glory of this generation. What is Progress? Can we give a definite and clear answer to the question, or is progress one of the many words by which people feel much but think little?

Progress is the act of stepping forward. It is a march onward. But who can tell the right direction of that onward march? While traveling on your ideal highroad of progress, have you never met a man going in the direction which you had left behind? It happens often and if you ask the man why he goes backward instead of forward, he will ussure you that he is going forward and you are retrograding. Those who preach progress are not agreed as to the right direction. You will meet many who believe that the development of our present civilization is in the wrong direction; they call us to come back to stages which lie behind us in the distaut past, and would consider a return to them as true progress.

The queetion "what is progress?" is of para-

wrong direction; they call us to come back to stages which lie behind us in the distant past, and would consider a return to them as true progress.

The question "what is progress?" Is of paramount importance to ethics. For if there is no progress, if the direction of the onward march is either indeterminable or indifferent, then there is no ethics. But if there is a special and determinable or indifferent, then there is no ethics. But if there is a special and determinable or indifferent, then there is no ethics. But if there is a special march is the alone which must be the rule for our course of action. This line alone can be the norm of morality. From this alone we must draw our moral rules, this alone we must draw our moral rules, this alone can give us the real contents of the otherwise meaningless term of moral goodness, and this alone must constitute our basis of ethics.

We should know what progress is, for our generation sees the origin and growth of life so much better than did any previous generation. We know now that all life follows certain laws of evolution, that the man of today is the product of that evolution, and man's progress is nothing but the evolution of manifand. Science has discovered the fundamental laws of evolution, but the given of many give us a estisfactory definition of progress. We are told that the law of evolution is adaptation to surroundings. The polar bear adapts itself in its fur and in its habits to its eavivonments; while I have read that the insects in Madeira lose their power of flight and have almost become wingless. There is a surrival of the fittest everywhere, but natural selection does not silwary favor the strongest, not the best. The ablest fiyers are swept by the winds in the ocean and periah, while the weak will survive, but not the strongest, not the best. History teaches us that there have been betted for other nations. We have retrogressive of the time made it impossible for good men to exist and to act morally. The evil influence of tyranny, of corruption

physical world, let alone the moral progress of man. So the law of adaptation explains survival but is no criterion of progress. The philosopher who takes a higher and more general view of life may perhaps tell us what is the characteristic feature of progress. Progress is "a passage from a homogeneous to a heterogeneous state". . . "It is an ever-increasing disintegration of the whole mass accompanied by an integration, a differentiation, and a mutual, ever-increasing dependence of parts and of functions, and by a tendency to equilibrium in the functions of the siece of parts and of functions, and by a tendency to equilibrium in the functions of the
parts integrated." Complexity, we are told,
is a sign of a higher evolution. True, in
many respects higher forms of existence are
richer, more claborate, more specialized than
lower forms. Is complexity the criterion of
progress, can we use it as a test in some cases
of doult? Does it show us the nature of
progress, its meaning and its importance? It
seems to me that this explanation is not even
generally true, for there are weighty and serious exceptions which overthrow the validity
of this formula. Look at our cotton mills of
fitty years ago and of today, is not the progress in the invention of machinery from the
more complex to the more simple?

Mr. Herbert Spencer, the philosopher of

ress in the invention of machinery from the more complex to the more simple?

Mr. Herbert Spencer, the philosopher of evolution overlooked the main point when he tried to explain evolution in terms of matter and motion. Evolution means a change of form, and this change has a special meaning. Evolution is not a material nor a mechanical process, and the attempt to solve the problem of evolution on the ground of materialism or mechanicalism must be a failure. True, Mr. Spencer recognizes the importance of the formal element, for his view of increasing complexity involves form and the change of form. Yet he selects a mere external feature, one that is not even universal, as characteristic of evolution, and he neglects the very meaning of the change of form, but this meaning is the very nerve of the question, all the rest is a matter of detail, and of secondary consideration. This meaning remaining as an irresoluble residue in his philosophical crucible can be resolved only in the Deity.

The evolution of the solar system

ing as an irresolutic residue in his philosophical crucible can be resolved only in the Deity.

The evolution of the solar system being a mechanical process may find in the LaPlace hypothesis a purely mechanical solution. But the evolution of animal life is not a purely mechanical process. There is in it an element of feeling which is not mechanical. You say that the nervous process which takes place when an animal feels is mechanical. Granted that all processes which are changes of places, biological processes which are changes of places, biological processes which are changes of places, biological processes included, are instances of molar or molecular mechanics. But the feeling itself is no mechanical phenomenon. It is a state of awareness has a meaning. I say boldly that the meaning that feeling acquires is the characteristic feature not only of animal, but especially of intellectual life of the life of man. And it is upon the meaning-freighted feelings that soul life originates. Let every special feeling, representing a special condition or object, be constituted by a special form of nerre action, and we should see the soul develop together with the organism. A higher development leads naturally to a greater complexity of nerre forms; yet it is not this complexity which constitutes the evolution of the soul. The test of progress can be found alone in the meaning with which the feelings are freighted.

What is this meaning? The different feelings or soul forms represent special experi-

the evolution of the soul. The test of progress can be found alone in the meaning with which the feelings are freighted.

What is this meaning? The different feelings or soul forms represent special experiences and through these the surroundings of the organism are depicted. The soul then is an image of the world impressed into living substance and depicted in feelings. But that is not all, the soul is more than that. It is also the psychical aspect of the reaction that takes place in answer to the stimuli of the surroundings. And this reaction is the most important part in the life of the soul. The former may be called cognition or intelligence, the latter activity or ethics. The former has no other purpose than to serre as an information for the proper guidance of the latter. We do not consider the world as a chaos of material particles. We do not believe that blind chance rules supreme. We see order everywhere and law is the regulating principle in all things and processes. The world is not a meaningless medley, but a cosmos which in its minutest parts is full of significance and purport. And this truth has found a religious experience in the God idea. The world considered in its cosmic grandeur is divine, and when in the process of evolution the soul develops as an image of the world, the divinity of the cosmos is also mirrored in the soul. The higher enimal life rises, the more iteratives of the livine, and it reaches the highest climax in man, and finally in the ideal of a perfect moral man, the God-man.

The test of progress must be sought in the growth of soul. The more perfectly, the more

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forms which create their value, it is their correctness, their congruence with reality, their truth. Evolution sometimes leads to a greater complexity. But sometimes it will lead to greater simplicity. Complexity-alone would be wilder us, it must be combined with economy, and the economy of thought is im-portant because it simplifies ar intelligence; it enables us not only to see more of truth

recumy, and ne economy or thought is important because it simplifies or intelligence; it enables us not only to see more of truth at once but also to recognize the laws of nature, the order of the cosmos and its divinity. The test of progress is the realization of truth extensive as well as intensive in the soul of man. The more truth the human soul contains and the more it utilizes the truth in life, the more powerful it will be and the more moral. Thus the soul partakes of the divinty of its creator, God; it will come more and more in harmony with the cosmos, it will more and more conform to its laws, it will be the more religious, the holler, the greater, the diviner, the higher it develops and the further it progresses.

#### Modern Spiritualism.

E. A. BRACKETT.

Part I.

The phantom thoughts that drift through space.

Have neither home, nor hirth, nor place. They are the aurora light that gleams.—

The ghosts that hauft us in our dreams. Like motes they circle through the air, Unsought they come, are here and there And everywhere. We seek in vain To catch these microbes of the brain: They shift and play and come to nought, In the clear light of healthy thought.

They shift and play and come to nought. In the clear light of healthy thought.

The phenomena of Animal Magnetism for years trembled in the balance, until under the name of Hypnotism it was finally accepted as a scientific fact. Still no explanation as to what it is, has ever been found, and probably none ever will be.

It is known that under certain conditions, one person may throw another into a trance in which each becomes en rapport with the other: that the individuality of both is merged into one, and the mesmerizer can communicate mentally with as, subject and cause him to express these ideas orally; and that the spirit of the subject is so far released from the body that it can perceive things not visible to the outward senses.

Any one desiring to obtain evidence of spiritual phenomena, will easily obtain it by making himself practically familiar with mesmerism. He can readily find a subject with whom he can communicate mentally and receive oral replies. When he has reached this point there is but one more question to consider, that is, whether there exists organized intelligence, luvislide-beings, capable of taking his place with his mesmerized subject.

If he pursues his investigations along this

of taking his place with his measurement of ject.

If he pursues his investigations along this line, avoiding all mental disturbances, he will not have to wait long before receiving abundant evidence of spirit manifestations. Any attempt to make a scientific investigation of this subject in any other way must fail. By this it is not to be understood that this is the only pathway to a realization of this great truth. There are those who, naturally gifted with spiritual perception, will not find it necessary to pursue such a course of investigation.

truth. There are those who, naturally gitted with spiritual perception, will not find it necessary to pursue such a course of investigation.

The investigator will find it necessary to exercise unusual care to avoid what is called "hypnotic suggestion."

Professor Hyslop, who started out with all the pomp and vanity of Falstaff, masked and armed against subliminal self and miscular suggestion, early fell a victim to it. In his prosale and inconsequential statements of his scences with Mrs. Piper, hypnotic suggestions constantly occur. This and the frequent use of objects once owned by the returning spirit, relieves them of much that he supposed to be spirit identity.

The exercise of mesmeric influence and hypnotic suggestion, is far more prevalent than is generally understood. It is this that enables the orator to sway his andlence; the minister, if he has any magnetic force, to control his church, and in our social relations it becomes an all pervading influence. Few persons have sufficient individuality of character to free themselves from it.

The widely circulated theory of telepathy,—the invention of the London Society of Psychical Research,—as an explanation of the phenomena, has no meaning.

If I have a good mesmeric subject and desire him, or her, to go to a distant city to a street and a house that I know, and give me a description of that house and its inmates, in nine cases out of ten the description will be correct.

My sceptical friend says, "All right, mind reading. You received nothing you did not know before."

But suppose I go a little farther and desire my subject or spirit messanger to describe what those people are doing at that time. Just as correct will be the answer, subsequently verified by members of the family.

Again, if a member of that family is messagently verified by members of the family.

of your subject or the messenger who took part in the work, you can convey your ideas to that person. On this line lies the expla-nation of what is called telepathy. There is no other way known by which mental com-munication between persons widely separated can be maintained, except by artificial means. In all cases both parties must be sensitives;

In all cases both parties must be sensitives; one positive, and the other negative and in a condition to be released, for the time being from conscious control of his body.

All these things are so plain and simple that no common sense investigator need go astray. The fact that we cannot explain them, any more than we can explain electricity, is no argument against their existence.

their, is no argument against their exist-ence.

The blundering efforts to prove that they are not what they claim to be, is absurd. Such stuff as "unconscious cerebration," "muscular suggestion," and "subliminal self,"—which is subliminal nonsense,—have all tended to bring Spiritualism into con-ternat.

all tended to bring spiritualism have elempt.

The publishing of such things as a probable explanation of the phenomena, has led many to believe that those who advocate them are verging on the border of insanity. The last fad that has come to the surface is, "Aural Self." It seems to have fascinated one of our most interesting writers, who is pursuing it with all the shifting, changing play of the northern lights.

our most interesting writers, who is pursuing it with all the shifting, changing play of the morthern lights.

The English language, however imperfectly we may use it, is still the vehicle by which it we convey our thoughts to each other. If you look in the dictionary for "Aural Self," you will not find it. You will find "self" defined as, the individual, the ego; and "aural," "any subtile, invisible fluid, supposed to flow from a body; an effluvium, emanation or exhalation, as the aroma of flowers, the odor of blood, a supposed fertilizing emanation from the pollen of flowers; (Med.) a sensation, as of a current of air rising from some part of the head, preceding epilepsy."

The reader can choose all or any part of these definitions. We prefer, for illustration, that of the flower, for every one knows that the fragrance of the flower is not the flower,—the flower is not the plant.

Through all forms of life there runs the universal law of attraction and repulsion, which enables these forms to select what is necessary to their growth and to reject all else. These rejected emanations are, so far as they relate to living forms, dead matter, and it is hardly possible to conceive that the ego or self could, in any way, become the ego or self odd and matter that its organization had instinctively rejected.

It may be claimed that the Aural Self belongs to the spirit mate. If so, it does not change the issue, for so long as man treads this earth he can gain nothing by ignoring his body. His emanations must come through his physical organization, and can differ only in degree.

A hearty appreciation of the cemmon sense things of this world a profound more served.

this earth ac can gain notaning or ignoring ans body. His emanations must come through his physical organization, and can differ only in degree.

A hearty appreciation of the common sense things of this world, a profound respect for the body we live in, the necessity of keeping it in repair,—without which there can be no healthy impressions,—forbids that we waste our energies in pursuit of such attenuated and clusive vibrations.

The multitudinous cruption of supposed ideas that, like the kalcidoscope, shift and change with our mental surroundings, are the result of distorted, uncontrolled mental action, analogous to our dreams, and form no part of a true life.

Barring the imperfections that, in our present condition, necessarily follow the efforts of the spirit to express itself through crude matter, our physical development represents our spiritual body. Unfortunately, there are those who claim to be Spiritualists, whose imaginations are afflicted with a flux of dyspeptic ideas, kpd who have not the remotest idea that they are moving in an unhealthy mental condition. Gifted with a flux of dyspeptic ideas, kpd who have not the remotest idea that they are moving in an unhealthy mental condition. Gifted with a flux of dyspeptic ideas, kpd who have not the remotest idea that they are moving in an unhealthy mental condition. Gifted with an abnormal flow of language, and a telescopic perception, from their self constructed observatory they claim to lay bare the mystery of the unknown, from the creation of the stom, to the greatest sidereal universe.

The chemist and the astronomer may find to their dismay that the accumulated knowledge of ages fades before the forward march of these spiritual philosophers.

The story of Jack and his bean-stalk, which amused our boybood, no longer charms us

of these spiritual philosophers.

The story of Jack and his bean-stalk, which amused our boyhood, no beager charms us, for these men can climb higher and on a more sleader stalk than Jack ever dreamed of. Both may yet be regarded as benefactors, the one as showing the possibility of bean culture, the other as elucidating the marvelous attenuation of imaginary thought. The more spiritual manifestations are studied, the more they appeal to our personality and become interverse with our innerlife, baffling all efforts to intelligently describe them to those who have had no such experience. Spiritualism may in time have a language of its own, by which it can express something of that new sense which, through evolution, is being added to man's physical nature.

ual manifestations. It is too iste to call in question its existence, for no one thing is more thoroughly established by an eccumulation of facts. Sooner or later, the question of a continued existence after death must appeal with more or less force to every human beins. The fact that these manifestations, in all their varied forms, prove beyond a question that death is only a transition to another life, and under favorable conditions we can communicate with our friends who must observe the conditions we can communicate with our friends who must observe the conditions we can communicate with our friends who must be considered to the contract of t

this all else winks into insignificance.

There is little difference between an intentional falsehood and the imaginary statements made by irresponsible persons, who pretend to know what cannot be known, so long as our conditions in this life remain as they are. To this class, mainly in the ranks of those who claim to be its friends, is due the perversion of true Spiritualism.

In the mission of the Christ, his pure democracy and affectionate nature, I have followed the ideal history of the man. He was not the founder of any sect, and both church and state have been in opposition to his divine character. Having no place in contemporary history, modern scepticism has endeavored to prove that no such person ever lived. It makes no difference which way this question may be settled, the eternal truths that cluster around his name can never be lost sight of. It is hardly possible to realize the change that would have followed, had these truths been universally accepted. Instead of self-curocit, self-righteousness,—which is ever the bane of our social relations,—the crimes, the cententions, the wars that have delayed the earth with human blood, there would have been peace and harmony, without which there can be no true progress.

If I have been compelled to give up my reverence for all sectarian trachings, it is because I realize their evil influence on my social relations. A man may believe what he pleases, may think that the moon is made of green cheese and that he is to have the first slice, but if his life depended on the practical result of such belief, he might starre.

The Infinite Iutelligence has seen fit to develop man along the line of unfalling evolution, and whatever—interferes with this dwarfs his growth. If he cannot be true to his physical nature, he will necessarily be false to all clee. The more perfect the material organization, the clearer and stronger will be the outward expression of the lindwelling spirit.

I inherited my belief in a vengeful God, the Devil, evil spirites, Hell and etsmal punis

and common sense told me that the not be true. Such is the force of ou

ration.

Those were the days of religions when the ranting revivalist stalked and: when the ministers told the pations what God and the Deril who with sharers,—which meant an not belong to their church. Pious to be to the control of their church.

that which might have been't amiles, if need be, to your face, courage once again, ut your shoulder to the wheel, song the way beguiling, raise your tired eyes to Heaven, go on smiling.

Does care oppress your fainting heart,
And all the way seem dreary?
And does life's journey seem too long
For feet grown all a weary?
Just put your shoulder to the wheel,
With song the way beguiling.
Then raise your tired cyes to Heaven,
And go on smiling.

Do friends desert you in your need, 'And loved ones pass beyond your ket Do pla pricks fret and sword thrusts wo All this and more? What then? Inst put your shoulder to the wheel, With song the way begulling. Then raise your tired eyes to Heaven, And go on smiling.

For life, believe me, has not room
For foolish, doubting fears;
And smiles will smooth life's rugged way
Far more than idle tears.
So put your shoulder to the wheel,
With song the way beguiling.
Then raise your tired eyes to Heaven,
And go on smiling.

Fain and sorrow come to all;
None have escaped them ret.
Let's learn the lesson that they teach,
And then—why, just forget.
And put your shoulder to the wheel,
With song the way beguiling.
And brave eyes raised to pirying Heaven,
Just go on smilling.

Let hope and love and courage rule
Within a trusting heart.
Cast off the fears and idle tears,
And bravely act life's part.
Once more with shoulders to the
With song the way beguiling.
We'll raise sweet, happy eyes to Heaven,
And go on smiling.

-Selected by Amauda Bailey, 18 Norman St., Salem, Mass.

#### "The Divine Law of Change."

Gen. xxxv: 2-Be clean, and change your

Gen. XXXV: 2—He clean, and change your garments.

A certain rate of vibration upplied to mud would reveal it as a thing of as much beauty as the lily, with its white face and breastpin of gold, seen upon the liquid mirror, with roots in the alime beneath. The lily and the mud are of kia, with a different rate of vibration giving to each its own expression. While the law of vibration determines the difference in outward expression of the mud and the lily, the love of the Infinite is as much applied to the one as to the other, since the same unvarying, innutuable law of purification and development is vibrant in each.

since the same unvarying, immutable law of purification and development is vibrant in cach.

No limitations are ever of the Infinite Principle of Life, but in the last analysis will be found to be of man's own making.

The hypo-extra rate of vibration of the lily over the mud determines it an expression soon to surrender to the inevitable law of change and to fill a niche in the floraworld of imperishably boom. rejoice in its beauty and are charmed by its fragrance, but as we witness its servender to the beneficent hand of change, and the mystery of its decay, not seeing of as it takes up its eternal bloom understined in the mystery of its decay, not seeing of as it takes up its eternal bloom up to be been of the new found world.

We see the mid-step of the seed of the change. We see the mid-slow and it alowness of vibration versals it as seeningly more abiding and permanent, and perhaps we are led to feel that it were better to be the mid-after all, with its apparent endurance than the beautiful lily which is soon gone.

The lily is gone, but in the subtle mystery of its decay it drops its seed to be seized upon by slimy hands, which will warm and lend a germinating energy, so that in due time more white stars which shed upon us their golden lights out from the vaulted sea above.

A recognition of the fact that all life is amenable to a law of change, and in no case to a law of destructibleness and that the law of change holds sacredly and forever in view the betterment of all life, and consequently sweeter and more desirable environments for it, is a recognition of a Divine Principle.

Out from the coze of barbarism has come our present degree of beauty as expressed in present civilization. Of course no thoughtful person will, for a moment, look upon the mass of fall in revealing the place of its roots. Its petals are, however, to unfold and unfold in whiteness of purity, revealing at the centre the gold which has been fried, as by fre. While the physical rise and fall of national will generally and the confi

While each is now being led and will, in the future be more clearly led to see that such works out an individual destiny, the decrease of that destiny will be better understood, the line and drawings of the Divine related will become more and more simple, and humanity will construct and build with one beauty and symmetry as well as substatistics.

ministry.

In will basid bester for this world and in
doing will build bester for the next.

In impatiently seeks to know of the forswithout maintening a proper degree of
cost format the past to all who are fafar with the law of cause and effect. The
min yeaks enough of the future to each
To him who understands the present,
fature is clearly revealed and such an

one stands facing the future, with all its

If we could know tomorrow's secret, see
Just. where tomorrow's lights and shades
shall be;
If we could pull the certain back and gaze
Down all the smooth and up the stony ways,
wonder who would wait complacently?

For you there might be fortune, and for me Gray woes from which I fain would turn and flee ler who would sing the song of praise If we could know?

Death might be grinning at us there, if we Could draw the curtain! You might bend the

knee In suppliance while I rushed forth to raise Such wild and joyful abouts as would amaze— noder which would shrink men's woe or gice.

If we could know? The divine law of change, reduced to the limitations of material scientific formula, reals at the foundation of all matter anever-ecusing changeableness and also instructibilities.

veals at the interpretation of the property of

dexterously woven into human and other expressions of life and must be admitted to be the very cause of its every motion and all intelligent activity.

In every change, of which humanity is sensible, the beneficent hand of divine law and purpose is revealed, and the parent of all this change is sprint. The pulsating energy observed in the marvelons and mighty throes of change goes on, forever on, and through it all may be traced an orderly process whereby the spirit exuviates its envelope of earthly dross.

The grave with its shadows and gloom, is

dross,

The grave, with its shadows and gloom, is only a receptacle for the dross thus thrown off, but through the law of divine change, as with Christ, so with all.

"The stone is rolled from every sepulchre; The grave has nothing it can render back."

The stone is rolled from every sepulchre; The grave has nothing it can render back."

The continual, perpetual, and never-tiring process of chemic transformations, as marked by the ever-grinding mill of efolution and involution, with regular and successive change of expression, reveals its products as finer, more spiritualized and fitted for unlimited survival.

Thus the law of change is a beneficent and divine law, and a consciousness of the ultimate and perfect triumph of all life, through the order of change, sweeps from the befogged mind of humanity, forever, all fear concerning the future and brings all life into a willing concert of action with that law whereby the higher being is more fully realized.

The law of change, with its meaning fully understood, portrays an unvarying kindness in all which the multiplicity of experience brings. It is like unto a class of conditions, of which each individual is a member, and every more is one step toward the head, and that head is the Universal.

The law of change ever forces all humanity to fields of bounty and beauty, without which we would never enter to reap the golden grain of conscious harmony.

We are, as yet, a people of a Mind-World; we are sometime to become a people of a Mind-Universe—most glorious consummalion!—and this consummation will yet render its most sincere thanks to the law of change. The ever-moving panorama of life's vicisal-tudes pass before our vision, and we can see in it all a good. In fact we cultivate, in the ream of matter for the specific purpose of effecting change but how feebly do we realize the beneficence of all this when applied to ourselvest. We hold on to our little (yet grent) loves and, if we were not forced to surrender them, we should never know of that greater love which belongs to a more owned to the process of the first heave of the more of the specific purpose of that greater love which belongs to a more owned to the process of the specific purpose of that greater love which belongs to a more owned to the process of t

"Hear, Father—hear and aid!

If I have loved too well, if I have shed,
In my vain fondness, o'er a human head,
Gifts on thy sarine, O God, more fitly laid—
If I have sought to live
But in one light, and made a mortal eye
The lonely star of my idolatry—
Thou, that art Love, oh pity and forgive!"

The lonely star of my idolatry—
Thou, that art Love, oh pity and forgive!"

No human being, sare such as have been brought within conscious range of the next world and its denlizers, can appreciate the full value of the law of change. This is the same as to say that none completely recognize the law's richness of blessings. On the other hand, some have come into speaking and hearing nearness to the spirit world and its denlizens; have come to know Something which all do not, as yet, know and while some may seem to be so much more blessed than others, All are receiving the light of this eternal truth in degree, because there is within each the Spiritual, which with feebleness or strength responds to that note to which the All-Spiritual relates them.

In man's pursuit of truth and with an appreciation of the divine law of change, with what delight does his whole nature leap and bound forward, in recognition that Truth does not change, 'though Protus-like, it takes a thousand forms,' it is essentially and always the same and it never eludes the grasp or fails to bless whenever reached.

The law of change of the to which all life is subject, does not force or entice mankind onward in pursuit of a phantom, which when seemingly almost reached, vanishes from sight and touch. Truth is upon no foundation, however firm, but rather is itself the foundation of all that endures; it ever leads all life to a more and more complete devoition to activity, along the lines of real and true advance and to view all the labors of life as,

"Thou Ladustry! who weariest not in good."

This, to many, is a belief, to others a knowledge, while to still others it is a Realization. The thought is well fitted to inspire in the control of the co

The divine law of change is but another expression for conveying the idea of progression and eternal growth. The plant, while

sey to the earth. Open your clay doors for me that I may take my exit into the sunlight."

The law of change is the law of growth. The law of growth is consequent upon a law of demand, and the law of demand were impossible were it not for the great and estrual fact of supply. The foountain of supply will be found, when all is known and understood, to be the inspiring law or principle of all change and of all growth. There is sunlight for the plant, else it would never esek it.

The operations of the law of change, as seen retrospectively, relate it to whatever feature of life you please, would seem to be sufficient to inspire confidence in all of the future. What is the past to anyone but the history of successive changes whereby experience of theirs which has not been fained? Our anyone cite an experience of theirs which has not been fained? Our anyone cite an experience of theirs which has not been for coof; which has not brought wisdom; which has not proven a help? If so, then it must be charged that a dull student confronted a wise teacher, and it necessarily follows that the teacher will find it necessarily follows that one was infeuded to teach, before the standard, at least once more.

The purpose in all this change is to give better expression to life, keener powers of observation, deeper appreciation, and to aid in endowing human life with power, to make conditions and to coatrol environments, instead of being made and controlled by them.

Death is an experience which is an important and memorable period in life, and to the spiritually intelligent is recognized as a most beneficent change.

It is, however, almost pathetic to view the hought-life of many as this change is approached. It is sad to see one nearing the fact of a future beyond the grave, but sadder still to observe people drawing near to this c

att them to the plane of the spiritual. Both are destined to disappointment; the former may be surprised with certain causes for Joy, the latter with the disappointment.

Death strips from all humanity the habiliments of mortality, but does not necessarily clotte it with a sense of the mortality of the latter of the plane of the plane of the plane of the physical senses.

The important feath in the divine law of check that this life is not limited to the plane of the physical senses.

The final objective point to be reached is a more refused and spiritualized state here in the present.

If the discipline of change is cheerfully accepted and not evaded, notwithstanding its possible serverity, it will be continually relating man's whole nature to the atmosphere of the spiritual and a realizing sense of the consequence of the change of death will become a possession to enjoy even while in the body.

The beauty of the law of change, recognized in its relation to death, immeasurably enhances that biss which comes from desirable companionship. Companionship is not limited to that intercourse which is strictly mundane, only as humanity so limits it, but is related to all life throughout the universe and an unfoldment of spiritual consciousness is the open gateway to such a companionship and its consequent blessings.

While the law of change must be recognized as an orderly process by which all life reaches its highest possibilities, it will be readily seen that it asks and gives no quarrer, and once for all, we must come to the conclusion that the virtue of this law cannot be ignored or discarded but must be made a part of our life and its philosophical basis must be understood.

The law of change is so regular and persistent that the longings

of experience into which humanity must at last evolve? Has he qualified himself by the cultivation of the enduring part of his nature?"

The law of change should be carefully studied and as fully as possible understood and co-operated with. All nature ever seems to be in a mood to change expressions, but these varying moods are the consequence of a divine, impelling power which leads to a constantly taking on and putting off.

Through the deep and mysterious workings of this law, with subtle speech it may be heard addressing itself to the mob, inciting it with passion, or to the calm philosopher, projecting him so far onto the plane of the intellect as to render him oblivious to hunger, cold and all physical surroundings. It may be seen forming and executing plans whereby that which it constructed to fit the requirements of a former age and conditions are destroyed. It can be observed in the turnultuous throes of revolution as in the seemingly more orderly expression of evolution. It is traced in the methods by which Popes, Cardinals, lishops and all others claiming divine authority are hurled from their pedektals and revealed in their true light before men. Its power is revealed in political upheavals, in war and in peace. It comes and operates in the guise of human intellectual and revealed and septres fall to the earth and men of heart and brain rise to the heights of a grandeur of beatific life toward their fellowmen. It is the tireless power which is bringing from the ooze of barbarism and semilarbarism a civilization higher and nobler than the limitations which any religious cant has ever suggested. It is but the enamation, the throbbing energy of that Primal Flame which gives force and potency, to every law. It reveals the grace had beauty of an Apollo lurking within the routh quarry-stones of mentally and spiritually beforged understandings. It is the tries enamation, the through of the real. The real is the spiritual.

The stars shall fade away, the sun himself Grow dim with age, and Nature sink in

Grow dim with age, and reserve years;
years;
But thou shalt flourish in immortal youth,
Unburt amid the war of elements,
The wreck of matter, and the crash of
worlds!"

TAKE HEART, O PRAIL AND TEND

MES CHAS II TOBY.

Take heart, O frail and tender flow'r,
And lift thy drooping head;
The dews of love will fall a show'r,
Thy lover is not dead,
The wires are many that draw him near,
Thine ev'ry thought is his;
And oft will come despatches here,
From him who was and is.
Let never once foreboding thought
Of evil, find lits way
Into thy life, for love hath bought
For thee, a brighter day.

For thee, a brighter day.

Sit still, dear heart, and pine no mo And strength to thee shall come;
The fires of love as oft before,
Will light the bearth of home;
Again the soul-communion sweet
Will fall thy heart with joy;
Again with rapture thou wilt greet,
Love pure without alloy.

For not, O lonely one, to speak
To him thy thoughts of love;
Words falling from thy lips so meek
Are heard in realms above.

Are heard in realms above.

There's not a sea but hath its calm,
No night but hath its day;
His love shall still shield thee from harm,
If thou wilt hope and pray.
"Take heart, dear one," he whispers now,
List for his loving voice.
He brings fair garlands for thy brow,
To make thy heart rejoice.
The aura of his soul so true,
Doth beam with holy love;
Its flood of light doth bring to view,
Reflections from above.

Take heart thou sad and lonely one,
The whole world feels for thee;
The tree of life is all in bloom,
With flow'rs of sympathy.
The heart-throb of the angel world,
Extends its warmth to thee;
Love's bauner hangs o'er thee unfurled,
Emblem of purity.

[Mrs. Chas. H. Toby, wife of the organist of the Wakefield Congregational Church, was the recipient of a beautiful pair of slippers of Mrs. McKinley's own handlwork, in token of her appreciation of the above poem, recently written for her by Mrs. Toby of Melrose Highlands.]

## The Abbey Chimes, or the Mystery of Glen Avon.

MABEL A. VAN HISE

CHAPTER VI.-Continued. (Copyright 1901-'02.)

(Copyright 1901-'02.)

After pausing long enough to relight the lamp, Lady Avon proceeded down the hall and descended one flight of steps. Oh how silent the house was and how nervous she felt, but she did not draw back, no, she wanted to see the new picture and see it she would! She glided along another hall, and through several rooms until she reached the library. On entering she saw, to her surprise, that there was a light in the room. She stood her own lamp down outside the door, and walked boldly into the room; what she saw caused her to utter an exclamation of astonishment. For, in a halo of delicate light, sat, against the long table, a figure. It was that of a young man, dressed in the garb of a monk. On the table in front of him, lay a rolume, open; evidently one that had been lifted from its resting place among the other volumes on the shelf. Lady Avon looked nervously at the face of the figure and almost cried out in her surprise, for it was the very counterpart of the one in the picture, that had wrought such havoc in her mind and brought her from her bed at this late hour. She moved nearer to the man, then cried. Ohi'' for the light had suddenly disappeared, and she was left in darkness, save for a slight red glow from the fast dying fire. Though startled, Lady Alice was no coward. Hastily she groped her way to the door and securing her lamp, re-entered the library, determined to solve the mystery, if possible, of the strange figure and light. She pushed back the screen at the door and cast one quick glance towards the chair where she had seen the figure sitting. It was empty! The volume was still open on the table; she rushed over to it. "Memoirs and Views of Old Writers, on the Science of Psychology," was the title of the volume. Lady Alice, only half convinced, took the book up and felt of it. "Yes, it is a book sure enough," she exclaimed aloud. "And there is the vacant place on the shelf whence it has been removed." Where, then, was the reader?

Lady Alice was no believer in ghosts, and feeling

lounge in the library; leaning over her was the auxious, pitying face of the woman ahe hated.

Mrs. Priestly held to her lips a glass which contained a liquid that coursed through her relies like fire, giving her renewed strength. Mrs. Priestly had relit the tail, wax candles, and Lady Alice looked curiously at her? as she raked torether the embers, heaping on more wood. She took down the old-fashioned bellows, with their all-ver-mounted handles, and blew into the fire all ver-mounted handles, and blew into the direct little to finame in all directions. Replacing them, she drew a chair in front of the fire and, after locking the doors at either end of the room, seated herself, directly facing Lady Avon. In a stern voice she demanded to know what Lady Alice Avon had on her mind, that weighted so heavily and prevented her having the rest she needed; brought her out of her bed to prow! about the house like a thief at the midnight bour. Lady Avon did not answer, but stared gloomly into the fire. How gulty she felit How terribly distressed she was to find that Mrs. Priestly had been the one to find her up, when she should have been in bed; the one whom she feared knew already too much of her gulty secret. As the curious events that had happened during the past hour crowded on her brain, she felt more and more distressed, more and more beswildered Why, was she lying here? Why did she not zet up and go back to her room? Still she did not move.

After Marian Priestly had writed in value for an answer from Lady Avon, she spoke again in the states elected to the state of the state

#### Psychometry.

Psychometry is the science which treats on vibratious—a psychometer the individual who analyzes them.

Sound, for example, that has less than sixteen and one-half or more than 23,000 vibrations a second, cannot be perceived by the normal sense of hearing. But what has been termed clairaudience is a consciousness of sound above the normal—some clairaudients having the power of hearing sounds beyond the confines of matter. It is also termed mental hearing because those so constituted sense the sound or sounds as though pressed on the brain or interior ear.

The eye has similar powers—supernormal to the degree of the X-ray, and termed clair-voyance—also a phase of mental or soul-sight.

Now, feeling is similarly developed in some

The eye has similar powers—supernormal to the degree of the X-ray, and termed clair-toyance—also a phase of mental or soul-sight.

Now, (seling is similarly developed in some persons. In accord with the last two, it might be rightly termed clairsentience; for it analyzes whetherone of the last two it might be rightly termed clairsentience; for it analyzes whether they emanate from causet or effects. Thoughts, emotions, impulses, coming from persons are also wibratory, and touching the sensitive, affect him according to their nature. Experience teaches him how to judge them, as well as the persons from whom they emanate.

Diagnosing diseases is one of the psychometer's phases of development, reached through experience or his special degree of sensitive-iness.

The vibrations emanating from animals or inert objects are analyzed in like manner. In the former the value—health and energy—of the animal is revealed. In the latter a history of its past or present existence is unfolded to the psychometer's consciousness as in a psinorama, or as implication pure and simple.

Mind-reading is one of the effects of this

simple.

Mind-reading is one of the effects of this sift or qualification, but requires special effort for perfection.

Some psychometers unfold definite phases only; others a number or all of them to some extent.

extent.

Now, all persons are more or less sensitive, and may begin their study or development of the gift by noting the effects of sympathy and antipathy as it touches them, and build on that. Cultivation and experience are the teachers.

teachers.

Psychometry is not only the best school for the study of humanity, but leads to a comprehension of natural law and causation generally—not to omit the most important fact, a knowledge of self.

#### Notes from Lowell.

The Ladies' Ald of the First Spiritualist Society observed its fifth anniversary in old Ddd Fellows' Hall, Saturday evening, April 19. The supper, which was one of the leading seatures of the occasion, was served at 7 clock, nearly seventy-five being present. After supper, the preadlent, Mrs. Anna M. Loggeshall, called to order. The reports of he officers were read. Remarks were made by Mrs. A. J. Pettingell of Malden; Mrs. W. A. Pihl, vice-president; Blanche Brainard, Mrs. Ida Cunningham, and Mr. Fred H. Duet, Elma and Olga Lofgren, "Under the Ddd Umbrella"; recitation, Bltu Jordan, Papa's Very Ignorant"; solo, Mrs. W. S. Davis, "The Old-Fashioned Couple"; farce, Idlien Rod Dramatic Club, "A. Pantaloon Sight."

Davis. "The Old-Fashboned Couple"; farce, Golden Rod Dramatic Club, "A Pantaloon Fight."

The reports of the officers were very grailitying, and showed the membership to be over fifty. The reconsurer reported nearly \$850 in the bank. The present officers are as follows: President, Mrs. Wha. Pinl and Mrs. A. R. Farr; secretary, Daisy Brainard; assistant secretary. Mrs. Minnie Ingalls; treasurer. Mrs. Minnie Ingalls; treasurer. Mrs. J. R. Arthur.

Mrs. J. R. Arthur.

Mrs. J. R. Arthur.

Mrs. J. R. Arthur.

Friday evening. April 18, the members of the First Spiritualist Society met and took such action as will locorporate them as a religious body under the statute level were as follows: Pressent, Fred H. Coggoshall, Wice-president, Willard F. Ireland; secretary, Mrs. Minnie Ingalls; treasurer, Janes Greyory, Jr.; collector. Mrs. Elih. Favor; standing committee, Mr. Fred H. Coggoshall, W. F. Ireland, James Gregory, Jr., and Minnie Ingalls and Mrs. Elih. Favor; standing the properties of the status of the standard our platform Sunday, Juliand P. J. Pettingell.

Mrs. A. J. Fettingel, April 20, giving two highly interesting and instructive lectures. The subject in the afternoon-weas "Home." At the close of epitit return were given through Mrs. Pettingell.

Mrs. R. C. Cunningham of Cambridge was with us the 37th. The speakers for the month of May are Mrs. Nellie Burbeck, Carrie F. Loring and Annie L. Jones.

Fred H. Coggoshall, Pres.

#### How Some of Our Readers Can Make Money.

Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than \$100 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washer Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-Washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men. John F. M.

#### Mass Meetings in Maine.

Two grand Mass Meetings were held under the auspices of the M. S. S. Association, Bangor, April 5 and 6, Unitarian parlors; Stockton Springs, April 8, in the Universalist church. Mr. Barrett's intural eloquence charmed his hearers. This sermous were scholarly and inspiring, and he held his audiences spellbound. It was difficult to say in which line Mr. Barrett excelled, relicity of expression or rhetorical power. He was beyond reproach in both. Special mention should be made of Stockton Springs, as there are but few Spiritualists in the community, but an audience of about two hundred greeted him. Their souls seemed to be kindled anew with a fire of inspiration, and they have requested bis presence again in the near future.

God speed our National President and may

peed our National President and may long to continue his grand work for of Spiritualism. Sadie Jordan Clifford, Pres. of M. S. S. A.

Sandy Point, Me.

#### For Over Sixty Years

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

#### The Veteran Spiritualists' Union.

Friends of the Veteran Spiritualists' Union. I believe the time has come when the mos-Friends of the Veteran Spiritualists' Union: I believe the time has come when the most conservative can with confidence draw to this centre with his aid. There is little doubt that the near future will see the troublesome mortgage removed from the Waverley property; the Sinking Fund is growing—fast or alow, as you work for it or withhold your aid—(the Coupon Letters in its aid will be sent any one free on application to the Banner of Light); and the best help you can give is to come to the Annual Election, which will to be held at the Waverley Home the first Tuesday in May at 2 p. m., be enrolled as members and vote for the officers to be elected for the coming year.

Inn't it your work as much as that of any one?

e?
The coming year promises to be one of imriance in the history of the V. S. U. It
dequire officers of vigorous capabilities
d consecrated service to meet the responsilities that are sure to confront us. Besides
e election of president and three vice-prespress. secretary, treasurer, historian and
ree auditors, a trustee is to be elected for
e years. We need your thought in this

idents, secretary, treasurer, three auditors, a trustee is to be elected for five years. We need your thought in this matter.

If you come with proper introduction there is no doubt you will be welcomed by all. Your applications will be voted on before the election of officers, and, on the payment of your annual dues of one dollar (13), you will be able to vote at this election and endy full membership for one year. On the payment of twenty-five dollars (125), you can enjoy a life membership fink it over, my friends, and see if you should not be with usi. It would be very encouraging to those who have worked through the year just closing to have a voluntary membership come forward as well as to see those who are now members ready to meet the requirements of the hour by their devoted service.

Hoping to have the requirements of the hour by their devoted service.

Hoping to have the requirements of the hour by their devoted service.

Hoping to have the privilege of meeting on this occasion the many to whom I am indebted for their loyal support of my too faltering steps, I am

Ever sincerely yours.

Irving F. Symonds, Pres.

## Missionary Work of G. W. Rates and Wife.

We have been very bory so far during April, but have not accomplished any great works that will older our names in any temple of fame. We are waying for a cause in many localities where the people are either ignoral of the same or prejudiced against it. But we do not find many unwilling to hear. The time is ripe for us to go into all corners of the earth and carry the glad tidings of immortality to all people. They need Spiritualism, its saving philosophy and its cheering evidences. Too many are living in hell, because such a place has been preached to them so vigorously that they have concluded there is no escape therefrom. As poverty and disease are created by thinking of and believing in these, so is hell created by an incessant contemplation of its terrors.

Altrulam is essential: love is saving; knowledge is the way to progress; and universal unroldment (salvation) is the bright promise for application. Immortality for all is the key to human ambition and the soul's earnest endeavor. Fear and desparin must give way to courage and resolution. The low man is resurrected, Christ cannot have a speculative religions do not sapply. "Undifferent in the court of the court

### Report of Convention. Milwaukee,

Wis.

The second annual convention of the Wisconsin State Spiritualist Association convened in Milwaukee, April 15, 16, 17, and from start to finish was one of the best conventions ever held in the Badger State.

The opening meeting Tuesday morning was devoted to the exchange of greetings by the delegates assembled and no attempt made to transact business of any kind. At 3 p. m. the delegates swere called to order and the work of the convention was started in earnest. The chief work of this session was the appointment of committees, reading of the president's report for the past year and all of the preliminary measures necessary in outlining the work of the future meetings.

S. p. m. This was "the" meeting of the day and a large audience assembled to partake of the good things to be given out. The exercises opened with a piano solo by Prof. Lurvey which was greatly appreciated; invecation, Rev. Moses Hull; vocal solo, Mrs. Florence Forbes; address of welcome, which in the absence of Mayor Rose, was delivered by Atty. Stover of Milwaukee. Mr. Stover spoke very cordially, and extended a very hearty welcome to the delegates and Spiritualists of the State. The response to this address was made by Clara L. Stewart, president of the W. S. S. A. Moses Hull gave the address of the evening. It was closely listened to and brought forth much applause. The writer heard many favorable comments upon the lecture. After another song by Mrs. Forbes, Dr. Melle Mosier of Keut, Ohio, gave many tests, all of which were recognized by persons in the audience and the interest created by their recognition was intense.

Wednesday, April 16, the morning and

Mrs. Forces, Dr. seems of the coordinated by persons in the audience and the interest created by their recognition was intense.

Wednesday, Aprill 16, the morning and afternoon meetings were devoted to the business of the convention. The reports of the secretary and treasurer were submitted and referred to the proper committees and all committees reported. The business meetings of the convention were harmonious to a marked degree and consequently all business was rapidly disposed of.

8 p. m. The musical part of the program was again furnished by Prof. Lurvey and Mrs. Forbes. After the opening musical numbers, and an invention by Nellie Kingsler, and the convention of the charman introduced Rev. T. Granton Owen of Arcadias the speaker of the evening. Mr. Owen's address was most scientific being based upon cosmic laws, and illustrated with charts. Rec. Owen has been a minister for many years, but has gradouted trum the old theology to the new. Dr. Nellis Mosser again acted as mediator between the two worlds, to the evident satisfaction of those present. Many messages were received and all recognists. If you Feel Depressed

Use Hersford's Acid Phosphate.

Dr. W. E. Pitman, Lynchburg, Va., says:
"I have used it in nervous depression and dyspeptic troubles, with good result."

Thursday, April 17, was a busy day for all

Crosse, Wis.; trusters, J. H. Houston, Cambria, F. G. Bristol, Oakhöld, C. G. Porter, Wonewor, Mrs. Hattle Smith, Milwauker, Wonewor, Mrs. Hattle Smith, Milwauker, Wis.

At 3 o'clock a meeting for the general public, Nellie Kingdey Baker in the chair, A poem, rendered in a masterly way, by Mrs. Catherine McFarline, took the place of an invocation; a splendid address by Prof. Ribodes, through the organism of Mrs. McFarline, gave much food for thought. Dr. Geo. B. Warne, of Chleago, followed with forceful remarks upon important issues. Both speakers were loadly applauded. The audience was then favored with very correct messages, by Mrs. Frances Wheeler of Madison, Wis., who made many friends by her work. After Mrs. Wheeler, the writer was called upon to give a few messages.

3 p. m. The closing session was one of the most interesting meetings of the series; a good audence assembled and the interest was very keen. After music and invocation, Mosse Hull delivered the address. Mr. Hull was in splendid voice and his sermon was thoroughly appreciated. I wish it were possible to give a verbatim report. At the close of his sermou, Mr. Hull spoke in favor of the Morris Fratt Institute School at Whitewater, Wis., with such effect that quite a neat sum was pledged in its support. Dr. Nellie Mosler, who was greeted with applause, gave many messages. Her work was frequently applauded and seemed to give general satisfaction. Reautiful bouquets were presented to each of the workers, Mrs. Hattle Smith made a few remarks, and the meeting closed in harmony.

CONVENTION NOTES

The next convention is to be held in La-

#### CONVENTION NOTES

Will J. Erwood, Secy. W. S. S. A.

Visitors to New York will find the Hote Empire, Broadway and 63d street, a quiet and select hotel at moderate rates,

#### Briefs.

Briefs.

Boston Spiritual Temple, Chickering Hall, Huntington Ave. Services 10.39 a. m. and 7.39 p. m., April 20. At the morning service Mr. Wiggin, entranced, took for the subject of his sermon a thought suggested by the recent commemoration of early revolutionary days and events. In paying tribute to the patriots and soldiers he also referred to many philosophers and poets who battled for the divine principle of justice by song and word. In the evening many questions were interestingly answered and a large number of people reached by tests and messages in Mr. Wiggin's positive and convincing manner. The Ladies' Schubert Quartet furnished music at both sessions.—Mary L. Porter, See'y.
Boston Spiritual Temple, Chickering Hall Building, Itoom 1, Tuesday, April 22. A well-filled hall and a' program of a few minutes' talk and a scance of excellent results, marked this meeting as one of interest to many strangers as well as members and-friends of the society. A few more weeks and the services of this season close. Let us-slow by a large attendance our interest and good will toward pastor and society.—M. L. Porter, See'y.
Malden, Mass.—Progressive Spiritualists

strangers as well as members and-trienus of the society. A few more weeks and the services of this sesson close. Let us-show by a large attendance our interest and good will toward pastor and society.—M. L. Porter, See'y.

Mailen, Mass.—Progressive Spiritualists met in Marcus Hall, 142 Pleasant St., Sunday, April 20. Metting open presiding and praise services of the president of the physical processive presiding and praise services. Series and welcome defects, Series of the president; in contion, Mrs. Abbit for the evening, Mrs. S. E. Hall of Cambridge, gave an inspirational lecture, subject. "Our Home Over There." followed by messenges from "Sunshine." Song, Mr. and Mrs. Wylie; benediction, Mrs. Burnham, Mrs. Wylie; benediction, Mrs. Burnham, Mrs. Harthe C. Mason was with us Sunday, April 27.—It. P. Morton, See'y.

Fitchburg, Mass. April 20.—Mrs. Nellie Noyes of Boston was speaker for the First Spiritualist Society. Large audiences greeted her, and gave close attention to the very interesting addresses, followed by many astrological and clairvoyant readings, correctly given. Miss Howe, planist, finedy rendered several selections.—Dr. C. L. Fox, Pres.

The Ladies' Lyceum Union met in Dwight Hall, 514 Tremont St., Wednesday, April 23. A whist party was held in the afternoon, which was well attended. Business meeting was called at 5 p. m., Mrs. Ella A. Weston, vice-president, presiding in absence of President Mrs. M. J. Butler, who was detained at thome by illness in the early part of the afternoon. The whist parties are a regular and very pleasant feature of our meetings, and are financially a success also, quite a number of prizes being awarded. Supper was served at 6.20. Mrs. Butler was able to be with us for an hour, but was obliged to leave to very early on account of the health. In her enforced absence, which was a source of successive reserved to the watchen, Linkermore, Mrs. Chapman, Mrs. Stanley and Mrs. Weston, Presided at the evening meeting most acceptably and gracefully. During the evening we had rem

## DOCTORS ENDORSE : SWAMP-ROOT.

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will do for YOU, Every Reader
Sample Bottle 5



DR. KILMER & CO., Singhamtor, N. T.
GENTLEMEN: - While it has never been my habit
or inclination to recommend remedies the ingredients
of which are not all known to me, it seems as if i

o in all ridge

A. Jolain And

Benton (2)

The mild and extraordinary effect of the world-famous kidney, liver and bladder remedy, Dr. Kiliner's Samm Root, is soon realized. It stands the highest for its wonderful our es of the most distress log cases.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, ploti results are sure to follow.

We often see a friend, a relative, or an acquait tance apparently well, but in a few days we may be grieved to learn of their severe liliness, or sudden death, caused by that 'a'all type of kidney trouble—Bright's Disease.

EDITORIAL NOTE—If you are sick (r'feel bidly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trist will convince anyone.

You may have a same, 'e bottle of this wonderful remedy. Swamp-Root, each shelptable health.

other organs to health. A trial will convince anyone.

You may have a samp's bottle of this wonderful remedy, Swamp Root, sent absolutely free by mail, also as bot by tiling all about Swamp Root and containing many of the thousands upon thousands of testimor ial letters received from men and women who owe their good health, in fact their very lives to the great curative properties of Swamp Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., I e sure to say you read this generous offer in the "Banner of Light."

If you are already convinced that Swamp Root is what you need, you can purchase the regular fifty cent and one dollar size buttles at the drug stones everywhere. Don't make any mistake but remember the name, Swamp-Root, Dr. Kilmer's Swamp Root, and the address, Binghamton, N. Y., on every bottle.

Type are already conviced that Swamp Root is what you a ced, you can purchase the regarding of the control of the same of the

et April 20 in Red Men's Hall.

## BANNER OF LIGHT BOOKSTORE.

ge slamps.

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Neattention is paid to anonymous communications and address of writer iv indispenable as a guaranty i faith. We cannot undertake to preserve or return Newspapers sent to this office containing matter for four should be marked by a line drawn around the exact the in question.

## Banner of Wight.

BOSTON, SATURDAY, MAY 3, 1902.

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#### Take Notice!!!

On Saturday, May 3, and every Saturday thereafter, until further notice, the office of the Banner of Light Publishing Company will close at one o'clock for the usual half-holiday. Our patrons will kindly take due notice of this fact and govern themselves necordingly.

#### Editorial Notes.

Editorial Notes.

Another victory for the doctors! This time their triumph is one of which they may well be proud. They have made such a conquest that they may reasonably be excused if they "point with just pride" to the wonderful progress (7) they have made in their medical practice. Here is the story in brief; A pseudo small-pox scare gave the doctors a chance to reap a harriest of dollars out of the victims of vaccination. They wanted more power in order to be able to coerce the people into being vaccinated against their wills. A protest was made, but the law-makers stood in with doctors and compulsory vaccination was sustained. Elated with triumph drumlem with power, the doctors kept on at their work, drawing in good dollars for their truly philanthropic (7) work of poisoning the people's blood through the injection of vaccine virus into their systems. Whole districts were turned over to them by the sapient Board of Health, whose members, of course, could do no wrong, for they were armed with the soveredge authority of the State, and this temporary power, no doubt, made them all feel that they were superior in wisdom to even God Almighty. . . .

Veccine points multiplied rapidly, likewise and samong the messes. The harrest was plentiful, and numerous Shriocks, chucking in glee, drew in their ducats. Dr. Durgin, the official head of the Board of Health, wanted all of the people to be vaccinated, and at one time turned one hundred and sixty doctors loose in Boston alone, under orders to vaccinate all the people in certain districts—peaceably if they could, foreibly if they must. The doctor and his wise (?) advises assured the people that only the purest of pore (?) vaccine points should be used, and issued a uksse, declaring that those that you were being forced upon the people had been thoroughly tested and were known to be "absolutely pure." The officially endorsed vaccine points were freely circulated, and the joy of the astrote Board of Health was, no doubt, beyond the power of worsh to describe, as they saw the people rounded up like the cartie of the plains, and branded for life with it he

their isfamous touch of pollution. It conteins the stated how many people were the treated, nor will it ever be known how man money the doctors won by their legal poisoning. Softied it to say that it was quite sum, and the complacent smiles of these of ficious officials may be taken as an index their perfect satisfaction with themselve they had had their own way, and were or sequently very happy. Great was Esculaple and greater (7) still were his so-called deples of modern times!

and greater (?) still were his so-called disciples of modern times!

But clouds often appear in the clearest of skies, and one, just a trifle "larger than a man's hand," suddenly arose over the happy doctors. A few days since one of the officially endorsed bovines, commonly peleped a cow, that had been used as a germinator of vaccine points, was slaughtered, probably for beef, but it is not stated whether the beef was to be officially enten, or "officially embalmed." and sent to American soldiers in the Philippine Islands. In any event, the cow was killed for some purpose or another and it was "officially" declared, of course by the same wise (?) Board of Health, that the aforesaid cow was actually dead—decidedly dead, unquestionably moritur est. For some good reason, a sort of post mortem examination was held over the remains of this official cow, prior to the sale of the same as beef, or their embalming for shipping purposes. A most wonderful discovery was at once made in connection with this official cow, known to be officially and certainly defunct. She, whom the sapient doctors had gravely pronounced a perfectly healthy, supremely happy, and most amiable of all officially endorsed bovines, was a sufferer from tuberculosis, and was diseased throughout her entire system with that much dreaded malady. Tuberculosis in an official cow whose sacred duty it was to furnish the wise (?) men of medicine with their coveted vaccine points! What a terrible thing for this official cow to do! Didn't she know any better than to thus lacerate the tender bosoms of the vaccinators, and to cast opprobium upon their pet source of income? The cow deserved punishment, so she did, and no doubt this wise Board of Health consigned her to that sulphurous region where winter never comes and heat never dies!

The Boston Dally Advertiser says it is not known how many points this perfectly healthy

gion where winter never comes and heat never dies!

The Boston Daily Advertiser says it is not known how many points this perfectly healthy and officially endorsed bovine, out of her great store, generously furnished the doctors. That she gave them a very large number there is no doubt, and now the poor doctors are forced to weary their poor brains with the distracting problem, "is it possible for vaccinated persons to derive any harm from yirps taken from a discussed cow, when said cow, had been officially pronounced healthy?" Of course they were positive that the inoculated ones could, would, and did derive great benefit from the operation, because—well—because, they (the doctora) got some money for the job! Of course vaccination was an unquestioned blessing but would those gullible fools, the people, be so inconsiderate, so evilly and cruelly minded as to develop tuberculosis from this degenerate, ungrateful and carmalminded cow, who had sufficent germs of said disease in her system to kill a regiment; albeit she was "officially" pronounced "perfectly perfect" in the matter of health and all other subsidiary issues? Does tuberculosis ever do any harm? Will it develop in the systems of the officially vaccinated populace? If it does develop, if it is harmful, then think of the sins this poor vaccine-pointed, officially endorsed, excalibur brand cow will have to answer for in the "Great Hereafter!" Think of her agony of soul for having worked so much harm in humanity—her remorse of conscience for having had a disease when the doctors said she did not have one, and the terrible, terrible punishment that will be hers!

doctors said she did not have one, and the terrible, terrible punishment that will be hers!

This is the victory of the doctors to which I referred in the opening paragraph of my take with the readers of the Banner. They succeeded in obtaining and sustaining an iniquitous compulsory vaccination law, and now they have achieved a greater victory in incoulating their victims with the germs of tuberculosis. This is indeed a triumple. It will give the doctors plenty of patients from this time forth, and, after the epidemic of tuberculosis is over, another small-pox scare may evolve for them another cow who will have a disease that will be equally desirable to impart to the people, so that the process of filching money from the people may go on ad infinitum. What a victory is theirs. How great their wisdom must make them feel! They pronounced the cow perfectly well-what business had she to be sick? It was an insult to them, gratuitous in character, and wholly unprofessional on her part. Unfortunate cow, to thus delude and victimize the will wise members of this most illustrious Board of Health! Victims of vaccination, how do you relish the possibilities of such cases as this? Vaccination is no protection from attacks of small-pox; yet you will deliberately jeopardize your health, yea, your very lives by admitting vaccine into your system that may have within it the germs of any one of a dozen or more of the most lostinsome discusses! Not only that, but you demand the right to inflict the same torture upon others, and subject them to the same danger. Its it right or just for you to do either one of these things?

That devoted friend of liberty and ardent advocate of the rights of man, Alfred E. Giles, well says: "There was a time when the Homen Catholic Church demanded and assumed the power to centrel the actions of the people in all things. Later it was compelled to share its authority with a hierarchy equally bigoted—that of the Protestant Church. Today men of medicine are cempying the same position with regard to the people's rights to get well and keep well. The allopathic school is the prototype of the Catholic Church power, while the homeopathists represent the Protestants. Ecclesiasticiam has taken a new form, and the people are yet in danger from it. From religion, it has passed over futo the domain of health, where it hopes to have greater power to sway the

it is too late for them to regain their liber-ties." These words, and many more of like nature from the lips of my venerable friend, do I heartily endorse. The only way to es-cape from bondage is to bryak the fetters that shackle our limbs. Let us repeal all medical monopoly laws, abolish compulsory-vaccination, and let the people think for themselves. Spiritualists, will you take the lead in this work, or do you prefer vaccina-tion with all of its dangers and miseries, to the broad freedom of health and happiness?

Speaking of the Catholic Church, brings to mind a recent convocation of priests and laymen of that great hierarchy in Boston College Hall. It was claimed by the speakers who addressed the large audiences present, that the members of that church were unfairly treated in the way of influence on the part of the United States Government. It was argued that there were 15,000,000 Catholics in the United States who were practically ignored when the filling of high official positions was involved. "Let us unite and we will make those who have ignored us tremble" was the burden of their cries. A union will undoubtedly be formed for the purpose of exercising political influence among Catholic voters, and if the members of that church can be persuaded to vote as a unit with any one political party, that party is reasonably certain to win in any Presidential election. As a matter of fact, Roman Catholics as such are not ignored in the United States even now. Some of them occupy high positions in State and National affairs. They are Mayors of cities, Governors of States, Congressmen, United States Senators and three of them are Justices of the Supreme Court. Any mitive born Catholic is eligible to the Presidency of the United States, hence there is no discrimination against our Catholic friends at any point in America. As there are fire times as many Protestants as Catholics in our mation, it is but natural that offices should be distributed in like ratio, if the question of religion is to be considered at all.

\*\*\* eaking of the Catholic Church, brings to

The American aim is, or should be, to elect the man or woman best qualified for the place, regardless of his religious belief. I believe this to be the true policy in a republic like ours. As between Catholic and Protestant officials, the public often receives more considerate treatment from the former than from the latter. The average Catholic is not taught to consider himself master of himself, much less of anyone else, hence tries really to be the servant of the people—not their servant—and acts accordingly. In view of this fact, it is easy to see why so many Catholics are holding public office today. If the Roman Church does not have its fall quota-of office holders in the United States, the reason is not hard to determine. Its followers, on the whole, are not qualified educationally as are the Protestants for certain official posts, and many of those who are fitted for high positions are persona non graata to the voting laity among the Catholics themselves. But when everything is considered, it will be found that the Catholics are everywhere fully represented among, our American office holders, especially in all large cities and towns. There is little to choose between Catholics and Protestants in the way of bipotry, and the former are often found more tolerant than are the latter.

In making the above statement, I must not be considered as excusing or even defending the Catholic Culrch. It is my aim to be fair and just in the way of bipotry, and the former race often found more tolerant than are the latter.

In which the contrasted with those of Protestantism. When such contrast is made, the rationalist finds little to choose as between the two, yet many times is compelled to admit that the former is preferable to the latter in determining the apastion of right between man and man. This discussion was taken up because of the tribute paid to organization by the Catholic softs duty is to his Church, next to his family, and hasty to his church, next to his family, and hasty to his church, next to his family,

viding for the refunding of the legacy tax upon bequests to religious, literary, charitable, educational, artistic societies or other institutions. It may become a law, but it does not seem as if it were a just measure in all respects. Why should legacies of a few hundred or thousand dollars to private citizens be taxed, and these of the great colleges, churches and other societies be exempt? My contention is that the private citizen is of greater importance than any corporation, hence there should be no discrimination in favor of the latter as against the former. The vast wealth that is invested in churches, sectarian schools, and aristocratic colleges, should bear its just share of taxation, and I am pleased to note that the secular press, in commenting upon Mr. McCall's bill, plainly deciares that the time is not far distant when public sentiment will demand the equal and uniform taxation of all church property and that of ecclesiastical schools. May that day dawn speedly, and bring relief to the overburdened poor who are now carrying more than their share of the load in the way of inxation. taxation.

. . . A benefit entertainment and reception will be held May I at Commercial Haft in the interests of Mrs. Clara E. Strong, who has recently been very ill with diphtheria. She was discharged from the hospital a few days ago in a very weak state, and her friends purpose giving her this testimonial of their interest with the hope that it will be an inspiration to greater progress toward recovery on her part. The admission to this benefit has been placed at the extremely low price of twenty-five cents. It is hoped that many will avail themselves of this opportunity to do good by attending the entertainment on the evening in question at Commercial Hall, 694 Washington St., Boston.

The transition of Rev. T. D. Talmage has occasioned only a ripple upon the sea of life, and the quick returning waters of progressive thought have smoothed again the surface, leaving the sea as if it had not been. The amount of good he wrought while in the form is so infultesimally small as to cause many to wonder why such a man was so widely advertised while in life. He was an actor in the pulpit whose mission was completed when he had created a sensation, and thereby caused people to talk about him and his actions. No man ever had greater opportunities to do good to his fellowmen than did Talmage, and no man put those same opportunities to base uses as did he. But he has gone to his reward, to meet the consequences of his narrow, selfish, pyrotechnic life, and mortals can afford to leave him, face to face with himself, to work out his own destiny in agony of soul because of the failure he has made of his life here. Every man falls who lives for self, regardless of truth and honor; so it is with this modern pulpiteer who preferred his own aggrandizement, his own enjoyment to the good of his fellowmen.

Mrs. J. D. Shaw, wife of the talented editor of the Banner's valued exchange, "The Searchlight," of Waco, Texas, has taken leave of earth. This news is a painful surprise to the many friends of this devoted couple in all sections of the nation. Editor Shaw is the foremost apostle of progressive thought in all of the "Sunny South," where he has valiantly fought for right and justice even since conscience and reason led him out of the church, and placed him upon the platform of liberalism. In all of his work, he has been loyally sustained and encouraged by his devoted wife, who has now gone forth to meet her dear ones in the hand of souls. She was a loyal wife, a true mother, a faithful friend. She followed the light of reason, and dared to think for herself upon all questions pertaining to life and its duties. Her talented hashand has loue been an Agnostic, but she was an ardent Spiritualism has ever had. She lov

others goes out to the stricked house family in their great sorrow.

My heart is deeply touched as I read of the transition of little Frances Eugenia, only child of my esteemed friends, Mr. and Mrs. J. B. McCarroll of Ottumwa, Iowa. She was nosed a most lovable baby, and flad only seen hine months of earth-life when she went home to live with the angels. It is hard to see the little children go. Only those it they dear ones feave his at any age, but it is doubly hard to see the little children go. Only those it they dear ones feave his at any age, but it is doubly hard to see the little children go. Only those in the home of the history of the home of her parents as before, yet they only it is only in the home of her parents as before, yet they soil, and receive from her the assurances of the soil, and receive from her the assurances of the soil, and receive from her the assurances of the soil, and receive from her the assurances of the soil, and receive from her the assurances of the soil and the length on this page, had tuberculosis to be vaccinated. Exactly so! The money they cared it would cause the people to refuse to be vaccinated. Exactly so! The money they cared it would cause the people to refuse to be vaccinated. Exactly so! The money they decived from vaccination was more to the doctors than the lives of the persons into whose systems they injected tuberculosis vaccinated. These men were not only contemptible cowards, but arrant knaves, if they quietly acquiesced in the poisoning of the masses house. It will take time for tuberculosis to derelop, but its ravages are a rich source of

income for all men of a once at work. Spiritualle it? Will you not say, wit

"Vaccinatio delenda est?"

In calling upon a professional gentleman a few days ago, I noticed that his dress sult was quite in evidence in different parts of his office, spread over the few chairs it contained. He at once stated that he had been at a banquet the night before, and not being a smoker had been almost choked to death with cigar smoke. "I have spread my clothing about in this manner," he said, "in order to rid my garments of tobacco smoke. I was nearly killed by the vile stuff, and so were a dozen others who were not smokers, yet this fact made no difference to our associates. They smoked us thoroughly—the farmer couldn't do a botter job by his hams than was done by ns—and not one of them cared a whit. Do you know that every emoker, without exception, is an exceedingly selfish person? He will smoke anywhere and everywhere, regardless of the offerse he gives to his betters, and seems never to enjoy himself so well as he does when he is poisoning the air that some one else must breathe! Why," continued the gentleman, "he takes his cigar into the fash-ionable restaurants, into the dining rooma of the best hotels, into the pariors of his triends, and complacemtly puffs the vilest of odors into the faces of other guests, his lady companious and his hostesses, as the case may be. The fact is the smoker is a downright robber, for he steals pure air, for himself and then robs his friends and neighbors of that most desirable article with his odious cigar or a villainous pipe!" able article with his odious eigar or a villain-ous pipe!" . . .

able article with his odious cigar or a viliainous pipe!"

The gentleman paused for a moment, and then with a rueful glance at his odorous garments, gave a sulff of contempt, and then remarked. "The men who smoked me to death are my employers and I am forced to endure just what they choose to give me." "Why do you attend the banquets, or put yourself where you are obliged to encounter such experiences?" he was questioned. "Because." he replied, "it is a part of the system, and I am the Secretary of their corporation, hence must be on hand when called upon. It is slavery, yes, sir, slavery—that's just what it is!" He then went at his books with a dash, but turned around in a few minutes to say, "After all, I am mighty glad I am not a smoker!" No doubt he was, and ever will be, yet because of his manliness he is forced to go through life meeting exactly such experiences almost every day. To be sure, banquets are only occasionally given, but his employers and other patrons visit his office daily, and they come in like walking volcanoes, sending forth volumes of disagreeable smoke from their mouths. He must endure it—must even smile when a cloud of smoke is deliberately cast into his face by his visitors! He has no redress, nor has any other man who does not smoke. All such are at the mercy of the selfish egotist who pollutes his own form and descrates the atmosphere by his pipe or cigar.

The remarks of this gentleman present quite a number of hard problems for solution. Ladies and non-smokers who take an after-theatre lunch in a botel restaurant, even the best that can be found, are forced to endure tobacco smoke. A young lady who entered one of these restaurants recently for the first time in search of a good cup of coffee, was rendered nearly ill by the fumes of tobacco that met her there. She protested, but it availed her nothing, the smoker must be permitted to enjoy himself regardless of the rights and feelings of others. In the parlor of a friend, not many weeks ago, a party of ladics and gentlemen, some five or six in number, was assembled. One of the men was a smoker. He drew out a cigar, and, bowing to the hostess, said, "By your leave?" lighted the weed, and puffed away. "Oh, yes! Certainly! Smoke by all means," she exclaimed. "I like the odro of a choice cigar!" Now, what could the remainder of the party do? The hostess had given one man a monopoly of the pure air in the room, and dechared she enjoyed it. The non-smokers were literally forced to endure it, or take their leave. This they soon did, and were rejoicing in their freedom to breathe the pure air of heaven, as they strelled along the streets, when they overtook a party of four or six, all of whom were smoking. They could not pass them, nor cross the street, and for several moments they were forced to endure those odious pipes. It is the same everywhere these days, and the non-smoker is the one, who is always the smoking world is bound to respect. His only escape is in death, and even then—well—let us not press the matter any further.

The foregoing facts bring to mind the thought that smoking is on the increase in the United States. Women are now smoking cigars as well as cigarettes, and the gusto with which they do it is indicative of a lower moral standard on the part of the sex than has herectore been apparent. They are being aped in a serge degree by the female clerks in mercantile establishments, and by operatives in fa

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This you would do if he would mind his, but he is immune from censure, and the one who dares to suggest that his dariling pipe is offensive becomes at that moment an object of his hale. "My cigar is my one comfort—it is sacred to me!" is the remark of the tyrant who longs to force others to be even as he is. But more will be said anon on this subject at another time. My one wish is that the smokers of the world may find their souls before they lose them forever.

#### The Philadelphia Jubilee.

The Spiritualists of America will do well to remember the coming grand jubilee of the oldest Spiritualist society on earth, the First Association of Spiritualists of Philadelphia, to be held Mary 11, 12, 13 and 14 in the temple owned by that organisation, at the corner of Twelfth and Thompson streets. Elaborate preparations are being made in honor of the event, and everything now points to the celebration of the fittleth or golden anniversary of this venerable society in a most appropriate manner. Spiritualists of Pennsylvania are especially urged to be present, as it will give them a fine opportunity to organize a strong State Association, which is much needed in the old Keystone State. Let us move upon Philadelphia twenty thousand strong in honor of this splendid jubilee. Good maide, good addresses, and a good time for all—these are some of the attractions of the coming jubilee. All Spiritualists should plan to take part in them in person.

### Sunday Laws.

For the past few days, the good people of Massachusetts have been much exercised over the enforcement of the "Blue Laws" that forbid the selling of soda, lee cream, and candies on Sunday; the filling of teeth, blacking one's shoes, taking photographs, shaving, etc., are also on the prescribed list. The people are in revolt, yet nothing can be done until the law is repealed, and repeal is something the law makers won't do. Let the law be enforced to the very letter and then the people will choose legislators who will undo the mischief. We hope the droggists will shut up abop entirely, and refuse to dispense drugs, or anything else until their liberties are restored to them. We are supposed to be living in the twentieth century, but these in-luptious laws indicate that we have not yet emerged from the shadows of the seventeenth century. Enforce the laws in full—then their repeal will surely come.

#### Annual Convention in Hartford.

The Connecticut State Association of SpirHualists will hold its skreenth annual convention at Unity Hall, Hartford, Saturday
and Sanday, May 3 and 4. Mrs. Mary E.
Lease of New York, and Rev. B. F. Austin
of Toronto, Canada, will be the speakers, and
it is expected that Mr. J. Homer Altenus of
Washington, D. C., will act as test medium.
The musical part of the program will be rendered by the Ladies' Schubert Quartet of Boston. Business meeting will be held at 10.30
a. m., Saturday; 223 and 7.45 p. m., lectures it
10.30 a. m., Sunday morning, conference at
Huity Hall. It is hoped that the Spiritualists
of Connecticut will turn out in force.

Mrs. J. E. B. Dillon, Sec.

#### The May Festival.

All lovers of the beautiful, and admirers of rt will do well to remember Mrs. W. S. Butter's great May Festival that is to be held in Mechanics Building, Huntington svenue, loston, Saturday afternoon and evening, May. 1902. It is to be the greatest and best enratialment of the kind ever presented in loston, even under the most excellent margement of Mrs. Butler, as she has exerted erself to the utmost to excel her efforts of set years. Three hundred children will take art in the exercises. This fact of itself is

The Massachusetts No-license League has been organized at Boston, to meet a need which No-license workers throughout the State have long felt, that of a central organization to which local No-license committees could look for sugrestions and assistance. Any No-license organization in any city or town is eligible to membership and to representation in its board of directors. The league is practically a federation of the local No-license organizations, by means of which one community may profit by the experience of another. The league expects to collect and distribute information, to publish literature, to provide speakers, and to co-operate with local committees and organizations in all practicable ways.

Its officers are as follows: President, Frank Foxeroft, Cambridge; vice-president, C. H. J. Kimball, Dedham; secretary, Alfred Noon, Everett; treasurer, Delecyare King, Quincy; additional members of the executive committee, Arthur Gates, Chelsea; Henry C. Leach, Salem, and Perley A. Stone, Haverhill.

#### "Henry Slade, Jr."

"Henry Slade, Jr."

We are in receipt of several inquiries from subscribers asking if Henry Slade, Jr., is known to us as a Spirtualist medium. First of all, we have never heard of such a person amongst the Spirtualists of the world. The original Henry Slade never had any children, hence no man can rightfully claim the name "Henry Slade, Jr.," save by legislative enactment. Second, no person has ever been recognized as a medium by that name in any quarter of the globe, in the entire history of Spiritualism. Third, the man who claims the name in question may be a medium, yet his advertisements, his extraordinary claims, his acsumption of being the son of Henry Slade (the latter claim being known to be false), all indicate that there is at least a well-grounded suspicion of his genuineness. Since the above lines were written, we have learned that the party in question writes his name "Henry D. Slade, Jr." It may be that he does not wish to be confounded with the Henry Slade of mediumistic fame, hence we add these lines in order that no injustice may be done him. At the same time the fact remains that no such person as Henry D. Slade Jr., is known in mediumistic circles, nor has he any acquaintances among the prominent Spiritualists of the world.

#### Golden Wedding Bells.

Golden Wedding Bells.

Dr. T. A. Bland and Dr. M. Cora Bland rounded out a half century of life together, on the eighteenth of April, and so had the rare privilege and pleasure of celebrating their golden wedding. Congratutations poured in by mail and wire, from all sections of the country, for the Drs. Bland are widely known throughout America, and their admiring friends are numbered by the thousands. In many cases congratulations were accompanied by golden tokens of appreciation of their iong and faithful service in the cause of humanity, on various lines. The reception at their home, 161 Hoyne avenue, Chicago, on the wrening of the eighteenth, was a delightful affair, and the spirit guides of Mrs. Cora L. V. Hichmond charmed the assembled guests, by voicing through her inspired lips, in poetic form, the estimate the grand army of altruistic spirits place upon the life work of these consecrated souls. That the two worlds are in sympathetic touch and active co-operation, was strougly emphasized by the harmony of sentiment and similarity of expression between the messages from the celestial spheres, and those that came from residents of earth.

#### Special Notice.

DEN JUBILEE—(1852-1902 —FIRST ASSO-CIATION OF SPIRITUALISTS OF PHILADELPHIA

All local and state associations are invited to send representatives or greetings to the oldest association of Spiritualists in the world, on the occasion of the celebration of its Golden Jubilee, May 11, 12, 13, 14, 1902, at the Temple, 12th and Thompson Sts.

As the Association has held continuous meetings for half a century and as nearly all the prominent speakers and mediums in the world have in the past years ministered to this society, it is fitting that they should be represented on this occasion. They are one and all cardially invited to send letters of greeting to the officers of the association.

F. H. Morrill, Secy.

M. E. Cadwallader,

E. Cadwallader,

Phils.

#### Convention in Elmira, N. Y.

The unual convention of the New York State Association of Spiritualists will be held in the First Spiritualist Church of Elmira, N. Y., located on East Church street between William street and Madison avenue. A large number of speakers and mediums will be in attendance. Let all Spiritualists of our Empire State unite in making this our very best annual convention. It is to be also the farewell meeting with our worthy president, Rev. Moscs Hull, who becomes a resident of Wisconsin after September 1. Remember the time and place, May 30-31 and June 1, at Elmira, N. Y. Annual election of officers and board of trustees will take place on the afternoon of Saturday, May 31. List of speakers and mediums will be published later. Address all inquiries to the secretary.

Herbert L. Whitney.

#### Old Folks' Concert.

An Old Folks' Concert, under the auspices of the Lynn Spiritualists' Association, will be bield at Cade Hall, 28 Market street, May 7, at 8 p. m. The following, with others to be amounced later, will assist in the entertainment: The Old Folks' Choir, J. E. McIntire, leader, selections; Edward Hatch, of Keith's Theatre, as Professor Makeover, who will transform the old folks into up-to-date characters, who will present the following program:

who will irraming who will present the follow-ing program:
Cornet Duet, William and W. H. Atherly;
Solo, Mr. John Fay, Lynn's original comic singer; Riccitation, Miss Alice McIntire; Vocal Selection, Mrs. Mande Litch; Solo, Mr. W. A. Estes; Solo, Miss Jose Arnold; Recitation, "Mrs. Tubbs at the Sewing Circle." Miss Marion Wells; Dance, Highland Fling, Miss Florence Vokes Bickley; Spanish Dance and Solo, "You Can Ne'er be Mise Again." Miss Eva Cummings; Recitation, "Budge's Version of the Flood." Miss Allee Haynes; Recitation, "The District School." Miss Bthe Picarti; Recitation, "The Chicaro Newboy," Master Frank Oliver; Music, Thomas' Orchestra; Selections, Unity Quartet and Ladies' chestra; Selections, Unity Quartet and Ladies'

#### Mrs. C. Fannie Allyn.

Mrs. C. Fannie Allyn, that well-known inspirational speaker, has been engaged by the Bloston Spiritual Society, to speak in Palue Memorial Hall, Sunday evening, May 4, at 7.45. Every liberty leving person should avail themselves of this opportunity to hear Mrs. Allyn. Mr. E. Warren Hatch, vocalist; Mrs. Greec Cobb-Crawford, planist, and Mr. Chas, L. G. Hatch, violinist, will furnish the music at 7.30. Don't miss this meeting.

### TO THE PUBLIC.

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as, or that of the individual spirits seekto reach their friends on earth. The meaare reported strongraphic by a
il representative of the Banner of Light,
are given in the presence of other memof The Banner Staff,
see Circles are not public.

To Curr Bonders.

e carnestly request our patrons to verify
communications as they know to be
d upon fact as soon as they appear in
columns. This is not no much for the
fit of the management of the Banner of
t as it is for the good of the reading
to Truth is truth, and will bear its own
the whenever it is made known, to the
it.

world.

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

nce held April 3 1902, S. E. 55.

#### Invection.

Oh. Infinite spirit of love and tenderness, we come to thee this morning as little children reaching to understand a Father's love. Bless us in our effort after truth, bless us in our seeking after all that is beautiful and good. May the aspiration that is our at this time be strong to lift us to a better understanding of our opportunities in life. May our desires which are so strong to help, waft us into a field of usefulness and may help spirit power ever guide. May all that is how and true rest upon us as we go further on our way. May we understand that it is not so much what we do as the way we do it and knowing this, may we do all things however simple, however lowly, as perfectly and divinely as if we were masters of creation. We would draw very near through our sympathy and through our love to those who are suffering this way. Whatever the cause may be, however much they may have sinned, whatever has brought them into the shadow of the vale of tears, we will not ask nor indeed dare to pass judgment on, but simply and tenderly as one of the messengers of a brighter and a better world would lead them to the understanding of their better selves and thus may they come out of the shadow into the sunshine of happiness. For those who are separated from their loved ones whether it be through death or through like conditions, unhappy, unsought, undesired, we would have them feel the unity of spirit and whatever the entiry of intercourse though worlds roll between. Amen.

#### MESSAGES.

MESSAGES.

Annie Martin, Hyée Park, Mass.

The first spirit that comes to me this morning is a girl about sixteen years old. She is quite fair with rather brown cyes and anburn hair. She is very siender and delicate and has a sort of peined expression as though she had been struggling for a long time to express herself to her people. Her mame is Annie Martin and she lived in Hyde Park, Mass. She says, "I am more anxious to come than 1 can tell you because of the need there is, not so much for the happiness that it would give to me, but because I feel that if I can once express myself I may be able to change the conditions around my sister. They used to call me Nannine when I was here and I hear them speaking of me often, but my sister Helen has gone away and it is to her I want to strive to send my message and give my inducence I know you will help me and that somebow I may be able to speak just the right word that shall bring better conditions to Helen. I wasn't very well for a long time before I came over here and I wasn't able to have everything that I wanted, I didn't understand it then but I do now, and I wish so much to thank them all for what they did because I can see the effort it was. Please say to my friend Gertie that I am often with her and that if she will try to have me come closer by sitting for me, I will do so and perhaps can give her advice as a she wants it. Thank you."

#### Alice Sanford, Bridgeton, R. I.

Alice Sanford, Bridgeton, H. I.

The next spirit that comes this morning is a woman about thirty-five or forty years old. She is alim and dark complexioned. Her hair is almost black and she has a great dead of pains with it. In her arms she has a baby, I am sure that she and the baby went away to spirit life about the same time. She looks at me enquiringly and then says, "Yes, I too feel the need of returning to my people. My name is Alice Sanford, I belonged in Bridgeton, R. I. I have a kneband there, his name is Walter, I want to get to him to tell him he is working too hard and I don't like to see him doing it. The bills will wait until he has time to pay them. He needn't feet so much over it. Nobody will press him, and while he feels that he must do it as soon as he can, if he lan't careful he will break down entirely and shen there will be a worse condition than today. My mother has not meant all the chings she said to you Walter und even if she had you know better than to pay any attention to it. She has had so much trouble and has been so disturbed that it has unsettled her. Father is with me and he says to tell you to just go right along and do what you think is best and not try to take the advice of the family and it will be better for every-body concerned. I see what you have done with my things and I am glad you have them about. I send you my love and oh so many times I do want to express it to you but it doesn't seem possible. Thank you."

It doesn't seem possible. Thank you."

Iber's Thomas, Worcester, Mass. he spirit of a man comes to me about forty sold. He is short, not very stout, and of y fair complexion, with blue eyes and waish hair. His name is Albert Thomas he lived in Worcester, Mass. He says. Worcester is a good enough town. I art always lived there and I suppose if I lived long enough I would have moved ty because I was one of those people that seemed to like to change about more or I would like to send my message, if I e any choice in the matter to Frank mass. I have seen a good many people I was one of them were surprised to see and some of them said they expected me up time ago. I don't know just why they idd, for I was not sick my length of time, just one day shellled off the moral and any soft over here. The strange thing it over here is to find everything so real. I wit quite understand where I am. I see a mile and conditions about the same as I

#### Hannah Wendell, Mattapa

Hennah Wend-II, Mattapan.

Here is a woman about sixty years old. She is quite tall and large every way and is a strong, noble looking woman. Her eyes are as black as coals and her hair is white as snow. She has a beautiful spirit as though she were perfectly fearless and perfectly open for any condition that might come to her. Her name is Hannah Wendell and she says, "If you please, Mrs. Hannah Wendell, and my husband is with me over here. We used to live in Mattapan; we have many friends there now. We were not of this benefit in the sixty of the says, "If you please, Mrs. Hannah Wendell, and my husband is with me over here. We used to live in Mattapan; we have many friends there now. We were not of this benefit benefit in the subject before I came away, but rather thought that it was not much that I cared to soil my hands with. Now the matter if being pushed a little and I find much interest expressed in spiritual circles over here in regard to the matter, very much discussion as to whether it is just the proper thing for us to return or not. Some say that it would be much better for us to let people alone to work out their own affairs. To telthe truth, I don't know what is right and what is wrong. Some of you people who know more about it than I do will have to answer the question. However I would like my many friends to know that I am able to see them and sm able to send a message to them even though it is meagre. I thank you exceedingly for allowing me to come."

#### Ben Ware, Georgetown, Obio.

Ben Ware, Georgefown, Ohio.

The spirit of a very tall man about fifty-five or six years old is here now. He has a slow, matter-of-fact way and just kind of takes things as they come with a laugh always. He says, "Don't see anything else to do. If I sat down and cried every time I got hit I'm afraid I wouldn't get very far. Seems to me it is very stupid to let people see that you are knocked down by every stray tramp that comes along, so I just tried to take the pommelings and make the best of them. My name is Ben Ware. I come from Georgetown, Ohio. I was in the borse business; had a stable. I loved my horses as well as I loved anything, I am almighty glad that they have horses over here. It was the first thing I looked for. I would rather have a good horse than a dozen half hearted men round me, and I found horses, some good ones, too, and just because of my understanding of them, I got along all right. I used to have a little room in my stable where I sat and read a great deal. It wasn't a very good light; there is a candle there now that I used to use. The stable hans not been closed up, but it has changed bands a number of times. I go there very often and I find some of the same old things that I used when I was in the body. Things have changed a good deal in the way of horses, the kind of borses that are wanted, and really the stock itself has changed but whatever they put in to take the place of a horse there will never be anything that will take its place with me. I want to say to John Illunter that I have come pretty near haunting him. I don't like the way he acted after I died and I could keep away from him if I wanted to but I don't want to; it gives me us great deal of fun and lauch a good many times to see how afraid he is that he is going to see me in some of his jobs that he did for me. He is just the way he acted after I died and I could keep away from him if I wanted to but I don't want to; it gives me us great deal of fun and lauch a good many times to see how afraid he is that he is going to s

#### Charles Little.

Charles Little.

The next spirit is a real old man with a bald head; the hair that he has is just a little long and as white as snow. He is very quiet, never seems to speak much above a whisper; he has soft blue eyes and a smooth face. He comes over to me as though he were walking on eggs and was afraid to step for fear he would break something; then he laughs and says, "is it proper to give me name the first thing?" When I make him understand that it is, he says, "Well, it is Charles Little and I was a minister of the gospel of our Lord Jesus Christ and I was so thoroughly in earnest ubout everything I preached and believed every word I said so sincerely that I wonder how it is that everything is just as it is now. I suppose I preached a thousand funeral sermons, anyway a great many, and it never came to me that those of whom I spoke could be conscious of what I was saying, but I found them telling me over here of things I had said until it quite shocked me and now I have decided to return and see for myself if I can belp some mourner in a way that I never did before. It is good for me to find a mission and I am glad to give this testimony of the worth of work after death, although I had always thought of it as a place of rest in the other life. Thank you."

#### Mary Green, Fitchburg, Mass.

Mary Green, Fitchburg, Mass.

I see a woman about fifty years old. She is dark with very dark skin, dark hair and eyes. She is as nervous as she can be. She says, "Oh please doo't try to say too much about me, but take word for word what I desire to say. First, then, my name is Mary Green and I lived in Fitchburg, Mass. I came over here without any warning, so suddenly that I have not gotten over the shock. I have children that I want to reach. I know they wo't understand, but if some of my people or some of my friends or someone who knew me will only help me to get to them I may take care of them and guard them. I hope I will find some way to bring an angel into their lives. I suffered enough because I had no one to help me and I hoped I would be allowed to remain and take care of my children. I'd like to send word to Emma. Tell her that I have been with her and tried to help her and will keep with her until everything is uccomplished. To poor Fred, just a word to say I understand, I understand, I make you so much. I wish I could say more but it is impossible."

Edward Warren, Schemeetady.

The next spirit that comes to me is a man about thirty-five or somewhere along there. He is rather tail and a very pleasant, dapper looking sort of a man. He had a full beard that is grown down in a point a little bit, and very pleasant eyes. He seems well taken care of. He sars, "My name is Warren, Edward Warren. I come from Rehemetady," N.Y. I was interested in the art world and as I come back teday I feel a desire to come in touch with all beautiful things and perhaps to lift up some of my fellow friends to the place where they would be. My great discouraged, little wagon; test desire, though, is to send a message to

There is nothing to fear in my retion and while she is on much atraid it bothers me exceedingly. The dog sees me sometimes. I walk into the room and be begins to bark, so don't feel that there is somebody around every time he makes a noise. Sometimes it is I. I am glad you have hung the last picture just as you have. It looks better so, and I am glad too that you did just as you did about the juscription on the stose. This message may not seem much to you, but it has taken me a long time to get it into shape and to be able to repeat it to you. I will come again as I can.

and to be able to repeat it to you. I will come again as I can."

Ben Warren, Previdence, B. I.

There is one more; it is a man; his name is Ben Warren. He says, "You might as well put the whole name down. I am Benjamia Frankin Warren and I come from Providence, R. I. I was in bushness for myself there. I decided that if ever a spirit could come back and prove his identity that I ought to. I never made much fuss about anybody or anything, but just kept right slong, pledding in the same old path, and when I came over here it was quite a sheck to me to find I couldn't march right along the same way. I desire very much to get into communication with some of my people. I am hoping that this message will attract them until they give me an opportunity to speak. I could speak plainly if only my people would give me an opportunity. Don't be afraid to open up the doors and let me say what I want to. Thank you."

#### LOVE'S WAY.

Come out from the darkening shadows, Come out from the thickening gloom, Come into the healing sunshine, Come into the spring-time bloom.

Look never again at thy sorrow
With countenance grief-worn and sad.
But create a happy tomorrow,
By remembering days that were glad.

And when in the heart's inner chamber All dismal and darksome and bare, Where only have dwelt ghoulish phante To frighten thee into despair—

When armed with thy wrongs and be ments, That prowl through thy being at will, And poison and blight and destroy All the sweetness that would linger s

Then pause, selfish mortal and ponder, Thy life cannot be all thine own, Somebody is happy or wretched Because of thy look and thy tone.

If we croon in measure despondent, And hug to our bosom our woes, We force all beholders to witness With dread, our ridiculous pose.

So, wrapped in a mantle of midnight, We shut out all joy, and all light: And, repelling the love we should cherish, Strike even existence with blight.

Oh! learn from the voices of Nature, Yes! learn from the birds of the air, To sing, though the sky be o'er-clouded. And never give way to despair.

Though the rain-drops are pattering thickly Yet the sunshine will follow ere long, And both have their mission in bringing Verdure, and flowers, and song.

Then strew the past over with roses Of courage, with fervency red, And facing the present and future, Loave buried in sweetness our dead—

The dead things, that torture the present; The dead hopes, all draggled and worn, And gather of life in its fullness True joy, of all bitterness shorn.

And then with our souls reaching upward,
A benison sweet from above
Will melt from our hearts all unfitness
And fill them completely with love.

#### A Lesson.

Ill health and misfortune made it necessary for me to part with home and children and depend entirely upon the kindness of friends for my own support. Although I knew that He who cares for the fowls of the air and the beasts of the field will surely provide for His more highly developed children in times of need, that we need take no "undue thought for the morrow." but trust in His loving care, there would be times when it seemed that the last resource had been exhausted and there was no possible way out of my difficulties. In spite of my efforts to be cheerful and trust Him who had never falled me, I would become anxious and altious figre up in despoin. It was during such a time that the clear guides whom I have learned to love so dearly taught me the following lesson:

I found myself in a most dead-late wilderness; no matter which way I timed, I seemed no nearer civilization. Although weary and footsore, I journeyed onward, knowing that unless human aid were reached I should perish. At last I came to a deep ravine; on either side was a narrow shelf-like path on the side of a high ledge of rocks; it was steep and rough, but I climbed wearily up, hoping that I might see some signs of civilization upon reaching its top, but the result was the same desolation on every side. I was about to descend when I saw alowly toiling up the path on the opposite side a long string of convicts; their faces were sed and careworn. I etapped behind wanthing them as they passed. My deventing them and wishing that it were during the went out to them in pity as I stood witching them as they passed in front of me by the side of my pathway. I sald;

"This is the end; I cannot escape, for my feet are too sors are not not see high path and the rocks and around the corners in every who started in purmit, eridentily the bear, one the rocks and around the corners in every whose if I was and said down and throw myself on his mercy."

At that moment there appeared at ity burnaic. At first only the derivative significant us an incomendation i

children throughout the universe in the condition, and it is equally true that He has just as many noble, loving ones whose delights it is to lighten their burdens and thus rolfil His law. I would say to all that there is a little "express wagon" waiting to carry each one over the rough, stony places, past all danger. Just trust Him; He never falls.

April 14, 1902.

#### The Art of Laughter. GRACE DUFFIE BOYLAN.

Professors of happiness disagree as to the most potent charm a wife may have to se-cure lasting peace and supremacy in her household.

cure lasting peace and supremacy in her household.
Some say beauty. But beauty lingers only as long as the dew stays on the petals of a rose. Others name grace, wit, a sveite figure, a white band. But the years filch the first; sorrow and disappointment change wit to venomous sarcasm; the willowy form-bows in the bleak winds of age, and toli transforms the pretty hand into a seared claw, no less tender, perhaps, but far less beautiful.
Goodness, simple and unadorned, is also recommended, and is the favorite, theoreti-

claw, no less tender, perhaps, but far less beautiful.

Goodness, simple and unadorned, is also recommended, and is the favorite, theoretically, with the most of us. A man likes to viell of his wife's amiability and gentleness, and he makes a pleasant mental picture of her as she biddes at home darring the children's stockings while he suns himself in the smiles of those who may not be so good and amiable, but are unquestionably brighter, since they disten to his jokes and pay him the compliment of responsive laughter.

And so, putting the other qualities aside as excellent in their way but inadequate, I would call the biable of timely laughter the virtue to be cuitivated with unwearying diligence by all women interested in the various schemes for the promotion of domestic harmony.

rirtue to be cultivated with unwearying diligence by all women interested in the various
schemes for the promotion of domestic harmony.

As a rule, women are indifferent listeners,
and few of them are trained to catch a joke
on the fly. But where you find one able to
listen you will see the eyes of all men turn
toward her face. She may not be pretty. It
is not even necessary that she should be
young. The soft flattery of her eyes is charm
enough for those who speak. But if this rare
and gracious art is appreciated in a stranger,
what bomage may it not bring a wife who has
the tact to spatisle into smiles over a thricetold tale?

A stupid man made a wretched pun at a
dinner the other evening, and above the sad
and sullen silence which followed, a laugh
arose so sudden and sweet and spoultaneous
that others joined it.

"That was his wife," whispered a guest to
the woman beside him. "A plain little person. I have often wondered why he kept so
maily in love with her. see now. The service of
the tract all, the nowledge of when to
late, the state of the secure of the sound
in love with her. see now in a
to the state all, the for tears; and it is astonishing how many of these unfortunates go
to the theatves!

Humor is supposed to be a masculine attiduch But that is because the feminine middia, as a general thing, too much occupied with
planning three meals a day as far as the
future life to pay attention to lighter matters. These women are certainly excusable
if they require a diagram to see the point of
a wittleism, or even when they inquire,
"What happened then?" at the end of a
story.

I know a woman who has tried to break
her husband of the habit of telling funny

if they require a diagram to see the point of a witticism, or even when they inquire, "What happened then?" at the end of a story.

I know a woman who has tried to break her husband of the habit of telling funny stories. She refrains from going to the theat for feer he will hear a joke and insist on repeating it, and on the way to u dinner party she fills. his mind with solemn things in the hope that he will develop temporary melancholla. But it does no good. Out bubble the stories, dialect and character aketches and songs, with occasional conundrums, and although he tells them badly, he and the others laugh out of good nature and all-around joility. She alone, who should be first to respond, keeps grimly silent, and I should like to remind her of a lady of ancient Greece who went among her household gods with a little hammer to single out and break the heads of the tiresome ones. But when she had hurled a number down she started in dismay, for by mistake she had shattered the god of Happiness.

Tolite listening to one's home folks is excellent training for the young girl who wants to be not only a good but an agreeable wife. And it must not be imagined that good and appropriate are invarianced by an agreeable wife. And it must not be imagined that good and properset things and types and patterns of properset things and the propersed the politic has been restored to courage and the joy of living by a sympathetic glance which his he must love her; if a man, he will feel that he owes him his life. The ear can be trained to humor as it can be cultivated to catch the subtler harmonies of music, and I know of no course of study so likely to confer benefits on a household than the science of listening and the urt of timely laughter.—The world.

#### Passed to Spirit Life.

Passed to Spirit Life.

At Orange, Mass., April 11, 1902, Miss Bessle Bacon, aged eighteen years, six months and twelve days; eldest daughter of Mr. and Mrs. George F. Bacou. Bessle was born in Orange and always lived there. Her health had been falling for the past three years. Ill beath compelled her to leave the High school, from which she would have graduated this year. She felt bad when she could no longer keep with her classmants in their studies. She was a very spiritual person, possessing rare qualities. She belonged to a mandolin club, consisting of six young ladies; she is the second to pass away from it in one year and a half. She was a constant estendant at the Universalist Sunday school; the present pastor, Rev. J. S. Cutler; the past pastor, Rev, R. S. Kellerman, and Dr. S. J. Birch took part with the writer in the tuneral services, Tuesday afternoon, April 15, which were largely attended. The remaining members of her class of the High school were present and six of the young men acted as bearers. Her canket was covered with beautiful flowers. Music was furnished by Miss was a granddaughter of Mother Bacon, who was a constant resident of Lake Pleasant. All will remember her and her loving welcome to weryrone. Bessle leaves a father, mother and younger sister. We trust the light of spirit communion will give them comfort in this, their first great sorrow. The dear little sister—bow lovingly she placed the hunch of white dalstes upon Bessie's casket, saving she knew Beste vould filte them. May she be spared to comfort her parents through the shadows. The writer voiced words find and comfort in the truths of Spiritalism as never before, for this is the time when on lever before, for this is the time when on

thoughts then to the againt friends toward and the property of the control of the

#### Predestination, or Help Yourself.

Predestination, or Help Yourself.

We are all, no adoubt, destined to come across misfortures and dargers, but we are also destined to do our utmost to avoid them, face them and overcome them, wrecked and placed in a boat, we are not destined to let ourselves go adrift and be cerried away by the currents. We are destined to take the cars and strain every nerve to try to land somewhere.

The Scotch (who are the most practical people on earth) tell a good story on the subject. A boating party were caught in a storm, "let us pray," suggested someone. "Aye," said the boatman, "let the little man over there pray, but let all the strong ones take an oar or we shall be drooned."

There is no worse belief than that in fate and predestination to make you a failure, It paralyzes your efforts, benumbs your energies, and makes you unfit for the fray. Dou't believe in luck, in fate, in predestination. Rise and believe in yourself. Make up your mind to do a thing; elbow all obstacles out of your way, and allow nothing to divert you from the road that leads to the goal you are aiming at.

Imitate Charles XII. of Sweden, who, looking at the map and the new territories he had acquired, exclaimed: "God has given them to me; let any other come and take them from me if he can!"

Far from me the intention of minimizing the efficacy of prayer. Dou't ask Him to do for you what it is in your own power to do for you what it is in your own power to do for you what it is in your own power to do for you what it is in your own power to the full of smoke. She saw at once what the matter was with the fire. "Never mind praying," she said; "don't you see the trap is down!" Help yourself and Heaven will help you, said good old Lafontaine. There is no luck in the world; how far, on the world belongs to you.

I remember an Englishman who once wrote to me on my return to Europe from a visit to the British colonies." If how a son who is young, sober, clever, steady, industrious and courageous, and at whose disposal I could place a little capital. D

#### Self Study for Women.

Self Study for Women.

The time to attack nervousness is before it has become a habit and taken firm hold of the system. When it has once acquired possession of a woman's constitution, more severe measures must be taken for its climination. Advice must then wait until the struggle is over. Reading the riot act to a mob of emotions is of no value whatever. The wise man will choose a more wholesome hour for exhoration. The occasions for the preacher's counsel to nervous women are before the victim has lost self-countrol and after that self-control has been restored.

The woman troubled with nervousness must study for herself her own life, her habits, her surroundings, her associations and her temperament, to discever the source of the trouble. This self-study is very important; it will frequently show that some departure from proper ways of doing and living are the starting points of nervousness. The affliction may at the beginning have been unavoidable, or may have been thought so. Most likely no thought whatever was given to it as it gradually to the possession of the system, says Dr. Habital sum farper's Bazu.

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Habital sum farper's Bazu.

But it is within every woman's power to form the purpose, and to teach her children to do likwise, that the small necessary evils of life should be epdured without outery or grumbling.

This resistance of minor troubles is the most practical of preparations for control over trouble in larger and more menacing forms. Self-eathy is for women, as it is indeed for men, necessary for self-control, and self-control is the golden key to the Elysian home of happiness.

#### Mrs. Soule's Photographs.

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#### Bostock's Arena.

the at night; entrances closed to the public bree times during the day in the attempt to elleve the intense pressure of the congested rowd; a program nesqualed by the best f the many of most surpessing disterest that are been presented these far during the sentending the holiday bill presented at Boston, least Saturday. Children are some of the signal features thending the holiday bill presented at Boston, least Saturday. Children printed the major part of the suddences during the morning and afternoon. Though, as a laways the case the little ones were departed with all that they saw, the greatest entre of interest—perhaps because of its present of the suddences of the content of the suddences of the suddenc

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usual great bill of performing anim
be seen and the ever increasing collof wild and savage beasts make Bone of the most popular resorts in t
f Boston.

#### "Know Thyself!"

A person cannot know himself and be thoughtless and idle. The injunction is good, but how to know one's self is the important point. Logicians have reasoned too much from superficial effects to inside real effects—from outside in-from the shell to the kernel; whereas all true reasoning is from the inside out. from the real to the apparent. Where there is an apparent there is a real, and it is the real of things that should be considered as the realm of causes.

An effect was never known to exist without a cause. In conscious beings it is difficult to determine a cause outside, or independent of desire and will. As the individual desires and wills to be, so, largely, will be be. He is very likely to bend every energy according as he desires and wills. If persons live mostly in the apparent and superficial—leaving desire and will untrained, then, very likely, they will meet most of lifter's scourging alls and life will be a perpetual" burden.

But if self is known and controlled, then the desire and will reaches every avenue of the physical and spiritual bodies and seourging ills are unnecessary to make whole and complete.

Know thyself from the inside, and you will have went your west out.

omplete.

Know thyself from the inside, and you ill have what you want and want what you ave.—Marion (N. Y.) Enterprise.

#### Twentieth Century Problems.

Is there a universal Infinite Soul that throbs the universe?
Is the soul-life that moves, feels, thinks and breathes through the physical man, a part of the Infinite Soul?

Are there psychic laws to which all finite souls are subject?
Is there in men the germ of infinite possibilities?

Have human below a transfer or the subject of th

billities? Have human beings, as children of the Infinite Soul Father, the germ power of putting beneath them every ill and to breathe in unison with the Father—to be at one-ment with Him?

Do the innumerable sects tend to unite men and establish universal peace, or to disunite and make strife general?

Was there ever a different process of giving birth to a being that could grow to a conscious one, than the one which exists to-day?

pursons one, than the one which exists to-ay?

Is there anything more than life and to arn how to live it?

Can the kingdom of the fatherhood of God ad the brotherhood of man be established a earth? Is the trend of the processes of ature that way?

Can the competitive system, in the policy government, be eliminated by the co-perative policy?

Can human beings be evolved that will be law unto themselves?

Is outside restraint as potent for good as at which instigates from the inside?—N. Y.

#### A Card from Mary L. Porter.

A CAPTA FROM MARY L. LOUSEI.

I wish to express, through the columns of be Banner, my very sincere thanks to all the courtibuted in any way toward the success of the recent benefit tendered to the lamined grateful to Mr. Wiggin, who are class lecture from the subject "Repose-success Attained by Right Thinking", to diss Lillian Brainard, who redted Browng's exquisite poem, "Evelyn Hope", to the Ladies' Schubert Quartet, who sang two sections, and to Prof. Hoppe, who played a iolin solo. Also to the large number of riends and acquaintances who so graciously esponded by their presence.

Mary L. Porter,

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Thether we realize it or not, there are no idents. The divine law of the Universe des it on to its destiny. Nothing is lost me the Infinite Intelligence that shapes all ages.

from the Innuire intensions.

The innumerable forms that fill this earth, however crude and inharmonious they may seem to us, are here by divine right. They cannot possibly exist under any other influence.

seem to us, are here by divine right. They cannot possibly exist under any other influence.

There is harmony and order in the vegetable world; in the stately forest trees that stretch their great arms up to the glad sunlight—in the changing but ever recurring beauty of the flowers.

It is only when we reach the higher development of animal life, where self-consciousness assumes control, and spirit struggles to the control of the control of the self-consciousness. The self-through crudely organized matternative to outward senses.

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### Children's Spiritualism.

PUSSY WILLOWS

Sing a song o' catkins Sleeping in a row While their nurse, the winter wind, Slowly to and fro Rocks the willow cradle Where they dream and grow.

Through their silent slumber Ringing loud and clear, Comes the call of father Sun, "Waken, kittens dear! Cease your lazy nodding, Wake! For spring is near!"

Swiftly on the summons
Winter wraps are shed.
Helter, skelter, little kits
Tumble out of bed;
Perch upon the branches
Waiting to be fed.

Now comes mother Shower Toilettes to complete; Makes each fuzzy little face Shining, smooth and sweet; Leaves the glossy garments Nicely washed and next.

Funny little catkins
Cannot purr and play;
Ears nor eyes nor flying feet,
Talls nor teeth have they:
For pretty pussy willows
Are these kittens gray.
Winifred Melville Shaw.—Ex.

#### Letter Eight, from Brack Susie.

Letter Eight, from Brack Susie.

You dear little boys and girls in hard bodies:
Are you ashamed of having poor brack
Susie come and write to you squal? 'I'm most
sahamed. It is dreadful to be so tempery
and when one lives with quellity one should
know better. Please forgive me and I'm goling to try harder than ever to be hive and
polity. The said I are the proper of the said I are
polity. The said I are the proper of the said I are
the said I are the proper of the said I are
the said I are the proper of the said I are
the said I are the proper of the said is the said I are
matter is the governor and been patient and
nice when the man said it was a whale story.
Now that's all so. You see, that man said
what he thought, and that's proper for folks
to do, and maybe he couldn't think anything
else than what he did. Anyhow, it wasn't
proper and nice for little girls to fly in a
temper, and ob. I'm so sorry, and even if
you do 'scuse me, I can't 'scuse myself.—
'cause I knew better.

You see, it's just like this way with folks,—
just like it is with trees,—there are plum
trees, and pear trees, and peach trees,—and
olts of kinds of trees,—and each one bears its
own kind of fruit. The real true tree that's
inside the hard trees (you knew there was
one, didn't you?) always is just so. That is
the Life.—the tree life. Now that Life grows
spirit bodies and hard bodies, just as folks
do their bodies and if the bodies get growing
poor, or knetty, or the way they shouldn't,
then the Life of trees or people can't express
itself just as it would like but has to see and
do thing just as the matter lets it. The
apples may be gummy and the peaches bitter and folks can't see true, and some get
tempery. Now what we all have to do, is to
cultivate our bodies and our trees,—just grow
them good and then good fruit will come and
folks want to grow better is 'cause the matter changes and lets them.

Now doo's trink it was to be anything but a
beautiful brack girl. The apple tree wants
to be just the owne with folks what there
and





Mrs. Mamie Herbert, 56 Elmwood Ave., Buffalo, N. Y., Treasurer Empire State Fortnightly, Buffalo, N.Y., After Eight Years' Suffering Cured by Lydia E. Pinkham's Vegetable Compound.

"Dear Mrs. Pinkham:— Inflammation and ulceration of the uterus laid me low and robbed life of its joys for me. For eight years I was in frequent pain and misery, and then Lydla E. Pinkham's Vegetable Compound came to me, the greatest boon I have known, for it brought new life and health to me. I used several bottles of Compound and your Sanative Wash. My improvement was slow, but from the first bottle I felt that I was better, and so I kept up courage and continued the treatment. None of my friends ever dreamed that I would be well again, but I have now enjoyed life to its fullest extent for three years."—MRS. MANIE HERBERT.

\$5000 FORFEIT IF THE ABOVE LETTER IS NOT GENUINE.

When women are troubled with irregular, suppressed or painful menstruation, weakness, leucorrhox displacement or ulceration of the womb, that bearing-down feeling, inflammation of the ovaries, backache, bloating (or flatulence), general debility, indigestion, and nervous prostration, or are beset with such symptoms as dizziness, faintness, lassitude, excitability, irritability, nervousness, sleeplessness, melancholy, "all-gone" and "want-to-be-left-alone" feelings, blues and hopelessness, they should remember there is one tried and true remedy. Lydia E. Plinkham's Vegetable Compound at once removes such troubles. Refuse to buy any other medicine, for you need the best.

Mrs. Pinkham invites all sick women to write her for advice. She has guided thousands to health. Address, Lynn, Mass.

Distated through the mediumship of Jessie S. Pettit-Fint.

Two very amiable, innocent little boys came to Lily Dale last year. They have a sweet little sister who will be four next July. Some time before her birth, when these boys were about four and eight years of age, they decided that it would be very nice to have a little sister. They became so interested in the idea, that finally they called upon the family doctor, and asked him to bring a little girl to their house, saying that each would hold an equal interest in her care and, welfare. The doctor smillingly assented. Time passed on, the little girl came, and for a long time everything moved along in the home in a charming manner. The boys were all devotion to the little girl, and felt very deeply the importance of their obligation to the doctor.

ange, it's only the matter or bodies or clothing that changes. Now that is so with us, it teacher says it is so with you, and that arribody can grow to express themselves untital like the beautiful Soul is, if they it. Hoping you will all love and 'acuse Spectruly.

Brack Susie.

Spectruly.

Brack Susie.

It is Better Not to Cry.

Two very amiable, innocent little boys no to Lily Dale last year. They have a cell little sister who will be four next July, me time before her birth, when these boys a babout four and eight years of age, they

It is Better Not to Cry.

Two very anishin, impocent little beyre cane to Lifty Dale last year. They have a sweet little sister who will be four next July. Some time before her little, when these beyse ledded that it would be very nice to have a little sister. They became so interested in the little sister, They became so interested in the little sister. They became so interested in the little sister, and sister who will be bed at the care and well report to the control of the little sister. And they are sistered and cried, and would not be quieted. They have been sent and the little sistered in the rooms of the little sistered in the little sistered i

for Spirimalism? I have thought sometime that perhaps the church is embracing on Spiritualism and there is no work for us to to, but I have looked the matter over, and had there is a work for the Spiritualist, that he only can do, because Spiritualists are the old ones who will tell the whole truth to thielr people." He urged all to assist in the work to the best of their ability, and spok a word for organization.

Mrs. S. C. Cunningham: "I thoroughly be-leve in organization, and in the State Asse-

he cofy can de, because Spiritualists are the only ones who will tell the whole truth to their people." He urged all to assist in the work to the best of their ability, and spoke a word for organization.

Mrs. S. C. Cunningham: "I thoroughly believe in organization, and in the State Association. I do not believe in tearing down any one's religion. I believe in beling honest to yourself and to everyone else." She closes with reading scaled letters and giving communications, all of which were recognized. Mirs. Cunningham is a favorite in Haverbill. Mr. C. L. C. Hatch played a violin solo which was enthusiastically applauded. Mr. Sprague of Haverbill, spoke as follows: "It gives me pleasure to greet the members of the State Association, I have wanted the State Association, I have wanted the State Association to meet with the Haverbill society for years, and now my wish has been realized, and I am very grateral. I think I was born a Spiritualist, and I do not know how long I was one before I was branched to the spiritualist, and I do not know how long I was one before I was branched to the spiritualist, and I do not know how long I was one before I was branched to the spiritualist, and I do not know how long I was one before I was branched to the spiritualist, and I do not know how long I was one before I was branched to the spiritualist, and I do not know how long I was one as passed to the beyond. He urged all to take an interest in these problems and work out something for ourselves."

President Fuller spoke of the portrait on the desk, of Joseph D. Stiles, and pald a loving tribute to that brave medium who has passed to the beyond. He urged all the friends present (6 join their local society and then come and join the State Association, and work in harmony for the good of all. Mr. E. Warren Hatch sang a beautiful song which was well received. Mr. Barrett spoke in relation to

## CITY OF BOSTON.

#### Police Department.

Notice is hereby given that every dog three months old or over must be licensed annually on or before the thirtieth of April.

Licensed dogs shall wear a collar marked with the owner's name and its registered number.

number.

Any person keeping an unlicensed dog is liable to a fine of fifteen dollars.

liable to a fine of fifteen dollars.

Applications for dog licenses may be made at the several police stations on the divisions where the dogs are to be kept.

By order of the Board of Police,
THOMAS RYAN, Clerk.

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

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

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The spirit teachings of these volumes are of a high order and purport to some from such wise spirits as Rusanne free theory and Lord Bacco. It is not too much to say the theory and Lord Bacco, it is not too much to say who gave them, without regard to their names and socia-tization on earth. who pare them, without report to their name to accommodate on activating the ment, but the property Da. Davyra and many of June Emercy with a taken of the damping, we described in full. No keepfalful Springal in should be without both volumes. The first volume on the damping was the state of the second volumes. The first volume contains the second with the property of July and the second with the property of the second with the property of the second with the property of the second with the second with the property of the second with th

WORKS OF KERSEY GRAVES.
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#### Announcements.

Paine Hall, a Appleton St. The Boston Spiritual Lyceum meets every Sunday at the above hall. Subject for next Sunday in conjunction with "Band of Mercy" is "How Does it Injure Us to Hurt Dumb Animals!" All are welcome. Guardian. Sunday, May 4, Mr. James Hilling will-serve the Lynn Progressive Spiritualist Association in Providence Hall, 21 Market St. Mrs. S. O. Cunningham of Cambridgoport, test medium, will minister to the First Spiritualist Society, Fitchburg, Mass., Sunday, May 4.

cast medium, will minister to the First Spiritualist Society, Firchburg, Mass., Sunday, May Mrs. Akerman-Johnson broids spiritual meetings every Sunday; afternoon circle at 3 P. Mrs., Tevening 7.45, Washington Hall, 573 P. Mrs., Carlotter St., Washington Hall, 574 P. Mrs., Carlotter St., Washington Hall, 574 P. Mrs., Carlotter Mrs., Mrs.

"For in whatever instance a person seeketh imself, there he falleth from love."

THE WONDERFUL ACCOUNT of the Exprordinary Experiences at the House of Mr. Same
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Being a reports of the oldersted Latters of the Wesley
Family, and a full attract concerping these wenderful mater from the dary of Mr. Sames Wesley. He had not been all the control of the dary of Mr. Sames Wesley. He had not been all the control of the dary of Mr. Sames Wesley. He had not been all the control of the dary of Mr. Sames Wesley. He had not been all the control of the dary of Mr. Sames Wesley. He had not been all the control of the dary of Mr. Sames Wesley. He had not been all the control of the mr. In the control of the Mr. Sames Wesley. He had not been all the control of the Mr. Sames Wesley had not been all the control of the Mr. Sames Wesley had not been all the mr. Sames Wesley had not b yould be the conservation Littler of the Western for the Teacher Conservation of the Western for the Conservation of the Conservation of the Con-cept Conservation of the Conservation of the Con-traction of the Conservation of the Conservation of the Con-pensation of London, English of the Conservation of the Con-ference of the Conservation of the Conservation of the Con-pensation of the Conservation of the Conservation of the Con-pensation of the Conservation of the Conservation of the Con-pensation of the Conservation of the Conservation of the Con-econ-tic of the Conservation of the Con

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Dedicated to the scan and damphiers of the 6 public. A book for the million. The law is of Spiritualian made practical. Follow in a Spiritual a andpoint, outlining the true repose of Life. The Romarce, the Rawy, or brisis and better business literaty or priving a single property of the contraction of the spiritual property of the contraction of the con-cept brisis and better business managed to spiling ex-persion, introducing managed as