



THE JOY OF SPRING.

At the crystal gate of the Home of Flowers
In the Beautiful Garden above,
I heard the march of the Spring's birth-hours,
To the voices of all-powerful Love.
Singing:—"Wake, O silent and waiting earth,
A promise I bring of celestial worth,
For my life-glow kiss flings a world-wide mirth."
Down a path that stretched from the Far Away,
Lo, the chiming of Spring's glad feet—
Like an Easter hymn from the Perfect Day,
Triumphantly hopeful and sweet—
Rolled on and on, till the earth-world's gate
Swung wide to the touch of the Spring-time great,
Foreknowledge that God is the ruler of fate.
Then the hills and dales with an emerald sheen
Shone decked with a glory fair;
And a wealth of blossoms lit the country scene,
While the bird-songs rent the air:—
"To the pitiful cry for sorrow's succor,
To the wintry-tost who yearn for release,
The message of Spring foreshadows sure peace."
To the outer sense of the human here
The exultant blossoms all die;
But at Spring's God-voice do they re-appear
As heavenly messengers high.
Rejoice! for the wonder that stars earth's breast—
The renewal of life, consummate and blest—
Is the Breath of the Infinite Fondness express.
Look, love, for the days of the Long Ago,
With the burst of our darling's smile!
Happy, and raimented white as snow,
We shall see them return in a while!
And the spiritual Spring with its halcyon hours,
With the fragrant charm of our long-lost flowers,
Shall be ours for aye—shall be verily ours!
Away, away, to the world that wakes
To the countless passions that thrill
Of the rapturous songs in the blossoming brakes,
Mid the rippling laugh of the rills!
The bride-gay orchard, the pale green plain,
Their promise peal forth in a jubilant strain
Of a plenteous harvest of fruit and of grain.
Oh! 'Tis whispering Hope in the murmuring breeze,
That sings to the desolate heart:—
"Here's a life from death!" Say the rustling trees:—
"From the year's first tears, flowers start!"
For the lips of the buds and the leaves part soft
With a smile to the carolling lark aloft;
"God's Love!" are the magical words they wait.
'Tis Joy that heralds the feet of Spring
With the shouts of the children at play,
As in mimic processions they homeward bring
Their trophies of garlanded May.
Oh, the Spring of life is the happiest time,
When the hours dance past with a gleeful chime,
And when love clasps love in a golden gleam!
Come, touch us, O Spirit of Spring-time blest!
Give life to the slumbering praise-song!
Breathe soft on the harp of each trembling breast
Till his chorale of Faith becomes strong!
The mountains and valleys their glories sing;
The emerald of Nature rich fragrances fling;
God's message is voiced by the joy of the Spring!
Devotion.
Bydney, Australia, 1902.

Love, Death, Immortality.

FRAN DE BOR.

It seems strange that men are found today who boast that there is no immortality, that the death of the body ends life. The idea or rather the belief in man's immortality existed in the remotest antiquity, and so we read of the Elysian fields where the good enjoyed eternal happiness, and on the other hand we have Tantalus, Sisyphus, etc., condemned to eternal labor.
Coming to the Bible, we find that it is strangely silent, and the word immortality is found as far as I know, only four times in the Bible: Rom. 2:7; 1 Cor. xv: 53, 54; 1 Tim. vi: 16; 2 Tim. 1: 10. The last quotation is the most positive: "He brought life and immortality to light," but the word translated brought to light "photostazeo" means to uncover like a fire covered with ashes is uncovered, brought to light and quickened; this may seem to imply that the idea of immortality was to a certain extent obliterated and Christ brought it to light again. But if the Bible seems reticent on the subject, there are numerous passages which clearly teach the immortality of man.
What led me to write on the subject is the fact that our poets very often set in opposition the ideas, love and death. Is there a secret connection between them? And if so, can that connection be explained? The Hebrew poet (in the song of Solomon viii: 6, 7), sings: "Set me as a seal upon thy heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire of a most vehement flame. Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would be utterly contemned." Love is strong as death, nay it is stronger; for if there is any power that can conquer the grim foe of man, it is love. Love therefore as the conqueror of death, represents immortality. How many foolish conceptions of immortality obtain among men, and how often have they been refuted by the ages of all creeds and philosophies! Nevertheless, the belief in immortality is as firmly rooted in the souls of men today as it has ever been in past ages. Who has not read that beautiful passage of our great humanitarian, who rejected all religion, who hated all creeds and races, in all respects an unbeliever, R. Ingersoll had no ridicule, no flippant words for immortality. He says:

"The idea of immortality that, like a sea, has ebbed and flowed in the human heart, with its countless waves of hope and fear beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and to flow beneath the mists and clouds of darkness and doubts as long as love kisses the lips of death. I have said a thousand times, and I say again, that we do not know, we cannot say, whether death is a wall or a door, the beginning or end of a day, the spreading of plizions to soar, or the folding forever of wings—the rise or the set of a sun, or an endless life, that brings rapture and love to every one."

What is death? Is it not the destruction of that form of ours after it has become unfit for further use? The agnostic orator says that we cannot know whether it is the rise or the set of a sun. Let me say that to us death appears like the set of a sun, but we know that the sun itself never sets, its light never ceases to shine, so life is immortal.
What is love, but our longing for immortality? And the old man who looks upon his youthful sons and enjoys the baby smiles of his grandchild, does not a new vista of life open to him? And is not that life that beams in the eyes of his children and grandchildren his very own life? Does he not commence a new career in every one of them? Is it mere sentimentality, an empty figure of speech if we say that love has conquered death indeed? Let death have its prey, if we but live again, if instead of remaining as we are, small, limited, egotistic, we may grow and expand, if new chances of commencing life over again are given unto us, and if guided by love we can determine ourselves, how we may be improved in future generations. Let death have its prey, if our better selves, our noblest thoughts, our highest ideals, our best deeds will live in, and have a beneficial effect upon future generations. Love is not limited to sexual love. Love is enthusiasm for everything good and great; love is every true and noble idea worth being thought again and again, and to be propagated to the most distant generations.

Our body, the visible appearance of our Ego, is sure to die, and there is no ground for bewailing it, for what is the use of preserving this little combination of dust with all its little defects, a combination whose physical components are a medley of a few true ideas, of a few lofty aspirations mixed with errors and prejudices? Is it worth while to preserve this alloy as it is? O, no! It is a thousand times more preferable to preserve the good, the true, the ideal thoughts only, as nature really does, and let errors and prejudices perish as they deserve.

Immortality is no fiction, and a craving for immortality is a natural feeling of the human heart. True immortality is not possible to egotism, for there is no such a thing as immortality for the selfish ego. True immortality is realized by love only; and love is not only our affection for our beloved ones; love is every aspiration for truth, every hope for progress, and every enthusiasm for the ideal. Love is the broadening of our souls beyond the narrow limits of the ego. But it is not enlarged egotism either; love has always something of a humanitarian and a universal spirit. It thrills our pulses with the life of God and grants in a fleeting moment the bliss of a whole eternity. There is only one class of men for whom immortality might be a curse, and that the genus egotistical; to the man who is all self, who centres all in his great and precious self, it seems to me that annihilation would be a blessing, for speaking as a man, he is of no use to any one, unless it may be as a terrible example; and yet we must not forget that as a man he is to be and he will be won over to goodness by his case only seems hopeless.

As Spiritualists we must work out for ourselves and for others a glorious immortality and I know of but one way in which to work, i. e., the way of love unfeigned, that love which is stronger than death. We are created in the image of God, our spirit is a spark of Himself, but God is love, therefore our spirit must be love, or it might be said of us what Christ told some of his apostles, "You know not what spirit you are of." However much we may do of wrong, God loves us still, then as the Father loves us, so we should love one another and it is only by living a daily life of love here that in the end we shall become perfected in love, and the Father with all the hosts of spirits will rejoice over us with joy unspeakable and full of glory.

No laborious travels are needed for the devout mind; for it carries within it Alpine heights and starlit skies, which it may reach with a moment's thought, and feel at once the loneliness of Nature and the magnificence of God.—Marineau.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbors' virtue.—William Ellery Channing.

A Tragic Story.

T. ST. VINCENT WARD

"It is not so much a question of guilt or of innocence, as a matter of heredity; one of those mysterious phenomena of pre-natal influence, for which science offers scant apology, and no remedy!"

The subject under discussion was the murder of Wm. Marsh Rice in New York City—the person passing under survey was Charles F. Jones, Patrick's alleged confederate; the speaker was a grey haired physician, who, for half a century, had intimately known that unfortunate young man's ancestors, and recalled in the following well-authenticated and tragic story, the crimson colors interwoven with that family's annals fifty years ago!

Jones' predecessors were citizens of this county (Madison), and lived as early as 1833, not ten miles distant from where these lines are written, and some of his kinsmen are still here, and are among the best people in this section of Mississippi.

Wm. Jones, Sr.—the grandfather of Charles F. Jones—died leaving two sons; the elder, Wm. Jones, Jr., and the younger, Lafayette Jones, who is now a worthy and respected citizen of Houston, Texas, and who became the father of Chas. F. Jones. With the spear-head of Chas. F. Jones' ancestors, however, we have not to deal, but the spindle-half—the side which marks the lines of fate and blood—we are about to consider in the person of his paternal grandmother. Of all who knew her in youth, maturity, and middle age, none ever disputed that she was a marvellously beautiful and seductive woman, with a power of fascination that was irresistible. Married three times, her husbands passed out of her life in so strange a manner as to leave her forever standing in the shadow of their doom.

The first, Wm. Jones, Sr., died suddenly about the close of the Mexican War, leaving two sons as stated above. No special significance was attached to his death at the time, and the wife, after a brief widowhood, married a man named Miller—a dreamy, scholarly man—who was also a powerful power of second sight. According to the old negro superstition he was born "with a caul over his face!"

One night as Miller was sitting alone on his wide veranda enjoying the sea breezes from the Gulf, he suddenly uttered a piercing cry that summoned to his side all the servants and members of the family, who rushed from the house to find him transfixed with horror, and pointing to the west end of the gallery where, he declared, a spectral was standing, holding a goblet of strange looking fluid in one hand, and beckoning to him with the other. Miller had never seen Jones, but the wraith was a simulacrum of the dead man. Jones had teeth of singular whiteness and beauty which he showed much in smiling—he had also a trick of tossing his hair from his forehead, both of which peculiarities were noted in the apparition.

In speaking of the liquid in the goblet, Miller described it as "flame-colored." "Why, that was pomegranate juice!" someone suggested. It was then recalled that, just before his death, Jones had asked for water, and his wife had given him a pomegranate sherbet, which he swallowed, and died a moment after, uttering a fearful scream, the stain of the fruit discoloring his shirt.

The cry which the family had supposed came from Miller at sight of the ghost, was the voice of Jones in reply, and recognized as such by his household slaves. Miller always stoutly maintained that he himself had never uttered a sound, but had been aroused from a profound reverie by the noise of someone drinking or swallowing, and, turning his head, was confronted by the spectre.

A little mulatto maid, under the excitement of the occasion, rushed to Miller, and, touching his outstretched hand, fell senseless. Afterward, in relating her experience, she said that, as she touched him, she felt needles pricking through her body, and at the same moment saw the ghost, her description of which tallied exactly with that given by Miller. Among those who had arrived on the scene at the sound of the scream, was the plantation overseer, Carson, who eventually became Mrs. Miller's third husband.

From that night a coolness was observed between Miller and his wife. She sneeringly referred to him as the "Dreamer," standing, doubtless, in constant dread of the revelations his knowledge might make possible. Shortly afterward he was found dead at night on the veranda—shot through the head—and lying upon the very spot where had appeared to him the warning spirit of his equally unfortunate predecessor.

Some months later, Wm. Jones, Jr., went West—soon, afterwards Carson, too, disappeared—and shortly after came the news of young Jones' death under circumstances identical with that of his stepfather. Carson then reappeared, and married Mrs. Miller.

The Civil War with its holocaust of victims, left small room for investigation of private wrongs—family tragedies were of small moment—it was Catastrophe swallowing up Incident.

Next came the news of Carson's second and final disappearance, how or why was never known, and his fate remains a mystery. His wife offered no explanation, and invited no confidences. Whatever were the secrets of her life—whatever the fate of her son and her three husbands, or whoever thereafter connected, or what her motives for silence—were matters of conjecture; human testimony never supplied the facts. She, too, amid all the speculation of theorists, passed to her last account, and, dying, left no testimonial of her guilt or innocence.

"So," continued the Doctor, "whatever may be said of Patrick's hypnotic power over Jones, the question of his moral responsibility lies deeper still. Before the birth of Patrick or of Jones—far beyond the hour when their life lines converged to one common purpose—may be traced the secret of Jones' undoing; and now, in a faraway city, he is invested with the momentous consequences of another's life, and is wrought upon by the personality of her who sowed the seed for him to reap the fruit. Beyond all influence of environment or association: remote, yet more potential for weal or woe, is the prepotency of that influence stamped upon him before his natal hour, which descended upon him with his heritage of life and all its varied and manifold mysteries."

Canton, Miss.

Vaccination—The Evil it Has Done.

Address by E. H. Bess, before the 100 Year Club, in New York, March 11th, 1902.

Mr. President, Ladies and Gentlemen:

None of us can have failed to observe how adverse the great majority of the people are to change their creeds, beliefs or opinions once formed, however slight foundation they may have for them. Facts that cannot be disputed and positive proof that they are wrong or mistaken have no force or effect with them.

What others generally believe and what they have been taught and once assented to, is to them sufficient for a life long faith. It is a peculiar quality or condition of the human mind that causes people to cling so tenaciously to a fallacy, or an error, after it is proved conclusively to be such.

This is the only explanation of the difficulty found in curing, or eradicating from the minds of the people, the erroneous belief in the efficiency of vaccination as a preventive of small-pox, for that it does not prevent or protect against small-pox is now so well known that no one need be ignorant of it.

People need only to ascertain the facts which are accessible to all, and which it requires no mental or physical labor to find out, to know that this is true. The evidence need not be sought for. Indeed it is impossible to escape it. A little of this evidence a few of these facts I propose to call your attention to, not supposing that you are, or can be ignorant of them, but merely to remind you of them, lest you forget.

A little over one hundred years ago when the people of England were ignorant of the laws of health, much more so at least than they are now, and without the sanitary regulations and protection against disease that they now have, small-pox caused by filth, exposure, bad food, bad air and bad habits, was a terrible scourge, as were other diseases now almost unknown. Edward Jenner, then a physician in England, discovered that cows that had been milked by milk maids having an eruptive disease, had eruptions resembling small-pox, which the maids called cow-pox, which the maids claimed the cows had first, and which they informed him would prevent small-pox; and with that putrid, poisonous pus which he took from the udders of the cows, he commenced experimenting on people, thereby communicating the disease to others, until he satisfied himself, or pretended to be satisfied, that a person to whom that disease was communicated was immune against small-pox, and so he proclaimed it to the world, that a person vaccinated for cow-pox could never have the small-pox. Other physicians, however, ridiculed it, and he soon began to have doubts about it himself, and then he experimented with swine, and vaccinated his own child with that, who, however, died with consumption.

Just about that time a cow had accidentally been poisoned or inoculated by the hands of a man who had been applying dressings to the heels of a horse afflicted with a disease called grease, and who thereafter in that filthy condition milked a cow, and thus communicated a disease to the cow, which induced inflamed spots and ulcerated sores, which spread and was communicated to other cows and to servants. With matter obtained from those ulcers he vaccinated people, and as none of them happened to have small-pox after that, he concluded that to be a certain preventive and a sure protection against small-pox, it would be better to first vaccinate the cows with matter taken from that disease of the horse, but that either way, he insisted that vaccination was a sure protection against small-pox; and the people who were ready to seize on anything that gave even a hope of protection against that dis-

ease that they never before had an effectual remedy for, became willing converts and patients in such numbers that the doctors no longer hesitated to adopt it in their practice, and they have ever since been the most emphatic in their advocacy of vaccination, and in declaring it to be a sure protection against small-pox. But when the facts that persons who had been effectively vaccinated had small-pox thereafter, and that the vaccination did not prevent it, they all, or nearly all united in saying that it would run out in a few years, that the person must be vaccinated in infancy, and every seven years thereafter. But it was soon found that persons vaccinated so often still had small-pox when exposed, and they then took the position, and do yet, that to be a sure protection, the person should be vaccinated still oftener.

At the last meeting of this club it was strenuously argued by a distinguished doctor that people should be vaccinated every six months.

Of all people or professions in the world, physicians seem most reluctant to change. We know from history that it was a very long time before they would acknowledge their belief in the circulation of the blood, and how long they adhered to the practice of bleeding for almost every disease, or before they would allow fever patients to drink water, or before they abandoned the extensive use of calomel for the sick, all who are familiar with modern as well as ancient history, well know.

Outside of the medical profession mesmerism was discovered and known to be true for more than fifty years before it was admitted by the medical profession, or treated by them otherwise than with ridicule.

But as a fact can never be killed, they were eventually compelled to admit it, as they will eventually be compelled to admit that vaccination is a fallacy and an evil. Their present zeal and almost ferocity in enforcing it will hasten its condemnation, and abolition. Such was the result in Great Britain. Vaccination there was compulsory, but the thousands outside of the medical profession, and many inside, who knew that it did not prevent small-pox, and that it made the bodies of the persons vaccinated impure, and caused erysipelas, scrofula, consumption, and other diseases, made such earnest opposition, that Parliament to stop the agitation, appointed a committee of fifteen eminent, scientific men, all believers in vaccination, to make an investigation, and report, and to the astonishment of the committee, the proofs showed conclusively that vaccination did not prevent small-pox, and that it was injurious instead of being beneficial, and they so reported, and Parliament then repealed the compulsory clause in their statutes. So it will be here in time, but in the meantime, and until the error and evils of vaccination shall become well known, and public opinion shall compel a repeal of the law, thousands and thousands of innocent children, and ignorant or helpless adults will be poisoned for life, and conceding heredity and the transmission of disease to be true, the sin and crime will be visited upon the children to the third and fourth generation.

An argument we so often hear in support of vaccination, or rather as an answer to arguments against it, is that it is so generally believed to be beneficial, and that nearly all physicians, and the general public favor it; but that is an argument of people who do not think, or reason, who take their opinions or beliefs ready made. It is what Jeremy Bentham in his work on fallacious argumentation styles the Chinese argument (our fathers thought so). A little inquiry on the subject, however, will show that scientists, learned and eminent men who have carefully studied it, and have no other than humanitarian interests in the matter, such as Humboldt, Gladstone, Herbert Spencer, Alfred Russell Wallace, John Bright, John Stuart Mill, Channing, Cobden, Sir Robert Peel and scores of other eminent statesmen, physicians and scientists that I could name did not, and those now living do not believe in vaccination, but vigorously condemn and denounce it as an evil and a fallacy, and injurious always.

Another argument that I hear oftener than any other in support of the practice of vaccination is, that small-pox has greatly diminished in the world, that the time was when small-pox was a terrible scourge, one of the worst and most dangerous, and most common of diseases, and that now it has become a very rare disease. If such people would take the trouble to think and to learn the facts, they would see other causes than vaccination for the diminution of the disease. All syphilitic diseases within the same time have diminished to a much greater extent than small-pox. Records have been kept in England during many years since 1881, showing that while cholera decreased 80 per cent.; typhoid and typhus fever, 88 per cent.; scarlet fever, 35 per cent.; small-pox had decreased only 33 per cent., and that the plague, black death, and venereal sickness, had disappeared entirely, and the conclusion is, that the failure of small-pox to diminish to the same extent is because of vaccination. (Continued on page 13)

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The Abbey Chimes, or the My

MABEL A. VAN HISE

CHAPTER VII.—Continued.

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wood which ran for miles in a westerly direction. Presently she paused, and assumed a listening attitude, as the sound of human

them on the steps, and taking Clarice the arms of her lover, led her in. But she was very unwilling to go in, she was anxiously nervous for his safety. To her pale, tear-stained face to Mrs. P. she asked her to go back to Marcus and him to stay at Glen Avon until the moon.

The old monastery that had stood many years in Glen Avon woods, was fast being demolished by the fiery god wind howled fiercely around the structure, and higher and higher leaped flames, until the whole interior of the famed monastery, together with the pines it contained was entirely burnt. Then the high walls fell in with

To live content with small means is
clearance rather than luxury, and
rather than fashion; to be worthy
respectable; and wealthy, not rich;
hard, think quietly, talk gently, ac-
cuse to listen to stars and birds, babes
with open heart; to bear all cheer-
fully, await occasions, hurry ne-
cessity, to let the spiritual, unbidden
conscious grow up through the com-
mon to be my symphony.—Wm. Hen-
ry.

REV. F. A. WIGGIN

Thus the myth is again revealed in paradox that those who are converted to the religion of Christ are borne farther away from it. The objection is raised against ministers and other Christians that they are too much in the life, for every true man feels it due to his manhood to rid it of all impediments which can possibly stand in the pathway of its growth. But clearly this is a very different thing from the soul, from an endeavor to fix guilt upon the soul.

The common disease, tender and weak, is the lack of conversion to a creedal religion, one's such as is naturally prone to evil and that by such a conversion one escapes such a baleful condition is blasphemy and an imputation to the All-Loving Principle of Life, attributes more becoming to the Deity than the conversion into the blasphemous spirit "ev'ry he is aware." It is spiritual murder and he who is guilty of it should be forced to silence, until he becomes wiser.

The truly emancipated soul would feel far more profoundly stamping the very cause by God—though it never actually did it—than it could by any fear of punishment which Deity might inflict for sin. The soul that is born—truly born—looks upon any deity, who has it in the heart to inflict a wound upon any fellow creature, as a deity of a decidedly puerile and disreputable pattern.

The designs of the Infinite are seen only as we contemplate perfection. The entire universe is of God. Any unfinished state, anywhere in the universe, stamps it with imperfection. God's society is perfection, and the whole and therefore must be perfect in all its parts. Each expression of life is a part. Each part must be perfect.

To what an important fact does this, or should this, point the Pharisees, whether in religion, politics or in life, for as it is, must be perfect before any are perfect. Since heaven in the Absolute, is impossible for any without universal harmony, the truth, as touching the common brotherhood of man as well as the Universal Fatherhood of the Infinite is revealed.

The religious truth in whatever domain of life is there to be found any reason for being thankful for a distinctiveness in life's religious, political, commercial or social stations or for anyone to say, "God, I thank Thee that I am not as other men?"

The common touch of humanity is seen to be more normal today than that of any one who deals in the mysterious lore of a hocus-pocus jugglery whereby some escape the fearful punishments of a deity who is proclaimed to be so diabolical as to condemn the many.

Certain people will claim that a doctrine is more correct than another, and now! We most gladly and with hearts filled with thankfulness, admit all this, but with sorrow are we compelled to behold upon every hand the direful consequence of it as it was preached, and you but lend a strength to our argument by saying that the real man is coming to the front.

Man's faculties are becoming organized so as to discern the Truth as it is mirrored in its countless forms. If this were not so man would remain unconscious of himself, and therefore not knowledge of the meaning of Conscious Life.

There is nothing more common to the thought current of certain illogical thinkers than to confound the Will of man with his Wishes or Spiritual Desires and aspirations. The so-called low and debased, never lived, who would not have given his right hand to have found some way of escape.

What he needs, then, is not the "I am better than thou," sneer of contempt, or the biting thrust or taunting implication that he is better than thou, but the recognition of the statement that his only gateway of escape is through a conversion to some creedal or cantained form of religion, but the potent magnetism of sympathy and the infamous power of an awakened Will.

We must reach the mouth and apply the hook and spear to the tough hide of the elephant, but we will not find man, if we get at his true nature, ever requiring such persuasions. The only order which is wise and seemly for man, is that which is energized from within, and of all people who need this inward energy, the only people found upon the heights of their own constructed distinctiveness, as they are seen looking over their vast accumulation of material possessions, thanking God that they are not as other men.

For those in the valley a better path must be found, a path which leads through the valley as well as over the hills, a path which will never miss the cheerful hum of honest industry or lose its way to the smoke of the humble cottage, a path which will resound with the footsteps of children and the voice of the blissful loves as it announces its constancy.

In case that God could give special recognition to only the worldly great, or only those, who through a salutary grace had sought his favor, then the truest hearts, the truest beat the rhythm of love's music would be the doormat of the devil. Such a thought can find no author short of the devil, who is incompass within that undeveloped mentality which has not been born into the light of truth.

Man must be born again and he is reborn every day. These reincarnations of consciousness will continue to multiply as they have in the past, until the unity of all life's expressions is recognized and the law which mankind will elect to be governed by will depend upon no conversion, and will be enforced by the power of the superabundant and mindless reason and thereby enable it for the first time to meet and appropriate the requirements of a true religion.

All virtue is in proportion to its truth. All manhood to its divinity. This True manhood is the only manhood to exist, and asks for No Foll of Distinction to make his lustre visible.

True virtue is not generated by effort, but is spontaneous, like the splendor of flowers or the fragrance of clover.

Love is the only true virtue be recognized and every revelation of life will become instantly chaste, not by constraint or effort but by virtue of its own intrinsic sweetness.

Such recognition will lead all to vacate all their morbid virtues which grow out of personal and material interest, and flow out of the present unrecanted interests and disavow the veil of man of infinitely more account than his virtues.

Thus while the upper froth-current of society gives evidence of selfish egotism, the lower current of flowers ever upward toward the true spirit of life, and disavow harmony with the spirit of Altruism, the spirit of humanitarianism and that of a common brotherhood.

"There is a tide in the affairs of men
 Which, taken at the flood, leads on to fortune;
 Omitted, all the voyage of their life
 Is bound in shallows, and in miseries.
 On such a full sea are we now afloat;
 And so must make the current when it serves
 Or lose our ventures."

The vessel of our life will not keep its true course unless well ballasted with a common interest in the welfare of all.

Anything short of such a common interest in humanity, and all life, is out of proportion, and gains its power, what little it has, only from coavention or authority, more or less dogmatic in character, and draws no support from the scientific basis of life or the nature of man.

Mankind will sometime more fully and completely emulate the life and teachings of Christ, or else be manly enough to lay no claim to being Christian.

The world is weary with the so-called religionists of his day. He was never tired of it there. He could not be induced to barter his birthright away for a mess of pottage, nor for the patronage of a "I am better than thou" class of people or for the power that comes with purely secular aims.

His religion was not with purely secular aims.

cast and disreputable, and in his tired journeyings, his feet found no more grateful bath than when wet with the tears of a repentant sinner, and no towel was so soft as the hair that flowed in graceful ringlets from her head. His power to recognize the supremacy of man over all institutions was thus revealed, and his denial of the purely worldly aims of man finds vindication in his noble recognition of the value of the soul over all these.

The soul and its importance must be recognized above all creeds. Recognition of creeds is the acknowledgment of human yardsticks, by which man is measured and certain lines of distinction are drawn.

The recognition of the soul, levels all distinctions and reveals each as an important factor of the whole, whose measurements are only limited by infinite possibilities.

The man capable of committing great error and also capable of recognizing that he has been in error is indeed a great man. His greatness is perhaps not seen or realized as he indulges in the error, but when his capabilities are seen as they swing him and his whole nature to the other side and his eyes are really under the light of a noble directing power.

Error, we may condemn, but the one who commits error, never. While the convicted criminal is suffering the pain of crucifixion, the road to Paradise may be discovered by that light which his recognition of error may bring.

The soul is the All. It is the inward selfhood of mankind. 'Tis this which obtains as a standing evidence of man's infinite worth. 'Tis all gold if not all polished alike, whereby the lustre of its worth is exhibited. The soul's true worth, revealed, discharges man of all consciousness of even a possible power to sin, and portrays all experience as a process of an orderly progress toward the Universal.

If the value of thy own soul is recognized by the light of such a recognition, the portance of many people's other soul is discerned most clearly. Life's horizon is broadened and self is forgotten.

"May I live in pulses stirred to generosity, In deeds of daring rectitude, in scorn Of miserable aims that end in self?"

Boston Spiritual Temple, May 11.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up, sealed, perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people who are interested in this, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for fifteen (15) cent stamps, which is only the actual cost of the sample and postage, etc. Francis Casey, St. Louis, Mo.

Cassadaga Lake Free Association.

Program for 1902:—July 11, Mrs. Carrie E. S. Tving; 12, Rev. Moses Hull; 13, Mrs. Carrie E. S. Tving, Rev. Moses Hull; 14, Conference; 15, Mrs. F. A. Wiggin; 16, Rev. Moses Hull; 17, Miss Lizzie Harlow; 18, Prof. Wm. Lockwood; 19, Mrs. Carrie E. S. Tving; 20, Miss Lizzie Harlow; 21, Conference; 22, Mrs. Cora L. V. Richmond; 23, Mr. F. A. Wiggin; 24, Miss Lizzie Harlow; 25, Mr. F. A. Wiggin; 26, Prof. Wm. Lockwood; 27, Mrs. Carrie E. S. Tving; 28, Mr. F. A. Wiggin; 29, Conference; 30, Mr. J. Clegg Wright; 31, Hon. John J. Lentz; 32, Mrs. Cora L. V. Richmond; 33, Mrs. Lora Prior; 34, Prof. Wm. Lockwood; 35, Mr. Lyman C. Howe, Hon. John J. Lentz; 36, Conference; 37, Mr. J. Clegg Wright; 38, Mrs. Lora Prior; 39, Charles B. Patterson; 40, Charles B. Patterson; 41, Prof. Wm. Lockwood, Rev. Anna H. Shaw; 42, Conference; 43, Mr. H. D. Barrett; 44, Prof. Wm. Lockwood; 45, H. D. Barrett; 46, Mr. J. Clegg Wright; 47, Rev. B. P. Austin; 48, Rev. Anna H. Shaw; 49, Canadian Day; 50, Rev. B. P. Austin; 51, Mr. J. W. Colville; 52, Rev. B. P. Austin; 53, Mr. J. W. Colville; 54, Mr. Thomas Grimshaw; 55, Mr. J. W. Colville; 56, Mr. Thomas Grimshaw, Mr. J. W. Colville.

This program correct up to date, is subject to change later on.

Every phase of membership will be represented by the very best psychics of this day and age. Mrs. Richmond will give those who wish an opportunity to receive instructions from her guides during her stay in July. Prof. Wm. Lockwood and J. Clegg Wright will be present and conduct classes during the entire season. The Northwestern Band of Meadville, Pa., which has served us so satisfactorily in the past years, has been engaged for the entire season. Miss Maggie Gault will serve the society as platform test medium during the entire season.

For Over Sixty Years

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

Greenfield, Mass.

Greenfield Progressive Spiritualist Society has held regular meetings since the opening of the season Oct. 13, 1901, at which time C. Fannie Allen was the speaker. Since that date Dr. C. H. Harding has been the principal speaker. Our meetings have been better attended by most listeners who feel that the seed sown in former years is bearing good results at the present time. Our meetings will be continued as long as the present interest is manifested.

The speaker for May 4 was Mr. John E. Darling of Orange, Mass., who delivered a very interesting and instructive lecture in which he graphically and eloquently portrayed the villainous tramping by our legislature upon the constitutional rights of the Spiritualists of this commonwealth. Certainly it is a most deplorable fact that the divine gift of the ministers of our religion to diagnose, alleviate and cure diseases cannot be lawfully demonstrated in this state, on account of the infamous medical trust law now dragging our statute books. One would think that the liberty loving people of Massachusetts would arise en masse and at once demand that the shadow placed upon them by the zealous representative of the man-made sect be instantly and forever removed. But the people who do not know themselves, are being legislatively declared unfit to judge for themselves concerning purely personal matters. And it is the ignorance of the fact that keeps the citizens quiet. Mr. Darling entered into this subject with the determination that the people should be enlightened upon this matter and all who have been privileged to listen to the forceful and logical arguments which he presents cannot but be impressed with his ability to properly represent the people in their demand for medical freedom. In the old Bay State, we understand that he is perfecting a plan for political agitation

in this state on this subject and particularly in the district from whence came the members of this legislative committee who recently refused the prayer of the earnest and able representatives of the people for a repeal of the present unconstitutional medical Trust Law. Every spiritualist society in the State (or in New England for that matter, for they are all sufferers today from "Doctors' Laws") should assist Mr. Darling in his noble mission of enlightening the people of the evils of class legislation. Give him a chance to talk to your people for their benefit.

Summer Chapman, Pres.

If you feel "All Played Out" Take Hensford's Acid Phosphate.

It repairs broken nerve force, clears the brain and strengthens the stomach.

Veterans' Spiritual Union.

A PROPOSITION TO MASSACHUSETTS SPIRITUALISTS.

Dear Friends:—All Spiritualists are interested, and those of you who are particularly, in the success of the movement for wiping out the last dollar of liability on Waverley Home and opening it at the earliest date practicable to worthy mediums who need and deserve this recognition at our hands. Here is our proposition to you:

Any subscriber to The Sermon in Massachusetts may send in a renewal of his subscription to The Sermon, or may secure a club of new subscribers to The Sermon, and send the cash therefor to L. F. Symonds, Esq., 204 Dartmouth St., Boston, who will act as the agent for the Waverley Home Fund. We will accept at this office, till the end of May, Mr. Symonds' statements of receipts on Sermon account as cash.

If twenty or more friends of Waverley Home in Massachusetts desire to get up Clubs in aid of the above Fund send us your names and we will send you each 10 copies free. Now let us hear from you.

B. F. Austin.

An Open Letter.

To the Editor of the Banner of Light:

The subject of "guidance" by exanimate spirits is one of great interest to every believer in Spiritualism and every student of psychic phenomena.

Admitting that this guidance exists, we observe the following attendant conditions: First, we come into rapport or conscious communication with spirit friends and intelligences, affording a transmissive vehicle, element, or conductor for this purpose. Second, not fifty per cent. of earth's people are mediums—not susceptible in any degree to the impulse or suggestive current of the spirit intelligence. Moreover, many, whether mediumistic or not themselves, are unable to obtain any communication or suggestion from friends or "guides" through good mediums.

In the light of these facts, as against the thirdbare and stereotyped phrase that rolls so glibly to all from the lips of the "test medium"—"spirit friends and guides are always around you aiding and strengthening you." I would like to ask the following question: To be answered by spirit intelligences through any reputable medium in the Banner of Light, not the conjectures of mortal brain.

QUESTION.

Can individuals in the earth life, who are not mediumistic or sensitive, be aided, controlled, guided, or impressed by "guides" or spirit friends, and if so, by what means, and to what extent?

Ernest Investigator.

Convention in Elmira, N. Y.

The annual 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 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. Moses Hull, who becomes a resident of Wisconsin after September 1. Remember the dates, May 10-31 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, 65 Howard Ave., Brooklyn, N. Y.

Briefs.

Lynn Spiritualists' Association, Cadet Hall, Alex. Caird, M. D. president. Special services, Sunday, May 18, 2:30, lecture, Miss Lizzie Harlow and usual exercises; 4 o'clock, circles, Mesdames Caird, Chase, Helyett, Little, Hare and others; 8 o'clock, 4 song services, Laura Metzger, pianist, W. H. Athery, cornetist; 6:30, farewell concert to Prof. W. H. Thomas by his friends, consisting of an orchestra of 15 pieces; 7:30, selection, orchestra, poem, Miss Harlow, Caird; address, Miss Harlow; selection, "God be with You Till We Meet Again," orchestra and congregation; benediction, Miss Harlow. The following musical program will be rendered: March, The Trocadero, orchestra; Lullaby, Lullaby, orchestra; Scherzo, At the Fair, Burill; Idylle, Evening Bells, Arr. by Thomas; Polonaise, Representations, Franke; Finale, Sorosis, Thomas.

The Ladies' Lyceum Union met in Dwight Hall, Wednesday, May 7. Whist party in the afternoon; business meeting at 5 p. m.; supper, 6:30. The evening meeting opened at 8 p. m., Mrs. Butler presiding. Mrs. Waterhouse spoke in her usual forceful manner, followed by Mrs. Annie Barker, Mrs. Stanley, Mrs. Fisher, Mrs. Butler, with messages from the dear ones. Singing was in order after the different speakers. Meeting was closed by Mrs. Waterhouse. The next meeting will be May 14, Whist party, 6:30, as usual—good prizes, friends cordially invited. Our season is drawing to a close and we hope to have all members present. Members of the Union are requested to bear in mind the annual banquet to be held May 23, the last Wednesday in May, and send in their names for tickets at once to the secretary, Laura F. Sloan, 61 Dartmouth St., city.

Camp Progress Spiritualists' Association will open camp meetings Sunday, June 1, at Camp Progress, Mowandunk park, upper Swampscott. All mediums and speakers are invited to attend our meetings. We hold three sessions each Sunday—11 a. m., 2 and 4 p. m. The State Association has been invited to visit our camp, Sunday, June 16. The list of officers are L. D. Milliken, president; N. H. Gardiner, vice-president; Mrs. E. B. Merriam, treasurer; Mrs. N. H. Gardiner, secretary; board of directors, L. D. Milliken, N. H. Gardiner, Wm. S. Stevens, John S. Mar-

tin, Filbridge Holden, Everett Merrill, Mrs. N. H. Gardiner, Sec'y, 12 Fowler St., Salem, Mass.

Fitchburg, Mass., May 4. Mrs. S. C. Cunningham of Cambridgeport spoke for the First Spiritualist Society and was greeted by large audiences at both services. Mrs. Cunningham gave nearly all the time to spirit messages, correctly given. Miss Howard, pianist, finely rendered several selections. Dr. C. L. Fox, President.

The society of Progressive Spiritualists of Manchester, N. H., held its annual meeting for election of officers in Knights of Honor Hall, Hanover St., Sunday, May 4. The following officers were elected: President, Fred G. Fearon, 222 Lake Ave.; 1st vice-president, David Thayer, 150 Bridge St.; 2d vice-president, George Bush, 426 Laurel St.; secretary, Albina L. Warren, 82 A St.; treasurer, J. W. Clay, Lake Ave.; collector, Albert E. Hall, 36 Nashua St.; trustees, Emily C. Noyes, 210 Milford St.; Cyrus Bidwell, Goffstown, N. H.; Flora M. Francis, 52 Nelson St.; J. Frank Baxter of Chelsea, Mass., conducted our services Sunday in Manchester; the hall was well filled. Any medium wishing dates for the ensuing year will please write to the secretary, stating price and open dates. Secretary, Albina L. Warren, 82 A St., Manchester, N. H.

The First Spiritualist Society of Willimantic, Conn., ended its series of lectures April 27, after a prosperous and interesting season, so made by the united efforts on the part of the members of the society combined with some of the best talent the lecture field offers along the line of Spiritual Philosophy.

The season was opened by Mrs. Helen T. Brigham of New York City, whose engaging lecture, November 3, 1901, followed by Mr. J. Frank Baxter, Mrs. Bussague, Dr. Fuller, Mrs. Tillie Reynolds, Mrs. Nettie Holt Harding and Mr. Boutelle. Mr. Baxter, who is so well known in the veteran ranks of Spiritualism, was with the society during the season of April and April, thereby greatly increasing the local interest by his convincing lectures, tests and delightful singing. The annual meeting for the election of officers occurred April 24, at which the old board was practically re-elected and engagements are already closing for the ensuing year. H. C. B. The Progressive Spiritualists of Malden. Meeting opened with usual song service, led by Mr. Barker. Miss Gove, pianist, Miss Fuller, cornetist. Invocation, Mr. Quint; address of welcome and Scripture reading by the president, song, Mr. and Mrs. Wylie. Mrs. Nellie S. Noyes was the speaker of the evening. Subject of discourse, "Messages of Blood." Mrs. Noyes closed with short astrological readings. The weather being unfavorable, robbed many of rich treats Mrs. Fry, Mrs. Noyes, assisted by Mrs. Munroe and others, occupied our platform Sunday, May 11. All are welcome in our New Home, 142 Pleasant St., Marcus Hall, Brown's Building. Dr. P. Morton, Sec'y pro tem. Pleasant St. Bldg., 142 Pleasant St., Boston, N. H.

It was the first Spiritualist lecture ever given in the place. All were greatly interested. May 2 Mr. Emerson lectured for the Spiritualists at a full house. His lecture, "The Good and the Evil in Man," was an excellent all former efforts. We hope to have him again soon.

Boston Spiritual Temple, Chickering Hall, Huntington Ave. Services 10:30 a. m. and 7:30 p. m. Sunday, May 4. Mr. Wiggin in the morning from the subject, "Are There Any Christians, and if so, Where are They Found?" A scene followed. A number of interesting questions were answered in the evening and many of the very large audience received tests and communications from spirit friends. The subject, which is always a prominent feature of the evening's exercises. The Ladies' Schubert quartet being absent, the congregation sang, led by Mr. Kingman, assisted at the piano by Mrs. E. A. Knox. An agreeable addition was made to the usual program, and singing by Prof. Hoppes with his violin and by a cornetist in the evening. Mary L. Porter, Sec.

Boston Spiritual Temple, Chickering Hall, Huntington Ave. Tuesday, May 6. The room was crowded to the door by an audience of friends and investigators. Mr. Wiggin gave as usual a short talk in his own way which is always original and bright. A scene of great interest followed. Miss Christine Brown played and sang agreeably on Tuesday, the 26th, our annual meeting being omitted, and on Tuesday, May 27, a purely social meeting for members and friends to come together in closer contact to each other, and to our pastor, before we part for the summer. All are invited. Mary L. Porter, Sec.

Boston, May 4. Children's Progressive Lyceum met in Red Men's Hall. Lesson from Card No. 8, a continuation of the previous Sunday memorial. Dr. Hale gave the subject, "Our literary exercises were not as varied as usual. We are nearing the close of our Lyceum for the summer, and quite a number of our scholars have gone away for the season. Recitations, Edna M. Patterson, Myrtle D. Brown, and Florence Tibbitts; "When the Mists have Rolled Away," Dr. Hale. Our guardian, Mrs. Butler, was absent, being very tired after her work of Saturday afternoon and evening at Mechanic's building. We missed her very much. It was our pleasure to attend the reception tendered Mrs. Townsend-Wood, Mrs. C. Fannie Allen and other veteran Spiritualists at Stoneham, Thursday afternoon and evening, May 8, and we enjoyed ourselves very much. The hall was as usual, prettily trimmed with flowers and flowers and everything was done to make the occasion one long to be remembered. The ladies provided one of their nice suppers for all and those who did not miss a rare treat. We ought to have more of these pleasant reunions. S. E. Jones, Sec.

Appleton St., Appleton Hall, Friday, May 9. The Ladies' Aid Society held meeting with the president, Mrs. M. E. A. Albe, in the chair. The evening meeting consisted of: Mrs. speaking and singing by the following: Mrs. Waterhouse, Mrs. A. E. Barnes, Mrs. Bonney, Mrs. Lizzie M. Shackley, Mrs. Hattie C. Mason and Mrs. Ida P. A. Whitlock. Miss Gertrude Sloane, pianist. Next Friday at 4 p. m. we will hold a public circle "Mediums night." In the evening—good mediums. Be sure to come. Carrie L. Hatch, Sec'y.

Mrs. Soule's Photographs.

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

Experience proves that purity and benevolence of heart, blending with earnest devotion, tend to produce a vast and unwavering faith in the presence and sympathy of God, which equals, if it does not surpass, in certainty our reliance on the proved facts of physical science.—Charles B. Upton.

Don't measure God's mind by your own. It would be a poor love that depended not on itself, but on the feelings of the person loved. A crying baby turns away from its mother's breast, but she does not put it away till it stops crying. She holds it closer.—George MacDonald.

WHAT A SAMPLE BOTTLE OF SWAMP-ROOT DID

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

W. F. Lohme, a prominent business man of Springfield, Ohio, writes the following strong endorsement of the great kidney remedy, Swamp-Root, to the editor of the Springfield, Ohio, Republic:

"Having heard that you could procure a sample bottle of Swamp-Root, free by mail, I wrote to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle, and it promptly sent. I was so pleased after trying the sample bottle that I sent to the drug store and procured a supply. I have used Swamp-Root regularly for some time and consider it unsurpassed in my business. I can recommend it highly for all general derangement of the digestive functions. I think my trouble was due to too close confinement in my business. I can recommend it highly for all liver and kidney complaints. I am not in the habit of endorsing any medicine, but in this case I cannot resist such in praise of what Swamp-Root has done for me."

W. F. Lohme.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing 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, fatal results are sure to follow.

We often see a friend, a relative, or an acquaintance apparently well, but in a few days may be taken by surprise, their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

EDITORIAL NOTE—If you are sick or "feel badly," 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 trial will convince anyone.

You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonials 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., be sure to say that 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 bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Onset, Mass.

Program for 1902. George A. Fuller, M. D., chairman.—July 13, Geo. A. Fuller, M. D., Mrs. C. Fannie Allen, Stoneham; 14, Conference; 15, Mrs. C. Fannie Allen, Stoneham; 16, Mrs. Kate R. Stiles, Boston; 17, Conference; 18, Mrs. Sarah A. Byrnes, Boston, Mr. J. Frank Baxter, Chelsea; 19, Conference; 20, Mr. J. Frank Baxter; 21, Conference; 22, Mr. J. Frank Baxter; 23, Conference; 24, Mr. Thomas Cross of Chelsea; 25, Conference; 26, Mass. State Association; 27, Mr. Thomas Cross, Mrs. Carrie E. S. Tving, Westfield, New York; 28, Conference; 29, Mrs. Carrie E. S. Tving; 30, Conference; 31, Mrs. Minnie M. Soule, Somerville; Aug. 1, Conference; 2, Pioneers' Day; 3, W. J. Colville of England; Rev. F. A. Wiggin of Boston; 4, Conference; 5, Rev. F. A. Wiggin; 6, W. J. Colville; 7, Mrs. Carrie E. Loring, Braintree; 8, Woman's Congress, Short addresses, Rev. Anna H. Shaw, Philadelphia; 9, Short addresses, Mrs. Carrie Chapman Catt, New York City, President National Woman's Suffrage Association; 10, W. J. Colville, Rev. B. P. Austin, Toronto, Canada; 11, Conference; 12, Rev. B. P. Austin; 13, Conference; 14, Rev. B. P. Austin; 15, Conference; 16, National Spiritualists' Association; 17, Rev. B. P. Austin; 18, Mr. Harrison D. Barrett, President National Spiritualists' Association, Boston; 19, Conference; 20, Mr. H. D. Barrett; 21, Conference; 22, Mr. H. D. Barrett; 23, Conference; 24, Mr. H. D. Barrett; 25, Conference; 26, Mr. H. D. Barrett; 27, Conference; 28, Mr. H. D. Barrett; 29, Conference; 30, Mr. H. D. Barrett; 31, Conference; 32, Mr. H. D. Barrett; 33, Conference; 34, Mr. H. D. Barrett; 35, Conference; 36, Mr. H. D. Barrett; 37, Conference; 38, Mr. H. D. Barrett; 39, Conference; 40, Mr. H. D. Barrett; 41, Conference; 42, Mr. H. D. Barrett; 43, Conference; 44, Mr. H. D. Barrett; 45, Conference; 46, Mr. H. D. Barrett; 47, Conference; 48, Mr. H. D. Barrett; 49, Conference; 50, Mr. H. D. Barrett; 51, Conference; 52, Mr. H. D. Barrett; 53, Conference; 54, Mr. H. D. Barrett; 55, Conference; 56, Mr. H. D. Barrett; 57, Conference; 58, Mr. H. D. Barrett; 59, Conference; 60, Mr. H. D. Barrett; 61, Conference; 62, Mr. H. D. Barrett; 63, Conference; 64, Mr. H. D. Barrett; 65, Conference; 66, Mr. H. D. Barrett; 67, Conference; 68, Mr. H. D. Barrett; 69, Conference; 70, Mr. H. D. Barrett; 71, Conference; 72, Mr. H. D. Barrett; 73, Conference; 74, Mr. H. D. Barrett; 75, Conference; 76, Mr. H. D. Barrett; 77, Conference; 78, Mr. H. D. Barrett; 79, Conference; 80, Mr. H. D. Barrett; 81, Conference; 82, Mr. H. D. Barrett; 83, Conference; 84, Mr. H. D. Barrett; 85, Conference; 86, Mr. H. D. Barrett; 87, Conference; 88, Mr. H. D. Barrett; 89, Conference; 90, Mr. H. D. Barrett; 91, Conference; 92, Mr. H. D. Barrett; 93, Conference; 94, Mr. H. D. Barrett; 95, Conference; 96, Mr. H. D. Barrett; 97, Conference; 98, Mr. H. D. Barrett; 99, Conference; 100, Mr. H. D. Barrett.

THE AGE OF REASON.

An investigation of True and False Theology. Part I. H. P. Trowbridge, D. D., President of the American Unitarian Association. "The Age of Reason." Part II. H. P. Trowbridge, D. D., President of the American Unitarian Association. "The Age of Reason." Part III. H. P. Trowbridge, D. D., President of the American Unitarian Association. "The Age of Reason." Part IV. H. P. Trowbridge, D. D., President of the American Unitarian Association. "The Age of Reason." Part V. H. P. Trowbridge, D. D., President of the American Unitarian Association. "The Age of Reason." Part VI. H. P. Trowbridge, D. D., President of the American Unitarian Association. "The Age of Reason." Part VII. H. P. Trowbridge, D. D., President of the American Unitarian Association. "The Age of Reason." Part VIII. H. P. Trowbridge, D. D., President of the American Unitarian Association. "The Age of Reason." Part IX. H. P. Trowbridge, D. D., President of the American Unitarian Association. "The Age of Reason." Part X. H. P. 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Editorial Notes.

Do you know how much the people of the world, especially the Spiritualists, are indebted to Andrew Jackson Davis? In these latter days of push, hurry and worry, mortals are prone to forget those whose labors in past years made possible the present day freedom of thought and mental action. As early as 1841, he was the splendid instrument of the progressive forces in the higher life and was giving the advanced truths of the spiritual impress to the citizens of earth. "Nature's Divine Revelations," the book that revolutionized the philosophical thought of the world was given through his organism in 1845. Its contents astounded the scholars of all nations of the earth, and caused the leading philosopher of that epoch to declare that the work transcended in importance anything that had ever been produced in the history of the literature of the world.

In 1846, 7, 8, 9, this work was used as a text book on the part of many people in all sections of the world. They formed reading clubs, and some one person in each group was elected as the official reader, who gave one hour to the work, after which the members proceeded to discuss the thought given them by the gifted author. These reading circles instructed the most progressive minds in all of the centres where they were held, and gave them an insight into the spiritual philosophy that could not and would not have been possible otherwise. Thousands of intelligent men and women were grounded in the truths of Spiritualism through the wonderful revelations given by Andrew Jackson Davis, long before the first rap was heard at Hydesville. It will thus be seen that it is the philosophy, rather than the phenomena of Spiritualism, that gave rise to the spiritual movement. Phenomena are by no means discounted in making this statement, for they constitute an integral part of its economy, yet they would have accomplished very little in the work of enlightening the minds of the masses had it not been for the philosophical instructions given through the mediumship of Andrew Jackson Davis.

No one man in the world of philosophy and religion has exerted so great influence upon the lives of men and women as has the great "Poughkeepsie Boer." In very many homes, houses of the most thoughtful and substantial citizens of this nation, will be found the early edition of his great work as well as copies of his inspired writings of later years.

His photograph as he was more than fifty years ago, adorns the walls in many a room. The children of his early readers bear the names he found in the spirit realms when in the superior state. His view of health, of home life, of heaven, of happiness, of spiritual progress are at the tongue's end of the veterans, and their children. They are freely quoted, showing that the truths they represent have been indelibly stamped upon the minds of those who have so faithfully studied them. Such a widespread influence as this is the greatest monument that can be erected in honor of any being that ever dwelt in mortal form. To shape the course of even one life aright is a mighty work, a grander victory, a higher honor than was ever performed, won or gained by the mightiest monarch that ever sat upon a throne. Andrew Jackson Davis has the distinguished honor of having shaped, or helped to shape, the life lines of tens of thousands of people.

To do this great work well and wisely is the soul's greatest possible achievement. He has done it quietly, seeking neither the applause of the multitudes, nor the empty honors, nor the wealth of the world. He sought to be an honest helper and teacher of his fellowmen. He has done his work nobly, yet the very ones he has aided most are almost totally unaware of what he has done for them personally, nor do they realize the magnitude of his task. Like Zoroaster, Buddha, Confucius, Jesus, and Swedenborg, Andrew Jackson Davis will find the appreciation that is justly his, centuries after he has taken leave of earth. He laid the foundation of Spiritualism upon the solid rocks of truth, then came the phenomena to arrest the attention of the unheeding, and to illustrate the principles of his sublime philosophy. Of course the phenomena and philosophy of Spiritualism should go hand in hand, they are bid in equal esteem by every true Spiritualist, but it is most inspiring to recall to mind the historic truth that the philosophy was well established in the minds of the people long before the phenomena issued their challenge to mankind. All hail to the inspired prophet and leader of this era, Andrew Jackson Davis.

Very little has been said by the doctors of late concerning their tuberculosis cow. She is evidently proving a white elephant on their hands, and is causing them to wish, as it was said of Judas of old, that she had never been born. It is a wonder that sensible men can uphold the pernicious system of compulsory vaccination in the face of such terrible object lessons as this "official tuberculosis cow" has furnished. The supporters of vaccination are now seeking the enactment of laws that will warrant the imprisonment of any person who persists in refusing to be vaccinated. In some states the doctors have the legal right to resort to force in their tardy work of poisoning the blood of their victims. In one city a doctor even went so far as to hold up the members of the family at the point of a revolver while he injected the filthy poison into their arms. Tuberculosis, syphilis, salt rheum, scrofula, and other "wholesome" (?) diseases of like nature are directly traceable to vaccination, but what do the doctors care, provided they get their pay for vaccinating their fellow men? They get cash for vaccinating their victims, and more cash for treating them for the diseases they so cruelly inflict upon the sufferers.

Are the doctors and their lengthening, fattening purses of more account than the lives of human beings? Have the people no rights in the premises that the doctors are bound to respect? Who are the masters—the doctors or the people? Up to date it would seem as if the doctors were having everything pretty much their own way. In a certain city, one of the officials was notified that he must be vaccinated or give up a lucrative position. He needed his salary, hence submitted to vaccination, under protest. He was rendered seriously ill by the infamous practice. His arm became useless, and many months passed before he could even take care of himself. He found to his dismay that he had lost his position while suffering from the effects of vaccination. He protested, but the doctors said that his illness was due to other causes, and that vaccination had done him no harm whatever! This statement was made when the sufferer's arm was absolutely useless, and his whole form exhibiting the plainest possible proofs of vaccination poison. The doctors won and their victim lost both his health and his means of a livelihood, while they retained their princely incomes and kept their skins intact. They may have been vaccinated, but if they were they took precious good care to remove the vaccine points before they could take effect. Great are the sapient (?) doctors and the people are their servants!

Isn't it about time that something was said about the Tenth National Spiritualist Convention that is to be held in Boston next October? Some one asked me the other day, "Yes, it is, and all readers of the Banner are hereby notified that the Convention in question is to be made the grandest event in the history of Modern Spiritualism. The Spiritualists of New England are to furnish a fine hall for the gathering in October free of all cost to the N. S. A., while the best of music will be provided, also gratuitously, by two staunch friends of organization in the persons of J. B. Hatch, Jr., and John J. Dyer. The Convention will open Tuesday morning, October 21, and will continue in session four days. The hall will soon be announced, also the hotel that will be selected as headquarters. The evenings will be devoted to discourses and spirit messages by some of the representative speakers and mediums. On Sunday following the close of the Convention, it is probable that a grand Lyceum Entertainment will be given by the children and their helpers for the purpose of aiding the good work of organization. The Banner will give the particulars of the coming convention from time to time, so that every Spiritualist in the world may know just what

is to be done at the Boston Convention. Every Spiritualist should plan to be present on that occasion.

By the way, did you know that the Banner of Light takes very high rank as an expositor of the truths of Spiritualism? Do you realize that it keeps you in touch with the leading minds of this age, and gives you many times the value of your money by so doing? Its every department is of value, and contains something to help many of its readers. What are those readers doing to present those helpful truths to their friends and brethren? It would be a most graceful compliment to them, as well as a very acceptable present for each reader of the Banner to give one year's subscription to a friend whom he knows would appreciate the paper, and its progressive thought. If each one of the Banner's readers would but do this, the Banner's usefulness would be more than doubled, and the influence of Spiritualism greatly extended. Is it too much to ask our friends to act upon this suggestion? The management of the Banner is trying hard to please the reading public; will not its friends reciprocate this effort on our part by helping us to double and treble our subscription list? Readers, will you not each one kindly send us at least one new subscriber? Let us hear from you at once.

Rear Admiral Sampson has taken leave of earth, and can now read for himself life's meaning aright. He knows just how much he has gained by his experiences on earth, and is now able to measure the consequences of his actions. There is no doubt that he was a man of considerable ability, but he permitted his ambition to override his better judgment by attempting to arrogate to himself the honors that had been bravely won by a brother officer of the navy. This weakness on his own part brought many worries upon him, under the strain of which his health gave way, and he sank into an early grave. Rear Admiral Schley pays a fitting tribute to the departed sailor, and shows his magnanimity of character by rising far above the injustice that was done him by the naval bureaucrats at Washington, who used Admiral Sampson as a foil to destroy the reputation of a brave and gallant defender of the nation. Admiral Sampson was, perhaps, a victim in one way, as Admiral Schley was in another.

Paul Leicester Ford, author of those popular novels, "Peter Sterling," and "Janice Meredith," was assassinated by his brother Malcolm W. Ford at the home of the former on Wednesday of last week. Mr. Ford, the author, was a man of great intellectual ability, with a prodigious capacity for work. At the early age of thirty-seven he had accomplished more than many men do in twice that number of years. He was afflicted by a painful physical deformity, which seemed to render his mental forces more acutely active, and caused him to devote himself with tireless vigor to literary pursuits. His brother's comely was caused by being disinherited by his father, who left the crippled brother the bulk of an immense fortune. This angered the athletic Ford, who brooded upon his fancied wrong, until murder eventuated from his broodings. It is a sad tragedy, and one that could have been avoided. Paul Ford will be missed by millions of people. Let us give the erring brother a pitying thought, and leave him to himself to work out his destiny in the higher life.

The disaster at St. Pierre, Martinique, where, through the eruption of a volcano forty thousand people lost their lives, has sent a thrill of horror around the world. Details are as yet too meager to determine the full extent of the holocaust. The casualties may be largely overestimated, yet there is a strong probability that the number is even greater than has been stated. It is the greatest disaster of the kind since the earthquake in Lisbon in 1755, and will be recalled with a shudder through all coming time. It has afforded numerous preachers an opportunity to expatiate upon "the wrath of God" and kindred inspiring themes. Some of them have gone so far as to liken the destroyed city to Sodom of old, and boldly assert that it has been blotted out of existence solely because of the anger of a God, whose wrath could only be propitiated by this fearful wholesale slaughter. Such a claim is arrant nonsense and is worthy only of an ignorant mind. A volcano that had long been extinct suddenly burst into activity, resulting in the total destruction of the fated city. It is an insult to gratuitously infer that people are wicked simply because some calamity has overtaken them. A religion that teaches any such an idea is unworthy of the attention of any intelligent man, and the God of such a religion is none other than a monster.

This calamity and its accompanying loss of life are seemingly great misfortunes. Yet they are the results of natural law, and have simply worked out the very purpose for which they were instituted. This catastrophe will show the children of men that greater caution is necessary in selecting sites for their habitations, and proves the necessity of being acquainted with the seismic conditions that impinge upon all volcanic regions. When men are acquainted with the finer forces of nature, they will be warned in advance of the coming of all such shocks, and be able to seek places of safety. It is, therefore, the ignorance of man, exemplified in his failure to comprehend the voice of the spirit, and not the "wrath of God" that caused the great disaster at St. Pierre. To assert otherwise is to stultify reason, and to insult common sense. The thoughtful people of the world will sympathize with those who were so suddenly forced out of existence, but the philosophers of earth will readily see that those who have gone are happier far in most respects than are those who were left behind.

I had occasion last week to speak briefly of the home for Spiritualists at Reed City, Mich., and stated that only about three hundred dollars, out of the fifteen hundred re-

quired were now in sight. It is now a pleasure to state that the sum is five hundred dollars, and that only one thousand dollars more are now required to secure the donations of the two philanthropists to whom I referred in the last Banner. This sum is a mere bagatelle, and should be speedily forthcoming. This is a purpose that should appeal to every Spiritualist in America. The Spiritualists are now endeavoring to take care of their own afflicted ones. This fact should be a daily inspiration to everyone who really wishes to do good. The Reed City project is a worthy one, and I trust the money that is necessary to secure the two generous donations that have been promised will be forthcoming at an early date.

It is the time of spring moving, and the wise housekeepers are busy destroying the refuse that has been accumulating during the past twelve months in their homes. Broken furniture is to be repaired, houses papered, painted and renovated, and general cleaning systematically planned. This clearing up and cleansing process could well be carried into the realm of the mind. Broken thoughts should be reworded, the windows of the soul thoroughly polished, and the ornaments upon the walls of the soul mansion well dusted, refurbished and rendered attractive not only to the possessor, but also to all who may gaze upon it, or come into association with the owner. Let the dust of decayed ideas be swept out by the broom of inspiration of the new thought. Let the scarred furniture of soul wisdom be revarnished with a coating of truth in order that all blemishes may be repaired, and all scars removed. Clear the mind of all obtrusive, unclean, unwholesome thoughts, and let it be, as it was designed to be, the medium of the soul in active expression. With this thought in mind, the worries of spring moving and household cleaning will be greatly lessened, and each individual signally blessed.

It is reported that the old home of the Fox family at Hydesville, N. Y., was completely wrecked in a high wind storm about one month ago. The destruction of this venerable landmark in the history of Spiritualism will be deeply regretted by every veteran in our ranks, and also by all antiquarians. It is a great pity that the Spiritualists did not form a strong central organization many years ago, and through its instrumentality raise funds for purchasing this historic structure that it might remain the property of the Spiritualists of the world henceforth. It could have been made a museum for the exhibition of well-authenticated phenomena, and the repository of valuable mementoes of our early workers. But the house is gone now, and will hereafter exist only in memory. As our secular paper says, endeavoring to be facetious, "The old Fox home at Hydesville is now a ghost-house, and the Spiritualists will only see it as such hereafter." I am sorry that the old house has been destroyed, and hope the report may prove to be false.

The transition of F. Bret Harte, the distinguished California humorist, removes a very striking character from the world of literature. Mr. Harte was not a great writer, so far as profundity of thought was concerned, yet he touched the heart and blessed the lives of thousands of people, who read his sketches of the real personages associated with frontier life. His humor was quaint, but it was full of sentiment, and its pathos frequently introduced a new element into his thought. He will be best known by his dialect poems, which, like those of John Hay's "Pike County Ballads," have retained their popularity through several decades. Mr. Harte's removal to England took him away from the immediate notice of his countrymen, and he was almost forgotten as a living man, but was held in memory for the good he had done.

That New York Judge who recently ruled that no married woman, in his bailiwick, has any business to be out after ten o'clock in the evening, has awakened to find himself famous. The matrons of the community are very indignant, whereas the widows and society belles are feeling decidedly jubilant at the staid Judge's supposed predilections in their favor. I am inclined to believe that the Judge's decision in the case brought before him was just in every respect, but it is difficult to see how he can make a special rule apply to all cases of like character. His attempt to compel women to abide by his rulings will result much the same as did the effort of the late Mrs. Partington to sweep back the Atlantic Ocean with a broom. Woman's new found freedom has come to stay, and if it is abused, men will have only themselves to thank for it.

"Oh, he is such a perfect instrument that it is not strange that he says and does such outlandish things!" was the remark of a friend not many days ago with respect to a so-called medium, whose habits of drunkenness and grossness of speech had shocked the community in which the parties resided. This idea has long prevailed among even the intelligent Spiritualists of the world, and is accepted today by far too many of them. Because a person is a medium, there is no license in the fact for immorality and coarseness. If a human being is an instrument, he can attract or repel the forces in spirit with whom he becomes in rapport. If he wants to become a licentious wretch or a drunkard, he has the power to make himself such by submitting to the influence of such spirits as belong to those categories. But every drunkard is responsible for his irresponsibility, and so is every medium. His is the final choice; he can, if he so wills, repel every vicious spirit and surround himself only with such intelligences as will be morally strengthening and soulfully inspiring. Mediumship is no excuse for evil doing, nor is the spirit world the scape-goat of the Spiritualists of the earth. Clean minds will attract clean spirits, and wholesome thoughts begot only their kind. When mortals keep these truths in mind this will be a cleaner and better world.

Two State Spiritualist Conventions are among the attractions of the near future. Ohio will hold its regular annual meeting May 23-25, inclusive, in Columbus, where it is hoped every friend of co-operation will present himself with consecration of heart and soul, to the work of co-operative effort. New York State Convention will be held in Elmira, N. Y., May 30, 31, and June 1, to which all of the Spiritualists in the great Empire State are cordially invited to be present. In fact every friend of organization in both states should make every effort to attend these important conventions. Our readers in both states should take due notice of these gatherings and plan to be in attendance.

The program for Onset Bay Campmeeting for the season of 1902 is now completed, and is ready for distribution. The talent embraces all of the leaders of spiritual thought and effort in the nation, and promises a rich treat for all who can spend the entire season at that attractive place. Send for a program and plan your vacations accordingly.

It gives me great pleasure to welcome to the city of Boston, Prof. Fred P. Evans, the well-known psychographer of San Francisco. Prof. Evans stands among the first in his phase of mediumship, and has been the means of converting thousands of people to a knowledge of Spiritualism. His work attracts all classes of people, and forces conviction upon their minds. Mr. Evans and his good wife may be found until further notice at 125 Kent St., Brookline, Mass.

Mrs. Marguerite C. Barrett was able to attend the Philadelphia Jubilee as the special representative of the Banner of Light. Her health is yet precarious, but she is much improved of late, and it is hoped that another year at the most will find her completely restored to health and strength. Her illness has been long and painful, and her suffering intense. Her recovery even so far is nothing less than a marvel, and rejoices all of her friends throughout the land.

The hope that is forever alive in the human soul that better days are coming, is man's bridge of safety over the dark chasm of despair.

Life is best lived by those who think the most, act the noblest, and love the best. Such a life is and can only be of the soul.

The God within is the architrave of man's fortunes, both materially and spiritually. That God is the soul in action, and true prayer consists in keeping in motion the higher vibrations of mental power.

Truth is always its own interpreter and never requires an apologist to vindicate its judgment. It is as eternal as Life, and as fixed as Infinity.

Aspire high, even if you alight low.

Let the light of soul wisdom ever be the guiding star to your feet. Then you will never stray from paths of right, nor lose yourself in the image of human misconception.

Of Things Seen and Heard.

BY SIGMA ZODIAC

A serious friend the other day asked me to name which of the twelve signs of the zodiac I was born under. I named the month, and thereupon he sketched offhand my leading characteristics. And he was correct.

Are we fated? I observe an affirmative answer from Dr. Dean Clarke. A gentleman standing at my left remarked, emphatically, that the sensation of personal free-will is, like the belief in unchangeable fate, simply a result of organization.

The feeling that one is free to decide and to act, is a product of vigorous health and strong will power; while the feeling of dependence and servitude to circumstances, arises from physical debility and mental indecision.

A self-confident and masterful person, executive and ambitious, loving scientific studies and literature in general, a natural leader among men, must be born (so they say) must be born anywhere along shore between the last 10 days of December and a corresponding date in January. The zodiac sign is Capricorn. Now look about you, among acquaintances and strangers, observe who is endowed with abilities to control and govern, energetic, scientific, etc., and frequently you will find such born under other and even opposite signs. And why?

Because the blood of the progenitors, combined with the necessities of circumstances (or environments) immediately precede and shape and determine individual organization; in accord whereof the mental characteristics of the person, his resultant predispositions and conduct, will be fully manifested.

Are you a thing? or are you a power? Doubt your innate immortal self-acting energies, and you will soon lie down and "give up the ship." Believe profoundly in them, and naturally you will rise above the flood and be saved.

No matter under what sign you were born—you will surely want money, and food, and all the comforts of home. Women, more than men, will seek wealth, because they realize the greater need, not being bread earners equal with men. A great capitalist, having contributed liberally to aid widows and orphans of some miners who were killed by an explosion in a western state, was literally overwhelmed by letters begging for relief from all kinds of sufferings and misfortunes, etc. The stories of destitution were often heart-rending. Of course, as is common with tramps and begging strollers, about two-thirds of the harrowing narratives were manufactured for the occasion.

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pelled, against my will, to be a life-long sufferer through the physical law of heredity. No! I don't believe I knocked at the door of human progress (good as it was in many respects), and chose just such conditions and environments as I have rebelled against ever since I discovered what a grand mistake was made, by putting an ambitious soul in a puny body!

My good critic will have to try again before she convinces my reason that my main proposition in my former article, and my arguments to sustain it, were not sound and valid. She did well, but has not convinced me that our earthly fate is not made more for us than by us.

An excellent cabinet photo. of "The Poughkeepsie Bear" (A. J. Davis) for sale at this office. Price 25 cents.

How to Beat the Beef Trust and Still Be Fat.

Men like Dr. Alexander Wilder a nonagenarian and associate editor of the *Metaphysical Magazine*; Will H. Brown, of Valley Stream, L. I., the champion cyclist who broke all records by riding 2000 miles in a little more than 225 hours; Ernest Crosby and thousands of others representing every trade and profession are just now laughing over all the worry the general public is having on account of the doings of the Beef Trust. Why? Because they live on cereals and fruit. They are independent.

The price of this provender has not gone up. The manufacturers of cereals have not tried to corner it. It would be impossible for them to do so had they the inclination. The supply is inexhaustible.

Dr. Wilder says Beef Trust outrages have come as a blessing in disguise. If it only keeps on, he says, the people will be driven to live on cereals and fruit and thereby learn how to live and how to enjoy life. He has not eaten beef for more than thirty years and his mental and physical vigor is phenomenal.

Every pleasant day in the year he comes over from his home in Newark to his office in West Thirtieth street. He goes home tired at night to sleep a sound and healthy sleep.

MANY EDUCATED TO MEAT.

Dr. W. R. C. Latson, of No. 503 Fifth avenue, in an interview today on the value of cereals as a food, said:

"Proper food means health—means economy of time, of money, of vital force. Most persons are educated to believe that, however it may be with children, meat as an article of diet for adults is essential to their health and strength. In fact, there are many people who do not like the taste of meat, and to whom the idea of flesh eating is repulsive, yet they habitually take meat, feeling that it is necessary to 'keep up their strength'."

"Foods may be divided into four classes: One, proteins or albumens; two, starches and sugars; or carbohydrates; three, fats, or hydrocarbons, and four, salts. The recent experiments of Dr. W. A. Atwater, of the United States Department of Agriculture, as well as the researches of Drs. Filat, Haig, Liebig and Virchow, seem to indicate that the nitrogenous elements constitute the most important ingredients of the food of men."

"Foods must contain the four elements I before enumerated, but in exactly what proportion is one of the unsettled questions of physiology. But the proper proportions seem to me to be about proteins one part, fats one part, starches three, four or five parts."

FIGURES TO FINDER OVER.

"Look at this table and see how much starch we find in meats and fish:

In 100 parts.			
Meats, fish, eggs, &c.	Proteids.	Fats.	Salts.
Lean beef	20.2	5.6	2.0
Fat beef	16.3	20.0	2.3
Lean mutton	17.1	5.7	1.3
Fat mutton	16.6	25.6	1.1
Veal	18.8	4.4	1.5
Pork	14.5	37.3	1.8
Poultry	21.0	14.0	1.2
Corned beef	14.0	14.0	1.2
Canned meat	19.0	11.5	3.0
Bacon	8.8	73.3	2.9
Smoked ham	24.0	36.5	10.1
Herring	14.5	9.0	1.7
Mackerel	23.6	6.7	1.0
Salmon	16.1	6.5	1.0
Eels	12.5	28.8	1.5
Cod (salt)	17.0	3.3	22.0
Oysters	14.0	1.5	2.6

Now look at this table of grains and nuts from which cereals are constituted:

In 100 parts.			
	Proteids.	Starches.	Fats.
Wheat, Michigan white 11.6	71.0	13.1	1.6
Wheat, Japanese	16.4	65.1	1.6
Rye	10.0	74.6	1.9
Barley	10.5	66.7	2.4
Oatmeal	12.8	65.6	1.6
Maize	10.0	64.5	1.4
Corn	10.2	68.5	1.8
Rice	6.7	78.5	1.3
Millet	10.5	68.2	4.2
Buckwheat	10.0	71.8	1.9
Lentil flour	12.4	67.3	2.0
Bean flour	23.1	69.3	2.1
Pea flour	25.2	67.1	2.0
Macaroni	9.0	76.8	3.8
Bread, ordinary white	5.3	46.0	3.8
Bread, whole wheat	8.7	60.0	6.0
Bread, rye	6.1	46.9	4.1
Sawdust	8.5	72.3	1.0
Arrowroot	8	83.5	3

"These tables tell the story. Grains, such as wheat, rye, corn and rice, appear to contain the proteid and starchy matters in about the right proportion for human food. Nuts contain proteid and fatty matters in absolute purity, but with the exception of the chestnut are deficient in starch. But with the cereals they constitute the proper food."

MAN NOT CARNIVOROUS.

"Now as to the value of flesh meat as a food: Man's anatomical structure and physiology show him to be naturally a non-flesh-eating animal. Meat is not a food of high nutritive value. Neither is it conducive to the greatest development of strength nor endurance. There are millions of strong, active laborers who never touch flesh food. This is evidence."

"Meat contains food and poisons. The food we can use. The poisons we must excrete. It is in the effort to get rid of these poisons that the organism is thrown into a state of excitation which is mistaken for strength."

"At least seven-tenths of the population of the globe never eat flesh meat. In India, China, Japan and adjacent countries there are about 400,000,000 people, strong, active, healthy, long-lived, who eat no flesh meat. They eat cereals."

"In his great work 'Physical Education,' Dr. Felix L. Oswald says: 'The strongest men of the three manliest races in the present world are non-flesh eaters—the Turanian mountaineers, the Mandingo tribes of Senegambia and the Schleswig-Holstein Bauern, who furnish the heaviest soldiers for the German army and the ablest seamen for the Hamburg navy.'"

"Now it is true that flesh is the best brain food. Pythagoras, Plato, Socrates, Parmenides, Spinoza, Peter Boyle, Thomas-Lovings and Shelley were vegetarians. So were Franklin and Lord Byron in their best years. And so is Tolstoi."

FLESH FOOD NOT ESSENTIAL.

"From these facts the logical deduction has been made that while flesh meat contains elements necessary to the maintenance of life, these elements can be found elsewhere and that therefore flesh food is not essential to physical and mental vigor."

"At the end of the last session of Congress before his death, Mr. Hobart, the late Vice-President, told a friend that in ninety days he had eaten eighty-nine formal dinners."

"Eighty-nine formal dinners were undoubtedly the cause of Mr. Hobart's death."

"A crusty old Abernethy well said, 'One-fourth of what we eat keeps us. The other three-fourths we keep at the risk of our lives.'"

Used Hypnotism to Cure Insane Man.

Before the New York Neurological Society, in the Academy of Medicine, last night, Dr. Ira Van Giesen read a paper which told of the complete cure of an insane man through hypnotism.

Dr. Van Giesen formerly was at the head of the New York Pathological Institute, which was recently abolished by the State Commission in Lunacy on the general grounds that the methods of treatment employed were contrary to the approved methods of modern medical science. In other words, Dr. Van Giesen and his assistants treated their patients psychologically, instead of giving them drugs.

This case was that of a Russian, of good stock, twenty-six years old, who became gloomy and reduced physically and mentally, having all the common symptoms of melancholia. Gradually he developed the delusion that his whole system was filled with "lumps," and he was unable to think or talk logically on any other subject.

Later he believed his soul and spleen were working conjointly to dislodge and drive out the lumps, and that he was accomplishing this by grunting with hard work as it chased the lumps through his system at night.

He became greatly depressed and his condition was extremely grave. Hypnotism was tried and when in the hypnotic state his manner changed to such an extent that he laughed for very joy of living. In this state the delusion existed, but without anything of the emotional melancholy. Then he was subjected to a still deeper hypnotic trance and in this state he became sedate and peaceful.

While in this deep trance he could remember distinctly his condition and what happened while in a waking state, and while in the first hypnotic state, but when under the influence of the intermediate state of hypnotism he could not remember his condition while in the second trance nor while in his waking state.

This treatment was continued until finally the first or lightest hypnotic stage disappeared altogether and it was possible only to place him in the deep trance which produced the calm, sedate condition. Constantly in these trances, he was impressed with the thought that the lumps were disappearing. Then he began to dream that the lumps were changing to wet spots on his body.

At last the patient began to feel that the wet spots had disappeared from all parts of his body except his legs. Then they crept down to his feet, then to his toes, and there they clung for a long time, but in the end they disappeared altogether and his delusion had been destroyed and he went forth into the world a sane man.

At the conclusion of the paper Dr. Van Giesen said to a reporter for the *Herald* that in his opinion this method would be everywhere adopted for the treatment of diseases of this nature. "Our treatment," he said, "is not like that practiced in the State hospital; we do not rely upon drugs, and we don't play politics, hence our institute was abolished by the State Board in Lunacy."

"Thousands of cases like the one you have heard about this evening go into the State institutions every year and never get cured. That is all useless. Such cases can be cured because they have been and are being cured all the time."—N. Y. *Herald*, May 7.

QNESIMUS TEMPLETON. A Wonderful Story by W. J. COLVILLE.

Though this work is ostensibly a novel, it abounds in most happy and sparkling episodes of the Spiritual Philosophy and all things related thereto. Young people are delighted with its story, romantic plot, and its inspiring teachings.

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National Spiritualists' Association.

PROFESSOR H. H. HARRINGTON, of Pennsylvania, is now at work on the book, "The Spiritualists' Association." A few of the chapters are now ready for sale. A few of the chapters are now ready for sale. A few of the chapters are now ready for sale.

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Boston Advertisements.

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ASTROLOGIAN

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