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No. 3

THE RELIGION OF A SENSIBLE MAN.

"A lady once asked Dr. Johnson, 'Pray, what your religion?'
Madam, I am of the religion of all sensible men.'
'And pray what is that?' said the lady.
'That, Madam, is a thing which all sensible m
keep to themselves.'"

Bind Johnson's wrong, and ought to be forsooth For now we're got to speak the thing we mes We've got to tell straight out what is the truth, And show to others such as we have seen: And men of seeme who shun pressnes, And cant and shop and slop of talk, To nature's due must still prove true— And then as gentiemen must walk!

And then as gentlemen must walk!
All sorts of things come up and have their days,
Half truths they seem that with the millions run;
This fad, that fad, has followers and praise,
And every star they claim to be the sun;
Yet men of sense who shun pretense,
Can keep the good old ancient plan,
And try to be the truth they see—
And tive as turgish; gentleman!
This makes the Prodigal come home to work,
This brings Samaritan to do most good;
Itle's duties then henceforth we would not shirk,
But squarely join hope's better brotherhood:
And men of sense who hate pretense,
Will buckle down to nature's plan,
And live by deed love's larger creed—
That shows each day the gentleman!
And this would make the honest man and true,

And this would make the honest man and true, In every walk of life, at home, abroad; It would our speech and manners well recew, And help each brother with his weary load; And men of sense who shun pretense, Should live to spread this glorious plan, And win the earth to its good mirth—
That makes of each a gentleman!
William Brun William Brun

Here and Over There.

BY PAUL P. DE GOURNAY.

The question is often asked: Why is it that the spirits who communicate seem, as a rule, so deeply interested in mundane affairs and tell us so little about life in the Beyond? That future home of ours thus remaining a terra incognita whose precise situation we do not know; nor have we more reliable information concerning the habits, occupations and social institutions of its inhabitants.

Our ignorance on this subject is not, perhaps, so dense as the inquirer supposes. Of certain facts we have positive knowledge (founded on the consensus of opinion expressed in thousands of messages from the spirit world); others we know by inference as the logical sequence of the established facts. The two points raised by this question must be examined separately, as the solution of the one will throw light on and help to the solution of the other.

To start with premises generally accepted, we should remember that man's earth experience is a period, or school, of prepara-

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To start with premises generally accepted,
we should remember that man's earth experience is a period, or school, of preparation for the grander stage of life he will
enter upon when he casts off the cumbrous
equipment made necessary by the conditions
of terrene existence. For man is a spirit in
bondage. He is, therefore, only a traveler,
a temporary settler, or, we might say, an
ignorant, humble prospector seeking after
the gold which will enable him to enjoy, in
the society of the rich, the comforts and
pleasures wealth is supposed to give.

Now, this ambitious adventurer knows
nothing, or next to nothing, of the social life
to which he aspires. He may dream of it,
fashion it according to his fancy; but, first
of all, if he hope to ever attain his object,
he must learn something of mining, he must
find out how to distinguish the precious ore
from the gilittering dross in which it may be
imbedded. He must work hard to gain this
experience. As he prospers his self-reliance
will increase. Not losing sight of his cherlished purpose, he will proceed to make inquiry linto the manners and customs of the
great world, and, if he be not a fool, will set
about diligently to qualify himself for holding an honorable position in society when he
enters it.

We are delving for the precious gold of
Truth. To do so successfully we must under-

ing an nonrance position in society when he enters it.

We are delving for the precious gold of Truth. To do so successfully we must understand the laws of life, we must labor to unfold the qualifies these laws demand of us: patience, prudence, perseverance, forbearance, self-abnegation and, abore all, we must learn to feel fraternal love for those to whom we are bound by solidarity of aim, of ambition, of endeavor—workers like ourselves, whose claim upon us we cannot ignore, under penalty of being left alone, left in solitary helplessness before the magnitude of the task in which all are interested and of which each must do his share—for the common benefit.

benefit.

And, in order to develop these possibilities of our being, we must cultivate our intellect, acquire knowledge and thereby reap its fruit: wisdom, so we will know what to do, what to avoid, what to accept or reject, that we may not injure our prospects or the prospects of others which are, in one sense, our own, since every wilful act of injury recoils upon him who perpetrated it.

A stupendous undertaking! Complicated though it be in appearance, it is simple in principle, demanding chiefly of the learner constant industry and watchfulness. But

the learner, industrious as he may be, will need have some gridance, some help. For all we hear of "self-made men," no man is literally self-taught. The poorest student has books, and books are teachers—not less efficient for being silent. More fortunate, we have instructors whose place the most capable teachers or the best text-books could not fill. They come from that spirit-world of which we dream.

As children of various growth must need have different masters, so has the spirit-world sent us teachers to sait our various

which we dream.

As children of various growth must need have different masters, so has the spiritworld sent us teachers to suit our various degrees of ignorance. The A B C of Spiritualism—the fact of possible inter-communication between spirit and mortal—was taught us by the first tiuy raps or knockings. But, if the raps answered Job's question: "If a man die shall he live again?" another arose: "Where and how shall he live again?" This could not be answered at once. We

arose: "Where and how shall be live again?"
This could not be answered at once. We must wait and learn.
Then, as we were taught to spell and read the new language, we were, by means of object lessons and of oral and written instruction, initiated to those branches of study appropriate to our spiritual understanding and indispensable to our further development. And this has been going on steadily: Spiritualism has its undergraduates and graduates, its Ph. D.'s, B. A.'s and M. A.'s, if its primary classes be still overcrowded.

steadily: Spiritualism has its undergraduates and graduates, its Ph. D.'s, B. A.'s and M. A.'s, if its primary classes be still overcrowded.

But, all this teaching concerns our earth-life, is objected. Not quite, but principally and this for obvious reasons. We must learn how to live here before we can go further. One must love before he can understand love, the fundamental law of the universe, the key to all spiritual knowledge, the "open sesame" at touch of which the gates of the occult temple will fly open. The first message from the spirit-world was a message of love to all sorrowing hearts. For fitty years and more the angel visitors have worked steadily to inculcate this great basic truth, that love is the law: how many of us have grasped the full meaning of that law?

Love comprises all the virtues that lead to perfection: justice, charity, sympathy, generosity, self-abnegation, faithfulness—all are concomitants of love. We must cultivate and practice each and all of these ere we can be said to possess love; and when we possess love we shall be as one with the angels. Until we have thus qualified we could not understand a problem in higher mathematics—and no teacher would commit the folly of attempting to make the child understand such a problem. Every science has its especial terms which the initiated only comprehend. That is the reason why our spirit teachers tell us so little of life in the spirit-world. They endeavor to inculcate the principles we must put in practice in order to enlarge our understanding of spiritual mysteries—so-called; all is mystery to the ignorant.

It is clear, therefore, that we must seek by personal effort, not by mere inquiry, the

must put in practice in order to enlarge our understanding of spiritual mysteries—so-called; all is mystery to the ignorant.

It is clear, therefore, that we must seek by personal effort, not by mere inquiry, the answer to the question: What is life in the spirit? But, if we cannot know it in all its details, there are broad lines on which we may rest our inference of what it is. We know that we shall be there what we are here; in a happy sphere, or condition, if we have eliminated the evil in us; or bound to the murky earth-atmosphere if still a slave to ignorance and its fruitage—wrong-doing. Since we shall have preserved our individual characteristics, it seems but natural to infer that we will preserve our inclinations and still pursue our cherished occupations; all such, at least, as are noble and elevating, all that, tend to the benefit of our fellows and to the progress of art and science; all that will contribute to the splendors and harmony of a life ruled by love.

Where is the spirit-world? Here, there and everywhere. The whole universe is inhabited by spirits. The invisibles may be with us; sitting at the student's table; standing at the elbow of the palner or sculptor; prying into the laboratory of the physicist; mingling, unseen, with the family, with the games of the children. And if, sometimes, they be unwelcome intruders who come with no good intent, the more often they are dear friends, comforters, inspirers and protectors. And when we look up and watch the millions of worlds revolving harmoniously in the immensity of space, shall we say that none of them funds suitable habitations for the spirit?

No, invisible they dwell in spheres likewise invisible to us; fluidle bodies, they live amidst fluidic environments as tangible and real to them as our material environments are to us. The object, the thing or person materialized so we may see and touch them, do not cease to exist because they dematerialize and vanish from our vision. There is more: if we could grasp the fact that the invisible spir

putting into practice the lessons daily taught us, so spiritualize our lives we should no longer ask, where is the spirit-world and what is life there? for the spirit-world, the Kingdom of God, would be right here.

Trusting.

LAURA B. PAYNE.

When winds and waves are raging Through every threadbare sail milkely To stem the awful gale—I drop my oars, am quiet, And say: let come what will, All safe in the arms infinite I know I'll be resting still.

E'en though my boat is stranded And the wild waves dash me o' I yet shall make my moorings Upon some fairer shore. Or if the worlds should crumble And back to chaos fall, Serene, unburt, undaunted, I would triumph over all

No matter where I wander, On desert-land or sea, Or out and ou for ages In the blue immensity, I shall not be lost nor injured For the Father's hand shall And within the love unfailing I must evermore abide,

For since I'm "part and parcel"
Of the great eternal whole,
I'd as soon think God could perish
As that I could lose my soul;
Or that height, or depth, or distance,
Aye, any power that be,
Could intercept the current
That bears my own to me.

The hand that guides the wild bird Through trackless seas of air to fields in sunny south lands. With matchless love and care, I know will lead my footsteps In paths that are the best. In the only royal highway, To regions of the blest.

What Shall Be Taught.

R E. PICHTHORN.

What shall be the standard of education at Whitewater? As the influence of this school upon the Cause of Spiritualism will be vital, the question regarding the nature and extent of the work it proposes to do is momentous. We feel that it is of such great import that it calls for a consensus of opinion from those interested. To call it an institution of education conveys—so much of the idea of limitation and stignation that we prefer to think of it as the proposed centre of education, obedient to the law of constantly attracting the new and repulsing the old as are all organic centres in nature. If it is to be a centre for the preparation of those who are to be the recognized leaders of Spiritualism, then to a very large extent the success or failure of the Cause in the future will be determined by what is taught at Whitewater. It is therefore of great importance that the nature of what such a centre should be is clearly and definitely set forth for the satisfaction of those who want to contribute and for the guidance of those who want to avail themselves to the standard of the school they may want to know what it shall be. The Pratt Institute should embody the highest ideals that can be suggested by its friends, considering its importance as a factor in the evolution of the Spiritualism of the future.

The fact that all the means are not yet provided for its actual openion need not delay this consideration. Why should not this proposed work of education be an inspiration from a higher plane? If such is not the case very little enthusiasm may be expected. But if it is from above, as we believe, then it must first be ideally formed and cast forth upon the human waters before it can find a visible embodiment. Those who share in the creation of the ideal school contribute towards the formation of its very soul that is to animate the future body.

Furthermore a knowledge of the end to be obtained, as Swedenborg has shown and as emphasized by Davis, "prompts and procures the means." The end of she fruit or work to be

of a sect, it need not be such in spirit and practice. It need-not limit itself in the reception of students to only such as call themselves Spiritualists, but throw open its doors to all who are attracted by the work it is doing and willing to be molded thereby. Nor should it exclude any who do not feel called to become active workers in the Cause of Spiritualism. However, it is principally in reference to the education of the future workers upon our platform that we ask the question: "What Shall Be Tanght?"

The needs of the people to whom they

ask the question: "What Shail Be Tangart"
The needs of the people to whom they shall minister should determine the nature of the teaching. Such a school should be unique, not for the mere sake of differing from other educational centres, but mainly for two reasons: First, if in method and standard it shall not differ from such non-sectarian schools as Cornell, Harvard, Stanford among many others it cannot expect to compete with them. Besides there are already enough competitors in the field. Not only should it differ from others in the method of teaching what they teach, but afford an opportunity for receiving a still higher and more complete education of which the old institutions do not dream, and can make no provision without first becoming regenerated themselves. Our great opportunity is in providing for and doing what they leave undone, even if we must adopt a different method in laying the foundation. We could not think of condemning what they have and are doing, but are only sorry that they do not see a better way. Its titled professors in their short sightedness may have made attempts to put out the light of Spiritualism. Nevertheless, were it not for what has been taught by them of the many truths in nature by which so much of the cause of superstition has been done away with, Modern Spiritualism could not have been sorn as we know it today.

Without the influence of the teachings of material science so widely and generally diffused by these powerful centres of education, the birth of Modern Spiritualism would have been abortive, a second edition of Salem witcheraft. For the realization of a higher stage in human progress it is not necessary to condemn the lesser, but only recognize and admit that their purpose was limited and must be succeeded by others.

In the birth and increase of the new the old must die and decrease, and it is because of the tenacity with which institutions like individuals cling to what life remains, that the struggle of the old results in so much misconception and bitterness to

subject. Then doubt will have ceased and selfahness or the power to abuse will be outgrown.

As for the Theological Seminaries that you think existed for the express purpose of "comparing spiritual things with spiritual," they so unduly emphasize the traditional letter that killeth as to cause many sincere seekers to succumb beneath the dead weight. Here, then, is an opportunity not to establish another in limitation of those found wanting, but one that will do the same better and provide for a further very pressing need in this age. Shall it be by tuition or intuition, the empirical or ideal method? On this point Davis says: "There are two kinds of education. One is an acquisition of knowledge the other is a development of knowledge the other is a development of wisdom. An individual may be theroughly versed in science and philisophy. He may possess great knowledge yet he may not be

in possession of wisdom. Wisdom grows up from within, out of and over the internal affections."

Aristotle says nature, habit and reason make the man. Davis has it nature, intuition and reason. While both agree that nature is the essence to be developed and that reason is the essence to be developed and that reason is the work of the teacher; the golf—as the former has been on trial for centuries, why not test the intuitional at Whitewater?

The work of the teacher is not so much that of educating the intellect-but the education or bringing forth of the spirit and assisting the spirit in developing its own intellect. If a school of Spiritualists does not begin with the spirit is false to its name. But how can this be done? How does the teacher unfold the intellect if not by being himself intellectually unfolded, and so will be rempt forth the spirit because he is spiritually unfolded. True education can do no more than assist the law of growth, the evolution of what is essentially involved as the nature of the student.

If it is true that besides God "there is none else," only the Father or Divine Mind and the constant flowing forth of this Mind as Divine Will permeating and animating all things in every kingdom of existence as His Body, Mother Nature, Divine Love, then, indeed, our destiny must be the Divine Will individualized. To assist the spirit in obeying the law of gestation by which it attracts the essences and fulfils the laws of Mother Nature, and is born into the Kingdom of Light, should be the work of the teacher. After the spirit has been awakened it will have thoughts of its own. Having thoughts it will demand a media for expressing them, Then begins the study of language. From Grammar to Philology. If need is the mother of invention, then the student possessed with an idea will find the study of language contour of invention, then the student possessed with an idea will find the study of language. The tower of Babel, of which we read in the Good Book, may never have had any existence, but that he

apiritual life, the argument of man whereby to unfold his apirit as a flower."

The teacher is a mediator who makes atonement for the shortcomings of the structure. He is and lives that which he would teach and thereby the student is unfolded and made at-one with the realm of truth obtain plane. No one will doubt that such personifications of natural truth as Agassia, Haxley or Tyndal, could inspire the student with the same truth, and why could not such towchers as Secretes. Flats, Joses, Davis make at-one-ment between the student and Christ of Sphirmal, Intelligence in whom are hid all the treasures of wisdom and knowledge."

That there are many ripe for such teaching we have no doubt, who are only waiting to the inprocusing. To those who are benevolently inclined and able we know of so better chiect for them to consider and encourage than the Fasts Increase.

Seen and the Unseen.

MRS A E N. RICH

the wrinkled brow forehead of purest white; ay not see it now, reiled from our sensuous sight.

Under the silvery hair, Colled closely ring upon ring. Are golden tresses fair, Or locks like the raven's wing.

Back of the tear-dimmed eyes, Touched with a heaven-born light, Awaiting the glad surprise. Is the inner, the clearer sight.

Behind the faded cheeks
Are the sweetest roses of June;
Rack of the sad grieved lips
Is rippling a silvery Rune.

Clasped in the tired brown hands, Soon to rest under the sod, Are lilles whose golden bands Were wrought by the hand of God.

Under the tired, bruised feet
Is the granite rock of truth;
At the grave two paths will meet,
That of Old Age and Youth.

There Age's pathway disappears,
While the pathway of Youth winds on
Through the grand cternal years,
Toward Life's never-setting sun.

No faded roses are there To chronicle time and age; No silvery threads of hair To tell of the Seer and the Sage;

No wrinkles, no marks of care, Save of deeds that have scarred the Which will only disappear "As we round to a perfect whole.

The flowers of love and truth,
In earth-life nurtured with care,
The toil, the tears, and the ruth,
Are white blossoms "Over There,"

Enwrapped in this form of earth Is a spirit of sylph-like grace, Awaiting its second birth To rise to a higher place.

A lithe and willowy form,
And faughter like song of birds,
Lies the Unseen behind the Seen,
Too beautiful for words.

The Abbey Chimes, or the Mystery of Glen Avon.

MABEL A. VAN HISE

CHAPTER IL

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CHAPTER II.

(Copyright 1901-'02.)

Handsome, or not handsome?

That was the question many mentally asked themselves, as they surveyed the fine, almost massive frame of Lestor Avon. At first glance the impression conveyed to the mind was, that Lestor was not handsome, but decidedly the reverse; that he was altogether too large, ungainly; that his features were heavy, almost coarse. But look again, look longer, and with every fresh glance, the beauty of the man shines forth brighter, until one mentally exclaims, Yes, he is handsome. It was not mere physical charm; it was beauty of mind of rare intelligence, which shone forth from his large, dark eyes, and animated his otherwise, almost, plain countenance; making the observor feel that he was indeed handsome.

Lestor Avon was a graduate of the Louis XVI College, Paris. He had his mother's dark eyes and hair, but not 'her expression: Grinarcter, Lestor knew his mother loved him, but he had no idea of her ambitious as man of extraordinary abilities and force of character. Lestor knew his mother loved him, but he had no idea of her ambitious aspirations as to his future; nor that the darling wish of her heart was to see him in undisputed possession of Glen Avon. If he had known all, he would have pitied her foolish love, her mad ambition, which could only end disastrously for her, perhaps for him, or indeed for both.

The day arrived at last on which Clarice was to leave in company with her brother for Cumberland and Marie. They started early in the forenoon, and on arriving at the little wayaide station a couple of miles from the "Towers" were surprised to find Marie introducing her borther to Marie they took their seats, and with Marie's cheery "get up, Daisy," were soon bowling rapidly along.

"My uncle is away for a few days with a shooting party," sald Marie, apologetically.

"get up. Daisy," were soon bowling rapidly a man, but note is away for a few days with a shooting party." said Marie, apologetically. "But you are going to stay until he returns, are you not. Mr. Avon? He will not be away more than a day or two longer. I'm sours. So you'll stay, of course, to help take care of us" (looking appealingly at Clarice). "Oh, res. I'll be surely for him for a day or two." said Clarice, smilling at her friend's engerness.

The country they drove through was flat, marshy and uninteresting until they came near the end of their journey. Then there rose to the left of them two high hills, at the foot of which, and to the right stood the long, stragiling, ivy-covered building called the "Marsh Towers."

"Here we are at last," said Marie. Throwing the reins to a groom she alighted and led the way into the long, low-ceilinged Hall.

"Welcome to the Towers. I can't say to

and led the way into the long, low-ceimaged Hall.

"Welcome to the Towers. I can't say to my sneestral home, for Uncle Dick has not long owned the place. But never mind, I think we shall all be as happy without the pictures of old great-great-grandmothers looking down on us from these ancient walls," said Marie, laughing merrily.

The walls were covered with trophies of the hunting field. There were for brushes, antiers and stag heads galore, and here and there a whole for-skin with brush attached, adorned the polished floor and served as malt.

iss Lejoindre ushered Lestor Avon into uncle's little smoking nest and bidding make himself quite at home, she shed Clarice off to her own snug little

in.

of dear old darling! I am so glad you
I was on thoms for fear that old
n of a mother of — Oh! I forgot
se me, dear Clarice, but really, I don't
ber if she is your mother, and — there,
I have offended you. Forgive me,
I's always the way with me. Slater
spoke the truth when she said I was
nectoons."

Jeoni spore the truth was as was too imperions. There were tears of contrition in Marie's eyes as the spoke. Clarice threw her arms around her and kissed them away. "Never juid, dear, I know you did not mean it," said she gently.
"Oh, yes I did. I don't like Lady Avon at all, only I didn't know just how to express my dislike in appropriate words; I blurted it out that way. I did not mean to vex you

though. Clarice, darling, replied Marie, with a repentant little smiff.

Clarice had by this time divested herself of her traveling attire, and with arms round each other the girls run down stairs. Soon all were discussing the good, substantial dinner that had been delayed pending the arrival of the guests. They chatted merrily, making all sorts of plans for their future amusement, and were as happy a trio as could be. After dinner Marie, careless of the fact that her friends might be tired after their long journey, proceeded to take them through the house.

"Had we not better wait until tomorrow, dear, before we look any further? It is getting late," remonstrated Clarice gently.

The rest of the evening was spent in the drawing-room. Lestor Avon made himself so agreeable to Marie that that impulsive young lady could not help wishing she also possessed a brother.

The days passed quickly and pleasantly away in riding, driving and boating on the lakes, the time passing all too quickly for Marie, for Lester Avon's stay had come to a close. He was going back to Glen Avon on the morrow.

A balcony ran around the house, and most of the bedroom windows were built in the French style, and opened out onto it. One and had been enclosed with glass and filled with beautiful flowering plants, making a delichtful little conservatory, ingress to which was obtained by going through the sitting-room that joined the girls' rooms. The conservatory Marie considered her own especial property, and consequently spent (when alone) much of her time there, watching and tending the flowers. On the evening previous to Lestor's departure, Marie led the way up to her "garden," as she called it. Clarice had been there many times, but Lestor had not. It was a pleasant surprise to him. Marie laughed at the surprised expression on her guest's face, and forthwith treated him to a list of botanical names of some of the rare plants. The little nest contained a lounge and two or three garden chairs, and was lighted by a large hanging lamp.

"I lov

chairs, and was lighted by a large hanging plamp.

"Il ove flowers. They are part of my nature," said Marie, in answer to a question of Lestor's. "They are my friends, and often a seem to speak to me. Of all that is beautiful. Let us stay here awhile and intended the lamp, do we?" said she, turning it users let he he to the total the lamp, do we?" said she, turning it users let down on the inxurious little lounge and Marie pushed a chair near the head of the seek! down on the inxurious little lounge and Marie pushed a chair near the head of the head of the seek! down on the inxurious little lounge and Marie pushed a chair near the head of the hea

the cares to tell of—of something," replied Clarice.

Lester rose from his seat, saying, "Well, as I have to start early in the morning, I had better wish you young ladies good-in the start early in the morning. I had better wish you young ladies good-in the start early in the morning. I had better wish you young ladies good-in the start early in the morning. The start sheep to work anything more about it."

"If you do not I shall not let you know anything more about it," returned Clarice, "not if it keeps you awake at night, mia cara."

"Oh well, then, I will sleep. I'll be sure to sleep, Clari dear," said Marie, hastening to undo the error. "I'm just bursting to know more about it. Why did you not tell me all this when we were at school, dear?" "Becase it would not have been wise to do so, and besides, I really could not understand how, or why, I had the strange impersions and visions, myself, Marie," answered her friend. "Let us retire now, I'm selepy."

The next day was a sad one for Marie Lejoindre. Though her acquaintance with Lester Avon was but short, she had learned to love blim; and whether he had or had not noticed the fluttering of the little hand, or it the tears that were gathering under her lashes, ready to fall the moment he was gone, did not transpire. Politely, smilligly, he bade her farevell.

Early in the morning of the day following Lestor's departure. Clarice was awakened by hearing her name called vociferously. "Clarice! Clari——II! Hurry down!"

Marie few down the stairs and reached the steps outside just as the individual who rejoiced in the name of "Uncle Dick!"

Marie few down the stairs and reached the steps outside just as the individual who rejoiced in the name of "Uncle Dick!" can good girl since I have been away, nay? Is dinner ready? I'm famished," cried her world. "Charice, who's Clarice?" asked her mele. "No." said Marie, laughing, "dinner at this hour! but breakfast is. But, uncle, you can't sit down to table in those transport. I have been away, now, and hurry up breakfast, a

"She's my school Friend. Four rendment saying I might have her to stay with me a wille, don't you, uncle?"

"Oh yes, yes. Well I suppose I must fix up a bit then, pet, but run away, now, and hurry up breakfast, and let it be substantial."

Marie hurried away in the direction of the kitchen. Just at that moment Clarice Avon came running down stairs, in answer to her friend's summons, and ran right into Uncle Dick or she was looking down, instead of a shead, and did not see him.

Both exclaimed. "Oh dear." at once, Uacle Dick was the first to recover from the shock. He was about to introduce himself, and had made a preliminary elaborate bow, for that purpose, when Marie came from the kitchen toward them. Her sharp eyes took in the situation at once, and looking at her stated of the control of the first time like that; and I had been telling her you were just splendid. It's too bad. I make the control of the first time like that; and I had been telling her you were just splendid. It's too bad. I make the properties of the properties of the control of the first time like that; and I had been telling her you were just splendid. It's too bad. I make the properties of th

though she woonered what Marie could see in the "creature" to make so much fuss over.

Mr. Richard Lejoindre was Marie's own uncle, being her mother's brother. Marie's mother had married a man of the same name, though he was no relative. Her parents were both dead, and her uncle at once adopted her. freeling it encumbent on him to do so. Though he was born in France, and of French parents, he both looked and spoke more like a jovial Englishman. Uncle Dick had a large frame and a large heart. His blue eyes always seemed to be smiling at you. He made himself so perfectly agreeable that Clarice had to acknowledge that her first impression was erroneous, and that he was (though not quite so polished as some) a gentleman. His almost boyish laugh, and the good-natured efforts he made to amuse and interest her, had the effect of making her soon feel perfectly at home with him.

"Uccle Dick," said Marie a week later, ""

laugh, and the good-natured efforts he made to amuse and interest her, had the effect of making her soon feel perfectly at home with him.

"Uncle Dick," said Marie a week later, "we want to drive over to Belfout and do some shopping," (Uncle Dick began to make a plitful grimace, and clapped his hands on his pockets in a very significant manner, "and," weut on Marie, affecting not to notice the action, "we want you to go with us, don't we Clari? You needs!" make that unity face, you won't have to drive, Uncle Dick, !!! (with importance) do that; and you can just lay back in your seat and fancy you are a nabob! There! Now do go, because we don't want to come home straight from the village. We are going to drive round by that old ruin, called the 'Grange.' Ray yes, do!"

"Nay, my lass, hever! I'd rather drive to Hades than go shopping with a couple of gldy young lasslest, like—the-locked over at Clarice, who was seabed at the plano, as she sawing round on the stool and showed a very indignant face at this aspersion.) "I--oh, I humbly beg parion," said he, langhing, and pinching Marie's rosy cheeks. "I meant to say one gldy! little puss. No, I can't go with you little Marle, but here's a plece of the same time:

"I would not go round by the Grange, Marle, If I were you. You will have to skirt the lake and it is very deep on that side, and there is sarcely any safeguard, the road runs so near the edge; beadles it gets dark early now and the mist hangs pretty thick over the water nights. You had better make up your mind not to go there," said Uncle Dick, warningly.

"Oh, we shall be all right; you know I'm a good driver, uncle."

"Self praise,"— began Uncle Dick.

Marie had run off with Clarice to get and was fortunately out of earshot,

ready, and was fortunately out of earshot of the the sentence was fails and "Good-by, Uncle Dick; we're off now," shouted Marie as her nucle came out in this of sesist Clarice into the phacton. Marie sprang in lightly, and caught up the reins with one hand, while alse blew a saucy liss to Uncle Dick, with the other.

Marie was looking, as Marie only could look, reguishly sweet; her round, roxy, dimpled face, and bright, dancing black eyes, her small head with its clusters of short black curs framed in a large grey felt hat, turned up Jauntily on one side.

"We must hurry," sald Clarice, taking out her watch. "See it is nearly four now, and it gets dark so early."

"Oh, that's all right, sweetness," laughed Marie, leaning back and imprinting a kiss on her friend's cheek. "Trust yourself entirely to me, no matter how late or how dark it gets. Have no fear, mon ami, remember, I'm driving! You won't get lost or come to any harm."

The girls spent some time in the stores and at length becoming satisfied with their purchases, they turned into the long country lane that led to the Grange, as the church clock chimed the hour of five.

"It won't be dark for half an hour yet, and I do so want to 'show you the place. There's lots and lots of ghost stories told about it Clari; I'd tell you one if I weren't so out of breath. I think I can manage the round before six, at any rate I'm going to try. Get on Daisy!"

A few miles of sharp driving brought them in sight of the great lake. It was nearly covered by a thick white mist, which was slowly rising and spreading in all directions over the adjoining marsh.

"Dear, dear, I'm sorry the mist is so thick, but I know the road quite well," exclaimed Marie.
"Oh, no," answered madcap Marie, "you had better not. See, we are so near the edge, and I know just how to go. The house is on the left, right in front of us, look!" See point of the windows after ten o'clock at night; and oh, dear, it is forgy. I can't see a bit!"

Every moment the mist thickened more, making it exceedingly dan

conduct the spiritu nt, or scho

conduct the spiritual movement, or achoels for the training of prospective professional representatives and exponents thereof, without the assistance of those in the higher departments of the great cchool of life, who used the movement into existence, and the width of the second in the second in

The pitch spent some three is the state of the character in the character

In the spring of 1881, at At her attempt was made to e on the spring of 181, at Ahorz, N. J., an-cational home-centre, under the segis of the celestial home-centre, under the segis of the celestial home-red purity, peace and prog-ress. This time the school was organized as an educational fraternity; to be conducted upon the theory that all life (of man) is a school, in which all persons are pupils and all in some sense teachers; and that integral culture (all-sided training), involving the harmonious development and right use of every organ, faculty and function, should form the leading lifelong object and pursuit. The school idea was, moreover, to include within itself the functions also of the home-and of farm, factory and exchange. That is, a complete preparation for all the duties of life was to be furnished, together with a field and opportunity for the exercise of the acquired powers, in a free, legitimate, and humanitary manner and spirit. No mone-tary accounts were kept between the pro-prietors (full members): "all for each, each for all," rather than "each for himself, and the de'il take the hindmost," was the mutual life-motto.

The day of twenty-four hours was syste-

in from every quarter, may com strike—and "hit hard"—many of our very wealthy Spiritualists. May they not be site to "seep-o'-nights," until they have done their full duty, and come forward with such generous and munifernt bequests, idenations, endowments and the like, as will speedily bring Spiritualism to the front in a thoroughly tangible and practical way, and enable also the so much needed efforts in spiritual fraterilization to be made at once and successfully—efforts which have been so long delayed and handleapped by the "impecuniosity" of the average Spiritualist, under the existing system of financial cannibalism.

Colleges, college settlements with public farms, shops and factories, group-villages, circle-homes and all the facilities and benefits of Productive and Distributive Justlee,—what may not be easily accomplished when the very wealthy make up their minds to give back to the people some portion at least of what has been taken from them! How soon might we see this old world freed from the monster evils that have so long beset, it—how soon poverty, disease, discord, tyfminy, vice and crime will vanish—when Spifitualism, full-orbed, majestic and irresistible, has once earnestly and organically entered upon its constructive phase, and set in full operation a new chain of Causes, a new System of Life, that can and inevitably must produce and develop only good, wise and happy results for each and for all—peacefully revolationizing human society; in-ushering the era of Universal Peace and Brotherhood; lifting the race above the animalism of the past, up to the angelic plane of an enlightened and spiritualized humanism. All this will come, through the schools-of-life that open wide the flood-gates of Inspiration and radiate the celestial glories.

Springfield, Mo.

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as precised by mediums in Spiritanium's arreys versuing in the sweet in taken up with the tree of the best mediums, palasies and astrofos of the property of the palasies and the palasies of the Charlet and the palasies and the palasies and the palasies of the Charlet of the palasies and palasies and the work of the palasies and act and the palasies and the palasie

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



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or inclination to recommend remedies the ingradients of which are not all known to me, it seems a

if I should make an except mer's Swamp-Root. Hy exp tested it in my practice, for that it is a remedy of the gre liver, busider and other is the genito urinary tract. on in the case of Dr. Ell erience, so far as I have tes me to the conclusion attest value in all kidney, flammatory conditions of low take pleasure in pre-ment constitutions.

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The mild and extraordinary effect of the world famous kidney, liver and bladder remedy.

Dr. Kilmer's Swamp Root, is soon realized. It stands the highest for its wonderful cures of the

The mild and extraordinary effect of the world famous kidney, liver and bladder remedy, Dr. Kilmer's Swamp Root, is soon realized. It stands the highest for its wonderful cures of the most discressing cases.

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

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

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

You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free your and the sample of book telling all about Swamp-Root and containing many of the thousands upon thousands so a book telling all about Swamp-Root and containing many of the thousands upon thousands are all the containing many of the thousands upon thousands are all the containing many of the thousands upon the cont

Governed by Fixed Law—Fate?" As this question was propounded to our Lyceum in the early part of the year, and brought out very creditable answers, it would seem either the question was presented first by our Lyceum, or that a psychic wave had passed over heads during the past few weeks, and we are all benefiting by the same; we are a little selfish and hope we started the ball in motion. However we started the ball in motion and hope we started the ball in motion. However we started the ball in motion in the special way of nature (the child of God), no more occult or incomprehensible than bose pertaining to rincomprehensible than bose pertaining the rincomprehensible than bose pertaining t

Experiments in Hypnotism Sixty Years Ago.

Experiments in Hypnotism Sixty Years Ago.

The following was given me by a very old man in Alliance, O. Date of experiments and Alliance, O. Date of experiments are the control of the control

James E. Hawler, after a short illness, at the age of 73 years, on Feb. 25, from his home at Filmt, Mich. He is survived by a loving wife, one daughter and two grand-children. They enjoy the knowledge of spirit communion. He was a pioneer in Spiritual-ism, also a veteran of the Civil War. Mrs. Marion Carpenter of Detroit officiated at the funeral, giving comfort and consolitation in her own sweet way.—Mrs. E. A. Parker.

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

In the World Celestial

III UNU WULAN

In a wonder the book, being the person al experiences of a man whose dead overchost the termination of the many times, etherealized, materialized and finance to him many times, the receivable of the termination of the days, which times the repeated with the termination of the termin

specialiting realism, and leaves a rever time; as recomment, the comment of the c

Works of Dr. J. M. Peebles.

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India and Her Magic.

A heture fellward by Dr. Probles before the students of the College of Science to San Franchis Art, 1888. Astunding wooders be windered for the College of the Colle

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Editorial Notes.

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When Spiritualism reappeared among men about the middle of the nineteenth century, a new era dawned in the religious life of the entire human race. Among the many epoch-making events of that wonderful century of progress and achievement, the demonstrations of truth given by Spiritualism easily overtop them all. Nothing of such transcendent importance as communion between the mortal and spiritual realms of existence could be vouchsafed to mankind. After more than fifteen centuries of almost total spiritual darkness, caused by the union of imperialism and eccleshasticism, the dawn of the day that heralded the return of those spleadid manifestations of the power of the spirit of the early Christian centuries, was more than respleadent in its beauty to the sorrowing mortals of earth. On their one hand was Materialism with its pitiless edict of annihilation: on the other was Theology with its mandate of eternal torture for all who were not of the household of the elect. Religion could not meet the arguments of Materialism, nor could it offer consolation to those who mourned.

Thoughtful men and women were forced into Materialism by the heartless creeds to which they were asked to subscribe. Physical science lent its powerful aid to the assaults upon theology, and none were found with sufficient power to stem the rising tide of Materialism until the voice of the spirit was heard, calling upon the children of men to pause and reason upon the facts of life ere they pronounced the fatal word annihilation. Theology at first thought it had found a friend in this unseen monator, but it was sont long before its devotees discovered that the new dispensation had nothing in common with its pittless dogmas, its blind assumptions, its wild guesses and meaningless ceremonles. A new revelation of truth had come to the world, and fearlessly undertook the task of contesting with its two formidable antagonists in the areas of thought. Thoology was firmly entrenched in the churches of the item, whil

and that there was no truth to be, found outside of that which be had discovered. The phenomens that pertain to physical objects were the only ones with which he could or would have anything to do, utterly ignoring those that aprung from mental or vital sources. Indeed, he went so far as to say that there was nothing outside of the realm of matter that could possibly interest him. Even life, the greatest of all studies, was held to be an attribute of matter. Prof. John Tyndall summed up the philosophy of the materialistic school to which he belonged in the terse sentence, "In matter I find all of the promises and potencies of life." The acceptation of this pronunclamento meant the annihiliation of every living being at the change called death, and the destruction of everything that had been gained mentally and morally by that being during his stay on earth.

Yet it was preferred and even eagerly ac-

everything that had been gained mentally and morally by that being during his stay on earth.

Yet it was preferred and even eagerly accepted by the scholars and savants of the times to the creeds and dogmas of the Church. The spirit and long been absent from that institution, and it had become so hardened by ecclesiasticism, the worship of Mammon and self-righteousness that its teachings were vain and utterly impotent for good in the world. It stood out against every reform, opposed every progressive thought, combated every demonstration of science, and sought to make miserable the lives of all who dared to deny its supremacy. It clung tenaciously to myth and legend of tradition, and sought to hold its own by constantly pointing to its great antiquity and its inheritances therefrom. It fettered reason, forged anew the shackles upon the limbs of the slave, and made woman to believe that she was her brother's vassal. Fossilization had become complete, and life had ited in despair from the edifices erected in the name of religion.

in the name of religion.

Spiritualism came and met these two great antagonists upon their own ground. Materialism was put to root by the simple demonstration that the intelligent part of man had survived the grave. A thinking phenomenon was something the world had never before seen, bot there it was in the laboratory of Spiritualism, a seemingly insignificant fact, yet pregnant with mighty results for all mankind. It was destined to overthrow the postulate that life could eventuate from inert matter, and to place in its stead the great truth that Life is the cause of all things. Death and the grave were by it proved to be stepping stones to higher ground in man's upward march, the former becoming a tender, loving friend, the latter a welcome resting place for the worn and weary body. The invisible was shown to be the real realm, and the soul of man the real portion of his nature. Materialism has been driven step by step by the demonstrations of Spiritualism to a bandon one position after another, until today men of science are revising their premises, rewriting their texts, and postulating Life as the basic principle of the cosmos.

With theology, Spiritualism's battle was a peculiar one. The Church was founded upon Spiritualism, and its scholars knew that if Spiritualism were to be rejected, the church as an institution would be at an end. But the new dispensation assaulted the dogmas of Calvin, Luther, Wesley and Edwards, without fear or favor. Anthropomorphism, the perseverance of the saints, infant damnatios, eternal punishment, were one after or Caivin. Wesley and Edwards, without fear or favor. Anthropomorphism, the perseverance of the saints, infant damnation, eternal punishment, were one after another abandoned, and it was found after a few years that orthodox Christians themselves had never even heard of these spiritual (7) affirmations of their creeds. The professional theologians gave up their ancient weapons of fear and cruelty with reluctance, but they had to yield to the demands of the army of progress. They took the leaven of Spiritualism, gave it another name, and the deed was done. Spiritualism changed the map of the heavenly kingdom for its orthodox friends, and they never knew it. But in doing these things it gave man the law of consequences, and revealed to him even a more difficult road-to travel, pared with the sharp stones of regret; and beset by the deep pits of remorse. Man was told to earn his own salvation by his own efforts, and given the power to choose his methods of life. In a half century Spiritualism and orthodoxy, and has turned the thought of the religious world into the channel of rationalism. Today even orthodox ministers are preaching Spiritualism, and many Spiritualism. Today even orthodox ministers are preaching Spiritualism, and memples to listen to these exponents of Partialism. It will not be long before these latter day converts to Spiritualism will be claiming the credit for the discovery of the fact of spirit return, and they will green have the effrontery to ask the Spiritualists to believe it. This tendency should induce all Spiritualists to support their own Cause, and invite their Christian brethren into the fold of truth.

I have been reminded that my good friend, Isaac Millisack, the venerable treasurer for more than fifteen years of Clinton, Iowa, camp meeting, has taken leave of earth and gone to his home in the world of souls. His waz a sudden illness of only a week's duration, but he suffered keenly during that period and was glad to go la search of his soul. He was conscious up to the very last, and cried out, as his spirit took its flight, "Oh mother, mother," This exclamation from a man seventy-one years of age, told those who stood near that the angel mother was there to greet her "boy" in spirit, when the silver cord of life was loosened and he was ready to join her in the supernal spheres. There is a wealth of beauty and of stength in such transitions as was this one of siy friend. He had no fear, he was ripe in years and his life has been well spent. He loved his dear ones on both sides with equal affection, but the dies of the soul were the stronger and he joyfully went to his home with the angels. There is something

inexpressibly tender in the transition of the seed. Their work is done—they are only willing—the-future is alone pregnant with joy for them. They have lived well and wheely their earthly days, and the mellowing of the physical has made the soul triumphant; so they go home victorious. Isaac Millisack will be missed by all who knew him, but his spiritual presence will ever be near those whom he loved and by whom he was loved in return.

This leads me to speak of the escape from her prison house of clay of Edma Louise Boyce, daughter of our good friends, Mr. and Mrs. Scott G. Boyce of Malona, N. Y., at the early age of three years and five months. Little Edna was a bright, winsome child, and her transition has cast a gloom over the entire neighborhood where her parents live. Some one said once upon a time, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." The kingdom of heaven is ever to be found where children dwell, and Edna has gained entrace into the heaven of the angels to find her Soul-Self and become a messenger of love to her heart-stricken friends on earth. It will no doubt be her sweet privilege to reveal to many the glory and beauty of her new life in spirit. She will also be the means of creating larger hopes, brighter dreams, nobler aspirations among her dear ones on earth. In this work she will bless herself as well as those to whom she ministers. It is hard to see him, or her go, but the going is often the means of awakening in those who remain in the form, a desire to learn of the country to which the dear one has emigrated. Every blighted blossom grows to full fruition in the redim of the invisible and so it is with every child who goes hence in the tender years of life. "Oh, it is hard," says a writer, "to take to heart the lessons that the deaths of children treach, but let no man reject them. From every panting bosom from which death sets the struggling spirit free, a hundred virtues arise to walk the earth and bless it with the right." So may i

of little Edna Boyce. May the angels comfort those who stay is my prayer.

Editor Francis of the Progressive Thinker and the officers of the Illinois State Spiritualist Association are to be congratulated upon the outcome of the libel suit brought against them by the notorious Jackmans nearly two years ago. These mis-representatives of Spiritualism dared not appear in court to face the damaging evidence that was presented against them. The suit was accordingly dismissed, and it is to be hoped that no more will be heard of this unsavory company of frands who have so long disgraced the holy Cause of Spiritualism. The Progressive Thinker of last week contains a full account of the suit and its outcome. Editor Francis speaks a few plain, unmistakable truths in his comments upon the case, that should be read by every houest Spiritualist in the world. The condonation of fraud and rescality has gone on too long, and nil truth loving Spiritualists are deeply indebted to Mr. Francis and to President Warne of the State Association for their bold stand for the right, and their brave fight against the serried hosts of evil with whom they have so long been contending. This combination of fakirs has friends in other sections of the United States, but it is to be hoped that the exposure of the Chicago gang will effectually break up their sympathizers in other cities of the land. All honor to Editor Francis and President Warne for their splendid courage, their manly contest and their inspiring victory!

All honor to Editor Francis and President Warne for their splendid courage, their manly contest and their inspiring victory!

Minnesota has been heard from. Her mil-winter convention in St. Paul was a grand success. The speakers and mediums in attendance were at their best, and the impression made by all of the workers was most favorable. Especial mention was made of the lectures given by President and Mrs. Warne of Illinois, who were among the speakers engaged for this meeting. The test work was also excellent and gave the best of satisfaction. One genuine test does more good than a dozen guesses, or a score of vague messages. A prepared test may startle an audience, but it never reaches the soul as does the true message given by an honest medium. Phenomena are as much needed today, as they ever were, provided they are all genuine, and it is a plity that any other than the genuine phenomena were ever presented from our platforms. But the people are awake to the danger in this direction, and there will be less of it hereafter, or the signs of the times are not read aright. Minnesota also did some good work for the Morris Pratt Institute, and met Illinois half way in the amount raised for its maintenance. Mrs. Clara L. Stewart of the Institute was in attendance upon the Convention, and was one of the chief factors in producing the splendid results achieved. If all other States will but do as well as Illinois and Minnesota have done, a goodly endowment will soon be forthcoming for the Pratt Institute. Rev. R. E. Flehthornet on another page of this issue, speaks golden words in reference to this school, while the remarks of "Sigma Zodiac" in the last tew issues of the Banner are most appropriate and should be heeded by all.

most appropriate and should be heeded by all.

Has it occurred to the Spiritualists of the United States just how much they are indebted to the N. S. A. in the way of missionary work? Very few realize the value of the work that is being done by Mr. and Mrs. Kates, also by Mr. and Mrs. E. W. Sprague. The two former are now in Texas, spreading the gospel of "good news" of life beyond the grave to inquiring thousands. Their work in Ohio, West Virginia, Indiana and Arkansas has told, and they are putting in their whole time, week days

rs, tolling for the "Good Cause." | Mass gives scholarly, eloquent lectures sma and Sandays, tolling for the "Good Cause."

Mr. Kates gives scholarly, eloquent lectures
and his good wife demonstrates his affirmations by reliable spirit messages. They are
doing a good work for Spiritualism, and the
Spiritualists in the sections they are visiting
should prove their gratitude to the N. S. A.
for sending these workers among them. The
foregoing statements are also applicable to
Mr. and Mrs. Spirgue. They have awakened an interest in Spiritualism wherever
they have labored, and have comforted
many hearts by their messages of love and
their words of instruction. It is often said
of Mr. Sprague that he is "one of the honeabest of men in Cattaraugus County," which
is the highest compliment that the people of
New York State can bestow upon any one.
He is a forceful speaker and argues fromconviction. He was the chief attraction at
the midwinter convention in Michigan in the
way of speakers, while his estimable wife
pleased all by her straightforward delineations and spirit messages. Together they
make a very strong team, and they put their
very souls into their work for Spiritualism.
The N. K. A. made no mistake in sending
them into the field to preach the glad tidings of angel communion.

The notorious Anna Eva Fay came to
strict in Grand Rapids, Mich., recently,

The notorious Anna Eva Fay came to grief in Grand Rapids, Mich., recently, through the exposure of her "telepathie" or mind reading trick. She sent her confederates among the people requesting them to a write their names and questions upon alips of paper that were handed them, at the same time offering a writing pad as a "rest" for the one who wished to write a question. Mr. C. H. Leonard prepared a pad exactly like the one handed him by the attendant, and gave the same to the confederate when his question was handed in, in place of the done had received from the confederate. Upon examination of the retained pad, Mr. Ceonard found it to be a copying pad over the face of which was a smooth surface of cloth, but beneath which was a sheet of a carbon paper, and underneath it a sheet of plain white paper. This carbon paper had been frequently used, and the "mind reading" trick was readily exposed. The pad would receive and retain an impression of the name and question that were written upon it, and would be taken behind the sense by the collecting confederate, who would proceed to astound her aud the same and give them to Miss Fay who would proceed to astound her aud the same and give them to Miss Fay who would proceed to astound her aud the same and give them to Miss Fay who would proceed to astound her aud the same and give them to Miss but did not require the exhibition of the questions. It was a clever trick, and Mr. Leonard deserves the hearty thanks of all lovers of truth for his discovery of the same. Anna Eva Fay can not be classed with the Spiritualists. She poses as a medium in some places, and in others claims to expose it. The Cause has long been cursed by her work, and it is well that the truth should be an medium, but if her phenomena are all similar to the trick exposed by Mr. Leonard, they have very little value in them.

Moses Hull, the gifted champion of Spiritualism, is serving the First Association of Spiritualism is serving the present month. He will attract large the present month. He will att

ensures the presentation of first class dramas, and makes his new venture a success from the start.

A young girl in Camden, N. J., was rendered violently insane a few days ago through dwelling upon the prediction of a fortune teller, who told her that she was in danger of being poisoned to death. She brooded over the prophecy until her mind gave way, and she became hopelessly insane. If this report of the New York Herald be true, something ought to be done to prevent the fortune-teller from doing further injury to her fellow men. In might not be unwise to surgest that this fortune teller and all of her class should be suppressed.

A very drastic measure in the direction of compulsory vaccination is now pending before the Legislature of the State of New York. It is so severe in its penalties as to make it thoroughly objectionable to all fair minded people. The State Spiritualist Association, through its President, Moses Hall, and its Treasurer, H. W. Richardson, will make a strong fight against the bill. Every person who values his health, and wants a clean body in which to live, should protest against this perniclous bill. Its enactment means tyranny that will put to shame the doings of the Thirty Tyrants of Ancient Syracuse. Action is necessary and all friends of liberty in the Empire State should move upon Albany in solid body to defend their rights.

A doctor in New Jersey held up a family at the point of a revolver and forced its members to submit/ to vaccination. In

hassections was thrown into prison, because he refused to be vaccinated. Another man whose face and form showed that he had had the small-pox in the most approved style in previous years, was refused admission to one of the hospitals to be treated for a minor aliment unless he would submit to vaccination. This shows that the doctors care more for the dollars than they do for the health of the people. One hundred and fifty men of medicine have been commissioned by the authorities of Boston to make a house to house canvass enforcing vaccination by any and all methods that may be necessary. Yet this is "free (7)" America, and Boston contains Fanuell Hall, the "cradle of liberty!!" What a travesty upon Justice! What an insult to intelligence!

By a recent foreign journal, I learn that Emperor William of Germany has not only declared war against the Christian Scientists, but also against the Spiritualists. He has directed that inquiries be made among scholars with regard to their views on Spiritualism, and contemplates directing the authorities to prohibit public seances, and to forbid trances of all kinds. The doughty Kaiser will have to send his royal brother to America several times yet before he learns to be a rational judge of the acts of men. Truth can never be suppressed, and every attempt that has ever been made to stiffer the thoughts of men has resulted in failigre. Kaiser Wilhelms will find himself minus a throne if he attempts to destroy religious liberty in the Fatherland.

throne if he attempts to destroy religious liberty in the Fatherland.

What sentiment does man cherish longest? Is it love or revenge? In heaven, it may be the former, but on earth it is certainly the latter. Witness the testimonies of men in the courts of the land, as they rake up old grudges against a neighbor, animated solely by the hope of "getting oven," and see if my statement is or is not true.

What is the one great evil—not only among Spiritualists, but also among all religionists? Oh, tell it not in Gath, nor let the sound reach Askelon, but it is SLANDEIR, abetted by the deformed imp, Gossip!

What inspires man to his noblest deeds, either of valor, or in the world of thought? Let all bend their ears that they may hearthe desire to gain the approbation of their own consciences, when they follow the law of right, or the hope of winning applause and pecuniary gain, when they heed the voices of their lower selves.

Which is preferred in the spirit-world by

Which is preferred in the spirit-world by wisdom souls—the love of recognition of themselves—or the desire to unselfishly serve and aid others? All angels are Altruists, and this fact answers my question.

Of Things Seen and Heard.

BY 8 GMA ZODIAC.

If taken at his word without qualification, and if estimated according to his own estimation, you will find in Mr. Thomas Cook of Hot Springs, Arkanasa, the most overlooked and neglected man of this era. He issues monthly a solemn little newspaper, styled "The Spirit of Truth," which he claims is the official paper of the World's Universal Congress of Angels. There is a stream of noble and philanthropic sentiments running through his green pastures. He is not friendly to combination and organization of Spiritualists, but instead urges each individual soul to drill and learn to "march to the music of heaven." He is working steadily for love, peace, fraternity, harmony. And yet, what does he mean by the spirit of truth? Is truth only an envelop? And is the spirit of truth something different—not the truth, but the soul of truth? We read that the truth shall make us free. Is truth's spirit something superior to the truth itself? One might under oath pledge himself to tell "the truth, the whole truth, and nothing but the truth;" in which case, according to Mr. Cook's title he might not at all impart the spirit of truth, i. c., if truth is only an external form.

Did you hear Mrs. H. S. Geneva Lake's inspired discourses delivered about two years ago in the First Spiritnal Temple, corner of Exeter and Newbury streets, in this city? She is now established and doing good work in Olympia, Wash. Her independence (or individuality) is remarkable. She naturally attracts from the air corresponding inspiration. Associated with many graces and generosities of person and character, you observe a resolute robelliousness of spirit, which causes her energetically to array herself against many popular errors, against which it is an education to hear her eloquently thunder and storm.

Speaking of individuality in practice, I notice that "The Republic of the World," published by Mr. James MacDonald, Milwaukce, Wis., has unfuried the flag of universal fraternization. He holds that Napoleon and Byron represented individualism—the first in war, the second in poetry—but, when each died—individualism was "exhausted and consumed." And behold! Now is the era of fraternity and a new republic.

I understand that B. Fay Mills, whose grand discourses many Bostonians well remember, is located in Oakland, Cal., with the First Unitarian Church, and is to have Mr. George Fuller for assistant, giving bim a freer and wider field in which to sow the seeds of spiritual progression.

What is this? I met a trustworthy au-thority the other day, who said: "There are signs among the stars that mankind will soon experience a new opening in the heavens." He hastened on down town to keep an engagement and so I missed the ex-

I meet persons gifted, negatively, i. e., rith qualities and virtues quick to detect that is dark and vicious, and at the same me almost blind to the positive, i. e., to see what is evidently good and true. Some has written: "Tis better by far to see star than to look at the cloud that hides."

Three years ago the most popular fad among physicians was "appendicitis." Many patients with abdominal disorders were ready for the diagnosis and the required sur-gical operation. Happily the fad has sub-sided.

Hypnotism is fully demonstrated in the case of Mrs. Leonora E. Piper, who, after imparting extraordinary messages for years to members of the Psychical Research Society (converting them to full knowledge of spirit intercourse) recently declared her disbellet in the spirit origin of all the messages through her! Do you know of any stronger evidence that the claims of hypnotism are true? Minds in the other world can psychologize minds in this world, and that too, while the subject (medium) may feel and think that it is all self-originated. I trust the new college under the denship of Moses Hull will analyze all these mysteries, and teach the whole truth to the coming quetaphysicians.

In England, under the watchful superintendence of Mr. Alfred Klison, the members of the Children's Progressive Lyceum are widely influenced to sign a "Four Fold Pledge," namely: Not to use tobacco; to driak nothing intoxicating; to avoid all forms of profanity; and never to descend to vulgarity—all of which is infinitely better than trying to reach the heavenly state by and through the purity and sacrifices of another.

Justice is beautiful! In the higher society that is coming (and rapidly, too. if spiritualist philosophers can have their way) the wife as well as her husband will carry a purze, for personal use and benefit. Every wife is entitled to a salary for her constant services. This som, mutually agreed upon, should be handed to her every Saturday night. And what she does with the contents of her private purse is nobody's else business! There is no better way to establish justice and happiness in the home, and at the same time establish the independence and self-respect of the individual.

Woman, generally speaking, is supposed to be not gifted with mirthfulness. She rareyl jests. She is disposed to take life serfously, if not sadly. Her multifarious cares seem to breed anxieties and worry. Nevertheless she is not opposed to cheerfulness, although she is not ofposed to cheerfulnes, although she is not often the source of it. And yet woman is prompt to smile at wit, and quick at dramatic amusements.

ATMAN, bowed beneath the heavy burden of sorrow, can always find the sunshine of the soul, if he will but listen to the voice of his Higher Self and reach upward to grasp the crown of his own angelhood. Failure is only due to man's distrust of himself, and his refusal to enter into his own birthright.

AT Sickness and suffering are nature's divine warnings to keep the house in which we live in perfect order, and commands to us to cease from exhausting our resources in a vain endeavor to gain momentary advantages over others. When we live in harmony with our soul selves, we shall no longer be subject to discase and disaster, but will be ever in tune with the vibrations of nature, which always give mental and physical strength.

EFOur esteemed friend Charles E. LeGrand, the gifted magnetic healer, is spending a few weeks in Thomasville, Georgia, where he is in attendance upon one of his patients. He reports the climate as most excellent, and says the menu of the Piney Woods Hotel is all that could be desired, but he grouns deeply over dress suits for dinner, and restrictions upon the freedom of the cigar. The cigar should be abolished altogether, but the dress suit is a necessity for many men who are in danger of overcating. This may not be the case with Charlie, yet, strange to say, even he can live only by eating! May he grow great in all ways while in the "Sunny South."

Lynn Spiritualists' Association, Cadet Hall, Alex Caird, M. D., president. March 16, Mr. Thomas Cross will lecture at 2.30 on "The Evolution of Theology;" at 7.30 will answer questions from the audience. Mr. Cross is one of the most able speakers before the pub-lic, and his lectures are attracting much at-

lic, and his lectures are attracting much attention.

Minnie M. Soule and Mr. I. J. Symmol will speak at Cambridge Lower Hall, M. Soule and Mr. I. J. Symmols will speak at Cambridge Lower Hall, M. S. Soule and S.

nasylvania avenue, S. E., Washington, D.

The All-Round Church of the All-Round
to the Hundredth Century Church; Chas.
Wheeler, M. D., and Christine Brown,
berants; Faelton Hall, Huntington Chams (opp. Public Library). Sundays, 11 a.
March 9-"Spirit, and the Deluxion of it."
reh 16-"Infinite Spirit and Being of God,
I the Deluxion of That." March 23-"The
ing of Man, and Himself the Creator of
own Universe and the only Greator of any
iterse." March 39-"The Spiritual, and as
ideally Distinct from the Religious." April
"The Ideal Worship, Worshiper, Church,
I Church Service."—O. B. W.
unday, March 16, Palas Memorial Hall, 9
pleton street, Boston, Mrs. Ida P. A.

presented. This is Mr. Barrett's first appearance for a regular fecture in Boston for more than two years. Spiritualists should remember this fact, and hear hin, on this occasion.

The Ladies' Lyceum Union will celebrate the anniversary in Paine Hall, March 25, 1902, all day. A circle in the morning, speakers in the afternoon, and a grand concert by the Lyceum children in the evening. All are condaily invited to Joia us.—Mrs. W. B. Butler, president.

The Proctor Case.

The Proctor Case.

Steps are being taken to prepare a vigorous defense for Alexander Proctor of Springfield. Mass., who was recently unjustly convicted and heavily fined for following his profession as a magnetic healer in his residence city. A charge of the has been appointed to take the control of the has been appointed to take the control of the has been appointed to take and to make an actually officially such some and to make an actually officially such some and to make an actual of the control of the work. The following persons contribute the before and Wellman C. Whitney, all of Springfield. They have power to appoint solicitors of funds, arm them with proper credentials, and guarantee unto the people the faithful application of their donations to the purposes for which they were made. Cash is needed in order to carry the case to the highest courts in the land if necessary, to secure a verdict in harmony with the facts. We hope the responses from the friends of liberty and justice in Massachusetts will be generous and numerous for the sake of right and truth. Send all donations to one of the members of the committee named above at once.

Grand Mass Convention in Bangor, Maine!!!

The Maine State Spiritualist Association will hold a grand Mass Convention in the Unitarian Parlors, Bangor, Maine, Saturday and Sanday, April 5, 6, Good music and able platform talent will be the attraction. Don't forget the dates? Come out and bring your friends.

Sadle Jordan Clifford, Pres, Viola A. B. Rand, Sec.

Union Celebration.

The 54th anniversary of the advent of Modern Spiritualism, under the anspices of all the local societies of Cleveland, O., will be celebrated Sunday, March 30th, in Pythian Temple, Huron street near N. E. corner of Erie street. Good speakers, mediums, singers, music, etc.

celebrated Sunuay, surface near N. E. corner of Erie street. Good speakers, mediums, singers, music, etc.
Eyerything looks favorably now for a successful, old-fashioued anniversary celebration. The net proceeds of which are to be divided between the Ladles' Temple fund of this city, and the N. S. A. Mediums' Home of Reed City, Mich.

Thomas Lees.

Miss Amanda Bailey's Fund.

Mines Amanda Bailey's Find.

Money received since last week's report: Mrs. E. Terry, Los Angeles, Cal., \$5; Miss Agnes O. Wink, Washington, D. C., 50 cents; Mrs. Dr. Caird, for the Cadet Hail Society of Lynn, tickets sold, 11, \$2.75; H. W. Boozer, Graud Rapids, Mich., 25 cents; total \$3.00.

The friends of Miss Bailey will be pleased to learn that she is situated in a very comfortable and desirable home, where she will have good care and cheerful companionship. She would be pleased to meet with any of them that could call upon her at 79 Ocean avenue, South Salem. She is bright and cheerful and wishes me to extend her thanks to all who have assisted me in her behalf.

Carrie L. Hatch.

Married.

In New York City, Feb. 27, 1902, Charles J. Sindelar to Pearl E. Ticker, professionally known as Pearl Evelynne. No cards. Visiting days, Mondays, Thursdays and Saturdays. The above announcement will be a complete surprise to the many friends of Miss Evelynne, who looked upon her as a rising star in her profession, and had no idea she would exchange her single state, with the opportunities it afforded her histrionically, for even the charms of matrimony. May happiness be hers is the wish of all who know her.

Psychography.

It is always a pleasure to read something concerning this most valuable phase of mediumship and its wonderful results. Prof. Fred P. Evans' great work bearing this very title contains a mine of valuable information upon the subject, and gives fresh inspiration daily to all who peruse its pages. It is a book that every student of psychic science should have in his home, and one with whose contents he should be familiar. It is for sale at this office at the small sum of \$2.50 per volume. It can also be obtained of Prof. Fred P. Evans, 400 Sth avenue, N. Y. City, N. Y. Send in your orders.

Dr. E. A. Smith.

The many friends of this well-known champion of our Cause will be pleased to learn that he has so far recovered from his recent long and painful illness as to be able to be about the house, and hopes, with the coming of settled weather, to safely reture our of doors. He extends his sincere thanks to all who have sent him messages of sympathy and of cheer during his many weary months of pain.

Cigarette Smoking.

J. C. Ayer & Co. have issued a circular declaring that, as they believe cigarette smoking is injurious to both body and mind, they will not engage any young man under twenty-one years of age who smokes cigarettes. This is a step in the right direction, but it would have been better to retuse to employ any person young or old, who uses cigarettes. Young women use them to a great extent.

Notice.

The Massachusetts State Association will hold but one session upon the Anniversary of Modera Spiritualism—that will be in Paine Hall, Monday, March 31, at 2.30 p. m. The celebrated speaker, Mr. B. F. Austin, of Toronto, Canada, has been engaged to deliver the address upon this occasion. Good music will be furnished. The friends of Spiritualism will please take notice that this will be their opportunity to hear this gifted speaker—Free!

Carrie L. Hatch. See See 19 (1997).

Carrie L. Hatch, Sec'y.

members added to other societies and an increase of local seal was thested. All this shows the possibilities of the N. S. A. work and argues for greater support of our organized Cause. We have a small surplus of receipts over expense—and have given financial aid in at least two instances to local societies. Some few donations to the National Medians' Home were handed as, and we treat that many others will be ready to so contribute when we reach their locality. We have now an opportunity to provide a home for our advocates and mediums when old age or disease overtake them.

The liberality of Brother Mayer and the 'Friend" who have made such generous contributions, should enthuse us all to do at least a little for such a worthy and humanifarian purpose as a home for them who shall sacrifice all for truth and human good. We are "agents" as well as "missionaries." Whilst we are sent out to 'freely give," we are expected to be the recipients of 'free gifts." If we can obtain, then we can dispense, but if starved and drained, then we must be shorn of capacity. Heciprocity is the sure means for progress and utility.

Our sixth declaration of principles is the, "Golden Rule." As this is the sum of the Spiritualists' declared mode of action, we trust that all shall so render to each as each expects of all, and that means a true altrusite system of co-operation shall be exercised by the N. S. A., its auxiliaries and members. Will the public meet us upon this plane?

During February, we addressed audiences in Cincinnati, Ohio; Evansville, Ind.; Mt. Vernon, Ill.: Little Rock, Ark.: Marshall, Houston and Galveston, Texas. We find Galveston beautifully resurrected from the derastating storm, and its residents full of confidence and zeal. Many of the more prosperous citizens are allied with the Spiritualist's society, and they have lately purchased in order to have a good neighbor). This confidence is encouraging.

We held the first Spiritualist's meeting in this temple, but Brother John W. Ring, as the regular speaker, has b

G. W. Kates and wife

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Psychic Science.

Geo. H. Weeks, of Gervelend, Otto, sends heartfalt thanks for remonstration and insemnia for years) he says he now colors health and restrains open member that the properties of the properties and kings, and each day brings over health and strength. I will refer all alling ones to king A. Euris, Orsevford, Rich, suffering from pronounced formie dimenties and kidney dieses, as Look your treatment three months, and it has been a success in my case. I am indeed graziful to yar recovery. Or. E. Davis, Woodman, N. H., who suffered all the mi-cries of a dyspectic writes the result of Dr. Problet treatment, he had not missed a neal time taxt March. D. W. Bridgman, Moral, Col., Writing Spet. Ri, after three months' course, "When I began treatment with Dr. Problet time of Hashin I was a cripple, unable to walk with some days ten of fifteen miles. My general health is created. I can hardly find words to express minds, as previously? Ind titled everything I could hear of and got no relief." Mrs. Issac Varney, N. I., a sufferer of spinal trouble and nerve exhaustion, writes that she would not po back to the 'N. H., a sufferer of spinal trouble and nerve exhaustion, writes that she would not po back to the 'N. I. a sufferer of spinal trouble and nerve exhaustion, writes that she would not po back to the 'N. I. a sufferer of spinal trouble and nerve exhaustion, writes that she would not po back to the 'N. I. a sufferer of spinal trouble and nerve exhaustion, writes that she would not po back to the 'N. I. a sufferer of spinal trouble and nerve exhaustion, writes that she would not po back to the 'N. I. a sufferer of spinal trouble and nerve exhaustion, writes that she would not po back to the 'N. I. a sufferer of spinal trouble and nerve exhaustion, writes that she would not po back to the 'N. I. a sufferer of spinal trouble and nerve exhaustion, writes that she would not po back to the 'N. I. a sufferer of spinal trou

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SPIRIT lessage Bepartment.

The following communicatious 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 messages are reported strongraphically 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.

The user Reachers.

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

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

Ef 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

Report of Seance held February 13 1902, S. E. 54.

To Thee ch infinite spirit of love and wisdem we come with our loving thought, with our desires to lift the failen, to help the weak and to be strong in our own hours of temptation. We would realize as we draw near to the higher and more sacred influences that the very effort of drawing near to those influences will make us strong and will perchance answer our own prayers. Hiesa us as we sit here this morning waiting for the influence of those who are auxious to return. May there be such harmony of feeling, such a oneness in thought, such a mison in effort that the message shall come as clear and plain at though no change had ever come to the bodd our the spirit. May we no longer feel that death divides but rather that it unlies because of its opportunity for full and free crypression of love, because of its opportunity for full and free crypression of love, because of its opportunity for full and free crypression of love, because of its opportunity for full and free crypression of love, because of its opportunity for full and free crypression of love, because of its opportunity for full and free crypression of love, because of its opportunity for full and free crypression of love, because of its opportunity for full and free crypression of love, because of its opportunity for full and free crypression of love, because of its opportunity for full and free crypression of love, for the company of souls who are journeying on to another country and who must bless the way for those who are journeying on to another country and who must bless the way for those who are journeying on to another country and who must bless the way for those who are journeying on to another country and who must bless the way for those who are journeying on to another country and who must bless the way for those who are journeying on to another country and who must bless the way for those who are journeying on to another country and who must bless the way for those who are journeying on to another country and who must bless the way for thos

MESSAGES.

Mamie Coleman, Antwerp, N. Dakota

Mamie Coleman, Aniwerp, N. Dakota.
The first spirit that comes to me this morning is a woman about thirty-five years old. She is small, rather plump, but very short. She has short dark hair and her eyes are as black as coal. Her cheeks are red, and her lips are just as red as two cherries. She stands with a pretty little air as though just waiting for the word to be spoken when she can send what she wants to to her people. She says, "Can you say for me that I am here? My name is Mamie Coleman. I lived in Antwerp, N. Dakota. Oh dear, I grow a little bewildered as I come, but there are three things that I have kept in my mind. One is that I want to send word to Harry; I want to tell them that it was not as bad as they thought. I am sorry,—they will know what I mean,—I am sorry that it happened as it did, but now that I am here I don't think it is much use. On talk about it, but just to let me come and do what i can to help them. I found Sadie the first thing and he said to see, Oh, what made you do it? and then I knew that it was all over. Sadie is a good deal stronger than I am and she says that it is because she has studied and learned how to overcome conditions and I am going to study too after I have been here a little longer, for I haven't been fore long yet and you know I have here little longer, for I haven't been been the little longer, for I haven't been been long that the learned where the little large is the change where learned and wanted to find any of the connections and I am going to study too after I have been here a little longer, for I haven't been been long that it is because where the little or the properties of the plant and defaile but this being what I would have it."

To Stark Websier, Maitawamkesg, the other large and the I would not come back to you and I am so sory that I had to go away. It was a long time before I realized that I would not come back to you and some time.

Abbie Diusmore, Hillsbore.

Abbie Dinsmore, Hillsbore.

I see the spirit of a woman past the middle life, very delicate and sickly looking. She seems to have passed out into spirit from a very severe sickness which left her all wasted and thin and partially crippled. Her hands are drawn out of shape and her feet are not strong enough for her to step on or make any effort with. She says, "My mame is Abbie Dinsmore and I come from Hillsbore. Oh, it is painful for me. I hadd't any idea that when I came I would be so weak or would feel the old condition of earth life about me. I hope I can get to Frank and that he can help me to come plainly to him. It is such a pity that the minute one goes out, the doors have to be shut up so tight. Seems to me that If I only had strength enough I might be able to let them know that I am there with them and that I can speak to them. I want sorry for what has happened to her. It was the feel of the feel of the such a thing as being too anxious to blamach's self and Nelle is just in that state and I don't want her to feel that it was her fault. Better conditions will come after a while and she will see that out of this calamity great good may come even to her. I can't tell them very much about of this calamity great good may come even to her. I can't tell them very much about of this calamity great good may come even to her. I can't tell them very much about of the memorally and then I shall be so glad to tell them what I am doing and where I have been going and what I have seen.

Randy Pravy. Wolfboro.

The next spirit is a man who is very, very all and thin. He has light blue eyes, light matache, light brown hair and he doesn't okt over thirty years old, but is so tail that omeshow you expect him to be as old in his rain as somehody who had lived a good usny years. He just kind of drops down, oses't seem to sit down or stand up, but sams first on one leg and then on the other as an swisward kind of a way which comes f having legs so long that he nerv knows set where to put them. The first thing he sys to me is. Well, so through sing me p and telling how I look? I suppose it is eccessary, though, in order for my friends

Saidly is not my name, but that is the name that everybody called me and everybody will understand me better when I give it. I lived is Welfbore and I don't know aky more direct route than round through a station where people understand spirits. For my part, I hadn't any use for this sort of business. I didn't believe it was possible and I thought if it was possible, that it wasn't any good, but now that I am here and see so many things I want to do, I just feel as though I would like to step in the office once in a while and ring up Welfboro and tell them that I am still on deck and still anxious to take a hand in whatever is going on. I would like a good game of croquet. I guess my friends will know what that means when they read it and tell them too that I haven't forgotten how to play a good game of card't. I think games were my standby rather than any great work. I came over here rather suddenly. I hadn't any idea that the end was near. The first thing I knew I found life slipping away from me and I was on the other side of it. My father died when I was a boy; he took me by the hand and led me out into the spirit where I got my breath and felt much better and am so giad now that it is over and I haven't got it to look forward to."

Elizabeth Gordon.

I see now a woman who is about fifty years old. She is small and rather delicate

now that it is over and I naveau goe it is look forward to."

Elizabeth Gordon.

I see now a woman who is about fifty years old. She is small and rather delicate looking with such a troubled look on her face. She is crying as though her heart would break and I know it is because of her anxiety to reach some particular person. She says (she is Scotch because when she speaks she has a very peculiar little twist to her worls), "It is my little lassie that I want to get to. My name is Elizabeth Gordon and I want to get to my little Mary. She is a little black eyed girl with hair as black as any you ever saw, and-every night when she kneels by her bedside she prays God that she may sometime be good enough to go to her mother and I stand there and weep over her and wish that I could tell her that God is good enough to let me come to her. She needs me for she has no father. He went away from us long ago and it is only since I have come here that I realize how much Mary missed a father's love and I have felt that if I could come back and tell her that she is not an orphan, that I am near her, that she would not be so lonely and would not feel that she had no one to turn to. We used to live in Worcester, but she has gone away from there now to a place that is not quite as familiar to me, but at the same time I am pleased that she has broken up some of the old associations, for it was too much for her. She worked, and I kept house, and together we had a nice little family of two, and it seemed a pity that anything should come in to break if up. Tell her that I often feel that I would little to zet the supper table for two again and get the things ready for her and hear her cheery voice when she comes in saying, "Here I am, ma, ready to spend the evening with you," and then we would laugh and be so happy. I was sick a long time before I came here. Oh, my heart aches. I want you to tell her that never a day or an hour goes by that I don't think of her with lore and wish I could take her over here to nie. The time will come

To Stark Websier, Mattawamkeng,
Mc.

"Dear Father: .

"I am so anxious to come to you and I am so sorry that I had to go away. It was a long time before I realized that I would not come back to you at some time. It was not my fault. I was not careless as some people have thought. It was accidental. I know how often you have thought of me and wondered if anything could have been done, but I don't see that anybody was to blame. It was all over so quickly that it did not give anyone a chance to think. To tell you that I am happy and am gretting along pretty well, will I know give you some peace. I find so much to do. I often go to you and try to help you because I know that the burdens are pressing in upon you so hard. I wish I could have stayed and done more." This young man has with him a woman who is quite old. Her face is quite wrinkled; ahe has dark brown eyes and gray hair and ahe seems to be half taking care of him and he half taking care of his boy and do everything as well as I can and that the time will come when we will all be together over here, much happier than we ever were in the earth life. Thank you."

William Harris, Ogdensburg, N. Y. am so sorry that I had to go away. It was a long time before I realized that I would not come back to you at some time. It was not my fault. I was not carless as some people have thought of me and wondered if anything could have been done, but I don't see that anybody was to blame. It was all over so quickly that it did not give anyone a chance to think. To tell you that I am happy and am getting along pretty well, will I know give you some peace. I find so much to do. I often go to you and try to help you because I know that the burdens are pressing in upon you so hard. I will all could have stayed and done wrinkled; she has dark brown eyes and grays hair and she seems to be half taking care of him and he half taking care of her and together they often go to the old home and are both familiar with what is done there and what has happened since he went away. She says, "Tell my boy that I will take care of his boy and do everything as well as I can and that the time will come when we will all be together over here, much happier than we ever were in the earth life. Thanflyon."

William Hayris, Ogdensburg, N. Y.
I see a man about forty-eight or fifty years old, perhaps a little older. He is medium height, with blue gray eyes and gray side-whiskers. He has brown hair with a little gray mixed in it. He has a fashlon of running his hand up through his hair. He is rather thoughtful. I think he is a man who never did any very hard work because he hooks so clean, so well-kept as though hwas always dressed just about this way. He has not the way is always dressed just about this way. He has not the way is always dressed just about this way. He has not the complete that I way of the complete that way so the strong of the persons. I now belong to the complete that the way of the complete that way so the complete the complete that the way of the complete that it was to me when we have been browed the complete that the

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The Charge of the Hundred and

We salled to South Boston one fifty in all, Like the Argonaut crew in the search for Gold Fleece, Her citizens rising obedient to call, Presenting their arms—at a dollar apiece. (Though we're lacking in science, at least we are thrifty) We're the solid and stolld one hundred and

vessel was weighted with things of the

past—
Traditions and fetiches, magic and force,
Empirical potions, and relies that cast
A glamor that goes as a matter of course.
If our learning were weighed, you would not
find it "hefty,"
Yet we are the potent one hundred and fifty.

With the virulent virus we tattoo the skin, As our forefathers did, running naked and That the deviis of evil should never get in To gnaw at the bones of man, woman and child.

To ught all these spirits there's nothing so shifty
As the feticles feared of the hundred and fifty.

A good healthy body's a menace to us, But we'll undermine it by chicene and stealth. And the might of the law shall prevent any fuss.

fuss, or the law shall prevent any or winning are ways of the old Board of Health. Impudence often seems rugged and cliffy, modest indeed the one hundred and fifty.

onward we go, nor count it disgrace mumbered baccilli to carry in bags, cient to send them to far-away place here there's weeping and wailing and chewing of rags— ush the rains are descending or snows become drifty— a matter of bread with the hundred and fifty.

So we sailed to South Boston one fifty in all.

Like the Argonaut crew in the search for the Fleece,
Her clitzens rising obedient to call,
Presenting their arms—at a dollar apiece.
(If we're lacking in science, at least we are thrifty)
And that is the charge of the hundred and fifty.

Gulllaume Desmoulins.

Guillaume Desmoulins. Boston, February, 1902.

A Visione -

I often read arguments both for and against reincarnation, but as yet have not studied into it deeply enough to form a decided opinion for myself. However, I had a little lesson or experience which has caused me to think more seriously about it. It is as follows:

cided opinion for myself. However, 1 and a little lesson or experience which has caused me to think more seriously about it. It is as follows:

One evening a number of friends gathered at my home to talk upon various subjects pertaining to new thoughts when the subject of reincarnation was brought up and I remarked that I hoped it was not true, for having once left the earth plane I never wished to return to it in the body.

That night, after I was left alone, my guide conducted me to an open field or woodland where large patches of moss grew, somewhat resembling a sponge, such as one often sees in such places, except that this was of a beautiful golden hue lastead of the usual gray color. My guide then told me to "gather up the good and sift out the evil."

I began gathering the moss and shaking from it the bits of dried leaves and sticks which clung to it (representing to me the evil), leaving it clean and beautiful. When I had gathered all that I could carry, we commenced to ascend over mountains and tree-tops with the greatest ease; our feet scarcely touching the mountain-tops as we glidded onward, but the one condition of our progress was that I must scatter small bits of my golden moss (or goodness) as we journeyed; if I ceased to do this, we halted. At last we reached what seemed to be the borders of the "other world" and before us stood a beautiful young woman with long dark hair, beautiful young woman with one compty-handed and could not go on as we were about to do. As we passed onward she turned to go back and gather the moss as I had done, and my guide turned to me, say-ling:

"If you do not wish to return to the earth after passing on, leave it taking all the

about to do. As we passed onward she turned to go back and gather the moss as I had done, and my guide turned to me, sayling:

"If you do not wish to return to the earth after passing on, leave it taking all the good you can with you."

It was a beautiful experience and whether we can solve the problem to our entire satisfaction or not, dear ones, we can profit, by it and gather all the good we can on this plane, knowing well that we are one with the wise and infinite Father, and whatever He sees best to teach us will be for our own good and higher development; in time we shall be like Him.

Mrs. M. H. G.

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Equal Rights.

ARTHUR F. MILTON.

How can justice prevail where the same lacking as a motive power-a ruling

How can justice prevail where the same is lacking cause, so the effect. Class legislation, incompetent office-holders, unjust laws, petit tyranny in high places, waste and want facing each other, extravagance and poverty side by side—all effects of bad management somewhere, somehow, and sometimes where it should not be—where there is no reason for its being.

Justice is certainly not a factor where such conditions obtain; and we need not go far to find them. Every reader of this can point to one or the other within his environments. They are so generally prevailing. Is that natural?

If nature is universal justice, her highest effect is still far from a like universal cause, and we may see history repeating itself as now for a long time to come.

That a favored few should exercise the right of power over the masses as under the monarchical system, cannot be right. There is no just law in such a condition. The very claim to it is unjust.

Supposing a favored few in your burgavored by wealth or position—should claim the right of power over all the rest, how would you feel about it?

You would term it arrogace, pure and simple. If it is such in one case, why not in all? Yet it obtains in our political system in like measure—only we have become

stomed to that kind of an any, if you prefer. littles holds the same sway country that monarchism do tries—an unjust ruling of the favored few.

unto him who raise and the bone with pure motives?

Would you, who keenly sense the discords of humanity, venture the assault? And who else but the highly attuned could dispense exact justlee to all?

We need a more generally cultured race to inherit the appreciation necessary to bring our best mee into office, and we may attain it as woman's influence is permitted to take part in politics. When that will be may depend upon a more general appreciation of woman's worth as a factor in the world of thought.

That she is more faultifive than man, is acknowledged. But mere acknowledgment is not appreciation. We cannot rully appreciate a gift unless we have something of the same, and that is why woman is not understood. Men are, not intuitive as a rule, though many are becoming so. They do not realize a soul-nature as woman does, and that accounts for their lack of intuition. When they attain woman's sphere they will know more.

But ignorance always rules. It is based.

When they attain woman's sphere they will know more.

But ignorance always rules. It is based on that same claim to power that the favored few claim in the monarchical system; and ignorance enthroned is arrogance—tyranny—even if not so intended or desired tyranny—even if not so intended or desired tyrany—even if not so intended to the solution of the solution of

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

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

NYENTS - Frimitive Loss; Erhaic Beliars; The use assent and Immortality; Faulty Decorate of Beach and assent and Immortality; Faulty Decorate of Beach and the Middle Ages; Protestant Beliar Concerning Death the Middle Ages; Protestant Beliar Concerning Death the Life Beyond; The Agrostic Beaction: The Springer of the Life Beyond; The Agrostic Beaction: The Springer of the Immortality; Prof. Conditions and Nacch as to file Immortality; Prof. Society for Psychology all School of Internot Life; Possible Conditions of Amether Life and Excellent Conference and Conference and

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Three Journeys Around the World;

Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt, And Other Oriental Countries.

IN ONE VOLUME BY J. M. PEEBLES, A. M., M. D., PH. D. nther of "Seers of the Ages," "Immortality," I Live a Deptary," "Critical Review of Rev. Dr. Ki "Jesus, Myth, Man or God?" "The Soul, in Fr existence," "Did Jesus Christ Krist, " etc., etc.

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Children's Spiritualism.

What a Spirit Message Did.

At one of the largest camp meetings held by the Spiritualists of the United States, a mored medium was giving spiritualists, as more and compared to the people in the great and the great to the people in the great and the great and the great to the people in the great and the great and the great and the great to what the meelium was saying. Name after name was given, accompanied by many loving the people in the andience was touched by the substantial of the spiritual the great the great and severy in the andience was touched by the substantial of the spiritual that the great he was touched by the substantial of the great in the andience was touched by the substantial of the great in the andience of the spirit.

The little girl of whom I am speaking leoked around her, and saw quite a number be in the hall. She wondered why it was the "grown-up folks," as she called them, for everything from the spirits, and them, for everything from the spirits, and was thinking, she kept her ears open, hoping she might set just a word from her angel mana, who had been in spirit life ever since this little girl was born. No message was the "grown-up folks," as she called them, for her however, and the meeting when had been in spirit life ever since the little folks got nothing. But while she was the was the was the substantial to the meeting when had been in spirit life ever since the little folks got nothing. Her cannot be part of the people in the splendid lecture and excellent messages that had been such that the substantial of the spirits, and the proper when the substantial of the spirits, and the proper when the substantial that the substantial should be substa

winspered to ner sister, "Do you suppose Wille will come?" Willie was their only brother who had been in spirit some four or five years. A curly headed little boy said to a friend by his side, "Oh, I do hope grandpa will come! He was good to me and I loved him!" Others whispered about their papas and mamas, their sisters and brothers in spirit-life, all earnestly wishing for a message.

Pretty soon the medium arose, and asked them to join with her in singing "The Sweet Bye and Bye." It was with great difficulty that the gentle man at—the door, and all others who heard them sing that song, kept from crying. The little ones put their very souls into their singing, just as if they knew the angels would come to listen to their music, if they sang as they felt. At last the medium began to speak. She talked to them in a sweet, motherly way until every child in the room felt as if she was his friend. Then she began to give names and messages to the children. For one hour and a half the angels talked with the little children of this great camp. They took in every work, and frequently cried out, "How nice! Won't mama be pleased when I tell her?" Won't mama when you put those of the won't won't won't won't an tell her? Won't mama be pleased when I tell her?" Won't mama when you put those of the won't won'





Mrs. Francis Podmore, President W. C. T. U., Saranac Lake, New York, Owes Her Health to Lydia E. Pinkham's Vegetable Compound. Read Her Letter.

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doses brings instant relief."—MRS. FRANCIS PODMORE.

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

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To the Spiritualists of New York.

Dear Brethren:—Vigilance is the price of liberty. I have been out of the State since January, and have been very busy, and, perhaps, not as watchful as was my duty. The deciors have forced a Vaccination Bill through our State Senate. We are now all to be considered criminals and suffer the pensities of the law unless we allow some dector to inject poison into our veins.

We have no objections to those being vaccinated who wish it, but in no case should we who are conscientiously opposed to it be compelled to submit to any such act of tyranny. The best place to fight this matter is in the legislature.

If vaccination is a preventive of small-pox to the greater evils which sometimes accompany vascination, be compelled to submit to it? If small-pox is not catching among the vaccinated why not allow those who prefer it to small-pox have it to their heart's content? It can harm no others. Where is the danger?

If, on the other hand, vaccination does not

it to small-pox have it to their nearl's con-tent? It can harm no others. Where is the danger?

If, on the other hand, vaccination does not prevent small-pox, then why should we be compelled to submit to it? In any case, let us NOW present a solid front against it. We may be able to kill the Bill in the Assembly, or even with the Governor, after the As-sembly shall have passed it.

What shall we do? I have written for a hearing before the Assembly committee on the question. I have also written Dr. Sellen, the vice-preaddent of the New York State Anti-Vaccination Association, to gather the Anti-Vaccination forces, to meet the M. D's before this Committee.

I today write the president of the N. S. A. to be on hand and in the name of the

Societies Reciprocate.

There is a social charm in the interchange of benefits. It is said that "even exchange is no robbery." Yet there is gain to both sides in such reciprocity. It stimulates and therefore enlarges capacity, to give and receive. This is abundantly shown in the world's commerce. While we import goods from other countries, they, in turn export the same kind of goods for our use! It begets activity, and balances variety, and gives a larger range of choice. Our spiritual societies all over the world may gain strength and resources by cultivating each other's acquaintance and friendship. This may be done in a variety of ways: exchange of letters, telegrams, and friendly compilments, good will, cougratulations, etc. Financial benefits may accrue by exchanges.

One society would build a temple; another contemplates the establishment of a school; another plans to equip a home for mediums and speakers worn out in the service of Spiritualisms. Each locally observed the extensions of the service of the property of the service of the property would sill correspond with each other, and send donations, small or large, out of the resources that are not just now needed for the home society, or of a kind that they do not use, but such as another could appropriate, or turn to cash, and in time be the recipients of similar benefits from other societies who enjoy reciprocating favors. all concerned would be benefited, and become better acquainted with each other and learn something by the exchanges. This is really a means in the hands of all to create resources and increase the sum total of all possessions. It is not simply giving a dollar and getting the same dollar, nor any other dollar perhaps, but an equivalent more or less, in some kind of a gift that may be turned to cash, and that, too, hearing an impress of mental, moral, or affectional value that doubles its importance and hence (as raine.

Now in giving of gold you part with a solid value that lessens your possessions just so much, and increases in the

work as a clairvoyant decior, and the vicious persecutions of the medical rings have made her popular, wields a power in Buffalo and policy of the popular, wields a power in Buffalo of others whom she has cured. Energy, tact and money, which she gave most liberally, made it possible to build a temple. But it is subject to improvement, and extension, both on the earth plane and towards the sky; and this has been in the minds of many ever since Messes took the helm.

The women of Buffalo are good natured and industrious, they propose to hold a fair the last week in March, and hope to raise a sensible fund towards the temple building. They are going to hold a fair, and a fair it will be too, with all the fair faces that will bloom around it, and they will welcome and appreciate all the donations, little or big, that may come to help them. Societies that make up a bundle or box and send in, will be remembered when they have similar needs.

Buffalo Spiritualists are just and generous, for they are only forty-four miles from Fredonial They had a Pan-American show there last summer; but this spiritual fair is of far more consequence. It is for the help of souls. All who support it may realize that their contribution goes to a use that will react with blessings on the donors. Send in combination or singly, 5 cents, 35, a watch, a pocket hand-kerchief, necktie, book, painting, anything that will sell at a bazaar, direct to Mrs. Nellie Whitcomb, 248 North Division St., Buffalo, N. Y., any time before March 20 or 25, the sooner the better. I want to live to see 500 spiritual temples or churches (as you like it), with espacity to accommodate 500 to 2000 people each, and every one of them suppiled with the best attainable talent, that will faithfully represent and thoroughly discuss all the live issues, and advance movements of the Twentieth Century. If the 'Spiritualists of America will do their whole duty (which ought to be their highest pleasure), I'll try to cling to my cage of clay for ten years to work for the great C

A Startling Book.

LIPE BEYOND THE GRAVE.

This book, being a spirit communication written through my hand twenty-five years ago, when I was mediumistic, is now out of print and I am desirous of bringing out a new edition. The present time seems very suitable, because there is an awakened interest in psychic phenomena and our mental science friends are flooding the country with their literature, and much that they are teaching is mistaken, simply because they have never studied the revelations of Spiritualism. For instance, in one of their leading papers, "Unity," for January, I am amazed to read that "Spirit is not sexed; and the spiritual body has no sex nature." Anotherenthusiast, "The Pathfinddr," virtually denies the existence of the spirit spheres because he says that it is man's destiny to live forever on this earth, in the material body, and that there is no need for us to die. The body can be spiritualized and live on forever. Another editor tells his readers that at death we all go to the Sun! This shows the necessity of mental scientists studying the literature of Spiritualism.

The following is an outline of the contents of my book: It contains an intensely interesting explanation of the immediate experiences after death of those persons (including the majority of mankind) who are not spiritually advanced enough for the higher spirit spheres. It explains in a practical and intelligent manner many obtuse and mysterious questions touching the relationships between man and his spirit. Among other topics it explains the process of death, the condition of the spirit during sleep, the influence and origin of good and evil thoughts, the first experiences after death of those persons (including the majority of spirit during spirit possession; the occupations of bad spirits; the spiritual value of scientific, religious or political pursuit; in spirit during spirit possession; the occupations of bad spirits; the spirit marriages in heaven; the future of married affinities; marriages in heaven; the future of married in the next life; how to secure marr

It is Intensly Interesting.

Rev. Minot J. Savage, D. D., in a recent letter says: "In the World Celestial, by Dr. Bland, is intensely discressing, and gives a picture of the future life that one cannot help wishing may be true. If one might feel sure of a destiny like this, it would make one patient with the conditions of the present life, and would take away all fear of death."

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LIFE OF Jesus of Nazareth.

BY DEAN DUDLEY.

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