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THE LIFE EVERLASTING

Raster is the time you know, When belief in God we show, When we hear the universe-lis preat word of life rehearse; If she had seen the seen and se

The Broad Thought.

BY E D. BABBITT, M. D

To attain to the Broad Thought is a mighty thing. If we cannot fully reach it we will go toward it and rear as perfect a structure as we are able to. The world is full of narrow thoughts, one slided thoughts, gross thoughts of the earth earthy, flighty thoughts, old thoughts, new thoughts, bliter thoughts, and there are also many noble souls with humanitarian and loving thoughts, thoughts which mature into grand achievements and thoughts enkindled from the diviner life for human blessing.

blessing.

It is surprising how some clergymen can measure out God on their little thought scale, and have determined that the being who fills all the millions and billions of worlds that constitute the universe, made his appearance in the form of the single man named Jesus the Christ. They do not belong to the broad thinkers.

in the form of the single man named Jesus the Christ. They do not belong to the broad thinkers.

The trouble with a great number of persons is that, they grasp one feature of truth and then run off in a tangent with their hobby, declaring with mighty assertions that they have "the whole truth and nothing but the truth." The Christian Scientists have saved mulititudes of people by the truth-side of their belief and litted them from the slough of despond into health and strength in cases which have baffled the very Old School men who are persecuting them with despotle legal enactments. They have reached a great number of more or less sensitive but somewhat desponding people and awakened a new life and cheer in them, but when they say there is no such thing as disease, it is one of the greatest falsehoods in the universe. Here is a goltre hanging down from the neck as large as a man's head, or a case of elephaniasis that swells a man's leg to the size of his body. The Christian Scientist looks at it and says, "there's nothing there, no disease there." His theory leads him to say what he certainly partly knows to be an untruth. He seems to think that by ignoring disease there will be no danger, somewhat like the ostrich which, according to fable, goes and hides its head, considering itself safe so long as it does not see its pursuer. Another huge falsity upon which they build is that there is no matter. Hume says that "if any one says there is no matter, it is no matter what he says."

no matter. Hume says that "if any one says there is no matter, it is no matter what he says."

The Christian Scientists seem to adopt a kind of a pantheism when they declare that God includes the universe. The oldbook says: "God is a spirit." If they call rocks and mountains and the whole universe around us spirit or any medification of spirit, they differ from the established nomenclature of the language. It is possible for some persons to become so psychologized as not to see certain objects. In Paris a gentleman told a hypnotized lady that Mr. X. was no longer visible and that it would be impossible for her to see him, although he was standing near her in the same room. Sure enough, she could not see him and walked square up against him to her own dismay. When he put on his hat aske could see that and nothing else and felt some astonishment that a hat should be floating around in mid sir, but concluded that the time would come when there would be some way of accounting for it. Now I do not believe that Mrs. Eddy can hypnotise her followers to such an extent that they cannot see material things, for they seem to have a fair appreciation of such material things as houses to shelter themselves in and food and raiment and gold and silver, except when promulgating their theories, at which time all these things are liable to become momentities. A fair appreciation of material things, did I say? Not quite after all, for they teach that spirit is everything and what a called matter, of no importance, consequently never mind what you eat, never mind wet feet, pay no attention to the body, ignore anantomy, physiology and hygiene, for God is within you and He can overcome all these petty outside matters. But God does not

overcome all these discordant elements and many of those who trample upon His laws are brought up with a sudden turn, however powerful spiritual forces may be.

These good people, then, being quite one sided, have not arrived at the dignity of the Broad Thought. And yet some of them have a fine magnetism and I would rather sit near them and receive the radiations of their aura than the old style of drug medication.

But there is a much higher and broader system assuming importance in the world and this is graded all the way from the so called Christian Science up through the Faith Cure, Divine Science, Mental Science and the New Thought, which last, perhaps, includes them all. They are filling the world with a great deal of cheer and sunshine, lifting up a multitude of desponding souls by showing them their God-like inheritance and revealing new marvels of power connected with the human mind. These mighty forces of intellect have been too much of a terra incognita. The old practitioners, of course, have admitted that the mind has a certain power, but are

have marked or power connected with the human mind. These mighty forces of intellect have been too much of a terra incognita. The old practitioners, of course, have admitted that the mind has a certain power, but are prone to using drugs, a majority of which are toxic. Moreover the New Thought people do not ignore the existence of matter. Have they then rounded out a complete dome of truth and ascertained the correlations of physiological and psychological being?

Let us approach this subject with supreme candor, shutting out all carping spirits, it being a momentous thing for us to build our temple on a broad and immutable foundation. I see plainly that these onmarching hosts, having emerged from the cloudier realms of mere material conditions, have discovered a certain beauty and power in spiritual conditions and hence they have concluded that all power inheres in the spiritual. Feeling thus that all power to heal and uplift human bodies and souls lies in the spiritual, they tend to ignore the infinite resources of the universe around them. I do not say that they do not appreciate nature and many of its beauties and perfections, but they are so taken up with what they consider the omnipotence of mind and the power of the finer emotions and volitions, that they have no room for the vast store-house of the external world. I will quote a few of their expressions:

"There is no other force or power in the

ions:
"There is no other force or power world than spirit." Charles Brodie

"Disease is a mere manner of thought expressing itself on the body." From a leading New Thought Magazine.

"Why talk of faith cures since all are such. Without faith nothing is accomplished." Idem.

"Mind, and nought but mind, proves to be fundamental in all experience." "From the New Thought point of view, causation is always mental." Horatio W. Dresser.

These are only a few of the expressions that the New Thought people are highly intelligent and some of them are able, but the lack of analytical power manifested by such sentiments is surprising and only to be accounted for, I think, by their having a strong bias in that direction. All the facts of the world, so far as they can be known, are directly against them. I challenge them to produce one fact from the whole realm of man and nature, in which spirit ever works aside from matter. The mind itself consists of a physical brain working with spirit. The very form of this physical brain and skull containing it, to a great extent determines what kind of a mind one possesses, and a good phrenologist, even when blindfolded, can read the character by feeling out the form. No conscious life, no thought force, is ever possible in this world or any other world without a physical brain or that which answers as a brain. Am I talking wildly? No, for the universe is a unity. Fundamentally, a part is like the whole, the unknown is like the known, the invisible like the visible. So far as I know, this postulate has never been denied. The universe is at harmony with litself throughout. Later I shall endeavor to make these points clearer. At present I wish to notice briefly the, expressions I have quoted, and have an earnest talk with earnest people, for this is a momentous subject. You say there is no other force in the world than spirit. What is force? How does it work? Do not quote the old error of there being only one force in the yorld than spirit. What is force? How does it work? To not quote the old error of there being only one force in a partial law well as well as

tions. Judging by this great principle of nature, we may know positively that electricity is a fluid because it is a force. When we control things with our arms we know that a certain grade of electricity sweeps through the motor nerves and contracts the muscles, for all grades of electricity are contractive. We know, too, that nerve force, thought force and psychic force are fluids and actual substances. Persons have repeatedly, by thinking, projected the forms of circles, triangles, houses, etc., upon a sensitized surface and these forms have a sufficient amount of materiality in them to admit of being photoengraved and printed in our newspapers. Our scientists, though very acute in certain directions, are mere children when they try to grasp these subtle forces of nature, and have got things well mixed. If our Mental Curists understood the philosophy of force better, they could stand their ground more successfully against the old style of medical men who deem nothing genuine unless connected with matter. When they in their ignorance invoke the laws signinst a worker like Helen Wilmans she could turn upon them in this way:

"You think I am practicing fraud because I profess to heal people at a distance. Do you not know that radiant light and heat send out forces to great distances? Do you not know that some persons, by their will power, are able to project an influence to people at a distance? Do you not know that substances can be thrown upon sensitized paper in any desired form by a mere thought process and that these forms can be photographed as real entitlea? Have you never heard of a fact established by reliable witnesses, that Dr. J. R. Newton, while in Syracuse, New York, sent a force by volition to Mrs. Nathan Rowley of Fulton in the same state, and healed her in a moment after she had been bed-ridden for three years? She declares that it came upon her like a magnetic battery, and no suggestions or imaginations on her own part had a thing to do with it. I not only send forces to my patients, but teach

as medical chan formerly was in persecuting Harvey when he announced the circulation of the blood?"

These are some of the words that I could have put into Mrs. Helen Wilmans' mouth, though I doubt whether Mrs. Wilmans hereself has worked out the rationale of the matter. For general practice I deem the proximity of the patient to the healen the proximity of the patient should be taught to co-operate with the healer.

The Broad Thought then proclaims the fact that spirit and matter must forever work together or not at all. The almost god-like influence that led me into the sublime mysteries of force, was able to see atoms and impress their very forms upon me so that I could picture them out in my books. He declared that universal spirit was an infinite presence that fills all being, infrangible, efastic, beyond all conception, but without form like the ocean. Then I saw the necessity of an atomic or material world as a formulating principle, and tracing the atoms downward into greater and greater fineness, we came at last to what must be the ultimate atom, beyond which we saw the necessity of an almost infinitely fine, fluid-like substance which we term spirit. This is called the unparticle essence of Divinity. Of course I cannot give atomic details here, but I saw the necessity of spirit to stimulate atoms and of atoms to draw spirit into action. Without both combined, the universe would fall to pieces and be nothing but chaos. Spirit is the great intersoul, atoms the polarizing, formulating power, and by spirit and matter thus working together, the infinite and beautiful diversity of nature is possible. The culmination of the whole is man, the being of thought, of conscious sensation, of affections, of spiritual aspiration, of an everlasting evolution and upward progress toward angelhood and Godhood.

Thus we have eternal spirit and eternal matter working together in all things, thou

hood.

Thus we have eternal spirit and eternal matter working together in all things, though sometimes the spiritual and mental is in predominance and sometimes the material. I will bring up some facts to thow the absurdity of the expression I have quoted as being the teaching of the New Thought people, namely, that causation is always mental. First I will quote cases in which materiality predominates: redominates:
A lesion of the brain will destroy mental

perception, .

A weak, fluttering heart leads to cowardice.

A leohol will make a man silly and brutal.

Roftening of the brain causes idiocy.

Opium sating often makes ilars of people.

A diseased liver and stomach cause de-

the mental side could be given. We know, for instance, how a mother killed per labe by allowing it-to nurse immediately after a spasm of terrible excitement and fear, and how the blood becomes poisoned by hatred, fear, jealousy, etc., as demonstrated chemically by Prof. Eliner Gates. How one of the Vanderbilts became hopelessly paralyzed by violent excitement on account of his son's opposing his wishes in the matter of marriage. How sensualism and feelings of revenge kept up for some time will destroy the beautiful outlines of the face, while love, cheerful habits and spirituality will give an indescribable charm to the expression. In this last expression, we may say that sensualism more often comes from a perverted physical system.

sualism more often comes from a perverted physical system. Having thus shown by these indisputable facts that neither spirit nor matter can ever act alone and that all spiritual and mental conditions must ever act in correlation with the forces of nature and the material world, we can easily see the absurdity of the term Metaphysics which literally means beyond nature, or, as Sir William Hamilton says. "A science occupied exclusively with mind." This effort to construct endless and flighty theories, many of them in mid air as it were, instead of on the eternal foundations of the universe. has mystified the world during countless ages from India down through Expyt, Greece, Rome and the modern nations. Now as Germany is growing up. America must go through the same superficial course.

The learned George Henry Lewes, after 800 pages of his "History of Philosophy" says: "Philosophy has been ever in movement, but the movement has been circular, and this fact has been thrown into stronger relief by the linear progress of science. ... Mightier and forever mightier rolls this wonderful tide of discovery, and the 'thoughts of men are widened by the process of the suns.' While the first principles of Philosophy are to this day as much a matter of dispute as they were two thousand years ago, the first principles of Science are securely established.

Mr. W. F. Eraus of Boston, an excellent writer says in Primitive Mind Cure: "There are no external sounds, for sound is a sensation and that exists only in mind. If the music is not in us it is nowhere. Light and coffe, which is a modification of light, are not outside of me, but in me. I am the light." This theory would do away with all need of pianos, harps or organs, the mysis-being inside of Dr. Eraus. The trouble is he has been confounding the matter of light and sound, it is surprising how many eminent minds there have been, who, when they get into this metaphysical rut, lose all common sense. Even Herbert Spener speaks of the "sensations known as sounds," "sensations kn

ing the great and only pathway of health has thought himself into shaking palsy.

what we need is the Broad Thought, which may be designated by the term Physiomentalism, combining both nature and mind, both matter and spirit.

I think our New Thought friends should be still more developed in the philosophy of mind, a thing which will be impossible mull they rest on an eternal basis. I shall not attempt here to show how the mind can influence the whole body, how thought is begotten; how the animo-mental and the pay-cho-mental systems co-operate in all mental action; what constitutes the sensorium and where do the memory picture-plates come in; what is the explanation of the amazing phenomena of hypnosis which is more properly psychoma, and many other things? A pruminent New Thought magazine inveighs against hypnotism and its supposed power to make a person over sensitive and weak in self control against others. But psychoma in its higher phases is one of the mighty potentizing forces of the world, and must not be hid aside because it is sometimes abused any more than eating must be omitted because gluttony sometimes occurs. A wise operator can give more firmness and self control to a weak, vascillating nature than can be done by any other process. It is a process of holding the animal forces in abeyance and letting the psychic nature act. Suggestion then becomes a science. Take the case of a woman in Los Angeles who had been addicted to opinm esting and more or less to alcobolism for thirty years. In a few minutes she was psychomized and informed that she was in a higher condition and could never more sink into the grossuess of using opinm or alcohol. Tawas years ago and she has proved to be permanently cured of her old habits. But a hundred cases of the same kind, though not always so successful, could be given. Of course auto-hypnosis is the highest thing to aim at and statuvolism is an important pathway thereto.

Without the Broad Thought, the one-sidedness of theory is constantly misleading people. When I should be a substant process of the trainer of the ready of the process of the train

body and constitutes the it in fully opened only in How many of us will dare fully opened and this see posed?

One other point and I a article. I find that the ternal naiveese is not fully and the continuation of the continuat

nd coast lies just beyond sight, objected by boulders, mighty, strong, at he would dety the Natural Law, at the would dety the Natural Law, at the wool looks to man, and not to Law, sets on a broken reed in time of need, or man, or book, ein never stay the flood Nature, that o'er him sweeps her waves, man! Rest thou upon the reck of Law, at ahe shall bear you safely through the flood.

And see said over you salely through Uplifting you above the watery waste, And give a footing that slake not in sand. Back of Law Divine, I to thee bow, And put my foot on thy broad base. —Through the mediumship of Jessie Petit Filit.

Man's Aural Self.

CHAS. DAWBARN.

CHAPTER XVII.

The Philosophy of Healing.

If we are to claim all the privileges that inhere to our manhood, our success will depend upon careful study of the organism we call mortal. It is part of our selfhood, and is the nucleus of the individual humanity which offers us the phenomenon of spirit return.

Whenever units blend we have a nucleus loaded with possibilities; but we do well to remember that every achievement is the fruit of unit energy and intelligence compelling raw material to its service. If there be personalities around us to whom all experiences of earth life are unknown, still they must have had their nucleus—their first blending—amid conditions that permitted their present unfoldment. Homo discovers within himself many an intellectual centre over which he exercises little more than an influence. The heart vibrates; the liver secretes; the lungs aerate the blood; and the vast sanitary canal has its organs for filtering and absorbing all that can be utilized by Homo, and discharging the rest. Intelligence and trained skill are needed at every point, with a police force of phagocytes ever ready to seize and destroy the unwelcome intruder. It is never chance that allots each unit to its special labor, nor do we know of any presiding intelligence with power or skill for such a task. It is evident that Natura fundamental law of association freplet; and repels; and the strife of personalities and repels; and the city and nation. The welfare of the whole depends upon each unit doing his own work in his own way; and the better he does it the more perfect is the civic strength and health. The clash of mortal life consists in the strife of personalities and not of their mits. It is antion against man. We hold man to account. We so no further. The hand may murder, but we hang the whole man. Most certainly the units in his heart, his liver, his lungs, were not guilty, but the personality as a whole has become obnoxious, and must be broken up.

We are only, at this time, noting this fact in nature to emphasize the further natural fact that units fr

so pictured by morial imagination, in all cases of spirit return. Nevertheless there is a very important point here for the student to note.

We all know that the specialist in earth life is even less likely to be expert in other lines of thought. The skilled physician is not necessarily the best man to calculate an eclipse. That physician's special attraction will be, first, towards those with like tastes to himself, and next, to those needing his skilled services. The units by which we know the man, the units of his intelligence and not those of his several organs, will be the units by which we know the man, the units of his intelligence and not those of his several organs, will be the units by which we must recognize our acquaintance after death, if he pose in spirit return. If we can open up to such a physician sumfeent of his old experience he can still play the doctor, and perhaps utilize forces and wield powers not yet grasped by the mortal. But his new experiences in his new life will be of no service to him in the work he attempts to do for mortals as a returning spirit.

Of course if the reader persists in picturing the spirit as wearing a replica of his mortal form, such a form might be liable to dryspepsia, measles and malaria as in days of old, and he be continuing to collect professional frees for his services in his accustomed manner. But upon those who persist in thinking of a spirit as necessarily in mortal form and shape, our previous chapters have been wasted. We have no lesson can profit such minds. Yet herein is a most important truth for the carnest truth-secker. Let us learn its lesson.

It is obvious that something passes from outer to inner man other than the perpetual outflow of units recognised by science as leaving Home every second of his life. There is no such entity as "northing." A thought has to be built up of units as certainly as bone and muscle. So we have as a starting-point the fact of a great outgoing stream from Homo to his own aural manhood. We have also a return tide, v

e can easily discover the truth we are seekTo take an illustration, here, at this moent, certain units are leaving me whose
periences have been those of the liver and it
seer-floar. I do not know anything of
a special duty they are now fitted for in
y any reason they should take part in any
turn stream their impactiate affinity would
with my liver eather than with my heart
my lungs. They will return freighted with
eir new experiences whether of harmony.
Homo and therefore unstadied, must be
solutely certain. It is the return to a
fuent of its old experienced warriors
ther than of untrained raw recruits. But
the return is not an every-day occurrence,
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compounds of bleaded units, which units are without any previous experience of Homo's organic necessities. So far from being chosen as likely to be harmonious, the drug is usually expected to start a battle. It must be driven out or the organism will be destroyed. The effort necessary to do this is called "stimulating the system." It is a life and death battle. Nature usually gets the better of the drug, and the exhausted patient climbs slowly back into health. The process is called convalescence. The whole effort of the educated faculty is to light a battle with some foe. The boast of the 19th Century has been that these foes have been discovered, with microscopic assistance. The next thing is to tap them on the head with a shilalah. Such is the conspicuous side to the training of a skilled physician. Every effort by which he endeavors to strengthen Homo against such hidden foes is another side to his training, or a skilled physician. Every effort by which he endeavors to strengthen Homo against such hidden foes is another side to his training our unstituted praise. The whole realm of hysicne is a crown of glory the incident profession. But it drugs! They are simply successful dempts to introduce unvointed and unwanted units into the organism of Homo. The result is unnatural, and therefore unscientific.

Now we turk to the practice of the so-called "mental healer," who has been groping through the centuries in darkness, and innorance of the nature of his own efforts. Sometimes he has startled himself with an apparent miracle, more offen there has been a progressive recovery for his patient, with but a very brief period of convalescence. There have been myriads of cases, unrecorded by the faithful, not only without benefit but even with positive injury to the unfortunate patient.

By the term time and healer' we are including every system of treatments, and choice drugs a sile of the system of the special or anti-theological. Each form of religion usually has a progressive recovery for his patient, with the for

units (thoughts) that have been harmonized, and enough of them to overcome the foe. It is at this point his ignorance becomes very conspicuous.

A thought is to a healer just a thought, and nothing more. Think of health, think of harmony, think of the patient; what more could anybody ask or need? But, alas! a great deal more is needed. We grant that every thought is composed of blended units, and, that unlike the drug of the physician, they are units necustomed to expression in Homo. But if Homo in Chicago is waiting a message from New York on some business matter it will not do for Homo in New York to send the first message that is waiting the special and a Homo. We have seen that the present of the presence of the presence

the entire mortal form are outpassing every moment of our lives; and that each unit is by taste and experience better fitted for a certain duty than for any other labor. Homo may have but a suggestive control, but that is in itself a mighty power if properly exercises of the intelligent units under his immediate control on any portion of his mortal organism. He can meutally concentrate the energies of the intelligent units under his immediate control on any portion of his mortal organism. He can meutally concentrate his thought power upon his toes, ascending inch by inch and organ by organ, if he so wills, producing a wonderful positive effect. But he is doing more than he himself is usually aware. He is by this concentration upon a particular organ placing himself in sympathetic connection not only with the units of that organ but with like-minded units throughout Cosmos. And as those specially like-minded are the units that have recently left that organ and passed into his own aural selfbood, he is issuing a call, and offering a channel for their return to their old duty. We thus see that if the healer thinks of Homo only as a sick man, both his sympathese and his attractions are mere generalities suited to a general state of exhaustion, but not to particular casses.

The fundamental thought is that Homo can invoke for his own heriefit the return of units to any particular organ—units aiready experienced in the desired labor. But if he would succeed, he must, by practice, have long concentrated his thought upon his own aural manhood, and learned to both receive and intercept the vibrations which respond. This may be mere selfshness for his own individual henefit, and, if so, soon reaches its limit. But when incidental to constant applications after some desired knowledge or experience for the benefit of others the aural manhood and learned to both receive and intercept the vibrations where more arrivals it does not be a supplication of the supplements of the particular with his elections. When waying his flag

the second and described in minute legal to be seen und described in the legal to see the mortal salt to be seen the threation. We are in presence of telepathy pure and simple, and in a detail that is not as limited as that of aural man in communication with his own mortal salt. Another self is at work, and we have to note that we enter another realm of life when we thus recognize communion between one aural self and unother.

We must carefully draw the line between Hemo and his aural self. Intelligence that compels electricity to girdle the earth, or is flashed without a wire, is still but Homo to Homo. Mortal sense is at work at either end. We know just what to expect. But as soon as we are in touch with our aural self there are powers at the other end utterly unknown to us, and from whom we receive only as much as we can interpret. We thus sense and absorb all we can use. By self-education we learn to receive more and more. Now comes the question as to who is the actual worker when I am exchanging telepathic thought with a distant friend. It is certain it is pot an out-reach of mortal senses. Vet mortal sense must play the interpreter or nothing will reach Homo. So I sit in the silence in America, first impressing on my aural self that I desire to reach my friend mentally before me I aid my aural self in distant England. By holding my friend mentally before me I aid my aural self in the silence in America, first impressing on my aural self will have no direct relation with the Homo friend I am seeking. My aural self of my friend, both that is not necessarily an opening into his earth life with its details. Thus we see that the necessary link demands either that my friend be also seeking oueness with his own aural self, or else his mortal form must be so passive that that self can respond to mine.

For the most part, real interchange between mortal and mortal is rare, one or the continued

The Abbey Chimes, or the Mystery of Glen Avon.

MADEL A. VAN HISE.

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

"The same way you did," returned Marcus laughing. "But I walked lightly, so you would not hear me. I feared you would run away. I humbly ask parlon of my Queen of the case!" said he, dropping dramatically on one knee on the dewy grass.

"Oh dear, yes, of course you are pardoued," laughed the young girl, waving her sceptre (the longest paint brush) over him. "But pray get up, the dew is yet on the grass and you will surely get the 'rheumatis,' as old Simon the futler at home calls it." Clarice seated herself on her little camp stool and prepared to work. There was a charming little bit of scenery facing her, some large oaks with the morning sun glinting through the leafy branches and a nice little bit of one of the smaller or tributary lakes showing between.

"Now please do not talk, Brother Marcus. I just feel splendid and ready for work."

"The artist burns within thee," echoed her companion. "Well, suppose you let me examine your sketch book, just to keep my tongue quiet," he asked, quite seriously.

"Yes," replied Clarice, "if you care to, but they are hardly worth the trouble."

"Allow me to be the judge of that," returned the young man, opening the book and turning the leaves slowly.

They were pictures evidently drawn in a happy frame of mind: Scenes of domestic life; pictures such as one may see anywhere, at any moment, although there was an indefinable something added—or taken away, which makes all the difference, between sordid life and an earthly paradise. There were pictures of young lovers, and pictures of wedded life, represented in a series of delicately conceived designs, touched with a holy fire of love, that burned from youth to age, in the hearts of those portrayed, and plainly showed that hearts as well as hands were joined!

"What beautiful thought!" exclaimed Marcus, though it somewhat surprised him. The young artist had not, he knew, or could not possibly have drawn any of those dear and rich experiences from her own life, for was such supreme content, such happiness!"

"Clarice looked up

illy, as she saw the lorelight shining in Marcus eyes.

There was one more sketch that had been hidden by the young sirl's dress, but when she arose, Marcus saw it and hastened to pick it up; before he had a chance to look at it, the soft singers of the young sirl closed over his, sealing a thrull of intense biles through heart and brain. Marcus looked at it, the soft singers of the young sirl closed or the control that prompted the section.

To do not wish you to see that one! It is a sketch of one of the many strange visions I—but there, I have already said too much. I fear I have already suit mill I have seen it."

"You shall see it some day, but not now," said Clarice, as she replaced it in her book.

"I am glad you are interested in psychic science; you are certainly a wonderfully gifted clairvoyant," said Marcus.

"It was long before I knew that I possessed such a gift," replied Clarice. "I never could understand the peculiar visions I so often had until Mrs. Priestly explained to oven the said of overall merstand the peculiar visions I so often had until Mrs. Priestly explained to overall merstand the peculiar visions if you good the said of the fact that fur." Should the said of the fact that fur. "Though the career of a mystic in its highest sense is a great and grand one, it is not always pleasant or easy. You have wonderful psychic gifts, 'tis true, but a stout, pure heart, an abandoment of all earthly passions—I mean having the strength to overcome them—is needed to fit one for the study of occultism. It is a wonderful science truly, and one in which I am deeply interested. But I fear nothing but a severe or bitter disappointment, I mean disappointed to work them is the south of the server of the study of occuliar the secondary of the server of the secondary the server of the secondary structure of the secondary struc

CHAPTER IV.

"Here's one for you, Clari," said Marie as she opened the letter bag at the breakfast table one morning, "It is from mama," returned Clarice, as she glanced at the superscription."
(To be continued.)

Electricity.

In the opening article of McClure's magazine for March, 1902, the statement is made that Prot. Loeb of Chicago conceives life and electricity to be the same, and believes it also to be the fact that as the result of the magnificent work done by him and those assisting him, life may come to be prolonged. With this last statement I agree; but, as will appear from the pages of a manuscript book called, "His Verses (with that in them which is) for those Kludest Hearted," copies of which were presented by me several years ago to the libraries of Hoyal Institutions and Royal Societies in Ireland, Scotland and England, to the libraries of their chief universities, and to the chief universities of the United States, with his first statement I do not, in all respects, agree. In one of the poems contained in the manuscript book, the sitle of the poem being "How to Overcome the Last Euemy," are these words: "For, electrified is action; and (transmuted), will, through deeds, come a force to end all dying, etc."

through deeds, come a force to end all dying, etc."

Action is indeed, as has been seen by Prof. Loeb, the result of the operation of electricity for, as, in the poem stated, "electrided" is action; but, back of electricity is something more subtle, which determines its character—as to whether the manifested electricity will be negative or positive. This subtle something is thought. But thought is of two kinds. One kind is the kind in nature which is back of the impulse that causes the world to most highly bonor and pay those willing, for such rewards, to take the life of their fellows; the other is back of the impulse that will cause men rather to forego reward than accept it, as the return coming for destruction of limb or life of the least of their fellows; it is the form of thought that prompts the highest known form of human courage, whose allimate sim ever is, not destruction, whose offensions. "I would have us bear pain or anatom and frouble of any kind, herolcally, instead of running away from it like cowards," said Marcus.

"Pardon me," replied the young girl. "You spoke of science: my idea is, that the triumph of science is to abolish pain. But I meant, that there should be no neufering at all, then there would be no need of running way from it. I would make all the world happy. As happy as "As what?" asked Marcus smiling into the dentits of her glorious eyes.

"As what?" asked Marcus smiling into the dentits of her glorious eyes.

"As happy as I am now," replied the young girl. Then blashing furfonally, she rose from her seat, and to hide her confusion, proceed-

as has been done,—for which the world has not capacity sufficiently to reward him.—by Prof. Loeb justly complains that, in America, rewards go, not to men engaged in work such as his, but rather to those who profit from polities. This is a disconraging fact; but to know this may give him heart still to persist in his work; that, outside of the wall of American universities are artists, writers and discoverers working,—and who have for long years worked,—for whom such institutions have done and do nothing.

In the book of verses above spoken of sent to foreign and American and foreign institutions of learning other facts of nature, of importance equal to this: that action in nature in prompted by and its immediate cause electricity, are foreshadowed. Among them is this: that thought, aroused by different methods, varies in the degree of intensity of its operation as a force in nature.

Addit Welcker.

Coming Round.

The following clipping from the editorial columns of the Baltimore American shows that, while our mediums are persecuted, our philosophy is making headway.

THE SOUL AFTER DEATH.

The turns state and the means which will enable the soul to enjoy it constitute the most interesting of all religious questions. Christianity teaches that man is merely a sojourner here, undesgoing probation and preparation for a better place. The analogy furnished by nature is largely to the same effect. Freachers often refer to the future state under the designation of heaven, but they are allogether indefinite. Unable to give any idea of the future which would enable their flocks to divine what it really is, they renture now and then to give their impression of what it will be. Not infrequently this disagrees with natural laws with which the world is familiar, and it is difficult to imagine that the Almighty would break the laws He has made, and break them upon such a colossal scale.

It is more easy to surmise that man will be allowed to discover in due time what the future state is and how the soul will be fitted to enjoy it, just as he has been permitted during the centuries of his existence on earth to make other very important discoveries of the forces of nature. The soul's equipment for the future state may be entirely outside of and disconnected from this world, and subject to laws which apply to other parts of the universe. It has been suggested by some that men may become immortal by the developments of science; that the work imaggrandally acquire a knowledge that will meet every emergency which can arise. This appears to be discredited by the fact that the earth itself is perishable; nor does it make provision for the countless millions who have died and who must die before such an advanced stage of civilization has been reached. It is a more reasonable conjecture that when the soul parts with its earthly casement at death it takes leave of it forever. The body seems to be a temporary residence for use in a temporary world. When death comes it goes to pieces, and leaves the soul stripped bare of any means of carrying on the functions which it exercised in this world. Those who believe in an actual

Theism Once More.

PERSONAL LETTER TO GEN. W. H. PARSONS.

PERSONAL LETTER TO GEN. W. H. PARSONS.

Dear Sir and Brother,—

I ought to express my indebtedness to you for a lotter received and for printed matter, especially your article on the Evolution of the Boul. I have read it carefully more than once, and feel that your position is probably the correct one. Absolute knowledge seems to be beyond us, and we must be content to have an opinion. Either mind is an emanation of matter, or matter is the product of mind. For years I was disposed to regard mind as an efflux of matter, as the rays of light flow from the sun. Destrey the sun, and you quench his beams; destroy man's body, and you extinguish his mind in endless night. But one little, hard stubborn fact may upset a pompous theory. When I buried by daughter, I thought this was the dismaled with may an inter I met her and she times, I am for, at before she has many times, I am for, an before she has many times, I am for, and before she has many times, I am for, and matter is its subject and servant.

It is mind, too, that is the author of motion—the fountain of energy. I strike a blow with my fat. What made me artike it? My will—mind, Here, then, I have investigated and determined a relation—the relation between mind and matter in motion. I know with my fat. What made me artike it? My will—mind, Here, then, I have investigated and determined a relation—the relation to matter. Determining a relation, they also the printers upon their orbits, and give at the same time the harmonions movements of the spheres?

And I am disposed to think of the cell, which enters into the construction of all and mall life as simply the brick of the builder. The builder is virially—life, Life is not a attribute; it is an entity—a thing existing. It is invisible, imponderable, detected by no chemical analysis. It is the greatest antisente in nature. The failteets spark of it will preserve the body from puterfaction in the hottest weather. When it leaves the body, the body is dead, but the life is not clear.

when the vitality goes out of the man, the mind goes with it, and the soil survives the body.

The Cause of Causes is Eternal Life; it is also Eternal Intelligence, associated, indivisible. Cells are but the bricks of this wondrous builder. Darwin tries to show the order of Evolution; he frankly udmits that he knows nothing of its cause. Let Evolution stand if it will; it is but the manner of the working of the unseen power.

Prof. Loeb's discoveries are interesting, and seem to bring Life Force within the sweep of the great law of the Correlation of Forces and the Conservation of Eaergy. Vital Force has, up to this time stood outside of the charmed circle. Dynamic force vecame heat force, heat force chemical or electric force, and so on, but zone of these could be transmuted into vital force. But Prof. Loeb, if he hatches eggs by electrical force, without impregnation, seems ready to demonstrate that all force is essentially one, though with differing modes of manifestation. True, no doubt. There is but one force in the universe, and that is God. In that force we live and more and have our being.

If that force be Vitality, eternal, indest actible, evolving Mentality and Matter, both coeval with itself, then this Cause of Causes, God, is a sublime and mysterious Trinity. And God thus is seen to be something higher than even mind itself.

I am just talking. Take all this for what you think it worth.

I shall keep a lookout upon the Thinker for anything you may have to say.

J. Young McFarland.

For Over Sixty Years

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

The National Anti-Treating Society.

The National Anti-Treating Society.

This Society has been organized about six years. Its objects being to protect our fellow beings from the evils resulting from the social custom of treating to intoxicating liquors, by teaching and persuading men and women, boys and girst to sign our pledge and live up to it, thereby promoting temperance and Christianity and encouraging total abstineoce.

To discourage and create sentiment against the social use of intoxicating liquors at all times, in all places and under all circumstances; to destroy the saloon by destroying the demmad for intoxicants.

Pledge—God helping me I do solemnly pledge myself not to give or treat anyone to intoxicating liquors, nor to accept the same from others, cases of actual need in sickness excepted, and I will use my influence with others to uphold these principles.

It imposes no financial obligations upon membership, depending ou voluntary contributions for support. Any person, male or female, may become a member of the Society by signing its pledge. Junior members are such as sign the pledge between the ages of five and fifteen years. It is not the strong drink stack as gin, whiskey and brandy, nor the saloen, where young men begin a life of dissipation. They first drink the wine and lore aftering drink, and so long as these social conditions exist, so long as the social conditions exist, so long as the place, not the appetite created in the most alluring and fraunkenness is due in the first place, not the appetite created through the social use of intoxicants.

All communications will be gladly answered, with full particulars and instructions to organize. Address

The National Anti-Treating Society.

S. E. Cor. 7th & Diamond Sts., Philia., Pa.

Dr. T. H. Andrews, late of Jefferson Med-ical College, Philadelphia, Pa., says: "A won-derful remedy which gave me most gratifying results in the worst forms of dyspepsia."

Briefs.

Briefs.

The Ladies' Lyecum Union met in Dwight Hall, Wednesday, March 19. A whist party was held in the afternoou; business meeting at 5 p. m. Supper served at 6.30. Meeting called to order at 8 p. m. by the president, Mrs. Butler. After a song service, remarks were made by Mrs. Waterhouse, Mr. Day, Mrs. A. E. Barnes and Dr. Charles Wesley upon the "medical bill." Mrs. Hattle Mason followed with remarks and messages, Mr. Hill poem and Mrs. Seott and Mrs. Butler also gave tests; remarks by Mr. Harry Straton; invocation by Mrs. Waterhouse. Wednesday, March 26, the Lyceum Union celebrated the advent of Modern Spritualism all day in Paine Hall, Appleton street. Excelent talent was present. The Schubert Quariet furniabed music. Lyceum children assisted in the evening. Services were free. Supper was served as usual at Dwight Hall at 5 p. m. Our next whist party will be held at Dwight Hall April 2 at 2.45. Fine prizes. Laura F. Sloan, Ikec. Sec.

Brockton Children's Progressive Lyceum, No. 1, Mr. Geo. W. Nutting, conductor; Mrs. Annie Shean, sec'y, writes: A large number of children and friends grathered in Harmony hall, 25 Centre St., Sunday, March 16, to attend the circle which is held once a month for the children. A number of mediums were present. Miss Susk Tripp of Baston addressed the Lyceum. Sunday, March 30, the Lyceum, will celebrate his anniversary. A good entertainment is being prepared for the Lyceum will celebrate his anniversary. A good entertainment is being prepared for the Hydraling was with us Sunday, March 20, is a fine medium. We had a social dance as our monthly entertainment and it was a success. Stella A. Keyes, Cor. Sec.

The First Ladles' Ald Society of Spring-field, Mrs. May S. Pepper served us the first three Sundays in March in Memorial Hall. Her lectures were very interesting and instructive and her messages are truly marvelous. The hall was inadequate to bold the crowds that came to each service.

Fitchburg, Mass., March 16. The First Spiritualist Society had a large attendance at both a

The street of th

Curative Properties of Swamp-R

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder I Will do for YOU, Every Reader of the "Banner of Light" May Have a Sample Bottle FREE.



DR. KILMER & CO., Binghamton, N. Y:

GENTLEMEN:—In justice to you, I feel it is my duty to send you an acknowledgment of the receipt of the sample bottle of Swamp Root, you so kindly sent me. I had been out of health for the past five years with kidney and b'adder trouble. Had our best physicians prescribe for me. They would ralleve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp Root and I found it did me a world of good. Since then I have taken eight small bottles, bought at my drug store, and I contained myself perfectly cured. It seemed as though my back would break in two after stoopings at formerly did, three and four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers are still using Swamp-Root. They, like myself, cannot ray to much in praise of it. It is a boon to makind, We recommend it to all who are suffering from kidney and bladder diseases.

My brother officers (whose signatures accompany this letter) as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root. We remain,

Officers of the 58th Police Precinct, Greater New York.

JOHN J. BODKIN.

JOHN J. BODKIN.

Officers of the 58th Police Precinct, Greater New York.

HUGH E. BOYLE, JOHN J. BODKIN.

If you are sick or "feel badly," begin taking the famous new discovery, Den Kilmer's Swamp-Root, because as 100m as your kidners are well they will help all the other organs to health. A trial will convince anyone.

Weak and unbesithy kidneys are responsible for many kinds of discasse, and if permitted to continue much suffering with fadal results are sure to follow. Kidney trouble intritate the nerves, makes you discy, restless, alsepless and irritable. Makes you pass water often continue much suffering you to get up many times during the night. Unbestley the deep results are you feel as though you had heart trouble; you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctre themselves, because they tree ognize in it the greatest and most successful remedy that solence has ever been able to compound.

If you are already convinced that Swamp-Root is what you reed, you can purchase the required first of the properties of the properties of the solence has every here. Don't make any mistakes, but remember the name, Swamp-Root, In. Kilmer's Swamp Root, and the address, Binghamton, N. Y., on every bottle.

EDITORIAL NOTICE—Swamp-Root, the great kilmer, liver and bladder remerly, is to remain a laready tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about kidney and bladder troubles and containing many of the thoursands upon thousands of testimonial letters received from men and women caurd by Swamp-Root. In writing be sure and mental n residing this generous ofer in the "Banner of Light" when send-ing your address to Dr. Kilmer's Co., Binghamton, N. Y.

Oh, the restful, calm and almost overpower-ing silence that comes to one who truly loves Mother Nature in all her variant moods, how it steals over one bringing quietness and peace into the heart, a satisfied, blessed sease that "There is good in all things" if we would but open the door so the light could

peace into the heart, a satisfied, blessed sease that "There is good in all things" if we would but open the door so the light could enter would but open the door so the light could enter the same of the

ment is like one family with one "Success." Success." My thoughts will always go out for a bright and prosperous future for the Lake Helen Casadaga Camp. The memories that it will always bring to me of new and lasting friendships, and of the quiet, restrulness of the surroundings will remain as a bright and lasting, never to be lightly forgotten, time.

Ah! Happy day, now of the past,
A memory sweet will ever be.
E. R. Abbott, Jr. Ocala, Fla.

Spiritualism in Jackson, Mich.

Spiritualism in Jackson, Mich.

For the past five Sundays, I have been speaking for the Jackson Society. Meetings well attended. While there gave several circles for benefit of the society, although there were two and three given each week we would always be met by a goodly company. These gatherings tend to bring not only those who are Spiritualists, but those who are investigators, anxious to yain some knowledge of the beautiful beyond, and who in time become good Spiritualists.

The officers and members "as well" are a kindly people, and under the able instructions given by the president, Mr. A. Watson, the audience never fall in giving the speakers the very best conditions for their work. It has been a source of great pleasure to me to labor with the Jackson Spiritualists and I look forward to April with pleasure to me to labor with the Jackson Spiritualists and I look forward to April with pleasure to me to labor with the Sackson Spiritualists and I look forward to April with pleasure to me to labor with the Sackson Spiritualists and I look forward to April with pleasure to me to labor with the society. At the close of my work last Sunday, the president, Mr. Watson, presented to me a large bosquet of very handsome flowers, with the following endorsement:

Jackson, Mich. March 8.

We the undersigned in behalf of this as-

ment:

Jackson, Mich., March 8.

We the undersigned in behalf of this association thank Mrs. Emma N. Moore of Exwood. Ind., for her ever ready and efficient service done in "Our behalf" and the Cause of Spiritualism. Andrew Watson, president; C. W. McCoy, secretary; Mrs. A. Watson.

treasurer; H. J. Croom, first vice-pres.; L. S. White, second vice-pres.; Benson Gray, Dr. Virginia Row, trustees Executive Board. The flowers may wither but the fragrance from the sweet thoughts sent with the message to me will live forever. Let us as Spiritualists act as one in the uplifting of our beautiful philosophy; let us lay aside selfschness, and forgetting self work for truth. Enuma M. Nutt-Moore.

Elwood, Indiana

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

"There lives more faith in honest doubt, Believe me, than in half the creeds."

REDUCED FROM \$1.00 to 50 Cents.

A DISCUSSION

OF THE

Facts and Philosophy

Ancient and Modern Spiritualism DR. S. R. BRITTAN and DR. W. R. RICHWOOD.

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Editorial Notes.

Editorial Notes.

Life is filled with strange anomalies, and it taxes the mental faculties of even the wisest of the race to find the line that connects them. In one room of a certain house the spirit of a loved one is taking its way from earth; in an adjoining room is a gay assemblage bent upon pleasure. Happy laughter, joyous music, and sounds of moring feet in the rhythmic dance blend strangely with the sobs and bursts of grief in the sick room. Yet they are both expressions of life, and experiences that all may meet who choose to study the problem of living first hand. These seeming antitheses are only such, however, in the mistaken judgment of mortals. Each heart agony has behind it its compensating joy, and behind every happy laugh lurks the presence of a sorrow. The latter is necessary as a balance to the former, while they are both indices of the fact that the soul of their projector is in action.

The untroubled mortal who moves on day by day over a smooth and even pathway is seldom found awake. He who is forced to suffer is the one whose soul is really in action. It is also true of those who rise to beights of great enjoyment. They were rendered capable of happiness through their ability to endoure the griefs and heart agonies that were theirs under the unerring law of Life. A great writer has said "Evil is only goodness gone astray." That was a happy thought, and finds a companion in the sentence. "Error is only misdirected energy," Tranquality of mind is never presaged by increis. The equipoise of Selfhood is only gained by persistent effort to find and walk in the pathway of truth. It is impossible for inertia to become energized unless force of some kind is applied to it. Souls never grow unless the actinic rays of intelligent force are utilized.

Sorrow is one of the most stimulating of those rays, and although its light may be hidden for long long years to those to whom it comes, yet behind the shadow is the radicast light that will ultimately reveal to the grief-stricken one the high and holy purpose of the agony he was called upon to endure. It is often asked, is there no possibility of growth save through mental and physical tortare? Growth must needs be always, otherwise there is sure to be decay, but growth of soul is always more perceptible when that soul has been called upon to endure. The man who has plenty, or the woman

who has no care is never in touch with the Soul-Self. They are but butterflies flitting from flower to flower to sip their fragrance and to vanish with them at the season's close. They have never sounded the depths nor plumbed the heights of life, nor do they know ought of its real meaning. It often takes the rude shock of an explosion of dynamite to make them realize the fact of existence. It is frequently necessary that they take leave of earth in order that they may learn that they live. In the realm of the Unseen, they are brought face to face with themselves, with their plitable lifttheness of spirit, their base concepts of life. Then they realize all that they have been and now are, and are placed so as to catch glimpses of what they may become.

To such as these, sorrow is their truest

To such as these, sorrow is their truest friend and helper. Without its aid they can never be made to realize there is anything berond the pleasures of today through the enjoyment of the senses. The man who wrestles with himself is the one who is best fitted to counsel and advise. No one can teach that which he does not know, hence no one who has falled to receive a visit from God's Angel of Sorrow is qualified to offer consolation to those who really mourn. The test of the heart is trouble, says a writer, and being the test-of the heart, it needs must become the prompter of the soul into larger and nobler action. It takes the man who is acquainted with grief, whose heart has been wrung by torture, whose mind has been agonized by trouble, to comprehend themighty meaning of life and enable him to correctly interpret its perplexing anomalies. mighty meaning of life and enable him to correctly interpret its perplexing anomalies. It is not the one who sheds the tears of grief, or sobs at the transition of a loved one, who really is in agony. It is he to whom no tears will come, he who sees in letters of scarlet his own mistakes, his own failures, his many misdirected energies painted on the living canvas of existence, who really knows suf-fering.

He may be found in the depths of the forest with bared head and heaving breast, crying out of the depths of his soul for strength, for courage, for helpfulness, or in the sanctuary of his own chamber kneeling by the side of his bed, crying out for light, for wisdom, for inspiration. Such a man is engaging in the truest and only justifiable kind of prayer. He uses no words, but his sonl speaks, and he struggles to rise above the things of the senses that he may live the life of purity and of truth. By this intense yearning for higher and better things, he brings himself into harmony with the spirit, becomes receptive to truth, and thus begins to grow. The soul's travail is often the birth of wisdom's child who becomes humanity's teacher in all of life's terrible yet unavoidable experiences. "It is good for me that I have been afflicted," said one of old, and when that remark is applied in its true spirit no seathent being can deny its truth. Afflictions, mental and physical, are ours to overcome, to subdue, to conquer, through the royal mandate of King Will. By its expreise, mortals grow in soul, and learn to live from the Soul-Self, rather than be fettered by the limitations of the body. . . .

The bird in the forest whose golden molten notes entranced the listening ear, fell before the unerring aim of the hunter. Its wing was broken, and it could rise no more. Its flight through the air was only possible through the resistance of the air to the beating of its wings, and now that one was uscless, it must remain near the earth. Its song is hushed, and no one can ever know its agony. Physical suffering is there, but even a bird has mental power, and its agony of fear can never be told in words. Its plaintive moan tells of the struggle within, but no man is as yet wise enough to comprehend the language of the birds, hence there is no succor for the sufferer save that of seeming death. The soul of man sends forth the entrancing music of Love, and its voice impresses millions to pause and listen to its joyous sounds. The archer, Hate, sends an arrow from his bow and a wing falls helpless to the side. The downward pressure of the air no longer gives buoyancy to the giver of the song; and the wounded singer falls bleeding to the earth. But there is a balm for every wound, healing for every ill. The Self-Soul is potent to overcome, and the fall of its child, through the arrow of hatred, gives it double power to work a cure. The deft fingers of Love reset the fractured bone, the list of affection stanches the flow of blood, and the precious ointment of truth knifs together the lacerated sinews.

But the purpose of the fall of the bird, and its consequent sufferings are fraught with meaning. Its work was to teach a more humane spirit, and its going through violence was the triumph of the soul over even the most cruel things of earth. Its mission was completed—its lessou plainly written for all the world. Some there are who live and express more in a single year than do others in years three score and ten. The stilling of a joyous song only takes away the mortal sound, for youder, in the realm of the soul, the song is born anew, and rings forth its melodies of immortal joy. So is it with the wounded child of the Roul. The unexpressed thought, wish, song, the unwritten poem, the unbuilt dome, the unspoken aspiration, though unknown in mortal life, will cast into the shadows the mighty epics, the songs of fornier years. All of the broken wings, the drops of blood poured out as water at the behest of others, become sinews of soul strength, elixirs potent for good, in the realm of the Invisible. There all of life's anomalies its antithetical joys and sorrows are revealed, and man can grasp them for himself. He learns that Sorrow is his true-hearted friend and teacher, whose holy mission it is to gently lead him to himself—to find his Soul—and to live in harmony with it forevermore.

"Let man go in search of his Soul," is the divine command that all mortals should heest. He is thus speking who daily strives to make better and truer conditions for his fellowmen. He is in possession of his Soul who lives above all hatred, all malice, all revenge, all ignoble aims, all base temptations, all unworthy actions. Until man can do this, he must continue his search for his Soul. He must continue his search for his Soul. He must endure many privaligatives, must learn to be patient through suffering and bitter sorrow. From the centre of existence and back thereto, are many paths that thread the labyrinthlan ways of all possible experiences. These must be followed, one after another, until the child of the Soul has overcome all things, and brought to its parent all knowledge. Then shall it be known what the children of men are to be—not only sons and daughters of God—but of themselves Gods, Creators of worlds, and rulers of universes.

It is strange that human beings should lay

It is strange that human beings should lay so much stress upon the faults and fallings of others. Why should they sit in judgment upon those of whose experiences they know nothing? It is too often the case that which they themselves would do were they similarly circumstanced as were those whom they elect to judge. Condemnation belongs not to finite beings, for it is no part of the purpose of the Infinite. Reformation of all who err is the divine principle in nature, and suffering is God's command to tura into the paths of righteousness to all who have wandered therefrom. Punishment is a creation of man, and in his desire to "get even," he has often lost sight of God's purpose of reform. No punitive method ever yet wrought a permanent reform in any individual. It restrained him for the time being, but there is a wide difference between it and reformation. The weedle of the erring to righteons. strained him for the time being, but there is a wide difference between it and reformation. The recall of the erring to righteous living is a divine purpose, and Spiritualists should not refuse their allegiance to it. There is more spirituality in an atom of forgiveness and helpful suggestion than there is in all of the preaching and punishment the world has ever known. . . .

of the preaching and punishment the world has ever known.

At this point, the patient, spiritual face of that noble woman, Miss Abby A. Judson, comes before my mental vision. In another column will be found a card, announcing the suspension, for the time, at least, of those delightful "Letters" that for over four years have appeared each week in the columns of the Banner of Light. To thousands of people those letters have been blessed helps, divine inspirations to truer and nobler living. The loss of herlinjured eye that became affected through her unselfish devotion to ber invalid brother, will prevent Miss Judson from writing as she has formerly for several weeks to come. I know that her letters will be greatly missed, and that the prayers of thousands to whom they have been comforts, will go out to be in her suffering, that she may speedilt, and renewed health and strength with which to go on with her work. It would not be amiss for these prayers to assume a practical form, for one who has so unselfishly labored for others is entitled to a full reward. Miss Judson's is the embodied spirit of the Spiritualism of the Soul, hence has little hold upon material things. It is therefore meet that those whom she has blessed should see to it that they make their appreciation known before she enters the "Great Beyond." A ten dollar bill means more to her now than will the most eloquent and flattering funeral oration over her life-less form that could possibly be spoken. Miss Judson has honored Spiritualism and Spiritualism souchsafes unto mortals was illus-

One of the priceless blessings that Spiritualism vouchsafes unto mortals was illustrated in a most pleasing and belpfal manner a short time since through the mediumship of my esteemed friend, Mme. Florence Montague, who is now sojourning in England. A young boy belonging to a certain family in the north suddenly disappeared, and it was feared that he had been accidentally drowned. The distressing news of his loss was conveyed to a friend in London, who was impressed to call upon Mme. Montague to see if she could get any impression with regard to the matter. She took the letter from the distracted parents in ther hands, pressed it to her brow without opening it, and told her caller that the boy was alive and well—that he had strayed far from home and was suffering from a temporary loss of memory—that he was in the hands of good people who were giving him every care. She advised advertising the boy's disappearance in the local papers at once, with the hope of discovering the boy's whereabouts. This was found, in perfect health, in the home of a gentleman some miles aryay. He was returned to his parents, much to their joy. Truly Spiritualisin was a great blessing to this family, and its members should not forget the noble-hearted medium who hefped them to find their own.

get the noble-hearted medium who helped them to find their own.

Occasionally some Spiritualists, or people calling themselves such, seem determined to bring oddem upon Spiritualism by some freakish exhibition of mental deficiency on their part. One of these events transpired not long slace in betroit, Meb. A medium who evidently lores as sensation more than common sense, induced a certain widow to become the bride of a supril; and to go through the farce of a marriage service. This service afforded the secular press on excellent opportunity to ridicule Spiritualism, and the atmost was made of the chance. The medium evidently cared nothing for the truth, but was merely in search of dollars and events that the widow evidently paid here No doubt, the wiltow housally believed she sais marrying a boan fide "spirit." but her kinorance is most pitsible, and should have been kept out of the sight of the public for decentation of the sight of the public for decentations.

cy's sake if nothing more. The woman was evidently the victim of the pretended medium, and should be placed under guardianship for her own good at the earliest possible moment. There is little wonder that the courts of the land pronounce a belief in Spiritualism to be prima facie evidence of insanity, in view of such riddenlous episodes as the Detroit affair. This same diagraceful farce has been enacted in fifty other places within the past ten years. It has brought disgrace upon Spiritualism on every occasion, and will continue to do so, just as long as Spiritualists permit it to be enacted. Its abolition is one of the needs of the hour.

. . .

The Detroit "spirit (?)" marriage has sent a laugh of derision around the world, but I know of at least one other city where the same ceremony took place several years ago. The "contracting" parties were a young lady of good standing, and her lover, who had suddenly entered spirit life a few months before. By trading upon the sanctity of her grief, certain "mediums (?)" induced her to believe that he came to her daily at certain materializing scances, and in her happiness at seeing him, she forgot to be cautious in her investigations. She was soon induced to believe her spirit lover was anxious to marry her, and was told to prepare for the ceremony. She did so, and purchased an elegant trousseau, besides fitting up a suite of rooms for her use after marriage. These rooms were quite near the home of the medium! The ceremony took place, and she sought her new home, under the promise that her spirit husband would often materialize for her, if she would leave her bedround called a ruined woman. The medium and her friends sought to make her believe that her spirit husband was responsible for her unborn child, but she had at last awakened to a knowledge of the truth,—that she was the victim of woman's cunning and man's lust. Her betrayer was none other than a paid confederate of the medium, both of whom, no doubt, laughed in ghoulish glee at the young girl's ruin. With such a fearful object lesson as this before them, all sensible Spiritualists should hasten to set the seal of their disapproval upon all "spirit marriages" henceforth and forever.

The secular press is using a goodly amount of space in its efforts to ridicule the testimony of Rev. Minot J. Savage with respect to his experiences in Spiritualism. Dr. Savage useds no defence at the hands of the Banner of Light or myself. He is abundantly able to defend himself, and has the manly courage to fearlessly arow his convictions without regard to consequences. His assailants are like the persecutors of Jesus of old—they know not what they do. They are blinded by their ignorance and prejudice, whereas Dr. Savage is encompassed round about by the pure white light of demonstrated truths. He knows whereof he speaks, and can afford to give his contemners a smile of gentle pity as he moves away from their cowardly yelpings, to camp upon yet higher ground. He can afford to wait, for he is armored in the truth.

. . .

It was very amusing to read a despatch of the associated press a few days ago, to the effect that "President Barrett, of the N. S. A., the well-known enemy of mediums," would be one of the speakers at a certain camp meeting the coming season. It was alleged that Pres. Barrett might expect lively times when he arrived on the grounds, and possibly would find it difficult to obtain a hearing. The very absurdity of the above reports should carry with them their own refutations. Press. Barrett bas repeatedly stated that he hinsself is a medium, and has been for a score of years. It is also well known that he has never yet attacked a genuine medium, nor sought to cast reflections upon the work she has done. In fact, he has been one of the stanchest defenders the true mediums of the world have ever had, but in defending the true, he has often been obliged to expose and denounce the fraudulent presentations of mediumship. If the defence of true mediums and the unmasking of false ones, cause Mr. Barrett to fall to secure a hearing at any camp, then it will not be difficult for fair-minded people to form a just conclusion with regard to the matter. He can afford to be turned down for taking such a curse, and so can any other honorable man or woman. It was very amusing to read a despatch of

The transition of ex-Gov. John P. Altgeld, although not unexpected to many of his intimate friends, was yet a shock of surprise to the people of the world. Gov. Altgeld was a statesman in the highest sense of the world, for he served the interests of others regardless of his own. He loved the plain people—the common people—of whom he was one. Bora in the bitterest poverty, his early life was filled with sufferings that beggar description, yet in face of them all, he arose by his own indomitable energy and industry to the proud position of a national leader, and international fame. He was a deep thinker, a profound reasoner, and an orator of great shillity. No American statesman of modern times has accomplished so much with such odds against him as has Gov. Altgeld. He made many warm friends, and almost as many bitter personal enemies. His hatred for every injustice, sham and pretense, and his vigorous attacks upon the allied hosts of Evil, gained for him the emilty of every wrong doer, every oppressor of the people, every believer in cruelty and injustice. With his views, I was not always in accord, yet I believe him to have been thoroughly conscientious and actuated by the best of motives in all that he did. He has made the world better for his having lived in it, and his departure leaves a void that will not soon be filled. The patriot, suitor, statesman, scholar and orator is now at rest. Peace to his memory. The transition of ex-Gov. John P. Altgeld, although not unexpected to many of his in-

It is now the week of the anniv brations, and all local societies of ance will observe with certain brations, and all local societies of any importance will observe with certain ceremonies the fifty-fourth anniversary of the advent of Modern Spiritualism. The observation of Modern Spiritualism. The observation of March 31 as the natal day of Spiritualism will be general throughout the United States and Canada. With the spirit of these exercises, I am in full accord, although the methods of conducting the same may not be in harmony with what I hold to be the real purpose of Spiritualism. Anniversary Day in some instances at least, is looked forward to as the time to raise money for the liquidation of the debts of the society. This is praiseworthy as far as it goes, but would it not be better if there were no debts to be provided for in this way? The anniversary should be made a giad, forgiving, happy time, and too much emphasis cannot be placed upon that feature of the work. It should be the occasion for the reviving of the hopes of the faint hearted and the giving of new inspiration to the masses for the coming year.

Can these results be better obtained by fifty celebrations in a single city, rather than by one grand union of forces, where each and all shall meet in common fellowship out of pure love for a common cause? For my own part, in cities and towns where there are two or more societies, I believe it would be better by far to hold one grand union meeting than it would to divide forces and thus exhibit the numerical weakness of our Cause. I am in sympathy with the aims, objects and purposes of all of the organizations that propose to observe the day. Here in Roston this is especially true. The State Association, the Yeterans' Spiritualist Union, Boston Lyceum Union, The Laddes' Ald, Boston Spiritual Temple, are all doing a good work, and richly deserve success. I hope all of these meetings will be largely attended, and trust that a large increase of interest in Spiritualism will be the outcome of their labors. As a special guest on this anniversary occasion, Massachusetts Spiritualists will have Rev, B. F. Austin of Toronto, Ontario, one of the most talented speakers on the spiritualistic platform. He is worthy of large and enthusiastic audiences, and it is to be hoped that the Spiritualists of New England will honor themselves and their guest by filling the halls in which he is to speak to their utmost limit.

In point of fact, I hope the attendance at all celebrations will be large and enthusiastic. They all deserve success, if their spirit be right, and it certainly is—but it is no treason to them, nor to any worker in the ranks—to suggest that one grand union of thought, effort and purpose would do far more good in Boston, or any other city, than will forty, sixty or one hundred small ones. It would be better by far to engage Mechanics' Building for a grand conclave of two or three days, and bring all Spiritualists together on each succeeding anniversary, than it is to waste so much vital and financial energy in ways that certainly bring few, if any, returns. I offer this suggestion in good faith with the feeling that it is better to work for the good of the Cause as a whole than it is to exploit the virtues, frailites, talcents and lack of talents of any individual speaker or worker. I hope it will be tried one year at least as an experiment.

Of Things Seen and Heard.

BY SIGMA ZODIAC

It is reported that a new bridge across the river Maranon (near Lima, Peru), broke in two, and over 100 persons were drowned, while a priest was pronouncing a blessing upon the structure. If this report is true, one would think that the priest would immediately devote his soul to self-questioning meditations.

According to the new cellular cosmogony of Mr. Teed of Chicago, mankind are living within the earth, and not, as many believe, on the exterior of the globe. He holds to the flatness of the earth, that the starry heavens are inside, and the sun only about 4,000,000 miles away. Is it possible that the "windy city" exerts an inverted influence upon the imagination?

Tommie's Xmas composition is to the point:
"Pre is sunthing wor taists bettur the mear
yu hav uv it and evun that is not entil it is
found in the pantry between meels and on
the tabul at uther times but it is not safe
foar a persun tu look foar pye in the pantry
betwean meals bekoz yure muther may arrive
at enny minnit."

A gentleman was asked by a little boy, "Why angels never have beards?" After reflecting, he replied, "I suppose it is because most men have such a close shave to get into heaven."

heaven."

In Illy Dale, N. Y., there is proposed by leading Spiritualists a thought-club or school during the camp-meeting next summer. Mr. Gaston, the president, and Mrs. H. T. Stearns, an experienced speaker, are with the chief movers. It is designed as a philosophical class to consider the fundamental and grand questions of Life and Being and Desitiny. They have ordered a copy of "Starnos"—a compilation from the thirty rolumes of the "Poughteepsie Seer," by his talented wife, Mrs. Delia E. Davis—which may be, to some extent, used as a text book for members of the investigating class. But it is understood that the subjects discussed will be chosen from the fertile harvest-fields of Spiritualism and Philosophy.

Protection for the living, although geem-ingly dead, is the object of an important bill before the Massachusetts Legislature en-titled, "To Pryvent Premature Encommutent and Burlal." Physicians are liable to be mistaken as to the condition of the person, and frequently give certificates of death, (Continued on page 5.)

(Continued from page 1).

ding life, far higher than these, supersty beautiful and harmonious. Why,
must we be placed in the midst of the
er and severer elements of earthly life;
ruse no human or animal births can ever
place except in the coarser realms of
er. The earth is not intended for any
eneed or permanent home of man. Humatter. The earth is not intended for any prolonged or permaneut home of man. Human life must be started here and human beings must dwell here long enough to mature their bodies and souls in order that other human beings may be harmonionaly developed. Those who have not had sufficient experiences of this life, are sometimes made to come back and grow up with a newly born infant as a double, not as an embodiment. When the soul reaches the chrysalis state of its earth life, it puts on its wings, so to speak, and rises to a realm where all conditions are more favorable for its expansion and perfection.—College of Fine Forces, San Jose, Cal.

Of Things Seen and Heard.

while in fact the apparently dead may be only in a profound trance, with a temporary suspension of vital processes. The only safe and certain custom is, wait until there are sure signs of decomposition. Then the most pure and reasonable disposition of the deserted body is cremation.

According to Tit-Bits, a husband rebuked his wife for wearing another woman's hair on her head. But she answered: "You ought to be ashamed to wear another sheep's wool on your back."

It is well known that Spiritualism opened It is well known that Spiritualism opened the door of progress and prosperity to many reforms. It commenced employing female speakers for congregations, thus making possible the emancipation of woman. By practically thus teaching the equality if not the superiority of woman, the Spiritualist opened the path for the universal suffrage, and for woman's independence in all life's relations.

Who does not recall the signature of "Shadows" in the Banner of Light? The editor-in-chief, at that time, Mr. Luther Colby, and the popular contributor, Mr. John Wetherbee, were closest friends in profoundest love with the common Cause. "Shadows" almost were closest friends in profoundest love with the common Cause. "Shadows" almost weekly communicated to this Banner thoughts and experiences "concerning those spiritual beings which walk the earth, unseen, both when we wake and when we sleep," Mr. Wetherbee was gifted with easy and graceful expression of thought. Apt quotations from the poets frequently adorned his thoughtful productions. He was an admirer of Irving's Essays, from which he selected the passage concerning spiritual beings: "Are there, indeed, such spiritual beings: Is the space between us and the Deity filled up by innumerable orders of spiritual beings?" Thus Shadows entertained thousands of Banner readers, and it is altogether probable that the departed Luther (editor) and the cheerful John (contributor) have mingled their thoughts and feelings fraternally in the land of love and progression.

"Telekinesis" is the awfully learned scientific term given by the Psychical Research investigators to a special class of movements of objects by what may be called unseen or as yet "unknown forces." The simple minded Spiritualist recognizes such movements as meaning the presence of spirits. But to the intensely profound researchers it means a sixteen owl power of telekinesis! Verly it takes the wisest minds, in these latter days, to confound the fools. But in the early ages the wise are astounded by the utterances of babes and sucklings.

babes and sucklings.

It is the generally accepted belief among the most conscientious and truly intelligent physicians that most all Americans eat too rapidly and too much in variety and quantity. I know a young man, graduate of fair Harvard, engaged in literary labors, who rises mornings at 6, taking no breakfast, works until 12 o'clock, partakes of a plain, wholesome dinner, takes a 5-mile walk, returns and works until about 4 p. m., eats a simple supper of cereals, then devotes the evening until bed time to conversation and amusements. Verily does not this Harvard graduate "lead a well-ordered life" amid the great temptations of a great city? And yet it is likely that, were he engaged in a more physical and "strenuous" occupation than that of literature, he might aiter his habits and eat more food. Nevertheless it is to be kept in mind that, generally speaking, most men and women eat too much every day.

Acertain proportion of religiously-impressed persons concern themselves with theories as to what will happen to them "after death." I am acquainted with a few billous pessimists who apprehend the very worst "hot time," or nothing worth having will be their fate. On the other hand, there is a small army of real agnostics who urge "only one world at a time;" while the cheerful and hopeful optimists, although enjoying the benefits and beautles of the "life that now is," contemplate the blessing of perpetual youth and health in the higher lands of pure delight, beyond the sun and beyond the solar system.

beyond the sun and beyond the solar system.

I must beg to be allowed to differ from the judgments of those men who assert the inferiority of us women. One proof that man is not a superior, is the claim be unblushingly makes that he is our "ford and master." The transcendent absurdity of this claim becomes the more apparent when one remembers and reflects that but for the artistic work of materialty there would not exist a human being on the face of the earth. Is it not enough glory for any man that he is permitted by Providence to be woman's companion? Woman is, is—but, why beast?

(More coming.)

"If each to each be all he can, A very God is man to man."

The McIlroy Will.

An interesting and instructive communication from the pea of our esteemed friend, Mrs. M. E. Cadwallader of Philadelphia, Pa., appears in another column of this issue. It is important that every true Spiritualise should read her words with due care, and give them thoughtful consideration. Under the railing of the court and the decision of the jury that tried the case, every person who believes in Spiritualism is legally lusarse. He may be perfectly sane on every other question, but his religious belief disqualifies him from making a will, or of bequesthing to the Cause he loves one dollar of his property. Headers of the Banner of Light, how do you like this state of affairs? Are you content that it shall stand, and no Spiritualist of this land be permitted hereafter to give anything to Spiritualism? If so, of course you will do nothing, but if you want justice for yourselves and your brethren everywhere, you will at once call upon the N. S. A. to carry the case to the Supreme Coart of the United States for final settlement. Now is your time to act! Write the N. S. A. at once, and pledge your co-operation in the good work of defending Spiritualism. The N. S. A. has a especial defense fund, with a few dollars for gone every true blue Spiritualism. The N. S. A. has a special defense fund, with a few dollars from every true blue Spiritualist in the land will accomplish the desired result. Write at once, and see to it the Will Defense Fund is filled to the amount of thousandal It is now "Unite or Perish," and the decision is yours. Make it at once!

Veteran Spiritualists' Union.

THEIR FIFTY-FOURTH ANNIVERSARY.

The Fifty-fourth Anniversary of the Advent of Modern Spiritualism will be Observed by the Veteran Spiritualism's Union in Public Services at Legion of Honor Hail, 200 Huntington Areane, Saturday, March Twenty-niae, Niseteen Hundred and Two. Morning session, 10.30 o'clock. Program: America, Congregation: Invocation, Miss Susic C. Clark: President's Greeting; Address, Mrs. Joilette Yeav; Musical Selection, Hatch Bros.; Address, Miss Lizie Harlow: Messages, Mr. Edgar Emerson; Benediction, Mrs. Abble Burnham.
At the close of this session a reception will be held for the introduction of Delegates and Visitors.

Visitors.

Afternoon Session, 2.20 o'clock. Program:
Anthem, "Truth's White, Spotless Banner,"
words by Dr. Austin; Invocation, Mrs. N. J.
Willis; Scripture Reading; Musical Selection,
Miss Christine Brown; Address, B. F.
Austin, D. D., of Toronto; Music, Miss
Brown: Messages, Mrs. Carrie F. Loring;
Benediction.
At the close of this session a reception will
be tendered Dr. Austin.

be tendered Dr. Austin.

Evening Session, 7.30 o'clock. Program;
Hymn, "Life of Ages, Richly Poured," Coagregation;
Iuvocation, Miss Evangeline
Coffyr; Duet, "Invisible Land," Misses
Austin and Vose of The Melba Ladies' Quartet; address, Harrison D. Barrett; Musical
Selection, Miss Perkins; Messages, by Ballot
Reading, Rev. F. A. Wiggin: Original Poem,
composed for this occasion, Dr. Dean Clarke;
Solo, "Misson of the Rose," Miss Austin;
Renediction, Mrs. Hortense Holcomb.

Our Speakers

Our Speakers

Are again requested to file their telephon numbers, with correct address, so that they can be easily reached in cases of emergency. We have found it difficult to secure speaker for Spiritualist funerals in cities and town outside of Boston through this very lack. This neglect on the part of our speakers is unjust to those who seek their aid, and very embarrassing to us, to say nothing of the expense to which we are frequently put in attending to the request of our out of towr friends.

25 We received a very pleasant and most welcome call from our esteemed friend, Mrs D. G. Carson of Rockport, Me., ou Tuesday of this week. She reports our brethren in the "Pine Tree State" us firm and steadfass in the faith, and full of hope for future work.

A#Hon. W. W. Barrett of Lakota, N. Da-kota, State Saperintendent of Forestry and Irrigation of his adopted commonwealth, was a welcome guest at the Banner office last Saturday. His nephew, the Editor, was in New York City at the time, hence missed seeing this veteran Spiritualist from one of the youngest, yet most progressive States of the West. Mr. Barrett has been visiting his boyhood home in Maine for the past few weeks and is now on his way to his home in the great northwest.

LFRead the words of Lyman C, Howe this issue, with regard to the case of Ale ander Proctor of Springfield, Mass., then a accordingly. Get the name of the membe of the defense committee, then work with will to secure justice for Mr. Proctor.

Meetings in Maine.

Grand mass meetings will be held in Bangor, Maine, April 5-6, in the parlors of the Unitarian Church, under the auspices of the State Spiritualist Association. On Tuesday, April 8, a similar meeting will be held in Stockton Springs, Me., probably in the Universalist Church. Harrison D. Barrett, President of N. S. A. will lecture. All are cordially invited.

Viola A. B. Rand, Sec'y.

Dr. J. M. Peebles.

Dr. J. M. Peebles.

In a personal letter to the Banner of Light concerning his books and new editions of them. Dr. Peebles asyx—
"I am tolling very bard here in the lecture field, delivering three lectures each Sunday, and three or four on week day evenings. If he was the second of the lecture of the lecture of the second of the lecture of the lecture

Dear Banner.

Your work in the interest of freedom and justice deserves the support of all good people. The despote measures and eril legislation thickers by the medical bigots, is a disgrace to modern civilization and deserves the contempt of all rational people. The case of Alexander Proctor of Springfield, should callst the sympathy of all freemen of whatever religion or station; and Spiritualists should see to it that he has the means to make a vigorous and successful defence. A dime or a dollar, each, from the thousands who can give and net miss it, would count to their credit and do much good. It is time that this diabolical machinery of medical rings were exposed and the eril power broken.

Lyman C. Howe.

Important Notice.

Important Notice.

The First Spiritualist Ladies' Aid Society of Boston will celebrate the anniversary of Modern Spiritualism. Friday, March 23, in Appleton Hall, Paine Memorial building. 9 Appleton street. The following talent has been invited to take part: Mrs. S. A. Byrnes, Mrs. N. J. Willis, Mrs. Mrs. N. J. Willis, Mrs. Ida P. A. Whitlock, Mrs. C. F. Loring, Mr. H. D. Barrett, Mrs. S. C. Cunningham, Mr. J. Frank Baxter, Mrs. M. J. Butler, Mr. A. P. Bilinn, Mr. F. A. Wiggin, Mrs. M. M. Soule, Mr. J. S. Scarlett, Mrs. Hattle C. Mason, Mrs. E. I. Webster, Mrs. A. S. Waterbouse, Mrs. A. J. Sectt, Mrs. L. M. Shackley, Mrs. A. J. Scott, Mrs. L. M. Shackley, Mrs. C. Fannle Allyn, Mrs. H. G. Holcomb, Mr. Edgar Emerson, Mrs. Mary Weston, Mrs. Sadie L. Hand, Miss Iona Stillings; music, Miss Louise Steffin, Mr. Harold Leslic, Mr. George Cleavland, Miss Gertrode Sloane, Mrs. Grace Sutherland and E. W. and C. L. C. Hatch. There will be three seasions and dinner and supper will be served in the banquet hall. Morning session, 10.45; afternoon, 2.15; evening, 7.30. Don't forget the date, Friday, March 28. Admission, 10 cents to all meetings.—Carrie L. Hatch, Sec'y.

Miss Amanda Bailey's Fund.

Since the last issue of the Banner of Light have received donation from Mr. Williard (oyes of Boston, \$1.00.

Carrie L. Hatch.

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Psychic Science.

Dabits.

Geo. H. Weeks, of Gleveland, Oils, sends brastfeld thanks for restoration to brains after sell serves prestration and insemnis for years; he says he now enjoys health and restful sleepe Mrs. J. A. Bust, if I Back, Minn., cured of urie sold poisoning in two months treatment, with better than in years, and each day brings new health and strength. I will refer all silling one Mary L. Earle, Grawford, Mich., suffering from pressurement strength. I will refer all silling one Mary L. Earle, Grawford, Mich., suffering from pressurement definedables and integer disease in the control of the property. The months are the seven as some in uny case. I am indeed grateful my recovery." C. E. Davis, Woodman, M. H., who suffered all the mi-cries of a diproptic, writher result of the result of Dr. Freelies' treatment, he had not missed a ment is incre last March. D. W. Bridge Norte, Goll, writing Sept. M. After three months' course, "When I began treatment with Dr. Free tute of Health I was a criptle, unable to walk but little with a case. Now I am able to wait some days into of finces miles. My general health is excellent. I can hardly find words to express control I had tried everything I could hear of and got no reside. 'Mrs. Bases Var M. H., a sufferer of spinal trouble and nerve exhaustion, writes that the would not go back to it had the state of the second of the course of the second of the course of the cour

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SPIRIT

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the control of her condividual spirits see as on earth. The manufacture by

ides, or that of the many control of the measures are reported stenographically by a cleal representative of the Banner of Light, at are given in the presence of other members of the Banner Staff.

These Circles are not public.

The Gur Reneders.

We earnestly request our patrons to verify the communications as they know to be used upon fact as soon as they appear in see columns. This is not so much for the medit of the management of the Banner of gift as it is for the good of the reading billic. Truth is truth, and will bear its own eight whenever it is made known to the ord.

Fig. the cause of Truth, will you kindly its us in finding those to whom the follow-messages are addressed? Many of them not Spiritualists, or subscribers of the port of Light, hence we ask each of you become a missionary for your particular

Invection.

Again we come, oh spirit of wisdom, into the presence of those who are wiser and stronger than we. Again we stand at their feet and as little children would learn of them something of the higher, better and truer conditions of the soul. May we gather strength and understanding for the duties of this life. May we be so surrounded by an atmosphere of inquiry after truth, that we may be blessed, helped and strengthened. At this hour we feel so keenly the sorrow of the world—the aching hearts that are everywhere beating against the bars of conditions, the tear dimmed eyes that are looking out into the future with question, doubt and fear, the heart breaking lones of the voices as they sob and weep, the agony of sorrow and parting—and, standing with all of these, pleasure, grief, sin, doubt and despair, beating against un we would by to the heights where peace reigns and God dwells speaking into the very hearts of those about. What can we do, oh, splirt of truth, to lighten the burden of the world? What can we do to dry the eyes, to take away the heartness and the pain? We listen for the answer to our prayer; we listen for the voice that shall speak to us and we know almost before the message is wafted again to our hearts what it will be and we would be brave, we would be loyal, we would be true to the present hour, to the present day and the present opportunity. However little our work may be, of however little value it may seem to us in the light of the great need that is before us, may we do that little so divinely that someone may be blessed, someone may be strengthened and helped. Amen.

MESSAGES.

MESSAGES.

Mr. Charles Garland, Saco, Me.

Mr. Charles Garland, Saco, Mc.

The first spirit that comes to me this morning is a man above the medium height with iron gray sidewhikers, gray hair and a full, broad brow. His eyes are bine and he has rather strong, prominent features. He says, "I am Mr, Charles Garland. I come from Saco. Me. I am wery much interested in this work, although it is comparatively new to me. I hope to reach my own people through this circle. I'd like particularly to send this message to Addie. I wish she would go further in her investigations. What little she has seen ought to give her courage to go on and see what more there is. I am not troubled over my life here, for I find so many avenues for work, so many opportunities to use the knowledge which I had attained in earth life. The one thing that makes me at all uneary is that I desire extremely to get into closer communication with those I have left. I feel a certain sense of security about that even, for I bedieve the time will come when I will be able to speak as I desire face to face to them. I have mother and Eliza with me; they both send love and say, 'Do tell our people that we are very happy and getting along as well as one could wish.' That you."

William Little, Camden, N. J.

William Little, Camden, N. J.

The next spirit is a very tall, alim man, about forty years old. He is a strong, active ooking man, is very guarded in his speech and seems self-conscious. He comes over to me, looks me all over as though it was a surious thing for him to communicate with people in life and says, "I have only been over here a little while, less than a year, and I have never made the effort before. I felt, nowever, that if other people had found their way back to earth conditions, it was just possible that I might be able to get to my people. I have a little boy in whom I am very much interested. I have been able to impress him in many ways since I came are, but have never dreamed that I could send a message that either he or his mother would understand. My boy's name is Arther would understand to the control of the control of the server been brought to my attention and J. was very busy in the matters. Now, however, it seems brought to my attention and J. was very busy in the matters. Now, how were, it was not not my attention and J. was very busy in the matters. Now, how have over J. was the matters. Now, how have over J. was the matter with me who have over J. was the list of the matter and be is a salve and I would like her to understand hat J. have had a talk with father and be is another level over the way he came to spirit and for many things that have happened as the model in the look of the list had be done now. I don't care much about the median any more personal message at this less. I think this will be enough to identify me, that is about all I can my. Thank you.

The spirit of a lady about fifty years old.

Here is the spirit of a girl shout fifteen rears old. She is fair, with brown hair, blue yes and very delicate skin. She is nervous, extremely so, and she takes hold of my hand as though to gather herself together a little Before this girl went to the spirit she suffered so much with nervous conditions, and she says: "It is a comfort to be where I don't have to hear noises or be-bothered by the strain of study. I studied too hard and that was really the cause of my death. My father and mother are both alive and it seems to them that they cannot get along without me. I am not away, and I don't want them to think so. Seems to me I spend more time with them than with anybody else. I find myself walking about the house, taking up things and as interested in everything that they do as if I really were seen by them. My name is Alice Barber, I lived in Clinton. Ia. It is a great pleasure for me to come, and I thank you for helping me this much."

Frank Leland, Brockline, Mass.

Frank Leland, Brookline, Mass.

The next spirit is a young man about thirty years old. He is very slender, has dark respectively a special spe

Ike French, Bilvis, Ky., to Edwar Grant.

Ike French, Bilvia, Ky., to Edwar Grant.

A man about forty-five years old is here now. He is short, not very stout, and one of those nervous, iracible men; oh, so impatient to send his message and doesn't seem to have the least idea of complying with any rule or law. He says: "Here, here, here, say my name is French, lke French (they called me lke always); I lived in Bilvia, Ky. If this is true, why in the world can't I talk loud enough so my people can hear me? Seems a funny thing to me that I have to come and speak it through somebody else. I keep talking and talking and no-body pays any attention to me, and now I am going to watch and see what becomes of this. I am talking and talking and talking and no-body pays any attention to me, and now I have ever since I came over here forty years ago, and nobody has ever paid any attention to me before, and if it makes a difference where I talk whether I am heard or not. I'm not a-going to do any more talking ill I can get in the place where I can be leard. I wasn't any of your church people, hadn't much use for any religion, and I have the can't in wasn't any of your church people. I shout there has to take and by my people. I thought the for quite and by my people. I thought the for quite and by my people. I thought the for quite and by my people. I thought the for quite and by my people. I thought the for quite and by my people. I thought the for quite and by my people. I thought the for quite and by my people. I thought the for quite and by my people. I thought the for the was a trien and the was baxing a worse time than I, so I concluded it hadn't anything to do with what one believed. I have a friend named Edward Grant: I am just hoping he will see this message and will understand that I'd like to come back with him and take a tramp the way we used to. I don't know how much longer he has to stay, but as long as he lives I suppose I shall hang around where he is, for somehow he has a great influence over me even now, just the same as he used to when I was in th

Emma Gilhey, New York City,
There is a beautiful young girl comes to
me now; she is just like a dower. Her face
is fair, her hair is light and it is in a frame
around her head; she has a graceful little
way and steps up to me lightly and says;
"Here I am; I have promised to come and I
have come. My name is Emma, Emma Gilker, and I lived in New York. Of course
that is not a very good address to send a letter to, but my friends are interested in this
work and I am sure that they will see my
message. I come with many guides and
friends and I want to send my message to
Walter, he will understand just why I have
come in this way. I put in his hand a white

The next one that comes is a woman about twenty page old. She is very auxious to come, doesn't seem to be much disturbed as she is anxious to reach somebody in earth-life. She sary, "Will you please say to Annie Vose of Cambridge that her sister has come to her,—has been to her home and has come to her,—has been to her home and has come here and is so anxious to send her a word. I don't like the looks of things around Annie and se I am trying to make them better through my influence and through my effort. Mother is getting along all right and I only want to give this little word to stir up an interest and see if I could get into closer companionship. The things I want to say, I am not able to say in this way, but hold a circle for me, a battery, do anything that will help me to come, and then I will be able to say the things that are interesting me most."

Mary Norton.

There comes now a big Indian Chief-to me. He is tail as he can be and he has just one big yellow feather right across the top of his head and he has a lot of beads around his neck and on his arms. These beads dou't belong to him but they seem to belong to his medium, and as though she puts them on sometimes and that makes him put them an now to show me. He says, "I want to send-word to Mary Norton; tell her that I am with her. I am helping her to bear the herden that is on her shoulders and if she will listen to me, I cen talk as plainly to her as she can talk with the mm. She knows what I mean. That is all. Thank you."

Albert Morse, Newburgh, N. Y.

The last spirit that comes to me is a mannamed Albert Morse, and he comes from Newburgh, N. Y. He says: "Hold on a minute before you close up this circle and give me a chance to send a word. I have been round here about a dozen times and just found the thing closed up. I must be one of the belated kind, always get in just before the thing is over or just as it is closing up. I want to send a word to my brother and his name is John, and I want him to look out for me and make it easy for me to come to him. There is no sense in his thinking that I don't know what is going on. He ought to know that I do. He knows enough about Spiritualism to know, that I know, but somehow he plays ostrich with himself, makes believe he doesn't know and goes right along. I have a good word for him and a desire to help him, but I don't want him to fool himself so much. I am much obliged for this opportunity. Thank you."

Card from Abby A. Judson.

To the Editor of the Banner of Light:
My eye broke open on the 11th. I went to
the hospital in New York on the 15th, and
the bad eye was taken out the next day.
That eye can pain me mo more, but the inflammation in the lids is hard to bear. It
is uncertain when I shall have recovered
sufficiently to go home. I hope some time to
be able to resume my letters in the Banner.
My love to all.

Abby A. Judson.

Abby A. Judson.

Another Psychic Vision.

Last summer, I related for the readers of the Hanner, a dream of a young lady—concerning vibrations and attractions—which she had demonstrated by the teachers she was spiritually in rapport with, and I asked whether it was dream or vision? Since then, the same lady has had very graphic visions or dreams, all of which have been deeply significant and symbolical. One of these occurred within a month, and was related to me the following morning. The dreamer became conscious that she and I were in a boat and struggling against high and angry waves. After a while, she succeeded in getting us to an unattractive shore, rocky and forbidding in appearance. As the boat grounded, we became aware of a terrible looking creature—a gigantic man with swarthy, usly countenance and hideous leer, who was watching our efforts with the boat. As we percedved him, he gloated and ancered, and in an awful voice announced that we were in his power; the dreamer said in a persuasive tone we thought we could find help here to get to our home; but the creature only laughed sardonically, and said we were in his power and no one could escape from him. The dreamer then selzed the oars, and endeavored to ngain sweep the boat into deep water, but without avail, and we were obliged to land. We did so, and went from place to place, over boulders, through thickets, coming up against sheer walls of rock, but nowhere to gain escape, the hideous man watching all the futile attempts from a lofty promontory and sneering and laughing all the while.

By and by we found crowds of other people all seeking escape from the lained, ami all receiving the mockery of the demon, later which was also and a sense per son lay figures, to be deeply and any son one could do so; but we still searched for some outlet from the dreadful place. After a time we came to streets, with no sign of life, and the people in the streets said they were all the same, while the demon mocked from his high tower and revited the fugilities.

All this was told me in the morning, exactly an

Tidings from England.

To the Editor of the Banner of Light;

Now that I am once sprain bealty engaged in England, I serving i few bursted lines to let my numerous American friends who read the property of the pro

my last,
Yours sincerely,
W. J. Colville.
1902. March 8 "One truth openeth the way to another."

In Re Anna Eva Fay.

To the Editor of the Barme of Light.

I see you have denounced Anna Eva Fay in your editorial columns quite severely. For that reason I wish to say a word in regard to her manifestations here.

Before the act in telepathy occurred she gave some wonderful physical manifestations. Having a cabinet standing on the stage in a manner that any one could walk around it and view it from all sides. In the cabinet were placed suitar, banjo, tin bucket, tamborine, etc. She (Miss Fay and a committee of three selected from the audience) stood outside of the cabinet. The guitar was played on in the cabinet and all of the other instruments, and some of them were thrown out of the cabinet by spirit or occuit force.

The second evening I was elected as one of the committee of three and I am as sure as I am of anything, that if there was anything human in that cabinet it was a decurante human.

The cabinet set on a carpet and there was

thing human in that cabinet it was a decarrante human.

The cabinet set on a carpet and there was no trap door on the stage under the carpet, for the committee were under the carpet.

After the exhibition of reading the questions the first night, Miss Fay requested that the questions be prepared at home, and to the carpet of the carpet when the carpet were the carpet of the carpet of the carpet when the carpet were the carpet of the carpet when the carpet were the carpet of the unseen) wrote the following question at home and it was read and savered correctly before he took it from human to the carpet be developed within two years?" Mr. Brown said no one knew, he wrote the question.

I had a cousin by the name of Henry Fisk leave home a score or more years since and has never been heard from but once, and that were the question was read in the carpet when the carpet went away, and I wrote is Henry Fish of the paper the question was read just as accurately as you can read list of the paper when the carpet were the paper with the came into the city a few moments before the seance began and he made a bet he could stump her, so he wrote his question privately before coming to the theatre and Miss Fay not only read his question correctly but told his how was proprietor of a hotel in Blandina-Them and the strength of the carpet was a strength of the carpet with the carpet was a strength of the carpet with the carpet was a strength of the carpet was a strength of the carpet with the carpet was a strength of the carpet was a strength of the carpet with a carpet was a strength of the c

Keokuk, Ia., March 15, 1902.

The Peace Maker.

The Peace Maker.

Was every person a real peace maker, there could be but little strife and war in all the land. The Infinite providence never fights, never quarrels, never helps the lighting man or woman. The Infinite power, in every manifestation, moves for peace, harmony and bapplness.

To be a peace maker one must be at peace. The superior better nature must ever hold the lower, grosser thought-life in subjection. There can be no hate in the real peace maker. He can have no will to make a single manifestation of Life, in any maker with the howest hat no two kinds of maker a single manifestation of Life, the hardess can mingle, unless correlative. He have to see the lower in any individual, but this eye is perpetually on that which connects with the higher and better. He has no being with the negative and obstructive. He have a ways from every strife, contention and war. He poissesses the knowledge that eliminates every fill. He is in unison with the eternist, unchangeable processes of the universe. He cannot the uncharitable, intolerant, revengation. He attracts to himself peaceful elements and repels all that is at war.

Be a real peace-maker! One can be. The zero of the Infinite God power is in all. Endeavor to evolve it!—The Enterprise.

Passed to Spirit Life.

From his home in Portamouth, N. H., Bunday, Feb. 8, Joseph W. Moulton, a veteran appirtualist, having attained the ripensed age of 55 years and 4 months. More than half a cuntury since he welcomed the "Dawning Light" of Spiritualism, and the passing years have been marked by an unswerring devotant to its truth. With intellect unclouded, and a radiance of soul rarely seen in auch maturity of the mortal, his feet have steadily paced the pathway leading to the "Empurpied West." After a brief but severe illness ratiently borne, he has at length been relased from physical environment, passing searcefully through the "Sunset Land," to the "World Beautiful" beyond. His was an unfalling trust in the Etermal Goodness, manifested through the philosophy and phenomena of life, revealed in the Gospel of the Angel-World. Spiritual services were hald at the home Feb. 12, the writer officiating, followed by the Ritual of the Order of Odd Fellows, of which for many years this arisen brother had been a member.

Brief tribute would I breathe, translated friend,
Low bend the whispering guides,
For sheltered years 'neath thy paternal roof,
Where Angel peace abides.

No shadow falls on thy deserted hearth, I see, in vision fair.

The "Lifting of the Veil," 'tis "Home Sweet Home,"

And Love is everywhere.

Elizabeth Ewer.

And Love is everywhere.

Exeter, New Hampshire.

Exeter, New Hampshire.

From the home of Mr. Samuel Hutchins,
2 John street, Chelsea, Feb. 22, Betsey Powrs,
widow of Van It. Powers, in her 73d
ear, entered spirit life. She was a great
ufferer, having consumption, but retained a
opeful, cheerful spirit up to the last, believng in the beautiful truths of Spiritualism,
the was ready and willing to go, knowing
hat her loved ones would meet her. She
eaves a son, two brothers, three sisters, and
large circle of friends to mourn her loss,
the services were at 2 p. m., Wednesday,
onducted by Mrs. Sarah A. Byrnes of Dorhester, who spoke words of truth and comort to all present. Interment in the family
of at Foxboro.

She has entered the realm of spirit, The Home on the other side, At rest in that fair City Her spirit doth now abide.

Free from the weary waiting Of pain and suffering here, Gladly she awaited the summon To go with "loved ones" dear.

Faithful and true in earth life To the Cause she loved so well, She nobly upheld truth's banner 'Till called above to dwell.

There a ministering spirit
She waits to welcome us o'er
To the land that is immortal,—
On eternity's blest abore.
Helen M. Taylor.
18 Lynn St., Chelsea.

Helen M. Taylor.

18 Lynn St., Chelsea.

On Saturday, March 15, Mrs. Hattie V. Penny put off the mortal for the immortal and joined the company of angels on the eternal shores of the summer land. She was an earnest and devoted Spiritualist and lived its teachings. Her sweet face and pleasant personality were familiar features at many of the meetings held in this city. Mrs. Penny was a woman of rare character, patient, gentle, kind and loving, always caring for others; utterly unselfish, "she went about doing good," and her life was an ideal type of true womanhood. Her funeral services were conducted by Mr. F. A. Wiggin at her late home. It was a most beautiful and impressive service. The writer has many times listened with pleasure to Mr. Wiggin, but mever felt his inspired and touching words so strongly as on this occasion. He very truly said of Mrs. Penny, "She was born in love and her life was a sermon." The numerous and lovely fioral tributes sent by Spiritualists and other friends testified to the high steem in which she was held by all who knew her. The Ladies' Schubert quartet furnished exquisite music. "Let me die the death of the righteous, and may my last end be like his."

March 7th, 1902, Mrs. Mary Kase, at the ripe age of 83 years. She was sick only a

curnished exquisite music. "Let me die the death of the righteous, and may my last end be like his."

March 7th, 1902, Mrs. Mary Kase, at the ripe age of \$1 years. She was sick only a few days. Mrs. Kase was the wife of the late Simon P. Kase. No doubt every Spiritualist is familiar with the name. Mrs. Kase has been a Spiritualist since the early days of the Fox sisters, and has made many sacrifices for this great truth; she was ever kind to the mediums and humanity at large and many times her generous impulses and sympathy were called into action. "Mother Kase," as she loved to be called, had charity for any misgiving in another. Strange as it may seem, for several months prior to her transition, she lived a lonely life; every one drifted out and away from her. Just a short time before her flight to the spirit realms, friends came into her home to cheer and comfort her. She seemed so happy with her new-found friends, they were kind to her, but she could no louger remain in her earthly abode. She was called to her bright home, made so by her good deeds done while in the earthly form. The funeral services were held at her late residence, 1601 N. 15th St. Philadelphia. The air was laden with the perfume of sweet flowers. Remarks by Mr. Hugh R. Moore, Mr. Samuel Wheeler and Mrs. C. Fannie Allyn were appropriate and bestifting the occasion. Songs as he loved were sung by those she had often listened to while her earthly home. The writer hopes that she will find peace, joy and love to the fulness, and some day come and exclaim to uswell done!—M. H.

A Wonderful Exhibition.

A Wonderful Exhibition.

Among the many amusement resorts in Reston, the latest and most popular one is the wonderful exhibition of Trained Wild Animals brought to that city from the Great Pan American at Buffalo by Frank C. Bostock, the "Animal King." Boston is to be congratulated upon securing such a paramount attraction, especially as ahe is the first city honored after the Exposition.

The Cyclorama Building on Tremont St. was the sight selected by Mr. Bestock, and is very well suited for such a purpose. The permanent cages of the wild beasts are built around the circular sides, and in the centre of the huge auditorium is a big fity foot steel bound arena in which are to be seen the crowning features of this exhibition. There, commanded and directed by the world's greatest living animal trainers are shown man-eating lions, blood-thirsty tigers, fierce, snailing leoparia, treacherous panchers, huge, ahagry bears, fierce, fighting wolves, grave robbing hyenas, deadly jaguars in as complete subjection as it is possible to make them. In this great circle of steel can be seen fearless men and women taking their lives in their hands by posing in the midst of the very beasts whose mission on earth seems but death and destruction. Education to a degree which borders on the line of human understanding is amply demonstrated.

and performances are given which fairly bewilder the senses of the spectators.

This exhibition is really colossal in its dimensions. The five hundred animals in the
monological department, embracing as it does
every known species of carnivorous and herbactons animals, as well as a great variety
of rare birds and reptiles, represents an actual expeniture in cash of upward a half a
million dollars. When, therefore, the greatest of animal trainers are engaged from week
to week the outlay amounts to an enormous
sum for every performance. The crowds that
collect at each of the moraing, afternoon and
evening performances indicate that Mr.
Bostock's generosity is appreciation, Frank C.
Bostock, The Animal King," has successfully endeavored to have all the performances
of a refued nature, and has obtained his reward in the endorsement of the exhibition by
Boston's most prominent clearymen, judges,
merchants, lawyers and society people.

This great Animal Area has become a popular, resort for mothers and their children,
who often spend an entire day in this most
instructive, and entertaining exhibition.

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elephants, camels, dromedaries, ponies and
burros, and an excellent band discourses
music the eatire day.

Divers Good Causes.

THE PRISON REPORM LEAGUE.

THE PRISON REPORM LEAGUE.

To the Editor of the Transcript:

His Excellency Governor Crane, Licateant overnor John L. Bates, General Curtis Guld, Fr., Hon. Jossiah Quincy, Rev. Robert Johnson, Gate of Heaven Church: Hon. Tomas A. Grand Carlon, Rev. Lesging, League L. Salamon, Carlon, L. Salamon, L. Salamon, Carlon, L. Salamon, L. Sa

voice will make her a welcome "Tombs angel."

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BY CARRIE E. S. TWING.

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y no means a perfect boy, nor would I desire any perfect; but he is a trye of what may come to test children of servin II they will recognize the resident of servin II they will recognize the resident of servin II they will recognize the resident of serving will them the echo of "Angels" Bogs." CONTENTS.

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THE PURPOSE OF LIFE.

Or, The Phenomena an losophy of Modern Spi alism Reviewed an Explained.

BY C. G. OYSTON.

Chilbren's Spiritualism.

MY PUSSY-CAT.

I had a little pussy-cat.
Her color's like a mouse;
Descended sure from Ararat
Where Noah left his house;
She slept at night in father's barn
Upon the clover mow;
She'd sit and muse and nurse the blues,
When late came home the cow.

A cat, they say, has seven lives,
I think mine has seventeen;
Ouce she was thrown into a well
By little Johnny Green;
And when Jack Stout got her most out,
He careless let her drop,
Toward night she catered with a frog,
As spry as any top.

And oft my sister, Sarah Nade, Wendd let the boot-jack fly: And oft at night our Kary Wall The broom at her would shy: Our neighbor's girl, Kate Astropho Would often throw old shoes At my poor cat from Ararat, While singing to anuse!

And once my neighbor, Dogmycats, Came rushing from his home,—
"Your cat has scratched my pugnose pup, She'll fill my catacomb!"
And thea my back kept getting up,
"You touch my cat, and hark!
With catabow I'll shoot your pup,
And bury him with bark!"

One night, with paws and claws and jaws. She fought a Kilkenny cat;
Next morn there's nothing but two tails—
But one was of a cat!
She's bullet proof; they've shot and shot,
They'd "put a head on her!"
Next morn the headache was on them,
She'd come to me and purr.

But every dog must have his day, And so must every kit; And mine one summer day fell dead And so must every kit;
And mine one summer day fell dead
In a cataleptic fit;
I laid her by the brookside then
Neath a pussy-willow tree;—
My sad beart keeps a catalog
Of songa she's sung to me!
Stevens Point, Wis.

My Little Gray Kitty and I. PLORENCE A. JONES.

When the north wind whistles 'round the

house,
Pilling the snow drifts high,
We nestle down on the warm hearth rug—
My little gray kitty and I.
I tell her about my work and play,
And all I mean to do,
And she purrs so loud I surely think
That she understands—don't you?

She looks about with her big, round eyes, And softly licks my face, As I tell her 'bout the word I missed, And how I have lost my place.

Then let the wind whistle, for what to us Matters a stormy sky?

Oh, none have such jolly times as we—My little gray kitty and I.

From Pets and Animals.

Letter Six, from Brack Susie.

Oh you dear, dear little boys and girls in ard bodies. We children who haven't any ard bodies, have just found out something, and that is, that you want to know all about you use lots of us in our school never had any experience in hard bodies, and so we ant to learn all about them and the way ud oa and live in them just as much as you ant to know how you will get along withtit them.

any experience in hard bodies, and so we want to learn all about them and the way you do and live in them just as much as you want to know how you will get along without them.

We have a teacher who brings us to earth real often and we visit schools and stores and working places and, oh, rlots too many places to tell about all at once. You don't do things just as we do, but perhaps that is 'cause the hard matter is so rooty. You see, teacher says:

"Earth is the root to matter, and spirit matter is the leaf and branch, and the Soul is the Power that sends the vital current flowing through all."

The Soul, that's you, and that's me, the real us, of course, has got to have a house to live in, and we all of us have a spirit house, but only you have the earth house. Now we can come to see you, but you can't come to see us in your spirit body till you get away from the hard one,—maybe you can't then, but you'll be good and learn and grow right, wont you? Then you'll come, and we will make you a party, or picnic, or something nice, we'll be so glad to welcome you to spirit land. Now don't think spirit land is right on earth, it aint. To be sure there are lots and lots of folks without hard bodies living right on earth, all amongst you. There's a heap of them earth bound, chained right down, worse than you would be if you had a chain fastened to you and made tight to something big that you couldn't move. You see somebody could cut the chain for you, but earth-bound folks have to cut their own chains. Now this is a fact—about earth-bound folks, for we saw folks who said there was no spirit land only right on earth, and we knew there was such a land, 'cause we come from it, and teacher said, they really didn't know anything about such a land 'cause we come from it, and teacher said, they really didn't know anything about such a land, 'cause they were earth-bound, and then explained about chains and things. You see, if matter aint grown right, it goes wrong and makes chains, and folks who stay on earth to help those who

We're so happy to think you care, real une enough care to know about us and pirit land, that it is hard to stop telling you; at the big man says "letter long enough" and so must wait till next time. We all



send love to every one, and please m dear paper lady (Mrs. Barrett) all we

Dictated through the mediumship of Jess S. Pettit-Flint.

The Mellroy Will Case.

The McIlroy Will Case.

The McIlroy will case, which has been la litigation since 1897, was decided on Tuesday, March II, in the Court of Common Pleas, by the jury giving a verdiet for the contestant. This means that the will was set aside under the terms of which the First Association of Spiritualists of Philadelphia was to receive a bequest of \$30,000 to build a temple for Spiritualists of Philadelphia was to receive a bequest of \$30,000 to build a temple for Spiritualism, to be called McIlroy Hall.

The evidence was to the effect that the will had been made almost twenty years previous to the transition of Mr. McIlroy, and was reaffirmed five times during that period. He custom house during the most of that time, and there was no evidence to show that he had not, up to the time of his transition, becu capable of attending to his business arfairs. There was no evidence of undue languages to the contestants claimed that they were convinced that he held communication with his friends in the espirit world, and by reason of that considered him insane and incapable of making a will. They admitted that in every other way he was thoroughly reliable. Mr. McIlroy's will was to the effect that his estate be held until the transition of his daughter, and also his housekeeper, who were each to receive an annulty, and a house to.live in, and at their transition, his executors were to transfer the property to the Trustees of the First Association of Spiritualists, for the purpose above stated.

The judge's charge was to the effect that if the jury thought that he had been labor-

erty to the Trustees of the First Association of Spiritualists, for the purpose above stated.

The judge's charge was to the effect that if the jury thought that he had been laboring under delusions and was therefore incapable of making a will, then the will must be set aside. So the verdict was to that effect. Here is an opportunity for the N. S. A. to make a record for itself, by pushing this case to a final decision before the Supreme Court. The will was upheld in the two lower courts but the jury trial decided against it. Too much credit cannot be given our counsel, Mr. Wm. H. R. Lukens, for his painstaking efforts in our behalf, while the speech of Ex-Judge Gordon, one of our most eminent lawyers at the Philadelphia bar, was one of the fairest presentations of the rights of Spiritualists in common with other citizens to dispose of their property as they chose, ever made before our courts, so we feel that nothing was left undone in the matter.

We are indebted to the N. S. A. for being

cilizens to under the court courts, so we feel that nothing was left undone in the matter.

We are indebted to the N. S. A. for being enabled to secure the assistance of Mr. Gordon. We appealed to the N. S. A. for financial assistance which was most generously and promptly rendered as far as it was in their power to do so. Every Spiritualist in the United States is personally interested in having this verdict set aside, and no efforts should be sparred which will help do so. As it stands, no Spiritualist can hope to have his will stand. The fact that for a period of nearly twenty years, Mr. McIlroy strended to every duty, and transacted his business to the satisfaction of all those he came in contact with, had no weight when contrasted with the statement that because he believed that he could converse with his son who had passed from this plane of existence, he was of unsound unid and not mentally capable of making a will. We believe the higher courts will reverse this decision, and remove the stigma from Mr. McIlroy's memory cast upon it by those prejudiced ngainst Spiritualism.

Yours for Leading A. P. C. Cadwallader. Philadelphia, Pa.

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Announcements.

The Boston Spiritual Lyceum will hold anniversary exercises Sunday, March 20, in Paine Hall, 9 Appleton St., at 1,30 p. m. Subject for the school, "What are the Established Facts in Spiritualism?" Free to all. Guardian.

Brighton, March 18. The Cambridge In-

Subject for the school, "What are the Established Facts in Spiritualism?" Free to all. Guardian.

Brighton, March 18. The Cambridge Industrial Society will hold anniversary exercises at 631 Mass. Ave. Cambridge, Friday evening, March 28, at 8 o'clock. Mrs. N. J. Whitlock, Mrs. M. J. Budler, Mrs. Ida P. A. Whitlock, Mrs. Nellie S. Noyes, Mrs. A. R. Chapman and many others will speak and give communications. Choice music by noted singers. Mrs. H. E. Heil, Cor. Sec.

Lynn Spiritualists' Association, Cadet Hail, Sonday, March 30, Anniversary Exercises. Mr. Thomas Cross will deliver appropriate addresses. Circles by Mrs. Dr. Caird, Mrs. Dr. Chae, Madame Helyett, Mrs. Litch, Mrs. Lewis, Mrs. Hare, Mr. Estes and others. Thomas' orchestra. Song service. Unity quartet, J. E. Melnitrie, soloist. Oyster supper prepared and served by the gentlemen. This is the last opportunity to hear Mr. Cross this season.

The Malden Progressive Spiritualists announce that on Sunday evening, April 6, and Sunday evenings thereafter at 7.20, they will hold their meetings in Marcus Hall, Browne Building, Pleasant St. Malden. John II. Snow, Sec.

Randay evenings thereafter as made and the sevenings thereafter as made and the sevenings the sevening the se

Mrs. Pineman; —When I hrough what is known as of life, I had two years' suf-audden heat, and as quick ild pass over me; my appetite ble and I never could tell for



MES. E. MAILES,
President German Relief Association,
Los Angeles, Cal.

a day at a time how I would feel the
next day. Five bottles of Lydia E.
Pinkham's Vegetable Compound
changed all that, my days became days
of health, and I have enjoyed every day
since—now six years.

"We have used considerable of your
Vegetable Compound in our charitable
work, as we find that to restore a poor
mother to health so she can support herself and those dependent upon her, if
such there be, is truer charity than to
give other aid. You have my hearty
endorsement, for you have proven
yourself a true friend to suffering wo
men."—MRS. E. Saltan, 750½ Hill St.,
Los Angeles, Cal.—\$5000 forful if about teatimestel is not genules.

No other person can give such
helpful advice to women who
are sick as can Mrs. Pinkham,
for no other has had such great
caperience—her address is Lynn,
Mass., and her advice free—if
you are sick write her—you are
foolish if you don't.

derson of Stoneham will be our medium dur-ing the evaning. Friends are cordially in-vited. Supper as usual, 6.30. Mrs. James Robertson, Sec., 16 Federal St., Reading, Mass.

Robertson, Sec., 16 Federal St.,
Mass.
March 30, Mr. Clough of Lynn will serve
the Somerville Spiritual Society, 55 Cross
St. Ella M. La Roche, President.
Mr. and Mrs. J. W. Kenyon will speak for
The First Spiritualist Society, Fitchburg,
Mass., Sunday, March 30. Special vocal and
instrumental music will be furnished.

First Association of Spiritualists, New York City.

New York City.

Our meetings during the present month have been up to their usual high standard of excellence and the attendance very large. Miss Gaule has not yet fully recovered from her late illness, but is much improved in health.

On Sunday next we shall celebrate the 54th anniversary of the advent of Modern Spiritualism and have prepared a most attractive program. Harrison D. Barrett will deliver an address at both the afternoon and evening sessions. Miss Gaule will voice the spirit messages, and the music under the able direction of Mrs. Edmund Severn, promises a rare musical treat. The society propose to make this anniversary memorable by the superior quality of the talent secured. A large attendance is hoped for.—Marie J. FitzMaurice, Sec'y.

The Serfs of Russia.

Ine Set1s of Itinssia.

I note in the last Banner (March 22), a note from Mrs. Col. Cyrus Alarich, giving the date of the act of Alexander II., in 1881, freeing 140,000,000 Serfs. I do not know whether my question was in mind or not, but I desired more especially to know the facts relative to a claim made nearly thirty years ago, that, the freeling of the Serfs was directly due to spirit messages and counsels through the medium. Home.

Can any one give the facts about this, and fortify them with evidence? I recall that the Brooklyn Bagle—about 1871, or 2—referred to this claim, and asked for proof; If the proof was ever given, I did not see it. It is a significant fact. It true, and proper to be preserved.

Lyman C. Howe.

Lyman C. Howe.

Massachusetts State Association.

This society will celebrate the anniversary of Modern Spiritualism in Paine Hall, Monday, March 31, in the afternoon only; meetings to commence at 2.30 p. m. As this will be the last day of the week of celebrations, this society has yoted to have only one speaker, Rev. B. F. Austin of Toronto, Canada. Mr. Anstin is one of our brightest speakers and we invite all to come and listen to the words of wisdom which will fall from his lips. This will be your only opportunity to bear the learned gentleman free, in Boston. Good music throughout the session. Remember, all seats free.—Carrie L. Hatch.

Literary Department.

THE MARCH "AMERICAN BOY."—The March number of this best of all boys' magazines, The American Roy (Sprague Publishing Co., Detroit, Mich.), Hes before us. The front cover has a full page illustration of a boy spearing fish and it will appeal to all lovers of ont-door sports, old and young alike. It has its usual number of interesting stories, the principal ones being: "A School Lookont," by D. B. Robinson; "Cathbert's Rattler," by Edgar D. Price; "A Night in the North," by Frank Baird; "A Grandmotherly Lark," by Minna Stanwood; "Toby," a story for "Little Hoys," by Roberts Slivay. The second instalment of "Trooper Stork," by Will Levington Comfort, appears in this number. The true story of "Casabianca," by Louise Jamison; a story of the "Deep Seq." by Collison Fleming.

Other interesting and handsomely illustrated articles are: "The Pioneer American Ostrich Farmer," "A Boy's Relief Society;" "Two Boys at the Passion Play of Oberanimergan," by Harry Steele Morrison; "The Boy with an Alm;" "The Story of the Smithsonian;" "The Whipping Roy of Olden Time;" "A Boy's Visit to an Alligator Farm;" "Familiar Talks with Boys," and many others.

The special departments are as interesting and instructive as ever and cannot fall but strike a boy's hobby. A few of the many departments are "Boys in Games and Sports;" "The Boy Library;" "Boys in the Home, Church and School;" "The Boy Photographer; "The Boy sto Think About;" "Boys and Money Makers and Money Savers;" "The Order of The American Boy;" "The Boy Photographer;" "The Boy Candy Maker;" "The Agassis Association;" "The Boy's Green;" Puzzle Department, etc., etc.

Handsome illustrations adorn every page. The subscription price is \$1.00 per annum and is published by The Sprague Publishing Company, Detroit, Mich.

o. M. KEM, ex-Congressman, writes from Morrose, Colorado, about Dr. Bland's book "In the World Celestial," as follows: "I have read many works along occult lines, but I have read none which I appreciate so highly as I do this. It is clear, concise and free from the absurd theories so often found in books pertaining to the occult. Being personally acquainted with the hero, I can believe that the book is substantially a record of his personal experiences, which gives it great additional interest and value. All who contemplate emigrating to that country, beyond the great divide, should read this book. It will help to clear away the accumulated mythological mists of centuries, which have shadowed and made dismul the path of the pilgrim. This delightful book answers the question, 'If a man die shall he live again?' by clearly showing that in reality, there is no death."

GOD'S SMILES, AND A LOOK INTO HIS FACE—By Maggie Olive Jordan; 12 mo; cloth, \$1.50. Au uncommonly clever story of life in the Sumy South, being located at Mobile. Reside being a love story of the tenderest sort it shows all the earmarks of strong character study. Certainly Josephine, around whom most of the events naturally revolve, is a being of almost transhindental loveliness, whose gentle faith in the contact with here is the contact with here is a mystic veit or Spiritualism popping up to the contact with here is the document of the story the document of the tender of the contact with here is not a line from cover to cover that could offend the most sensitive. E. Tennrson Neely Co., 114 Fifth Ave., New York. For sale at this office.

A Startling Book.

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 amased to read that "Spirit is not sexed; and the spiritual body has no sex nature." Another enthusiast, "The Pathfinder," 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 Smi! 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 mankind) who are not spirit spirits of the spirit world; spirit possession; the occupations of bad spirits; the spiritually advanced enough for the higher spirit population of the spirit possession; the occupations of bad spirits; the spiritually in the result of the result of the present of the Breslau University, and Mr. W. T. Stead, editor



LIFE OF Jesus of Nazareth.

By DEAY DUDLEY.

Having made an exhantive study of the first & unenical Council of Nices, it was but natural, Mr. Dudley says, that he should supplement that work with the life of the man concerning whom the Church Fathers dogmatized so much at their first great conclays. This work of Mr. Dudley is written in a hopeful spirit, from the standpoint of a pronounced free thinker, is free from many of the objectionable features that unually obtain with works of this kind. It is brief and to the point, and best of all, will compal the people who read it to think and reades for themselves as they pures it. The plain, unvariable dates are toresty stated by Mr. Dudley, who might fall to find in the numer window, we will all to find in the numer window, when will the might fall to find in the numer window, when will the might fall to find in the numer window, when will the numer window will be sufficiently of every Spiritualist.

FRICE SS CENIS.

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