Be then a message bearer to the world— The serrowing, dying world that lies round () For pity's sake(O make each hour impewie With loving-kindness deeds wrought thought

Of poverty and sickness heat thou known? Then stand by those whose happiness is dim, Batiling with Belfhood (III Contentment own Thy very soul that God would draw near him.

prest?
O then befriend the ones than thou more weak,
Wearing the star of Duty on thy breast,
Crying the words that Truth would have thee spe

What art thou? This—the centre of a sphere To which thou should st be a life-giving sun; Rearing within thy life God's temp'e, clear With faith to crystallize "Thy Will be done,"

Faith, Hope, and Love, flash thou, O mi souli
Like summer dawning on a tranquil sea,
When open wide the Eastern gateways roll,
Moving the world's love-heart, and blessing thee.

Thy voice shall sound as though an angel 1 poke, When over Self thy victory is complete; The joy earth felt when Morning tide first broke Was great—but thins shall be as great and sweet.

Let "Peace" thy message be! O voice it well, And be thy daily footprints golder-bright, Loud chiming like some old Cathedral b 11, To guide the weary traveler to the Right.

Be thou a lamp for vagrant feet to bless;
A solace to the lone, forgotien lives—
The workless poor who know no happicess—
To labor thus, God loves each one who strives. Then, when the curtains of thy day shall be Drawn closely round thy bed, and Love's

Shall Riss thy closing eyes, most tranquilly Thou shalt be borne to God's dear world of light.

For thee Heaven's gaies swing hourly to and fro With harmonies that the soul interprets best, When through all trials its faith doth atronger gro E'en though it pass through storm unto its rest.

Fron though it pass through storm was been though it pass through storm with the first final front first presents on all "grofteness." Boldly sing This message, for the Royal Heart above Proclaims thou'rt in the service of The King!

Devote

Sydney, Australia, 1902.

Some Points Outlining a New Theory of Life.

MRS E. M F. DENTON.

The question "To what are all things indebted for existence?" seems likely to claim as large a share of attention in the century upon which we have just entered, as it did in the one from which we have so recently emerged. If we are, in any sense, better prepared to give a reasonable answer to the inquiry than were our ancestors of ten, five, or even one hundred years ago, the reason is obvious. Beside the better opportunities afforded us for investigation, we have, in a measure at least, learned to conform our theories to the facts of science rather than

measure at least, learned to conform our theories to the facts of science rather than to the fictions of so-called Revelation. Some of these facts brought to our knowl-edge by modern scientific discoveries have been such as, in large measure, to destroy the faith of thoughtful minds in the theory the faith of thoughtful minds in the theory that the universe is the handwork of a Supreme Personal Creator. Even some of the more notable advocates of this theory are now using extreme caution in the matter of presenting it to the public. They realize that as scientific research proceeds, the resulting discoveries are leading the thinking world farther and farther from this conclusion; and both the best scholarship and the highest order of talents are being employed in the effort to prevent, if possible, its entire rejection.

fort to prevent, if possible, its entire rejection.

Almost year by year, however, these discoveries more and more clearly indicate that Life, instead of being the "gift" of a Supreme Creator—instead of being a "principle," or "state" or "condition" imposed upon organized forms by a personal Detywhether for their good, or for His glory,—Life, Absolute Life, is the one, and only, primary force, or substance; eternally self-existent, boundless in extent, and infinite in all the possibilities of Being. That, in the last analysis, the atom of matter is but the negative pole, or point, of a changeable but indestructible Life-Unit, while energy, spirit, with all its potential attributes, whether expressed as an individual "cell of unaltered protoplasm" or as Supreme Intelligence, constitutes the positive pole, or portion, of the same changeable, but indestructible Life-Unit; not living unit, as if Life were something that may pass out of, or be withdrawn from it, thus leaving a residuum without life, but Life-Unit, and, therefore, a unit from which Life can never be withdrawn and can never pass away.

These discoveries indicate that Life-Units are perpetually and, in a sense, intelligently, active; that not only are they self-existing, active; that not only are they self-existing.

These discoveries indicate that Life-Units are perpetually and, in a sense, intelligently active; that not only are they self-existing, self-energizing and self-regulating, but that they act effectively upon each other, and through each upon all within the sphere of their pulsing powers, uniting to produce forms and personalities here, disintegrating forms and personalities there, that they may re-combine as other forms, and unite in building up other personalities; that, while

eternally changing and interchanging their re-jations to each other, they act ever, with such precision of order, such nicety of adap-tation, such perfection of adjustment and with such assurance of results, as puts to blush all human endeavor, and is the despair of human intelligence.

These discoveries indicate that only by the co-operation of what may be termed intelli-gent activities in the selection and rejection of Life-Units, thus insuring the precision and order of their arrangement, of their union

of Life-Units, thus insuring the precision and order of their arrangement, of their union and distribution, could the universe, with its unnumbered systems of suns and plants, have been brought into being. So, also, of all the countiess throngs of forms and personalities which inhabit and have inhabited these vast and wondrous realms. And, since every form and personality, of whatever name or nature, must have been preceded by the union of two or more Life-Units (as only by such union could the formation have been effected), it is evident that Life must be regarded as both the Source and Substance of all that is. Life, then, is the Giver—not the "gift!" And Nature is the sum—the universal Whole—of Life's marvelous manifestations!

All forms, therefore, whether of matter or

All forms, therefore, whether of matter or pirit-all personalities whether denominated gods, or men, must be regarded as second-ary, or subordinate existences, subject to Life's law of perpetual change; while Imper-sonal Life, with all its glorious promises, its divine attributes, its transcendent possibil-ties, includes and conditions all; and, because

divine attributes, its transceadent possibilities, includes and conditions all; and, because it is self-existing, we may safely assume that its existence has had no beginning and can have no end.

With this theory of Life, Theism may have its one-God, or its three Gods; Polytheism may have as many Gods as it can name,—but, until Life was—until Life-Units could unite in the production of forms, and forms could unite in the production of personalities, not one of them all could have existed; for what would any personality be if without form and without life?

Oaly Impersonal Life, then, is The Eternal, The Infainte! And Immortality, if we apply that term to forms, must confess to a limit if its own duration. It may be "an age limit" or a cycle limit, but if seems evident that, in the nature of things, a limit there must be to the duration of all forms and, consequently, of all personalities.

With this theory of Life, the question concerning the origin of organic forms, whether animal or vegetable, becomes invested with peculiar interest. And here, it would seem, there can be but one legitimate inference, viz.: since the negative, or material points of Life-Units, in themselves alone considered, must, while thus conditioned, be regarded as wholly incapable of self-organization, we must look to the potential powers of these Units for those organizing energies of which, everywhere around us, we see such abundant evidence.

must look to the potential powers of these Units for those organizing energies of which, everywhere around us, we see such abundant evidence.

But a little careful thought will convince us that these potential energies must themselves become organized, or they cannot bring their negative points into organism of these energies can constitute nothing less than the living individual spirit so manifestly the real self of every organic being. Hence, in all cases, the spirit must be the organism to which the physical structure is conformed; nor can there be any question of the supremency of its powers over the material which it can thus mold to its own likeness.

Again: With this theory of Life, even in view of the dissolution of physical forms, we ask with the religious devotee,—

"And where's thy victory, Death?" since the change is simply from one form of Life manifestation, to another form of Life manifestation, to another form of Life smallestation, to another form of Life small festation, and is, therefore, Life, still.

But when this change comes, what of that organism of Life-energies—that individual spirit—at the beheat of which the physical form has, heretofore, so readily responded?—that spirit which is the animating presence of every living organic form, from the simplest to the most complex, and without which it is believed, no material form could have been organized?—that spirit which is the basis of all mind, as mind is the basis of all decomes organized?—that spirit on longer sustains the relation it had hitherto sustained to the material organism.

And here the question arises as to the possible existence of the spirit organism independent of its relation to the physical form in the life in the life in the scope of its powers, than is the material organism.

And here the question arises as to the possible existence of the spirit must be regarded in the individual physical form into being, constituting it a living mechapism, we must admit that it is infalledly greater in the scope of the powers, than

at least in this material realm, it is continually rejecting, or casting aside, such units
as have become too negative to be of further service to it, seems to favor the theory
that even the last great change is a similar
rejection, or laying aside, of the entire negative mass which has at last become unsuited
to its needs. But, whether the spirit, as an
organism, continues to exist indefinitely after
its separation from the physical form, or
whether, as such organism, its existence
ceases with that separation, seems destined
to remain a debatable question until we become better qualified to distinguish between
the physical and more spiritual realms of the
universe.

It is clear, however, in the light of this
theory, that, at least in our material realm,
the spirit is the true organism, everywhere
fashioning the physical stricture in manifest
accord with its own nature or condition. The
evidences of the truth of this statement are
everywhere about us, and are at all times
apparent where organic forms exist. And
yet, marvelous as it may seem when we reallize its truth, with these amazing demonstrations continually before us, we remain
strangely unconscious of the fact that all the
possible powers of a so-called Godhead reside in the potential energies of these wonderful Life-Units.

Evil Influences.

BY PAUL F. DE GOURNAY.

BY PAUL F. DE GOURNAY.

We dwell complacently on the many evidences of our transited loyed ones' affectionate remembrance, of their protecting care and of the wise counsels of our guides; we listen—with vain self-gratification, or with grateful humility, according to our lights—to the teachings of advanced intelligences, who are moved by a generous love to descend into our contaminated atmosphere for the purpose of helping our sincere efforts in search of the truth. This is the bright side of Spiritualism, and we can never be too grateful that such blessings are youchsafed us.

But, while we rejoice in the possession of such marked favor, we are apt to lose sight of the dark side. Dazzlel by the light from above we fall to observe the shadow growing around us and to detect the hideous forms are nearer to us than the resplendent ones we look up to with love and confidence. They mingle in our everyday life, watchful, prompt to avail themselves of every opportunity to counteract the influence for good of our teachers and guides. Disregard of this occult opposition is a permanent danger, the secret cause of our slow progress, of our mistakes and delusions.

To deny the influence over our lives of evil spirits or their power for fiarm, would be to deny the first principles of Spiritualism and to reveal our ignorance of the true conditions of earth life. We think of "earth-bound" spirits mostly as unfortunates whose obduracy prevents them from progressing and who are therefore self-tortured, living in a hell of their own making. Let us think, one moment, of what these "unfortunates" were in their earth-life, what their feelings must be in their new estate, and ask what their motires may be in trying to defeat the plans of the higher intelligences for the happiness of mankind.

Good and evil exist side by side in this world. I will not say evil predominates, but,

Good and evil exist side by side in this world. I will not say evil predominates, but, admitting that the two are equally represented, I do say that in this world, as socially

much of the otherwise unaccountable folly and wrong-doing which modern civilization accepts, practices or condones. Wars, avaricious schemes, religious persecution (overt or covert), have, in nine cases out of ten, an occult origin. How is this possible? By combination, by organization; by the same hypnotic suggestion being made to a sufficient number of individuals to form a nucleus which will attract such of the masses as are in latent affinity.

We find in the spirit world the counterparts of organizations familiar to us here. The

in latent affinity.

We find in the spirit world the counterparts of organizations familiar to us here. The corrupt positician, the avaricious money-grabber, the fanatic teacher of error, the infatuated materialist and the opiniated scientist, all have their respective circle of influence. What they can no longer do of themselves, they accomplish through mortals, by suggestion; they enjoy by-proxy the sensations pertaining to physical life, once so dear to them. He who has known of an impotent superannuated profligate instructing youth in his vile practices, will not deny this.

The occult action of these associations is felt every day, but seldom recognized. I shall give here an example of the backing and co-operating by one of these spirit organizations with its terrene prototype, the formidable association of Jesuits. It was a personal experience: A friend of mine was obsessed by a Jesuit spirit, and, being mediumistic, was being led into dangerous error. I undertook my friend's release and, after a protracted and bitter struggle, succeeded, with the assistance of my guides, in defeating the willy spirit's fell purpose. This victory over one of its members won me the enmity of the whole order. For a long time I found myself confronted by adverse conditions, beset by ruinous difficulties I could not account for. At last, one evening, at my home circle, the truth was revealed to me with cynical frankness.

I had a visit from my quondam adversary.

At last, one evening, at my home circle, the truth was revealed to me with cynical frankness.

I had a visit from my quondam adversary. He came accompanied by another of his cloth, evidently of a higher rank. I wished to object to their presence, but my guide advised me to hear what they had to say. This was far from pleasant. The newcomer acted as spokesman: "Man," said he, "what folly is yours! How dare you interfere with our work? You underrate, no doubt, the power of our Order; it is no longer as apparent in your world as when we ruled the conscience of peoples and kings. But you may learn that it is greater than ever, overshadowed and inspired as it is by its spirit counterpart. Can you oppose, single-handed, the united forces of an order whose power even popes have dreaded? We will still be masters of the human conscience in spite of the efforts of your scientists and philosophers. Your science! your philosophy! can they match ours?"

Here I smiled and shock my head, which

Here I smiled and shock my head, which brought on me, from my old adversary, a torrent of abuse such as I have never heard from human lips.

"You renegade! you seum of the earth," cried the infuriated Jesuit, "how dare you

torent of abuse such as I have never heard from human lips.

"You renegade! you seum of the earth," cried the infuriated Jesuit, "how dare you resist and denounce us as you bave done? You think you gained a great victory over me; that success will be your ruinstion; we will show no mercy. Your life we cannot take: we will make it wretched. We will drive you to despair. Everything, everyone you lean on will be as a broken reed; everything, everyone will turn against you. We will drag you to the very gutter, an object of contempt; your boasted fortitude shall be tried until, at bay and hopeless, you will curse God, and seeking relief in suicide, take your place among the damned."

"You cannot frighten me." I replied; "do your worst; you cannot shut out the light that guides my steps."

He glared at me, but his companion whispered to him, disapprovingly, and once more addressed me in genler tone, —the suaviter in modo is a precept with your educated Jesuit. "My companioh, has forgotten himself in the heat of the debate. I do not threaten, but I wish you, my son, to listen to reason. The way you have been enticed to enter leads to perdition. We cannot, we will not let this great delusion spread. It is with us a struggle for existence, but we are sure of victory. It is not too late to retrace your steps. Halt, look back, recall the past. You have suffered in your interests, in your affections; you have had sore trials—all in consequence of your folly—or we will call it your mistaken views. Now, I do not ask you to recant pablicly; I insist upon no sacrifice painful to your pride: any but a word, promise me you will cease denouncing our Order and meddling with our plans. Be neutral, this is all I ask, and I promise you that fortune will smile en you again; money, position, friends, all shall be restored. . . . "
"Get thee behind me, Satan," interrupted I; "your game is too transparent and my world. I will not say evil predominates, but, admitting that the two are equally represented, I do say that in this world, as socially constituted, man's power for evil is greater than his power for good. We have but to look around to note the palpable wrongs, the social, political and economic evils that prevail, and which endeavors to reform are so often defeated, or, when not absolute failting are so slow in attaining their object in that generations pass away ere relief can come. Yet the sufferers from these conditions are the majority.

This admitted, the next factor in the problem is the well-known maxim: "What the man was, that his spirit is—" until he has progressed, is consolingly added; but that little word, "until," has no limited significant in the representation in the word, "until," has no limited significant in the problem is the well-known maxim: "What the cal inference is that the wrong-doer is at little word, "until," has no limited significant and work of the department of the properties of a year or a day. In the meantime, the logic cal inference is that the wrong-doer is at little word, "until," has no limited significant and work of the department of the department of the properties of a year for a day. In the meantime, the logic for existence, but we are sure of victory. It is not too late to retrace your steps. Halt, it is not too late to retrace your steps. Halt, it is not too late to retrace your steps. Halt, it is not too late to retrace your steps. Halt, it is not too late to retrace your steps. Halt, it is not too late to retrace your steps. Halt, it is not too late to retrace your steps. Halt, it is not too late to retrace your steps. Halt, it is not too late to retrace your steps. Halt, it is not too late to retrace your steps. Halt, it is not too late to retrace your steps. Halt, we have the advantage of the department o

are a most hopeless class, learned, but of a learning based on sophistry, they see only an artificial light and are billed to the resplendent light of God's truth. But so long as you are faithful, we will encourage and inspire you. Be steadfast; the cause of Truth has its marryrs."

The Jesuits' threat was no vain boast. Their vengeance was not long making itself felt; it was, and is, relentless; save dragging me to the gutter, they have hounded me to-death. The hardest blow was the estrangment of my dearest friend, whom I could not deter from listening to the tempter's voice. Beaten and brulsed I am, but not conquered, and "there is Balm in Gilead" for me; tender spirit hand, anoint my wounds, gentle voices send peace to my soul. And it is because I have been taught the truth, that I warn my brother Spiritualists against the wiles of the spirits of evil.

Evolution and Revelation.

In the process of scientific and spiritual solution, the more we rise in the hierarchy In the process of the hierarchy of worlds, the more we come into relation with superior spirits, very good, pure, and almost perfect.

Is not this our object: to attain to the

Is not this our object: to attain to the radiant source of truth, justice, increased light and love which synthetizes all things? Whoever should teach us a positivism of the kind which produces nonentity and all the revolutionary consequences of irresponsibility would indeed.

The One who is absolutely just, the God who incressantly gives to us, does not design to deliver us over to evil spirits who give us evil counsels to make us yield to abominable temptations; the contrary is the fact. If I ask of Him the bread of life, He will not offer me a stone, for He is reason itself, my more than a mother would offer poison to her offspring instead of the milk which strengthens it.

offspring instead of the milk which strengthens it.

This evolution, as Allan Kardec teaches it, has this object of producing unity by more and more disengaging the truth from the vein-stone of error intentionally incherated into their teachings by the superior intelligences from beyond.

We must extract the succulent fruit from the husk which envelops it, thus procuring the appearance, which is an appreciable good; with the aid of the divine messengers who have led us on towards a more rational belief, we shall construct the complete synthesis.

we shall construct the complete synthesis, scientific and religious, of Modern Spiritual-

have led us on towards a more rational sense, we shall construct the complete synthesis, scientific and religious, of Modern Spiritualism.

How often have not the superior intalligences affirmed that the supreme Hierophant, in that unspeakable brain whence proceed the nerves, the ganglia, the tendous whose number is infinite, through which be directs all with a mathematical order, had his plan of divine education which will be unveiled to us when the council of the great spirits shall have decided upon it.

Actually, God, the great Educator, has given only what human infancy can bear, out of so many essential truths; he waits until our intelligence matures to fred if better.

The visible part of God in the plan of the education of the inferior, intermediate and superior worlds of creation, is rationally unfolded among all nations, Indian, Egyptian, Hebrew, Gentile, and Christian; this transcendant part illuminating with a new day the actual intervention of the masters of science in the series of phenomena which lacits us to continued research.

Ballanche, one of the forecumers of the new faith, or science, has said in his work? Orphee, IV, p. 419: "Whatever the lyman race needs to know of truth according to time and place, is always divinely revealed according to time and place; the truth according to the analysis will be, in the human race, and always will be, in the human race, and always will be, in the human race.

We are all called upon to conquer, by our acts, the title of Great Messengers, for we are to progress outward toward the Fathen, the Most High.

The ordinary spirit, which spiritualines lively, corresponds with those beings who dwall in worlds divine; all these beings emanching from the same source, are equally bound together.

All transformation toward good, the best and the spirit of justice, lessons the dyname between the children of the same father.

As much as the spirit which himbits a high sphere surpassee in himbits and the spirit of justice, lessons the dyname between the children of the

To Break Men's Ch

DY NATE & STILL

an all else, 'tie my deal le in some soul the fire stration to be freed sylle fear and narrow o

is Freedom's gospel I declare reedom to seek truth everywh amindral of the sect or name. ils is the gospel I proclaim.

O holy task, indeed, to be, A champion of Liberty! An armor bearer in life's van, Proclaiming freedom unto man

TOWN

Freedom! O soul-inspiring word! What hope within the breast is stirred, As we contemplate what may be, When human souls are truly free.

For this, I pray for added years— That I may free men from their fears. All needful sacrifice I make With cheerful spirit, for Truth's sake.

The Abbey Chimes, or the Mystery of Glen Avon.

MABEL A. VAN HISE (Copyright, 1901-'02.) CHAPTER L

"Oh. I'm delighted! It is magnificent, wild, beautiful!"

This exclamation came from the lips of one of the occupants of a handsome victoria, drawn by a pair of superb grays, as it swept around the base of a hill and came in sight of the stately old Glen Avon Mausion.

"Yes, the dear old hills are indeed a welcome sight, I may say a relief to my eyes after so many years' absence," replied Miss Clarice Avon's companion, no less a personage than her august mother, Lady Alice Avon.

age than her august momer, have, Aron.

"Papa is there aiready," said Clarice.
"See he is just alighting from Rover. Ob, look mama! He is talking to a lady."

"I wonder who she is," returned Lady."
Avon.

Avon.
"This is the lady I told you about, Alice."

"She has been kind "This is the lady I told you will be a proposable." She has been kind enough to take charge of Glen Avon during my absence. I hope you will become good friends. John Priestly, this lady's late husband, was an old and valued friend of mine. Ah! poor John! Nice fellow! Many a pleasant day's fishing we had together, in the days of 'Auld lang ayne;' " said Sir Cecli, regretfully.

friends. John Priestly, this lady's late husband, was an old and valued friend of mine.
Ah! poor John! Nice fellow! Many a pleasant day's fishing we had together, in the days
of 'Auld lang ayne;' " said Sir Cecil, regretfully.

Lady Avon barely inclined her head, and
would have passed on but—
"Pardon me, Sir Cecil, but Lady Avon and
I are not strangers. We have met before,"
said Mrs. Priestly, smilling, and looking very
straight at Lady Avon.

"Oh, indeed! Is that so? Well, I suppose
you are glad to see each other again. Alice
had evidently forgotten you, for when I told
her about you taking up your quarters here
she did not seem in the least surprised. But
perhaps she really had forgotten you," replied Sir Cecil. "However, be that as it
may, I am sure my wife is glad to renew
the acquaintance."
"Don't you remember me, Lady Avon?"
naked Mrs. Priestly,
"Yes—cr-that is—I seem to have a dim
recollection of having seen your face somewhere," said Lady Avon, in a hesitating,
dreamy way. She seemed unable to remove
her eyes from those of Mrs. Priestly. Presently Clarice—who until then had remained
unnoticed—tonched her mother's arm. That
broke the spell. For a moment Lady Alice
wayed as if about to fall; but quickly regaling her self-command, she turned and
placed he'r slender gloved hand on her husband's arm. Then she moved on, almost
dragging him along, in her haste to get away
from the reproachful glance of Mrs. PriestJr dark eyes.
Followed by the other two. Sir Cecil and
is wife entered the great hall of the man-

placed her slender gloved hand on her hushand's arm. Then she moved on, almost
dragging him along, in her haste to get away
from the reproachful glance of Mrs. Priest
by's dark eyes.
Followed by the other two. Sir Cecil and
his wife entered the great hall of the mansion, that had belonged to the Avons for
many generations past. The quaint old place
was built of rough Builwell stone, with aller,
elimated in list. It hay in the world-famed
out hills. These immease mountainout hills, whose summits are bleak enough,
all the year round, although their base is
bright with many-heed wild flowers, tall
ferms and long, waving grass. Here and
there tiny springs of clear, limpid water
bubble from holes and fissures in the rocky
sides and murmuringly fall into miniature
lakes and pools below. At certain times in
the spring of the year, these little brooklets
well to such an extent, and rush down the
hill-sides with such force, that they soon become a dangerous torrent. This is chiefy
owing to the heavy rains which generally
wist these parts during the months of Markand April.

One of the noted attractions of the home

the spring of the year, these little brooklets swell to such an extent, and rush down the filli-sides with such force, that they soon become a dangerous torrent. This is chiefy owing to the heavy rains which generally visit these parts during the months of March and April.

One of the noted attractions of the home of Sir Ceell Avon is a grove of "mountain sub" trees. In the full of the year, these rees are covered with bouches of eastlife and the substantial states and the substantial substant

to see the content of the pears, and pithough it was the rail of the year, and pithough it was early twenty pears to see the second of the pears to see the second of the pears to see the second of the pears to see the pears of the pears of

that Marian Priestly knew more of Alice Avon than that lady wished the world to know.

The next few days were spent by the ladies in exploring and examining the rooms at Glen Avon. Mrs. Priestly volunteered her services as guide. Through the long halls and fine lofty rooms, past deep embrasured windows where stood beautiful marble statues, along gloomy corridors, up winding staircases, through suites of rooms, some of which contained large, old-fashioned, four-post mahogany bedsteads, with faded satin curtains and many colored silk quilts, she led them on, until they came to the picture guilery. Here their guide stopped, and to the astonishment of Lady Avon, who wondered how she knew so much of the family history, she paused before each picture and gave a brief secount of the life of the person represented.

"This," said Mrs. Priestly, as she pointed.

itiely; it has been cut by as unknown friend of the family.

"Who?" asked Lady Avon, sharply.

"That I do not know; I said an unknown friend. Sir Cecil has not seen it yet. It is the living image of your husband, when he was young, which is peculiar. See (pointing), here is one of Kir Cecil Avon, painted when he was about twenty; notice how exactly allke they are in form and feature. There is one exception; the dress is very different," replied Mrs. Priestly.

"He is very handsome," said Clarice, the has the dress of a monk on. Dou't you think that st—" Suddenly the memory of what she had seen in the library on her first night at Glen Avon, flashed across her mind, I and she shivered. Mrs. Priestly's eyes sought here, and there was just a faintly anxious look in them,—a warning,—which Clarice evidently understood, and remained silent, leaving her sentence unfailshed. Lady Avon, had not noticed the glances passing between Marian Priestly and her daughter. She was absorbed in contemplating the beauty of Lady Blanch Avon, her husband's grandmother, and in wondering what caused her andden death. The picture represented her when she was between the ages of thifty and thirty-five, a very beautiful woman with angel eyes and wavy masses of golden halr. She was clad in the short-waisted dress of her time.

"Come, mama," said Clarice, who was now (to outward seeming) quite composed. "Come, let us go and see the ball-room. I want so much to see it. Which way, Mrs. Priestly?"

The way to the ball-room led them back through some of the rooms they had already traversed.

"What room is this?" asked Clarice, turning the handle of a door on her right; "we

through some of the rooms they had already traversed.

"What room is this?" asked Clarice, turning the handle of a door on her right; "we did not go in here, did wer"

"That is my room, or rather the room I occapy," answered their guide. "But you may look in it you wish." She opened the door, and all they saw was a coay little bed and slitting-room combined. There were fancy-work baskets and books and papers littered around on chairs and table.

"What a mice, pleasant room!" exclaimed Clarice. "I suppose you are fond of reading, aren't you?"

"Well, yes. I read and study a good deal now," replied her friend.

"I thought so."

"Why? What made you think so? Seeing the books?" asked Mrs. Priestly.

"Yes, that, and because you shut yourself up away so much; I can never flad you," replied Clarice, laughing.

"Well, when I sam not otherwise engaged, you will always find me here, now you know where my room is," answered her friend, significantly.

"I should think you would get nervous, sleeping out here all alone; even the servants don't sleep here, do they?" asked Clarice.

"No, indeed! not in this part: they say there are ghosts and spooks here; and you couldn't hire them to come in this part of the building in the darm of all alone to the building in the darm of all and to the building in the darm of all and to the building in the darm of all and to the building in the darm of all and to the building in the darm of a language of the see and the mother couldly "I am not so young as you are; my dending days are over." Lady Aron sighed wearily, and intimating that she had seen enough for one day, retired to her room to dress for lunch. The afternoon was spent in driving in the park, and admiring the charming seenery around Glen Aron.

In the evening. Clarice Aron, pleading headache, retired early to her room. A bright fire burned in the grate in her tasterfully furnished dressing-room, and after her maid had removed her clothing and robed her peti

Constructive Spiritualism.

MRS. H. T. STEARNS.

In taking possession of our cottage here at Cassadaga in the summer of 1833, the rappings after camp closed seemed to be a deluge, they overcame me but as lighter raps followed the more forestub, they occurred close by me, and formed rhythmic expression, I settled that the movements were not of, any mortal disturber; they seemed like heavy stones thrown against my house on all sides in different ways. It was not a new experience, and as I was located after many years, I took it as a dedication of my new cottage. Mrs. Conant-Pearse now owns that place. Two years later I built the Octagon Hall. There were corner stones laid out at the dedication of that place, and to myself, when ready to use, came the same unseen rapping voices. We carried on meetings three summers in this ball, then sold it to the association. We sold it with the understanding that W. I. Colville should, with others, carry on a school for teaching in all lines of transcendental knowledge. Mrs. Marion H. Skid-

sone in this more placed themselves in the line of helping support a school of broader culture. Some teaching has been carried on in the place by Mr. Colville and others. If moners are being raised for these schools of advanced thought in all lines, we give our facts as in place, that as a broader expression of Spiritualism is needed, here stands an open door to be used in the needed lines.

We write this to call Freedent Barrett's attention to the subject at this time, and to all others interested, that action in given lines may not be delayed, that agitation will be a help to forward movement.

In Re "Psychical Research. By James Henry Hyslop, Ph. D."

E A REACKETT

This is a work containing six hundred and forty-nine closely written pages, purporting to be the outcome of eight personal seances and live-by proxy, where he was represented by the omnipresent Dr. Hodgson, with the noted medium, Mrs. Leonora E. Piper of Arthur and the content of the conten

noted medium, Mr. Leonora E. Piper of Arlington.

It is not a-work that appeals to the public and can never be popular even with those induced to the public and can never be popular even with those induced to the public and can never be popular even with those induced to the public and contradictory, while claiming to be scientific. He makes the mistake of using supposed facts that have not been conflictling and contradictory, while claiming to be scientific. He makes the mistake of using supposed facts that have not been contraded to the contradiction of the contradict

copposits of the nestbeds pursued in the Pipersenses.

There is a great truth in the saying of the Master. Unless ye become as little children by stall in no wise enter into the kingdom preconceived ideas, the showsation of self and that childlike simplicity necessary to the reception of all spiritual truth.

No matter how pure is their origin, these manufesticus become more or less distorted and we cannot be too cargful in protecting them from the hareful influences emanding from morbid and irresponsible minds.

If in the foliaes of your hearts you became the control of the control o

had better keep away,—the seance is not for you.

For years the members of this Roclety have prided themselves on the supposed fact that they were pursuing a scientific investigation of the spiritualistic phenomena. The statements as recorded in this book express the folly of any such claim. We rise from the perusal of it with a tired, listless feeling; a half hypnotic impression that, having discovered something which he thought was new, our author, in his efforts to press it into a scientific form, exploded it into a abower of about three hundred and forty thousand words that whirled and circled, like a swarm of bees through his mental atmosphere. Few will thank the printer for having hived them.

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

Notice.

To the many friends who are interested in the concert for Miss Amanda Bailey, that was held in Faine Hall, Monday evening, Feb. 17, I will say that owing to very severe storm of that date, I will be unable to give a financial statement until the next issue of the Banner, as those friends who were to make their returns that night were kept at home by the storm, and consequently will not do so until Bunday next.

We were most unfortunate in having selected the worst night of the winter for the concert, yet there were some sturdy friends present—about fifty or sixty. About half of the talent was present, and a fine entertainment was presented. Those that braved the storm were repaid by the same. Among those present who took part were: Mr. Chas. L. C. Hatch, coract solo; Miss Grace Tarbell, readings; Sucilif Sisters in Highland costumes, Scottish dances, accompanied by Mr. C. Purdy upon the pipes. This was a very charming feature of the evening, and by the encores received proved that it was appreciated by the friends present. These Scottish friends, though not in sympathy with our religion, braved the storm to give of their talent for the cause of humanity; we thank them! Miss iona Stillings recited two charming selections, Mrs. Hattle Greene sang a solo; being recalled, responded in a gracous manner. Mr. E. W. Hatch, in monologue, pleased all. Mr. C. L. C. Hatch played a violin solo, "Poet and Peasant"; he also had to return, and played the "Mountain Gill." Mr. C. Purdy then gave selections on the pipes. Mr. Purdy is considered one of the finest pipers; he was in his native costume, and one could readily see that he was right at home with the instrument. Miss lems was present to play a violin solo, but her accompanist not arriving and having her music, were were obliged to defer the pleasure of here have been a full termized account of all money received will be published. Carrie L. Hatch.

How A Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$1600 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-Washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

Haverhill, Mass.

A revival of Spiritualism in this city at Edney's hall. The meetings held here by Mrs. R. A. Swift, psychic and L. B. Talbot as speaker, are proving once more that the people are as easer to hear the truth as they were at the time of primitive Christianity. Edney's hall was taxed to its seating caspacity Sunday, Feb. 16. Mrs. XVII. 2. To the Unknown God. Whom the Control of the Christianity and the Christianity worship him Value I unto you," showing to the worship him value I unto you," showing to the worship him the print of the print return is a fact. Mrs. It A. Swift used scaled enveloping the control of the print of the print return is the fact of the print of the print return in the form of the print return is the fact of the print of the print return in the fact of the print of the print return is the fact of the print of the print return in the fact of the print of the print return is the fact of the print of the print return in the fact of the print of the print return is the fact of the print of the print return in the print of the print of the print of the print return is the fact of the print of the print return in the print return is a fact. The print return is the fact of the print return in the print return is a fact. The print return is a fact of the print return in the print return is a fact. The print return is a fact of the print return in the print return is a fact of the print return in the print return is a fact of the print return in the print return is a fact of the print return in the print return is a fact of the print return in the print return is a fact of the print return in the print return is a fact of the print return in the print return is a fact of the print return in the print return is a fact of the print return in the print return is a fact of the print return in the print return is a fact of the print return in the print return is a fact of the print return in the print return is a fact of the print return in the print return is a fact of the print return is a fact of the pr

Catarrh Can Be Cured.

Catarrh is a kindred aliment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a wilely noted authority on all discases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering. I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 847 Powers Block, Rochester, N. Y.

Dr. A. Proctor.

Dr. A. Proctor.

It seems to me proper that the readers of your journal should be made acquainted with the case of Dr. A. Proctor of Springfield, Mass., which was heard Feb. 7 in our police court, and which was appealed to the Superior Court for the purpose of testing the constitutionality of the law regulating the registration of physicians in this commonwealth.

The law, which is Chapter 467 of the Acts and Resolves of 1901, says in express terms, "Nor shall this act apply to osteopathists, pharmacists, clairyopauts, persons practicing hypnotism, magnetic healing, mind cure, massage, Christian Science or cosmopathic method of healing." This was the clause that was insisted on by the persons who succeeded in having the law passed by the legislature. The legislators were informed that the law was not intended to interfere in any way with liberal practitioners, and on this distinct understanding it was voted for by many who otherwise would never have been party to such an enactment had they not relied upon what was told to them.

But, note the provision at the very end of this law, "Provided, such persons do not violate any of the provisions of section three hereof."

Section three makes it a criminal offence for a person not registered to "hold himself"

late any of the provisions of section three hereof."

Section three makes it a criminal offence for a person not registered to "hold himself out as a practitioner of medicine, or who shall practice or attempt to practice medicine in any of its branches."

Dr. Harvey, the secretary of the Registration Board, testified in Dr. Proctor's case that any attempt to heal or cure, whether with or without the aid of drug, medicine, knife or appliance was attempting to practice medicine under the law, and that therefore magnetic healers, esteopathists, clairvoyants and all the others specially excepted under the act come under the law, and that therefore magnetic healers, esteopathists, clairvoyants and all the others specially excepted under the act come under the operation by reason of the little innocent-appearing provise at the end of the act, as above referred to.

It is proposed to make Dr. Proctor's a test case, and take it to the Supreme Court on the street of the states, with varying results, but in no state whose law I have examined is there so giaring an inconsistency in the terms of the states.

It therefore behooves every liberal practi-

Dr. Proctor is on trial, but also every other magnetic healer, every osteopath, clairvyant, hymnolist or cosmopathic healer.

If those interested in sinstalning this law can only get a decision in-their favor from the Supreme Court, they will have their fest on firm ground and there will be great activity in the various cities and towns in our Commonwealth. The police courts will be clogged with prosecutions.

John McKean.

John McKean.

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

A Parting Word from W. J. Colville.

A Parting Word from W. J. Colville.

On the very eve of departure from New York, I have discovered that my "Twentleth Century Catechism," published in Banner of Light during my residence in Australia, has now been reprinted. The 6ve sections make a neat pamphlet, which retails at 10 cents. When I was recently in Philadelphia, Mrs. Cadwallader and, other prominent Lyceum workers asked medit I had anything suitable for Question and Answer Recitations, and I now respectfully beg to call the attention of all such earnest workers for the young, to this pamphlet, which, if it finds wide acceptance in its present form, can soon be enlarged or followed by others in similar style. I hope all interested in this matter will write to Banner of Light Publishing Company. In quantities, Lyceums and individuals can be supplied on very favorable terms. I can write as many other similar lessons as may be demanded, on themes proposed to me by parties illustrated in the progressive Catechism, which is by its very nature subject to unlimited extension.

Concerning my large new volume, "The Throne of Eden." I have to repeat that subscriptions have flowed in a continuous stream since I landed in America, and one of my last acts before sailing on Kalser Withelm der Grosse has been to send long lists to Mr. Tuttle. Subscription list is now closed. I have corrected proofs finally, and directly the book can be bound, it will be in the hands of subscribers and available through the general avenues of trade at \$1.00 per copy, postange extra. Subscripters have obtained it at 55 cents, inclinding postage, so, though there has been a little delay in getting out the copious volume, good intervest has been at lower its publication. I shall how to communicate with the Banner readers quite frequently from England and to meet many friends at Onset on my return to America, five months hence.

W. J. Colville.

Feb. 18, 1902.

Have you Faten too Much? Take Hersford's Acid Phosphate.

If your dinner distresses you, half a tea-spoon in half a glass of wates gives quick relief.

Sunday, Feb. 16, the Boston Spiritual Society held meeting as usual, with Dr. Geo. A. Fuller as speaker. The meeting opened with instrumental music; selection, a beautiful poem; song, Mr. E. W. Hatch. Dr. Fuller took for his subject, "Paychic Force in Human Life." It would be impossible to give an idea of the value of the lecture in the few lines allotted in the paper. It certainly was one of the finest discourses ever given, and it is with regret that I have to say that comparatively few listened to it. The audience, though, was good, and very appreciative. We also had the pleasure of having with us Mr. H. D. Barrett, president of the N. S. A., who spoke to us briedy, paying a high tribute to commence with to the worth of the lecture just presented. We were pleased to greet him once more, and trust he will be with us for awhile, to teach us along the line of spiritual unfoldment. H.

The Boston Spiritual Lyceum met as usual, with a goodly number present. There was much interest manifested in the question, "Fate." The answers were many and varied, and showed that the school must have thought considerably along this line. Those taking part were the Bonney sisters, recitation; song, Mr. E. W. Hatch; recitation, "Fate." tremarks and tests, Tr. Bonney; remarks, Mrs. Ada I. Pratt. The Grand March was participated in as usual, also singing and responses by the school. We have "On andian in Dwight Hall, 514 Tremont street, Wednesday, Feb. 12. The business meeting was well attended. After supper, the "nanion meeting" opened with the president, Mrs. M. J. Butler, in the chair. The vice-president, Mrs. E. A. Weston, was present, after an absence of several weeks on account of iliness. The meeting was very interesting, the speakers being: Mrs. Chapman, Mrs. Butler, Mrs. Barnes, Mr. Lesle, and singing by Mr. Burkhart.

W. J. Colville addressed a very large audience in Aurora Grata Temple, Bedford avenue, Brooklyn, Sunday, Feb. 16, at 10.45 a.m., and another crowded house at Gengalogical Hall, 256 W. 58th street. New York,

with an interesting lecture on "Astrology," illustrated by readings, under conditions and the propose in deality as whether they were parely astrological or in a degree psychic or persons in deality as the whether they were parely astrological or in a degree psychic or mediumship; the Spirtualist would without the condition and not to an axiac lecture, and and they are astronomy to the sulface, in the evening, Prof. Henry, so well known as a teacher of astrology; between doe. The desire of the condition of the

DID NOT KNOW SHE HAD KIDNEY TROUBLE.

Thousands Have Kidney Trouble and Never Suspect It.

Gertrude Warner Scott Cured by the Great Kidney Remedy, Swamp-Root.

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DR. KILMER & CO., Bugghamton, N. Y.

GENTLEMENS:—In the stummer of 1863, I was taken viciently Ill.

My stomach and back, no severe that it seemed my stomach and back, no severe that it seemed knives were cutting me. I was treated by two of the best physicians in the county, ard consuited another.

None of them suspected that the cause of my trouble work of the most supported that had cannot not be the seemen of the most seemen of the m



MRS. SCOTT.

Sample Bottle of Swamp-Root Free by Mail.

EDITORIAL NOTE.—If you have the alightest symptoms of kidrey or biadder transle, or if there is a trace of it in your family history, send at once to Dr. Klimer & Co., Binghamton, N. Y., who will gladly send you by mall, immediately, without cost to you, a sample bottle of Swamp Root and a book telling all about Ss amp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women curred. In writing to Dr. K'imer & Co., Binghamton, N. Y., be sure to tay that you read this generous offer in the 'Banner of Light.'

If you are already convinced that Swamp Root is what you reed, you can pure their in the lar fifty cent and one-dollar size but less 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. X.

Figure 5.0. High senten, N. Y., be sure to my that you red, not can pure such that the sure of beautiful in the same, Swam, Book, and the self-ree, high-same to, N. Y.

A Splendid Offer to the N. S. A. Mediums' Home.

To the Editor of the Emper of Lichit.

Kindly allow me to place this appeal and statement concerning the N. S. A. Home for Mediums, before the residers of your value.

From the Editor of the Emper of Lichit.

Kindly allow me to place this appeal and statement concerning the N. S. A. Home for Mediums, before the residers of your value.

From the Editor of the Editor of the Self-ree of Mediums, before the residers of your value of the position of the position of the position of the third of the theory of the Mediums' Home, will soon be accomplished, and the manaitarian shaft-way, and will contribute to manaitarian shaft-way, and will contribute the resource of the position of the same to give a special organizer of the same to give a special organize

Echoes From Shadow-Land

BY AGNES PROCTER.

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Banner of Wight.

BOSTON, SATURDAY, MARCH 1, 1902

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The BANKER OF LIGHT cannot well undertake the honesty of its many adsertiners. Advertisence pear for and honerable wyon their face ore a pear for and honerable wyon their face ore a to unde known that dishonest or impress m that dishonest or improper person columns, they are at once interdiction of fy us promptly in case they discover ments if parties whom they have proved worthy of confidence.

Volume XCI.

With this issue, the Banner of Light enters upon its ninety-first volume, and swings into line for another year of effort in behalf of the Canse of Spiritualism. It will render willing support to all worthy reform measures, and will not hesitate to attack the entreuched forces of injustice under any and all names. Liberty for man, woman and child was never in greater danger than it is today, and the Banner of Light will hold aloft the flag of Progress, and call upon the lovers of the beautiful, the true and the good to stand by it until Right has triumphed in its error contest with the serried hosts of Error. There will be no compromise with Evil, and the fearless policy of exposure and repudiation of fraud and its concomitants will be faithfully upheld. It is well to have a "white list" for recommendation to the public, but it is equally necessary (under present conditions) to have a "clack list" for the protection of the Spiritualists.

The zame earnest advocacy of co-operation among Spiritualists and of a constructive Spiritualist press. We hold that the union of the forces of Liberalism is one of the great needs of the hour, and we see no reason for quarreling over non-essentials when there is so much to be done in behalf of the essential priceples of Spiritualism. Practical work he everywhere needed, and our efforts for the coming year will be directed to that desired end. The Banner sees no cause for jealousy on the part of any of our works, nor of suspicion on the part of our papers. The interests of one are the interests of all, and there is no reason why there should be any feeling over the prosperity of any one of our contemporaries. That which aids one paper is an aid to all of the others and a perfect recognition of this fact will make our press a tower of strength to our Cause.

The Banner will be directed to that desired spirituality and soul-illumination. Lillian Whiting, Charles Dawbara, Paul F. DeGoupery, Dr. C. S. Carr, J. J. Morse, E. W. Wallis, Dr. J. M. Peebles, E. A. Brackett, and other de

er new volume will be filled with co-Our new volume will be filled with comforting assurances for those who mours. The
wine-press of sorrow may-be, will have to be
trodden alone by each individual, but of the
beyond, the Banner can and will speak with
the positive authority of truth as to the compensations of the spirit. So-called death will
be shown to be merely a step in life's unfoldment—the alleviator of suffering, the mourner's truest friend, and the solace of the aged.
Life, with all of its beauties and glories, will
be given its true coloring and all mortals invited to walk forth into the effulgent light of
God's glorious moraing of Peace and Truth.
To overcome Death, to dethrone Sorrow, to
remove suffering, and to dry the tears of
those who mourn is a divine mission; it has
been the office of Spiritualism to do these
things ever since the angels gave their first
messages to their brethren on earth. It will
be the aim of the Bahuer of Light to act as
one of the mouthpieces of the Spiritualism of
the soul, to give to the children of men a
knowledge of the life beyond. A scientific,
religious, altruized Spiritualism will find in
this journal an earnest advocate and a loyal
support.

Seventy-five Years Young.

We speak these words of our esteemed friend and loyal supporter of the "Good Cause" whose likeness we herewith present to our readers. For forty-two years Mr. Rich was actively identified with the Banner of Light, as its manager and proprietor. He did faithful service for the Spiritualism he loved, and numbered his friends by the thousands throughout the world. On Feb. 23, he rounded out seventy-five years of earth life, and was given a most pleasant surprise in the form of a present of a massive solid silver "loving cup," the gift of the employees of his



measures ever introduced into a law-making body. It is in the interests of humanitarian-ism that we urge the passage of the bill. Let us set to work at once to secure this needed and most helpful reform.

Washington's Birthday.

Washington's Birthday.

The twenty-second of February has come to have a peculiar meaning to every thoughtful American. The observance of the day is not designed to do reverence to Washington the man, but to Washington as the embodiment of the principles of right, justice, freedom, and equality that must underlie every true civilization and every progressive nation. Washington warred against both mental and physical slavery. He strove to emancipate the consciences, the wills of his people, that they might be inspired to think and act for themselves. Alone, he could have accomplished nothing; he required many powerful aids to inspire the people to act in their own behalf. He could execute the people's will as soon as he knew what that will was! He was also a power in helping to form that will was on a power in helping to form that will and to inspire it to action. Yet the mighty merit of that work was the property of another, without whom Washinetan would have looked in vrin for his armies, and failed to secure the food for the same when once they were in the field. That other was Thomas Paine, the author hero, the real inspire of the Revolution, and the man who could and did educate a nation to recognize and demand their just rights.

Hacked by such a man, Washington could act, and act he did in behalf of the people he loved. He was abused, yet he went steadily forward over the pathway of duty, and led a nation to freedom. His achievements have been recorded in song and story, hence it is not our purpose to dwell upon them. He wrought for the good of others and nobly did he succeed. He loved liberty for himself, and wanted justice done to all. He impressed his spirit upon the statesmen of his day, and the United States of America (the name was given by Thomas l'aine), became a potent factor among the nations of the earth. Religious, as well as political freedom, was his aim.

United States of America (the name was giren by Thomas l'aine), became a potent factor among the nations of the earth. Religious, as well as political freedom, was his aim. He was no bigot, asking special blessings for himself, but he was the just, generous man who wanted all men to be equally blessed with himself. He wanted a nation that was free from tyranny, and a people that could appreciate the freedom that was theirs. He looked far into the future, and his Farewell Address is an index of a statesman's prophecy.

Isaac B. Rich.

three Boston theatres, the Museum, Holis Birret and Colonial. The Banner of Light which was there and the could appreciate the freedom that was theirs. But the street and Colonial. The Banner of Light which was the street and Colonial. The Banner of Light which was the street and Colonial. The Banner of Light which was the street and Colonial. The Banner of Light which was the street and Colonial. The Banner of Light which was the street and Colonial. The Banner of Light was the street and Colonial. The Banner of Light was the street and Colonial. The Banner of Light was the street and Colonial. The Banner of Light was the street and Colonial. The Banner of Light was the street and Colonial. The Banner of Light was the street and Colonial. The Banner of Light was the street and Colonial. The Banner of Light was the street and Colonial. The Banner of Light was the street and Colonial. The Banner of Light was the street and Colonial that the street and the street and Colonial that the street and t

Dr. N. U. Lyon.

On the fifteenth of February, the spirit of tas venerable apostle of the "Good Cause" took leave of earth, and entered into the home of the soul. Illpe in earth years, in earth experience, this aged brother approached the final goal of his pligrimage with his face irradiated with a joyous smile of caim conviction, and in his soul the loving thought that all was well. He had rounded out more than four score years, and up to the very last, was an active supporter of that Splritualism which has been his chief joy for more than fifty years. At an early age, he was called by the voice of the spirit to the service of his fellowmen. Willingly did he listen, and under the guidance of the angels, he prepared those simple remedles found in the laboratory of nature that have given relief to thousands of the suffering ones of earth.

Dr. Lyon, or as he was more generally

the laboratory of nature that have given relief-to thousands of the suffering ones of earth.

Dr. Lyon, or as he was more generally know, "Father Lyon," was a familiar figure at all Splitualistic gatherings, at camp meetings, State and National conventions. He was a firm friend of organization, and a generous contributor to all efforts in the direction of constructive work. He was a delegate to nearly all of the conventions of the National Association, and was seldom absent from his post of duty. He took a deep interest in all discussions, and it was his special pleasure to do what he could to aid the work in all discussions, and it was his special pleasure to do what he could to aid the work in all discussions, and it was his special pleasure to do what he could to aid the work in all discussions, and it was his special pleasure to do what he could to aid the work has been a victim of paralysis, but he has been a victim of paralysis, but he has bravely kept on at his work, and has as faithfully served the Cause he loved as he did in his palmetr years.

He will be greatly missed at Onset Camp, also at the future gatherings of the N. S. A., but he will be present in spirit at all of these meetings, and will enjoy the services with the same zest that has characterized him in the years gone by. He has sailed into the quiet harbor of the spirit world, and has anchored his life barque close beside the pier of Success. He is home at last, and can sing again the songs of love and freedom that his trembling tongue has long refused to utter hero. His earth life of the soul. We have known Father Lyon for many years, and shall miss his kindly presence from year to year as we revisit the places where we were wont to associate with him. We realize that has greatly gained by his transition from earth life, and we give him a happy greeting as he enters upon the life of the soul. Joy be with you, our dear old friend, and may your rest in spirit give you strength to tell us again and eagin, how it is with you in your home in us again and again, how it is with you your home in the land of the Hereafter! !

A Chance for Relief.

A bill has been introduced into the State Legislature, repealing so much of the law of 1901 as brings clairvoyants, magnetists, and other irregular healers under the ban of the law. It virtually restores the law of 1894, and we carnestly hope that the measure will pass. If all magnetic healers, osteopathists, vitopathists, and other natural healers will but unite in its support, the bill can be passed. As it is now, the man who cures a headache, prescribes a mustard plaster, or advises the use of herb remedles of any kind, is adjudged a practitioner of medicine, and is liable to a fine of one hundred dollars or imprisonment for ninety days. The measure to which we refer gives our people relief from the danger to which they are now exposed. We earnestly advise all of our readers in this Commonwealth to write to their Senators and Representatives urging them to support House Bill 846, as it is a measure designed to give safety to all lovers of liberty in Massachusetts. We are opposed to special legislation in regard to medicine, but House Bill 846 is only special in this—that it restores to the people the privileges that were taken from them by trickery last year. Write at once to your law-makers and tell them what you want. Do not delay. Time is pressing, and prompt action is necessary to restore to you your freedom. A bill has been introduced into the State

"Nora Ray the Child Medium."

In another column of this issue will be found an interesting notice of this excellent work, published by Proctor Brothers of Gloucester, Mass. It is a work that will appeal to all Spiritualists in particular, as well as to the lovers of occultism of all phases. This book should be in every library, and we urge our readers to consider it in making up their list of reading matter for the spring months. Let the orders be numerous and propont.

"Philosophy of Phenomena."

The title of this book is an accurate description of the work itself. Dr. G. M. Ramsey, the author, has devoted many years of careful study to his theme, and has given the reading public a book that cannot fail to interest all thoughtful minds. It treats of profound subjects in a simple style that is easily understood, and presents many new ideas to those who peruse its pages. No well equipped library can afford to be without Dr. Ramsey's book, and we hope it will have a wide circulation. Orders will be promptly filled at this office.

LawWe received very pleasant visits during the past week from our esteemed friends Edgar W. Emerson, the well-known test me-dium of Manchester, N. H., and Gen. John L. Shepperd of New York City, the scholarly representative of our Cause at home and abroad. Both were heartly welcome and we hope they will come again and often.

Of Things Seen and Heard.

A distinguished teacher of moral philosophy and metaphysics has just raised a danger signal on the broad gauge track of "Hypnotism." He speaks from his chair in the Law Journal, as a professor—George Trumbull Ladd of Yale University. While admitting that hypnotic experiments cannot be regulated by law, he urges that hypnosis should not be administered except in the presence of some third person, should not be practiced against the will of the person; never on minors except with the consent of responsible guardians, and invariably the experiment should be so circumscribed as not to be an infringement of personal rights, which is punishable by law.

What is hypnotism, in which college professors and the public generally believe? It is the new name for what fifty years ago was called "mesmerism;" and its modus operand is identical with the processes of "Human Magnetism," from which are evolved clair-toyance and mediumship. Now, behold! how easy learned and distinguished professors accept as a demonstrated reality what a generation ago was denounced as charlatanism.

In the last issue of this Banner you find a logical and forcible appeal in behalf of founding a college for the education of Spiritualgists. The appeal was written evidently by a scholar and a clear-headed thinker—Mr. A. J. Weaver, of Old Orchard, Me.—and it should be printed in pamphlet form and sent broadcast. It is philanthropic and convincing.

And yet Spiritualism iu its natal day, and for all the time it was growing to its present stalwart proportions, was signalized by its wonderful orators and eloquent writers, who afforded incourtovertible "evidence" of spirit influence and spirit inspiration, because they were "ignorant" and independent of all book and college education. Among Spiritualists, until quite recently, "ignorance" has been at a premium. a premium.

The flying secret of the bird is discovered!
Now, very soon, look for aerial automobiles.
Santos-Dumont is already winging his way
through the abounding atmosphere. He has
proved the possibility of steering his mighty
bird. His manoeuvres in guiding his airship
around the great tower in Paris amount to a
demonstration.

When the aggressive and truly enlightened "Rev." Moses Hull is established at the head of the Morris Pratt College—which event is apparently in the near future—I shall look among the competent professors, for the present head of the "Boston Spiritual Temple"—the Rev. F. A. Wiggin. He writes and teaches like an illuminated scholar. Very comprehensively he treats upon many of the great questions—metaphysics, hypnotism, mediumship, Christian Science, mental healing, and concerning the underlying principles of evolution and progression.

Let us all concentrate our prayers on the speedy and perfect restoration of Dr. Immannel Pfeiffer, who was stricken with smallpox while manfully exposing himself as a test case in the pest hospital. His sore experience may have the effect to modify his theory as to vaccination. But he is a brave and a manly man, devoted to the establishment of "Home Rights" in the healing art, and therefore should be spiritually and financially sustained and applauded.

Smallpox is deprived of half its terror when given its rightful name "variola;" which, thus shorn of its repulsive name, may become simply "varioloid"—and this is a varilight form of the disease, which need not alarm anybody.

The Spiritual Review, a monthly magazine edited and published in London, Eng., by Mr. J. J. Morse, who is one of our best mediums and practical workers, has recently offered the world a symposium on the question, "Where is the spirit world?" In another issue I will endeavor to present a synopsis of this "consensus of the competent." It is exceedingly interesting as giving what may now be regarded the public opinion of Spiritualists on the "hereafter."

to the "hereafter."

Let We received a most pleasant call a few days since, from our esteemed friend and brother, Mr. Max Geutzke, of West Point, Neb., editor of our valued contemporary, Lichstrahlen, the German Spiritualist journal of the United States. Brother Geutzke was on a lecturing tour through the east, and did not forget to give the Banner a few moments of his valuable time. He is a true reformer, and labors earnestly for the good of his fellowmen. Spiritualism is the beacon light of every reform movement worthy of the name, and our good brother is not afraid to emphasize that fact in all of his efforts. We wish him every success in his noble work, and predict for Lichstrahlen a very successful career under his able management.

BFO. L. Gillette, an old-time patron of the Banner, and a loyal friend to mediums, took leave of earth life from his bome in Braintree, Mass. Feb. 14. He was very active in spiritualistic circles in Boston in former years and will be held in kindly memory by all who knew him. His mortal remains were interred on Feb. 17, a large number of friends and relatives being in attendance upon the funeral services.

La The movement to establish "Old Home Week" observance in Massachusetts is a most excellent one. It will bring back once each year to the soil of the old Bay State the sons and daughters who have wandered into the West, and awaken within them tender memories of home and its sacred surroundings. It is a movement that should receive the hearty support alike of the sentimentalists and prosale business men, for it means much in both directions. By all means let us have an "Old Home Week" in Massachusetts.

World's Fair Work in Eastern

ice St. Lowis Men will Visit E ates in Behalf of the Great

St. Louis, Feb. 19. A party of St. Louis business men will leave here next Saturday, the 22d inst., on the "Kulckerbecker Special" of the Big Four Houte, to visit the lexisian arres of New Yors, New Jersey, Hhode Island and Massachusetts to explain the plans and purposes of the coming Louisian Purchase Exposition. The party will be headed by former Gov. David R. Francis, President of the Exposition; Gov. A. M. Dockery of Missouri; Mayor Bolla Wells of St. Louis; Ex-Mayor C. P. Walbridge, President of Missouri; Mayor Bolla Wells of St. Louis; Ex-Mayor C. P. Walbridge, President of Euspassian Sun's League of St. Louis; George J. Tansey, President of the St. Louis Merchants' Exchange; and will be made up of Exposition directors and members of Auxiliary Committees as follows: Corwin H. Spencer, William H. Thompson, D. M. Houser, C. H. Huttig, Adolphus Busch, Seth W. Cobb, George W. Parker, Charles W. Knapp, Nathan Frask, Ex-Gov. N. J. Colmin, E. C. Simmons, Ray Davis, Fred W. York Committee; O. L. Whitelaw, Chairman New York Committee; O. L. Whitelaw, Chairman New York Committee; Clark H. Sampson, chairman Massachusetts Committee; L. B. Tebbitts, Chairman New Hampshire Committee; George O. Carpenter.

The party will go first to Albany, N. Y., to appear before the New York Legislature on February 24. From Albany they will go to Trenton, N. J., to meet the Legislature on the following day, thence to Providence, R. L., to appear before the New York Legislature on the following day, thence to Providence, R. L., to appear before the Legislature on the 26th, and go from there to Boston.

The delegation will meet the Massachusetts Legislature on the atternoon of February 27 and attend a dinner at the Algonquia Club the same evening, under the auspices of the Boston Commercial Club. The Commercial Club. The Commercial Cub. The

New York Mass Meetings.

in a late issue of the Banner I note a ter from the Rev. Moses Hull in which he tes "that New York City seems hermeti-ty sealed against any co-operation with the State Association, as it has been unable hold a mass meeting there, or anything

the State Association, as it has been unable to hold a mass meeting there, or anything class."

Mr. Hull evidently bases his somewhat sweeping assertion upon the failure of the State Association to receive assistance in organizing a mass meeting in this city during October last. At that time I was written to by the Secretary of said Association relative to the matter, but as our meetings do not open until October, it was impossible for our Board to take any action regarding a mass meeting that must be held so soon thereafter, especially as it was expected that one Sunday should be devoted to same.

Those thoroughly conversant with the preliminary efforts for mass meetings in both Manhattan and Brooklyn Boroughs, and therefore well qualified from experience to understand the situation, agree that the season best calculated to prove successful is from February 1st to about the middle of May, in any year.

The mass meeting that was held in New York City during the first four days of May last year, under the joint auspices of the National and State associations, with its crowded sessions and satisfactory financial issue, was a practical demonstration of the foregoing theory.

If any attempt, other than the one cited, has been made by the State Association to

was a practical demonstration of the foregoing theory.

If any attempt, other than the one cited, has been made by the State Association to hold a "mass meeting or anything else in New York City," since the Rev. Moses Hull has been president of that society, I have had no intimation of it which as a member of the State Board and secretary of the largest spiritualistic society in New York City would seem rather singular.

Each section of the country requires different methods of treatment, and the residents thereof should be privileged to decide upon the dates most likely to result favorably for a meeting of the character under discussion.

Marie J. FitzMaurice.

Secretary First Asso. of Spiritualists, N. Y. City.

"Freedom is not the right to do as you please, but the liberty to do as you ought to."



Annonucements.

G. W. Kates and wife will serve the Texas Spiritualists' Association. Petersary 29 to March 29. Will accept dates in Missouri departing the month of April. Address them at once, care John W. Hilag, 2011 Ave. N. 1/2 Galveston, Texas.

Dr. Goc. A. Fuller will lecture at Norwich, Conn., March 2 and 9, at East Dennis, Mass., the 16th, at Marlboro the 22d, and at Greenwich Village the 20th. Would like engagements for May 18 and 25, also Sundays of June. Address, Onset, Mass.

Eriday, March 7, the Ladies' Aid Society, 9 Appleton street, Boston, will have a "Snip Sale."

Mrs. H. M. Cory will hold her fourteenth anniversary in A. O. U. W. hall, West Newton. Sunday, March 20. U. W. hall, West Newton. Sunday, March 20. U. W. hall, West Newton. Sunday, March 20. Spiritual speaking at 7.20. Admission 15 cents.

Lynn Spiritualists' Association. Cadet Hall, Alex Caird, M. D., president. March 2, Mr. Thomas Cross. late of England, a very eloquent inspirational speaker and excellent psychometrist, will be with us. Thomas' orchestra, Supper in the hall. Subject at 2.30, "The Christs of the World;" at 7.30, "After Death, What?"

Mrs. S. C. Cunningham, the well known medium, will give spirit messages, and answer scaled letters for the Boston Spiritual Society at Paine Hall next Sunday evening at 7.45. Fine music. All are invited—J. B. H. Mrs. A. J. Pettinglii of Malden, test medium, will serve The First Spiritualist Society, Flichburg, Mass., Sunday, Mar. 2. Cambridgeport. Washington Hall, 673 Mass. Ave., Mrs. Akerman-Johnson holds Spiritual meetings. Sundays, healing test developing circle, afternoon, 3 p. m.; evening session 7.30 p. m. Reliable mediums always present a light of Mandern, test medium, will serve The First Spiritualist Society, Flichburg, Mass., Sunday, Mar. 2. Cambridgeport. Washington Hall, 673 Mass., Ave., Mrs. Akerman-Johnson holds Spiritual meetings. Sundays, healing test developing circle, afternoon, 3 p. m.; evening server, and medium stways present and sunday server. All and services in the

Onset Camp Meeting.

Onset Camp Meeting.

Having learned that it has been reported in Boston and other cities that there would be no camp meeting at Onset the coming season. I have been duly authorized to make the following statements: First, that there will be a camp meeting as usual at Onset this season. The camp meeting will commence Sunday, July 13, and close Sunday, Aug. 31. The list of lecturers will include the following Mrs. C. Fannie Allyn, Mrs. Kate R. Stiles, Geo. A. Puller, M. D., Mrs. Sarah A. Byrnes, Mr. J. Frank Baxter, Mr. Thomas Cross, Mrs. Carrie E. S. Twing, Mrs. Minnie M. Soule, Mr. W. J. Colville, Rev. F. A. Wiggin, Mrs. Carrie F. Loring, Rev. Annie Shaw, Mrs. Carrie F. Loring, Rev. Annie Shaw, Mrs. Carrie F. Loring. Catt. Rev. Dr. B. F. Austin, Mr. Harrison D. Barrett, Miss Susie C. Clark, Rev. Frank E. Mason and Mrs. Cora L. V. Richmond. The test mediums will be as follows: Rev. F. A. Wiggin, Mrs. Eme I. Websier, Mrs. Minnie M. Soule and Mrs. Carrie F. Loring. Class work will be presented in courses of five lectures each by the following paries: W. J. Colville, Rev. Dr. B. F. Austin, Miss Susie C. Clark and Mrs. Cora L. V. Richmond

The music for the platform, with the exception of Aug. 8th and 9th, will be under the charge of the celebrated vocalist, Onset; favorite singer, Mr. A. J. Maxham. During the Woman's Congress Aug. 8th and 9th, special musical features will be presented. Matter of special interest with regard to band concerts, entertainments and dances will be found on the official program, which will be issued later. Cottages are aready in great demand and many inquiries are being made with regard to the coning meetings. It is expected that the season of 1992 will form one of the largrest in the history of Onset. Now that we are connected by means of a most excellent electric system with all the larger towns and cities in southeastern Massachusetts, it is expected that the attendance at the meetings will be greatly augmented thereby.

First Association of Spiritualists, New York City.

New York City.

On the last Sunday in January, Mrs. May S. Pepper closed a month's successful engagement with this society, going from here to Salem, Mass. The first Sunday in February, Miss Margaret Gaule returned to us from her absence in Pitisburg, where she was seciously ill. She received a hearty and affectionate welcome from her numberless warm friends in New York.

Large nudlences have been the rule during the month and Miss Gaule's psychic work has been eminently satisfactory. I regret to state that her health is not yet fully restored, for while able to fill the platform on Sundays, she has been unable to receive people at her home save in a very few instances.

On the first Sanday in February the annual election of this society was held and resulted in uzain adding the name of Mrs. Milton Rathban to our board in valee of Mrs. Milton Rathban to our board in valee of Mrs. Milton Rathban in the same that the same seems of the same of the critical lines start has come upon Mrs. Marguerite Barrett, wife of our valued friend, Harrison D. Barrett, and we send earnestly prayerful thoughts for her speedy recovery. May those especially appointed spirit gandians of all sickness and suffering have her in their teuder keeping now and always.

Marie J. FitzMaurice, Sec.

Resolutions.

Resolutions.

Whereas, Kind nature in her work has removed from us our true benefactor and president Edvin Crawley, Sr., we, the members of the Woman's Aid Society do hereby Resolve, that we, in common with the Temple Society, mourn our loss; and yet we remember that it is His gain; and that we may say of him still; as did the poet:

"Life is real, Life is earnest,
And the grave is not its goal.
Dust thou art; to dust returnest,
Was not spoken of the Soul!"
Resolved, That we spread these resolutions upon our records, and that a copy of them be presented to the bereaved family of our departed brother and friend. Mrs. Freda Cook, Mrs. M. E. Moloney, Mrs. Banderman.

Most Wonderful Results have been produced through this medium in regard to re-toring human later and also turning gray hair to its natur-ted by the state of the person. Appointments can be made by parally age of the person. Appointments can be made by parally age of the person. From 18 to 6. Small fee is asked to show the weederful power of spirits. Address Hadams Whitteners, 55 Woodlawn St., Forest Hills, Mass. 51 D4

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SELF-HYPNOTIC If.66 people to date of Jan. 1, 120, have professed of CURING HEALING ... as they had falled in vill meant the teachings of my oriental system of 8-11-Hypnotic coabling him to control his dressus, read the minds of friends and encemies, visit unknown parts of the carth, solve hard prolinen in this transes and remember at some hard prolinen in this transes and remember at some hard prolinen in this transes and remember at some hard prolinen in the transes of the carth solve hard prolinen in the transes of the carth solve hard prolinen in the transes of the carth solve hard prolinent the transes of the carth solve hard prolinent the transes of the carth solve hard prolinent the carth solv

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HERE'S HEALTH FOR YOU.

Worcester Association of Spiritualists, G. A. R. Hall, 25 Pearl street, Feb. 2d and sels, it was our pleasure to listen to Edgar W. Emerson. It is nearly 30 years since Mr. Emerson's first appearance in Worcester as a test medium, and to one who heard him then and at present can but notice the progress he has made under the teachings of the Invisibles in Spirit Life. His lectures were fine, and tests most satisfactory, andlences large, and appreciative. He was followed Feb. 16th and religious literature. His lectures are of a high order, intensly interesting and instructive. His name should be enrolled on the list of first-class speakers.

Celia C. Prentiss, Cor. Sec.

Boston Spiritual Temple.

On Sunday next, March 2, Mrs. L. K. Harnett will speak at Chickering Hall upon the subject "The Similarity between the teachings of Jesus and those of the Hindu religious teachers." This will be a rare opportunity for all to hear this interesting speaker upon a most interesting subject.

He that needs five thousand pounds to live.

Is full as poor as he that needs but five.

—George Herbert.

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the J. A. Runt, of Races, Minn., curved of trife solid polecular in the most of strainth and restrict sleep at the L. Runt, of Races, Minn., curved of trife solid polecular in two months' treatment, write effect than in years, and each day brings new health and strength. I will refer all ailing ones fary A. Rufe, Crawford, Rich., saffering from pronounced female difficulties and kidner disease of your breakment three months, and it has been a success in any case. I am indeed grantful it y recovery. C. E. Davis, Woodman, N. H., who suffered all the mi-tries of a dysepatic, with be remained Dr. Pokiller freshment, be had not missed a meal since tast Rarch. D. W. Bridgen forte, Ool, writing Sept. IS, after three months' course, "When I began treatment with Dr. Poet to of Health I was a cripple, made to wast both little with a case. Now I as all all be to walk to one days ten of efficies miles. My general health is excellent. I can hardly find words to express the contraction of the course of spinal brooks and nerve extinction, writes that she would not go back to the sent to be force taking that treatment for all the world. Solomon Fried, of Vanderbill, circle of hearthy, says: "I am well and a housand times obliged to you."

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TRANSCENDENTAL PHYSICS.

Arcount of Experimental Inve JOHANN CARL FRIEDRICH ZOLLNER.

volumer of Physical Astronomy at the University a pair Member of the Royal Saxon Society of Sciences pair of the Section of the Section Section of the Section of the Imperial Assembly of Namon Photograph Moneys (Honorary Member of the Physical Association of Pankirs on Section 1998) and the "Section Soliton of Pankirs of the Section 1998 of the Section Soliton Association of Section 1998 of the Section Soliton to the German, with a Problem and Association to the German, with a Problem and Association to at Association of Spiritualistic at Leven and of G trees the German, with a Freince at Leven the German, with a Freince at the Leven at Leven at Leven at Leven tand, Barriera at Leven at Leven at Leven of various experiments described there ordinary lake writing. Experiments string, leather bands, we den timp, on pages, Friee 73 cents. For sale by BANNER OF LIGHT PU

Where Dwells the Soul Serene

RY STANTON KIRKHAM DAYIS.

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"Outja,"

the unknown, the forced to the Beard of the The second secon

MEDIUMSHIP, AND ITS LAWS:

Its Conditions and Cultivati

SPIRIT

Bessage Bepartment.

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The meanings are reported stenegraphically by a social representative of the Banner of Light, and are given in the presence of other members of The Banner Staff.

These Circles are not public.

To Gur Beasters.

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

public. Truth is truth, and known to the weight whenever it is made known to the world.

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

ance held January 30, 1902, S. E. 54.

With renewed courage and fresh strength born of our desire to lift the cloud, to dry the tear, we come this morning into this little circle of induences and ask that the powers that make for good may be with us and guide us and bring out of this condition something that shall work for the interest of all people. We would not be narrow in our helpfulness nor in our sphere of usefulness, but wherever the word may be spoken, wherever thought can go that shall brighten or make strong the weak, there we would send our word and our thought. No matter how discouraged we may sometimes be, when we come to this place and lift our hearts for renewed effort, for renewed strength, we always feel the inflowing of the spirit of love, and from us and through us we would have this spirit of love go so freely, so fully, that the blessing shall rest sweetly and lightly somewhere. We would that these dear spirits who are seeking for avenues of expression, some who have long tried to communicate with their own, some who have scarcely left earth conditions,—that they may be made strong, that they may be made able to see clearly and understand the right word to say, the right expression to use, that will give hope and joy to the hearts to which they would go. Oh, draw them very near to the higher influences. Lift them out of the material condition into that bright light of spirinality where the sun of peace is always shining and where they shall be at rest and the thought and expression of their own condition may waft peace to the ones they love. Bless us and keep us. Amen.

MESSAGES.

To Mrs. Henry A. Holt, Wilton, N.H.

The first one that comes is a lady who is quite old, not very stout, and seems to be such a worker in the home. She belongs to the husband more than to you and she has a great desire to help you in your ministrations and your efforts to bring comfort. She says: "Don't be alarmed. Nothing will happen when you are alone or at night"—(as though there had been some worry in the mind about certain things happening under these conditions). Then she says: "I want to bring father with me, that we may bring strength and comfort; I want to have him able to say to you that he will support, care for and bring the blessing of the spirit. Even when you are sitting alone and wondering just how all things will come out, we are close to you and are trying to make it plain to you that better conditions are to come and that some of the things that are hanging over you now and bringing you, in a way, pain, will be removed." There is also a dear, dear mother influence that just breathes out a little prayer of love and says, "Be patient, little one, for we are near."

Martha Cumstock, Hanover, N. H.

The next spirit is the dearest old lady about seventy years old. Her hair is white as snow, her face is soft, like a baby's and carefully preserved; her eyes are blue, and though it has been well taken care of and carefully preserved; her eyes are blue, bas quite a large nose, a small, sensitive mouth, and a kind, soft way. She walks cover to me and says in a pleasant way, "Can an old lady return to her own, because this old lady is very anxious to get to her peopley." Then she writes tremblingly across her hands, "Martha Cumstock," and after that she says, "From Hanover, N. H. It isn't much that I can say, for this is all new to me. It is so strange to me that I can assure you that I am quite unable to express myself freely; but oh, it is such a comfort if it is true, and I hope that my word will get to my boy, who would be so glad to hear from me. My boy's name is Willie, and then I want to add another name—Arthur—and I want them both to realize that I understood all that they did and all that they tried to do, and that no mother ever had more loving sons or more done to make her old life bright than I dld, and God bless them for it. They have nothing to regret, nothing to look back upon, except a life of goodness and obedience to me, and it is the read fore I bear them that brings me back be them and makes me feel the urgency of remain for the my saids from wishing to communicate with them. Father is with me and will serve the other. The says, "We will you tell them I am content with the product of them. He says, "We will you tell the me and the over." Thank you."

me, so I have come back not to frightsh him, but to make him undershand that I know, that he has got to face it squetime, and he might just as well listen to her now. Perhaps you won't want to put this message in your paper, but I wish you would. It may be that it isn't kind enough and good enough to go in for people to read, but I don't know how people who are over here and have got to see that justice is done to their name can get a chance unless they come through the same channel that the rest have come, and so I ask you to please put it in and never mind how had it sounds. That is all I have to say, and if you do it for me, I will do anything that I can to help you, and I do it because the one I am sending it to is telling things that are not true and I don't like to have him."

**Long John' Sweetser, Mon'ana, Mo"Long John' Sweetser, Mon'ana, MoThe next spirit that comes to me is a tall,
tall man with long, long arms and long, long
long to be seems almost funny to look at, bethe say that land long, and he laughs
when I say that land long John' Sweetser.
I didn't belong here: I ome John' Sweetser.
I didn't belong here: I ome and say that
I could stand on the bottom and adjust my
own apparatus. However, I never did. I
just superintended them. I tell you these
things to make my identity known. Nobody
in a crowd ever bumped against my umbrella. It was way, over the heads of everybody; and now when I come and have made
myself plain to you, I want to tell you, that
I bring a greeting to my old friends. I hope I
have the same respect and love for them
that I had when I was in the body. As far
as I can see, I haven't changed much. I am
interested in people over here, just as I used
to be in earth life, and it seems to me a
grand good thing you people are doing to
just try to wake people up. It isn't much
comfort to one perhaps to know that people
can come to your paper and send messages,
but it is a great comfort to us, and the people over here who are running this end of
your newspaper are just as kind as they can
be and when we make application to speak
in the circle, they tell us we can if we are
able to make ourselves understood. Nobody
get put furn-down because he hasn't money
to speak, know about this, for I have made
application to me perhaps to know hot when me
sendiur greetings to everybody who knew me
and with joy that I am able to get to them.
Thank you."

Addie Gladding. Erie, Pa.

I see the spirit of a girl about eighteen years old. She is very dark; has dark eyes and is very pretty, but has such an anxious look on her face. The first thing she says is, "Addie, Addie," three or four times, as though she is trying to speak her name, and then after that she says: "Addie Gladding, and I come from Erie, Pa. I am not strong enough to say what I want to, but I do want to get some strength, and so I have made this effort. You are all so patient with me that it helps me, but what I want to do is to speak more plainly to Frank. Oh, do tell Frank that it is not his fault nor mine nor anybody's, that I can see: I just had to go. Tell him I love him, I love him so much, and I want him to understand it. So much, and I want him to understand it. So much, and I want him to understand it. So much, and I want him to understand it. So much, and I want him to understand it. So much, and I want him to understand it. So much, and I want him to understand it. So much, and I want him to understand it. So much, and I want him to understand it. So much, and I want him to understand it. So much, and I want him to understand it. So much, and I want him to understand it. So much, and I want him to understand it. So much, and I want him to understand it.

without him, as he is without me, but it is very hard for us both. Good-bye."

To C. H. Jones, Galvesion, Texas.

The spirit of a mother comes to me with such a strong spiritual influence. She is very straightforward and energretic, and seems to the house and thought and of the understanding the private that the understanding the strong straightforward and energretic, and seems to the house to whom she goes. She takes hold of the strong straightforward and single straightforward and mighty influence in the lone, the strong straightforward and mighty influence in the home that although I am striving to communicate with them direct, the time has one of my hand and says: "Please tell with them direct, the time has one of the home, where I will feel free to come and perhaps be able to give something independent, and anyway be able to give something independent, and anyway be able to give something through some of them. I am just as happy as when if first began te communicate but am still working, as I begap, to make conditions right to bring about the thing that we all desire." I'd like right here to say that there is a Lucy standing into the spirit who desires, too, to send love to this little circle of people. Then there is a more is Charles, He says. "All that I have to say, I think, is that it won't be long before the communications will dome much stronger and much more direct in the home than ever before." Sometime it this spirit will come again and try to give a stronger message.

To Mrs. N. J. Necdham, Nashua, N. H.

Here is the spirit of a man who was a little past the middle life. He is short, rather the past the middle life. He is short, rather thickest, with blue-gray eyes and Fray hair. He has a short gray mustache and gray hair. He has a short gray mustache and little smile that lights up his face when he spirit, he says; "I want to say that I am John have come in answer to an inquiry for me although I went to the spirit suddenly have to see a supplication of the spirit suddenly have the greatest desire to pick up life again and see if there isn't something I can to the help those who are left. This life is very beautiful, but it doesn't begin to hold the interest for me that the earth life did, because I haven't so many friends over here. I haven't so have a supplied and contilion if you are faithful to them." There is also a spirit—a gentleman—who comes and stands here, by the name of Frank, and he has the gradest desiration to you do not let any-body else detate to you about your affairs, for you know best what you can do."

Ex. Thank you."

St. Joe, Me.

See now a girl about thirty-five years I say a girl because seems to be all y about her. too, but so less a girl's years old. Her hair is light brown; she bise eyes and is rather bright looking, the has a very necessary of the structure of the same of these others that have come, the has a very necessary way as yeary much distracted and needed to me. Her name is Mry MacFarland and She says: "You may think it is funny as of these others that have come, that I may be to do not be to do year to me as effect the same and I want him own that I know I have come, that it know be to do year to me as the same that I know that I know I have come, that it was the has done, the has done that hat I don't like has done, the has that I don't like has done, the has that I don't like has done, the has done that hat I was and I want him ow that I know hat he has done that hat I don't like has done that hat I would do the right instead of going on year and the list instead of going on year and the list instead of going on year as the flat is instead of going on year as of the flat is instead of going on year as the flat is instead of going on year as the flat is instead of going on year as the flat is instead of going on year as the flat is instead of going on year as the flat is the flat in the list instead of going on year as the flat is the flat in the list instead of going on year as the flat is the flat in the list in th

The next spirit is a man about forty-five years old. He is quite tall, not very stout, and he has half as brown as a nut. His eyes are blue, his face is very pale and this. He coughs unceasingly, as though he was fact completely used up with a cough when he went to the spirit. He says: "Oh, it is so hard for me to come. I never thought that I should get the old feeling of pain and distress in trying to return, but here it is, and I am willing to stand anything if only I can get to my wife. My name is John Clark; I lived in Coacord, N. H. I do want to send this word to Jennie. If you will make the effort to find her for me, oh, I shall be so relieved and so happy. I go there, but she doesn't know auything about Spiritualism and it seems as if I should die over again to make her understand and let me speak to her. She needs help in so many ways, not only materially, but spiritually, and I know that Charlie needs help, too. Pleass tell her I am there and love her. I do strive to tell her so and have made this great effort to get to her."

Letter from Abby A. Judson.

NUMBER TWO HUNDRED AND FIFTEEN.

these contents of the Banner of Light:

My mall for Saturday afternoon continued in the contents of the conten

ception of Liberty he says, "A hearded manarmed to the teeth art thou; thy massive
limbs are strong with struggling."

That is the strength we admire and that
we desire to emulate—a strength that comes
by strenous effort.

Are we then to depend upon ourselves
eleme? Are we'to do all the work, self-prepelled, and as if we were the only creature in
the universe? To naswer this question, we
there to the strength we had the work of the contreatment of the strength of the condraw lillimity on a strength that is learhaustible. He do it, each for one's self, and
yet, "It is do that worketh in us, both to
will and to do." that worketh in us, both to
will and to do." that worketh in us, both to
will and to do." that worketh in us, both to
will and to do." the weight of the conpower is limited. But the weight on a strength
if it does not thus go hand in hand with
the exertion of an energy that is boundless.

If it does not thus go hand in hand with
the exertion of an energy that is boundless.

If it does not thus go hand on hand with
the worth living. We seep our ownpower is limited. But the weight of the or ownpower is limited.

But when this man begs to be asved, what
does he really mean? It were a pity to be
uncharitable, but we fear that if he were assaured of an ample income during the remaining of his natural life, an income that
would give him every creature comfort withould give him every creature comfort withould give him every creature comfort withould sive him every creature that if we would
have all turning his hand over, unless it were
to do the says "with a saural life, an income that
would give him every creature of the would
have all in himplors somebody to save him.

He says "with a saural life, an income that
would give him every creature of the would
have all minimals and the saurant of the
fall him implors somebody to save him.

He says "with a saural life, an income
to do do not not the saurant of the
realized and made effectual the answer to
these most dependent of him, sim

W. J. Colville.

Amid a multitude of pressing engagements which always thickly crowd upon me on the eve of an ocean voyage, I must enleavor, in common justice to hosts of riends any many places, to request publication in you many places, to request publication in your common justice to hosts of riends and continued in the publication of the most prominent features of my experiences during the two months which I have just been privileged to spend in glorious amount of the publication of

in the hast been in California and other streets of the state of the control of t

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Passed to Spirit Life.

Mary A. Hale Curtis, from her home, 391
Brondway. South Boston, Tuesday morning.
Feb. 4. Services were held Thursday. Feb.
4. As of clock. Mrs. Curtis was a Spiritualist, and the sweet consciousness of the loving attendance of those who preceded her to
the larger life made her buoyant and happy
in the last days. She was so cheery and
helpful to the beloved sister who remains,
that the usual heart-breaking scenes of partling were unknown. It was but stepping
from one condition of life and beauty to another still more lovely, for everything in this
life was beautiful and lovely to her. The
funeral services were just in accordance with
her wishes: and certainly nothing could
have been more natural or more in harmony
with the life of our dear friend. No emblems
of mourning, no drawn shades, no sombre
colors, but everything light and bright, and
the sunshine over all. Mrs. Curtis leaves
many, nany friends who will miss her physleal presence, sadly, and one sister, Miss
Sophia Hale, to whom she was devotedly attached, and this sister will be loved and
cared for, and watched over now in the same
tender spirit as was always shown by Mrs.
Ourlis through her life. "She is not gone,
she is just away," and she went away as
she lived, filled with great hope, abundant
love and radiant joy. The services were
conducted by Mr. Irving F. Symonds and
the writer, Minnie M. Soule.

From Loominster, Feb. 6, Geo. W. Bixby,
aged 77 years. Mr. Bixby was a confirmed
Spiritualist, having been convinced many
years ago by the remarkable mediumship of
Mary (Macomber) Wood. He was a veterua
of the Civil War, having first enlisted in the
Edd Mass, Rez. and after his discharge reenlisting in the 4th Heavy Artillery, and
serving until the end of the war. He was a
much respected cilizen, a kind husband and
father, and as the advancing years brought
failing health and incapacity for active life,
he found honest pleasure in his association
with the commades of Post 83, Charles A.
Stevens, of which he was a member. He
leaves a wife an

was beautiful, more like one in June. A friend.

Mrs. Elizabeth N. Stuart, aged seventyfour years, on the 16th inst. Mrs. Stuart
had been a true and devoted wife. She was
a kind and loving mother, and her physical
presence will- be greatly missed by her only
daughter, Mrs. Arthur F. Kellough. She
was a stanch believer in Spiritualism and
most beautifully exemplified lits higher teachlugs in her life. Her life was an inspiration
for correct living and the loss of her physical
presence is a loss indeed, The funeral services were held on Wednesday, Feb. 19, at
2 p. m., at the residence of Mr. and Mrs.
Arthur F. Kellough, 23 Williams street,
Cambridge, Mass. A large number of relatives and friends were present. The Rev. F.
A. Wiggin, pastor of the Boston Spiritual
Temple, officiated, while the Ladles' Schubert Quartet rendered beautiful musical selections.

In Memoriam.

Whereas, In the turning of "the hour-glass at time," He who is called the Angel of Death has assisted into new birth our beloved president, Edwin Orawley, Sr., and Whereas, This Society, in the loss of its worker in all of its early spiritual endeavors; herefore be it the state of the state

Mrs. Soule's Photo

r of Light Publishing

Or the Touch of an Angel Mother.

BY CARRIE E. S. TWING.

of have with "Lasbeth." means a perior boy, nor would I desire any means a perior boy, nor would I desire any means a perior boy nor would I desire any means a perior by the first perior between the control of the co

Jim, The Poer-Rouse Walf, Jim's History and the Touch of the Angel Mother, Jim Thidas Friend and Benefactor, of the Angel Mother, Jim Thidas Friend and Benefactor, the Poer-Rouse, Jim Reaches His New Home, Jim Gob the Foor-Rouse, Jim Reaches His Shop, Jim Campleons the Oppressed, Person Jim Gob Campleons the Oppressed, Person Jim Campleon as Werner, Jim Langleon and Langleon as December 1988 Echool, Jim Valin Golden, Goldier's Last Home Langleon, Jim Langleon Rev Montance, Jim Langleon Rev Montance, Jim Langleon Langleon, Jim La

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Body of a Medium.

INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF. rtist, Philosopher, and Literateur, Ex Prime Minister of Bussia.

nelated from the French by TBACT GOULD, LL. B., Counseller at Law, ber of the New York Bar.

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The Spiritual Review,

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Edited by J. J. MONEY.

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WOMAN, AND HER RELATIONS TO HUMANITY.

WORKS OF KERSEY GRAVES.

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"Jesus, Man, Medium, Martyr." This magnificent volume racy and coats of

cteated. Morest and He Treath the Continuity of Mini

By the Fireside.

dying flames creep upward, then fall back, if ther, too, were thinking of by-gone years, the state of the sta

He looks, for in that place v the face of a loved one who's passed He

Holding back the gathering tears, he's cry "Take me to the land where you have gone!"

But the picture disappears, and in its place Abother form comes forward to the fire. His face is bloated and he camout speak His anger, and breathe forth his deadly ire.

But look! The lonely figure drops!
For in that moment God has called him home.
The call goes through his system as in shocks,

He starts and says, "My darling, I have come."

Dorris C. Loucks.

Susie's Fourth Letter.

Please, good morning. Are the little boys and girls all bright awake? Next time has come. You see, I'm here to stay a whole week with my Mamy. Down Mamy? If you do, then you know boy wook it is to get back gain, that is, if and you would be dreadful. There's a lovely girl in our school, and when the see here were the see her Mamy, it is no good at all, or her Mamy is in a hard body that is, if a would be dreadful. There's a lovely girl in our school, and when the see her Mamy, it is no good at all, or her Mamy is in a hard body that is, of her Mamy is in a hard body that is, of her Mamy is in a hard body that is, of the see her Mamy, it is no good at all years a hard body that can see or hear? Couldn't she? You see, our teacher says our food we eat goes to make our bodies, and if we want a good body, we must pick out the food that will make it. Can't folks in hard bodies do that too? We like good things to eat, don't you? We mostly eat fruits and nuts and grains, and we eat them mostly straight. It seems so funny that you hard bodied folks put so many things together, and stew them up and bake them down. Maybe that is the reason so many of you are deaf and blind. (That's a theory.) Some of us like one thing better than another. There's one boy here, he likes potatoes best of anything to eat. And one girl that likes peaches. Now I like melons and 'simmons best, but the 'simmons want to be awful ripe, you know. And we get hungry, too—that's a fact—and teacher says it's 'cause our bodies have used up all the food we have given them and calls for more, and if we grow, we must have something to grow on; and besides growing, we are using up our bodies all the time in doing things, just as you do your host one you teacher tell you how to pick our holdes have used up all the food we have given them and calls for more, and if we grow, we must have something to grow on; and besides growing, we are using up our bodies all the time in doing things, just as you do your food so you will grow well annex, you do Does your teac

Spectfully,
Brack Susie.
Dictated through the mediumship of Jessie
S. Pettit-Flint.

Cancer Microbe Said to Have Been Discovered.

The Cancer Germ said to have been discovered by an Eastern Physician caused great surprise. Heretofore this disease was supposed to be caused by a cell growth. Careful experiments are being made. Dr. Bye, the Eminent Cancer Specialist, of Kansas City, Mo., is being besieged by hundreds of people suffering with this dread disease. The Doctor is curing many cases, thought to be incursable, with the combination of a Medicated Oil. Persons auffering or having friends afflicted should write for an illustrated book on the treatment of cancer, tumor, ulcer, piles, fistula and all skin and womb diseases. Address Dr. W. O. Bye, Cor. 8th & Broadway, Kansas City, Mo.

A Grain of Sand.

"Mother! mother! there's something in my eye; please take it out quick!" Flossy came hurrying to her mother's room. Her blue eyes were bloodshot, her eyelids swollen, and the tears were running down her cheeks.
"Why, what is it?" asked her mother, as she put her arms around the child. "I don't know; it's an awful big thing. The wind blew it in my eye a minute ago."
The mother examined the afflicted eye carefully, but could find nothing except tears. "I don't see anything in it, dearle." "But it's there, mother; please do get it out. It makes me so uncomfortable." The mother looked again. Then she bathed the hurt eye with warm water, and told Flossy to keep it closed for a time; but the poor eye did not get any better. Something was in it—something as big as a marble, Flossy thought.
Well, Flossy, I think we had better go to Dr. Wright and see what he can do," said learn other, after trying everything she could the offer the relief of her little daughter. Well, Flossy, I think we had better go to over a day the state of the little daughter. Well, Flossy is the good doctor Flossy towed, and with her face in the light as the good doctor Flossy loved, and wild the hepother eyelid open. "Ahi" said the he kept her eyelid open. "Ahi" said the he hep ther eyelid open. "Ahi" said the mother. "Here "Wherey" asked the mother. "I don't see

ere?" asked the mother. "I don't see

"Where?" asked the mother. "I don't see synthing."
"I don't either," said Flossy, "but my eye ose not hurt any longer.
"It's just a tiny speck of sand," replied the cetor, "too small to see unless you know here to look for it."
Some days after, Flossy was fidgeting about se room where her mother was sewing; it as rainy weather out-of-doors, and Flossy as in a bad humor; nothing pleased her.
"Please don't, Flossy," said her mother, see and over again. "You make me very seemfortable. If you don't stop worrying as mant go sway by yourself."
Flossy sat down by the window, pouling, a little while her face brightened, and she

(Continued from page cas.)
the face of the earth possesses a non which has the face of the carth possesses a non which has the face of the carth possesses a non which has the face of the carth possesses of a mind enlightened he helping its brothers in humanity by all the means at the disposal of a mind enlightened and exempt from prejudices, and in the interior worlds it will create for itself such blessed existences that there are no expressions known to our sphere which can express and name them.

Let us thoroughly imbue ourselves with the idea that the permitted commonness or requirement of the continuency of our challenge of ordinary Spiritualism with divine Spiritualism marks a remarkable stage in the superior education of men. It is just here, the struggle of the good and the best against evil, in opposition to all that abases our individuality, since our mind is undergoing a progressive evolution; we have thus plain proof that God watches over his children and appoints them to continual and eternal progress.

Those philosophers possessed of prescience have declared that the celestial messangers and the superior spirits were the direct mediators of God in his relations with man, who, detached from the ordinary succession of things must always better comprehend-the quality and sublime grandeur of these relations.

Divine spiritism will still be for a long time the ordinary spiritism of the opaque worlds, but this last improves with each of the case of the progress of the case of the case

. . .

ceased to be effective in time.

If we have made progress through the good and well being of another, the Spiritualism of disincarnated beings, and that of the superior guides charged with the strict surveillance of a happy sphere seem to us unified in principle, and then they become fused together; consequently they are associated or contounded with divine Spiritualism, that elemal foring.

In order to make this distinction it needed that incarnate souls should descend foreibly and the strict that words of paque and material words of the towards opaque and material words of the towards as the the sublime words of the strict the strict that the love, the sulf, the creasury division the love, the sulf, the creasury division the love, the sulf, the creasury division to the love, the sulf, the creasury division to the love, the sulf, the creasury division to the love, the sulf, the creasury division of Satun, of discord and strugia. There is continual opposition. Death succeeds to life, light to shade, hat to love; the semantagement is suppressed and replaced by the implicable struggle of interests. There were all and Satun is its real and effective period in the sulf, the sulf of the sulf, the sulf, the sulf of the sulf, the sulf, the sulf of the sulf, the sulf of the sul

years continuous servenines bed in some of our promines tals, as well as at private he given me varied experiences given me varied experiences



MES VEGINA GRANES,
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om his stains, to become more perfect by
tiently underening his trials.

men free. Address, Lynn, Mass,

from his stains, to become more perfect by
patiently undergoing his trials.

At last he sees the good and comprehends
the importance of it! For good is God, and
he alone exists. In the infinite universe there
is only his substance throughout infinity.
God has given us to form an alliance
with Him a Syria Sideate, a Hermes,
a Confucius, a Buddha, a Christ,
a Mahomet, etc. A more fraternal tie
is established among the men who have lived
at the epoch when these superior men gave
us their revelation, and it is thus that we
make progress beneath this dust of earth,
that we incessantly try to fill up the abys,
hollowed out by the ages, the abyss which
separates us from God and from his rays of
beneficent force.

In transforming ourselves we shall transform our sphere, we shall put it into
harmony, into affinity with the superior
worlds. Our aura enters into communion
with theirs.

We are no dreamers, but very positive logiclans, opposed to the doctrine of black magic
of the middle ages and its tendency to sorcery, which a new school is trying to rehabillitate in reviving the empire of evil, and we
are its opposite.

The immanerice of the actual contemporary
poirt is striking. The manifestations related

billitate in reviving the empire of evil, and we are its opposite.

The immanence of the actual contemporary spirit is striking. The manifestations related by the Sanserit, Chinese, Egyptian, Persian, Grecian, Roman geneese seem, during the middle ages, to have apparently disappeared under the pressure of Roman Catholicism, and in 1848 they reappeared in the United States and spread over the civilized world; they were unprovoked and sprang forth like lighting. During four thousand years nothing true and vital was ever established so rapidly. In fifty years this revelation has conquered the world, and to obtain the same result, that of Jesus required a thousand years. Some short sighted are determined not to perceive the sublime harmony of creation, its infinite and immense ensemble. Nevertheless this all forms a unite solidaire which the uncreated equally penetrates through all parts, whether it be a solar system or a humble worm.

We are destined to the process of evolution, it is the divine law, and the more our spirit sopen to noble and generous aspirations, the more our part of influence is exercised over those belated beings who live in our millieu. We are placed so low that we need to consider our forces absolutely bounded by our earth, and that an irremediable sterility can stifle evocations to spirits gone forth out of our humanity.

The superior humanities, it must not be forgotten, send over our rlobe representatives who limpe it the universal influences by study, meditation, continued volition.

This necessity for continual divine interventions irritates him who knows nothing of true immortality and has never had clear and rational explanations on this subject; and further, the religions of dogma admit no strange gods to the englal worship which they presented in the material and united to the absorbing interests of the flesh, protest against each coming of a Messiah and desire no happy innovations. The praises of all specha banda divine interior and their doctrines, rather than lose a piece of silve

ties.

d before Christ, Joel and
Isalah, predicted the times in
as well as the truths to be

revealed to us.
With Keppler and Newton, science and
reason will make us serious contemplators of
the great, work of Parabrahm; having enlarged the capacity of our senses and incited
to the new spirituality, we shall better embrace the beauties, the harmonies, the mechanical, geometrical, and rational grandeurs
of the universe. We shall have acquired
more of poesie, more true social science, more
hamility.

In order to continue the evolutionary process it is necessary constantly to free ourselves
from the childish authority of the churches,
in the name of which they pretend to be the
sole interpreters of the doctrines of Christ.
But, as it was prophesled that God would
bring down the excessive inflation of the
winds of pride and epotism, all monopoly
ought to cease, and the churches become
humanitarian, for the spirit comes to those
who know how to comprehend it: it will yet
form a universal church without difference of
sects and of religious faith.

The proof that intellectual and spiritual
progress is continued, without panse, in the
state of evolution, is that the Spirit (or the
Holy Spirit) descends by involution upon all
beings, indiscriminately; it is not the private
possession of the servants of the Christian
temples.

The prophet Habakuk has said: "Let the

Holy spining the property of the control of the control of the control of the control of the Christian temples.

The prophet Habakuk has said: "Let the carth be covered with the knowledge of the glory of God as the waters cover the sea."

And Joel: "Henceforth I will spread my spirit over all flesh, your sons and your daughters shall prophesy; your old men shall be taught in dreams, and your young men shall see visions. Then I will pour out my spirit over my servants and my hand-maidens."

And Jeremiah: "Each of them will no longer need to come to his brother, saying: Know the Lord, for all shall know me from the least to the greatest, for I will pardon their iniquity, I will blot out their transgressions."

Then the barriers thrown up to prevent us the control of the control

And Jeremian: "Each of them will no longer need to come to his brother, saying: Know the Lord, for all shall know me from the least to the greatest, for I will pardon their iniquity, I will blot out their transgressions."

Then the barriers thrown up to prevent us from interpreting the scriptures and knowing them cannot prevent the divine springs from flowing and from filling us full. Jesus has said: "I have yet many things to say to you, but now you are not able to bear the weight of them."

In Spirits ubi cuit spirat, John 3, 8, it is said: The Spirit bloweth where it listeth. The Spirit of trath could not aim only at the ignorant apostles the effusion announced beforehand to be universal. That of the aposities was bounded by their understanding.

Jesus talking with the Jewish scribe Nicodemus, pronounced these words, which have an uncaiculable extent: "The Spirit bloweth where it listeth and you hear its voice, but know not whence it cometh not whither it speth." That far distant prophecy affirmed by Joel, Jeremiah, Habakuk, Daniel and Jesus, clearly indicates that the divine Spirit unlism will call all humanity which shall have fulfilled the process of evolution, to know what these spirits can teach, choosing, in each milleu, and without prejudice, medium as may be the manifestations of ordinary spiritism, they have none the less attracted the attention of Hare, Chief Justice Edmonds, of A. Rassell Wallace, Colonel de Rochas, the chemist, David, Victorien Sordou, Robert Dale Owen, William Crookes, Allen Kardec, Jose de Fernandez, Scarpa, A. Aksakof, Boutlerof, Scharparelli, Finel, O. Flammarion, C. Fauvely, C. Richer, Dr. Lombroso, Carl du Prel, Chiala, Otero, Acevedo, F. Verdinois, James, Tissot, M. Lodge, Zoeliner the astronomer, Falcomer, Dr. F. Willis, M. E. Dawson-Rogers, E. Volpi, D. Metzger, Leon Denis, Dr. Pascal, Dr. Encausse, Commandant Courmes, Colonel Olocit, G. Delamna, Vicomte de Torres Solannat, E. Bose, etc., that is to say the attention of mea belonging to the scientific and philosophical w



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BY DEAN DUDLEY.

By DEAN DUDLEY.

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PHILOSOPHY OF PHENOMENA BY DOCTOR GEO. M. RAMSEY

DI JUUIUN LICU. III, DARHOLI
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yet is rizidiy estentife in plain terms, all can understand.
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the cause of planetary motions. Dr. it demonstrates the
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