VOL. 91.

Banner of Light Publishing Co., 204 Dartmouth St., Borton, Mass.

BOSTON, SATURDAY, APRIL 5, 1902.

\$2.00 Fer An Fostage Free

NO. 6

PRAISE TO GOD.

nill sing unto the Lord, becausentifully with me."—P4. xiil, 6.

No song is worthy or comple Unless the heart is ringing With prayer and praise com For God to bless its singing.

nerefore with happy voice load roll by no of high thanksgiving Him, the Eternal Father-soul, as Surce of all things living! From out the veiled creative Spheres, The fire of Heaven's refining Touched one by one thy eighty years, And shaped true and shining.

And an spectrus and among.

With health, and strength, and thought inspired thou wert at birth anointed

By God, who gave thee breath, and fired

Thy life work fore-appointed.

To be a message-bearer—this, A mission full of beauties, God gave thee to fulfil. In Bliss For thee is stored Love's duties!

The L rd is gracious unto thee! Time's eighty years rest if thily Upon thy head. The crystal sea, Thy barque must cross, ahines brightly.

Our years are as a flight of stairs, With shadows o'er them stealing:— Lile's dawntide, glorified by prayers, Blest treasured hopes concealing—

Life's noontide, hot with battles long, Marked with defeats inglorious That spurred us onward fighting strong, Uatil we stood victorious—

Uath we stood victorious— Life's eventide, bright, happy, calm, With soci on prayer-wings singing A grand "To Deum Landamus" palm, Deep aplitual rapture bringing. The picture of thy eighty years, In panoramie beauty, Bhows many a trial in rainbowed tears, Touched by the Christ of Duty.

The hour is chiming, Lord; we kneel, Thy love and peace confessing With gratstuiness. These years we feel Are eighty years of blessing.

Tuls frail song-worship, Lord, complete!
Our hearts are full, and ringing
With prayer and praise commingling sweet;
O Father! Bless our singing!

Sydney, Austra'la, 1902.

Jesus-Man, Medium, Christ.

opsis of an Inspirational Lecture Delli Mr. John W. Ring before the Spiritual Society, of Galveston, Texas, Wednesday Dec 25, 1901.

Synopsia of an Impirational Lecture Delivered by Mr. John W. Ring before the Spiritualist Society, of Galectica, Tezas, Weinesday Dic 25, 1901.

In the study of the life of Jesus, the Christ, there is probably no more beautiful or important lesson than this: Truth stands unmored by man's disbelief, unchanged by his denial; in majesty she moves, and her presence dispels the gloom of error; the quaking forms of superstition and bigotry disperse, while doubt and fear flee as bats from a torch. Let man seek to be made free by Truth, to stand in its brightness, to reflect the holy light which drives away all-darkness, conceals all clouds and transforms night into high noon. Truth asks no defease, she but seeks a hearing. "Truth crushed to earth will rise again, the eternal years of God are hera."

This magnificent illustration of successful soul culture is drawn from the fact that Jesus as a historical character is comparatively unnoticed and unmentioned. Historians of his day, from prejudice possibly, so briefly mention him that were it not for some higher inspiration, he would pass unnoticed. Outside the Holy Bible, which we all know is a compilation by religious enthusiasts, and some books purporting to come from the Magicians of India and Persia (wise men) which in matter of form and ecremony contradict the Bible, there is no history of this character—Jesus. This only emphasizes the fact that men are but vehicles for lives, as the body is an instrument for the soul. "Lives of great men all remind us, we can make our lives sublime."

JESUS, THE MAN.

Creative Energy has evolved the manifestations of life from seemingly inert pebble and clay to the wondrons creature—Man.

"What a plece of work is man; how noble in reason; how infinite in faculties; in form and moving, how express and admirable; in action how like an angel; in apprehension how like an angel; in apprehension how like an angel; an apprehension how like an angel; an apprehension how like an angel; an apprehension how of the manifestical and the concep

the mountain's rugged side and craggy top, speak in tones sobdeed, but mighty; the babble of the brook, the dashing of a great wave pushed by angry winds, the chirping wron and trilling lark, the roaring lion and whining tiger from jungle lair, all speak to listening ears,—respond to souls anxious for a revelation of Divinity. The springing grass and violets of early springtime, the wilting flowers and growing grain of sultry summer, the fruition, nuts and seed, of autumn's golden touch, aye—even the blast and chill of winter bleak and dismal, contain volumes of Wisdom rare and most desirable.

All,—all this is as a wondrous panorama to the several senses of Man. As these whispering and thundering tones respond to the observations of man's physical senses, so there is constant response to the appeal of his spiritual senses. The angels of High Heaven, stooped to earth on many occasions to find mouth pieces for their heaven-born ideas. Nature, as seen by man, breathes in holy voice the revelation of Creative Energy, but Man is the one for whom such purpose moves. Note how animals become domesticated or extinct and vegetation changes, as if by magic touched, when Man and civilization, with their appendages, move in majesty across a country or a continent.

So much nearer to our hearts, so much dearer, is the sweetness and purity of the life because Jesus was a Man, born of woman. However much we may look up for the heavefuly Christ, the divine, the immaculate, we will find vying in prominence to our gaze, the human impulses which every Man inherits from the brightest jewel in memory's casket—Mother. Compassion which moved his heart toward the multitude, grew from mother's sympathy for the britised finger and trivial misfortunes of childhood, in higher source is necessary for such qualities; provoked to chastisement on several occasion, no attribute of Deity, but a quality of Man growing from mother's ability to correct and if necessary punish for the britised finger and trivial misfortunes of childhood, in higher

As tangible Nature has been a means of expression for life in its varied forms, so man has been the medium or mouthpiece for spiritual gifts of perception and reason. Our judgment does not lead us to presume that any preparations are made for divine revelation, other than the building of chaste characters that stand for the actual purity of life rather than the fleeting or seeming. Nor do we presume that the occasion of this exemplary life in which old teachings were to be taught and practiced, any exception was made.

You are aware with a moment's thought

beyond the darkness of the tomb and fa-miliar forms in shining raiment clad illum-late the gloomy surroundings. Longfellow says:

"Then the forms of our departed Enter at the open door; The beloved, the true hearted, Come to visit us once more."

JESUS, THE CHRIST

The beloved, the true hearted,
Come to visit us once more."

JESUS, THE CHRIST

With such an estimation of man, recognizing him in his true nature as a mediator (medium) 'twixt mankind and maskind's Creator, we can but see the Christ in such a life. Our tolerance compels us to see the Light which lighted the life of every man that cometh into the world; to see the divine impulse (Christ) which moved Prince Siddartha to leave the laxury of his station as king's son and beautiful Yasoshara who dwelt in a "pleasant prison house where love was jailer and delight its bars," where "Twas treason if a thread of silver strayed in tress of singing girl or nauteh dancer, and every dawn the dying rose was plucked and dead leaves hid, all evil sights removed," to live for years in seclusion and grow to be a Buddha. This self-same light doth light the altars of Egypt's Messiahs and of Mohammedan devotees. The man has become a medium for helpful revelation and the comforting balm, the helpful course, the abiding faith and hope—the Christ—has so outlived the man, the instrument, that we behold Jesus afar off, but the Christ our abiding guest, our unfading light.

We picture the Man Jesus in a sphere where such ethercal conditions prevail that garments are as but glistening sheen to adorn the characters of those who dwell in that blest sphere; the harmony so complete that though waves serve as language with no harshness of verbal speech. With folded hands and countenance aglow, he stands within a floral paradise—on one side, perchance, a mound rising high, like some gayly liveried sentinel, behind an arch simple, but in its simplicity too grand for any mighty monarch; to the other side, a curving vale reaches out unto other graceful forms of beauteous display. Each covered deep with flowers of perfect form, and, a color displaying every fint man's most vivid imagination can picture.

These are the prayers of earnest, needy souls of earth which perhaps found, below, no such garments as worls, but wafted from the very soul to the

illustrious Man, this renowned Medium, this—Christ.

"For at the gate of heaven an angel stands, And the prayers that children Fray. Change into flowers within his hands. And by him are borne away."

The formal mutterings and supplications void of spirit linger in the ulr no higher than the spires of costly edifices in the shadow of which children cry for bread, and at length fall like heavy stones upon the heart of the supplicant who was filled, perchance, with religious cestacy, but lacked the Christ principle of Love and Life.

May the purposes of our life be so noble that they inspire us to love the Man, respect the Medlum, and practice the Christ, which is a principle living in embryo in each soul today and but needs to be called into activity to become the light and comfort, peace and gladness of our life; to reflect like qualities upon the pathway and luto the souls of every one with whom we come in contact.

seemed so slow! But the sun is sinking behind the hill-crest; our shadow is before us; it spreads, denser and darker; surrounding objects less their beauty, many are no longer distinguishable; ethers are transformed, distorted. We know of the rose's presence by its abiding fragrance, we no more see its beauty; the fruit we may chance to pluck is Dead-Sea fruit, bitter and full of ashes—the fruit of experience;—the gems by the roadway no longer sparkle, they are as mere common pebbles.

All this we feel, we resent; but we have been looking down, trying to pierce the darkness, to pick our way with safety, mindful of pitfalls. Wearied, at last, we halt and cast a look upwards, onward; then we see another light, the rays of another sun illumine another landscape just ahead of us. Oh! how much more splendid than the sun we thought so dazzling! It is a celestial orb in whose golden glow the iridescent colors of the rainbow—the Arch-of-Promise—mingle and flutter.

What matter the shadow at our feet, now, be it ever so dark and cold! With eyes fixed on that brilliant light, we step boldly, trustingly. Only a little while, and we shall be within the radius of those rays; then there shall be no darkness, no chilling vapers, no plodding over a hard ground, but we will skim over the surface, as a bird over the water; leaving the shadow behind, we will skim over the surface, as a bird over the water; leaving the shadow behind, we will skim over the surface, as a bird over the mater to that sun which knows no setting.

And we have not made the journey alone, but in numerous company. Some have trampled upon their companions in the haste of the ascent; more considerate, some have helped each other, supporting the weak, lifting up the fallen, encouraging the timid. Life's journey is full of responsibilities. Fortunate is he who undertakes it with a trusty guide, and, being shown the way, may, in his turn, be followed trustingly by his weary companion-wayfarers.

"Except Ye Become as Little Children."

Who so ignorant now as to speak of life being bounded by the cradle and the grave? Of an Ego as a person here, an angel after death?

leath?

So patent is it that human life is all one

death?

So patent is it that human life is all one from conception to eteralty, and death but an incident in that life, and that an eatily here arms, there are the same, only manifesting through different elements, that the marvel is any can think otherwise.

The same law is effective on both sides of that dividing line, in its application giving different phenomena only according to whether working through matter or spirit. And that dividing line itself is being fast obliterated by the tread of the feet of loving ones crossing and recrossing unceasingly.

Is life itself is all one, so is science, and any scientific law proved infallible in its application here in material things, is equally true in the spirit world; though its workings must of necessity be adapted to spiritual things.

If the scientist wishes to follow his laws.

Nor do we presenue that the occasion of the Nord of spirit in the higher than we took to be taught and practiced, any exception was made.

You are aware with a moment's thought that all of the teachings of Jesus, which breather of divine origin, are the precepts of former area; the first and second command, ments on which he declared hung the law fricts and others hundreds of years before the birth of this great Man and Mellom-Jesus. In fact, that sweet singer, Elli Wheeler Wilcox, fas, both wisely and beautifully, said, "Whoever was begetten by president," Whoever was begetten by president," Whoever was begetten by president, and our more afternoon and as breaty for hate, may be another Christ. We all may be the sariors of the world if we believe in the Divinity which dwells in us, and worship in the Divinity which was a selection of the world in the Divinity which was a selection of the world which was a selection of the world was a selection of the world was an analysis of

matter, will not go away empty. His very attitude opens the avenues to him. Dictating no conditions, they are at liberty to use those with which they are most familiar, and consequently can employ with the greatest case and the best results.

His own friends in spirit life will almost invariably stand ready to make themselves known, and by reminiscence of incidents in their earth-life, with which the sitter is familiar, establish the fact of their identity, and that they still live.

This should be the first step; and once these two things:—that there is continuation of life after earth-life, and that it is conscious, individual life that can identify itself, a true basis is laid upon which even the scientist can build ad libitum. But, for investigations in the phenomena to be of any value to him or the world, he must approach it as an unbiased seeker after truth. As a pupil and not as an instructor, nor even as an equal.

The purity and simplicity of the teachings of the gentle Nazarae could not be understood by the "higher" people, stiff-necked with the stony laws of the old dispensation; nor can he who lives by stony, materialistle scientific law understand spiritual refinement and force; and to those who have more light, he appears as those who essay to measure the song of a bird with a yard-stick or seek to compute the thunder's roll by so many pounds to the bushel.

H. M. Gegner.

H. M. Gegner.

Random Thoughts on Evolution.

DY DEAN CLARKE.

Evolution is the symonym of growth, which is God's method of "creation." Every organism from a crystal to planet, from an animalcule to a mammoth, from an amenda to a man is evolved from a spiritual monad or germ encased in a material envelop called a cell.

The "promise and potency," and the prototype of every individual being is in its cell-germ. Worlds are evolved from cosmic "chaos" by accretion of atoms around a focal germ or nucleus. The life in the seed is the divine artist that evolves the plant, animal, or man, according to its innate idea and capacity, or potential spirit prototype. Involution of external power or energy awakens intrinsic capacity in every germ, and by a natural process of evolution a form of being "materializes," corresponding to its innate spirit antetype.

Types of being are infinite in diversity and eternal in duration, so far as man or angel knows, hence we do not believe man is evolved by variation from the ape. When conditions were favorable, Mother Nature evolved man from a spirit monad, just as she did the simplest plant or animal.

Evolution not only made man, at first a savage, but continuing her scheme, she develops innate mental, moral, and spiritual faculties, from barbarism to cirilization, and will continue its progressive work "from sin to Smedification." True salvation is not a miraculous and instantaneous "change of heart"; it comes by a normal growth of the divine in man, an evolution of his spiritual faculties which grow into angelbood by innote tendence and persons calibrated and contact propersities.

We climb the ladder round by round."

As the embryo evolves lino manhood and womanhood, so it grows into angethood by inspiration from superior divine powers, and thus the great Law of Evolution, through thus the great Law of Evolution, through eons of time, has refused the rock to the plant, animal and man, and continues her process in the realm of mind till the barburian becomes a saint, and the saint a scraph!

Immortality.

Immortality.

The word immortality is one of the jeweled words of our language. It burns with the brightness of diamonds in rich clustered array. It shines like a golden star in the sky when we are lost by lingering among gaven and bewildered about our destiny. In the darkness of doubt, when there seems to be nothing above us, then this bountiful thought with its planet radiance, and attendance of stars, appears in the heavens, and assures us that what looks like blank space has its worlds blossoning like our meadown with flowers. There surely is a home prepared freues we see—when like a bridy with continuousled wings, we may fir from this awaying branch of time. Then we no longer fear destruction at inconday or night; we seese what we see, and that gives us strength and courage. We look at the stars, and we say—those working need tempis—the Power of the Universe cannot leave them losely; and they must need coult with our frequities of understanding and duty; and what more reasonable and lovely.

a friend has passed away, was good and true and kind, sould not so sadly say, was I left behind?

on't you know that he is with you? Just the same as of old, and if you make conditions He will comfort and uphold.

He is still your loving partner Just the same as in the past. And, though it seems much harder, It will come out best at last. Clear Lake, Iowa.

The Abbey Chimes, or the Mystery of Glen Avon.

MABEL A. VAN HISE

CHAPTER IV.-Continued.

(Copyright 1901-'02.)

"Oh, Marie, papa is sick again and wants me to come home in a few days."

Uncle Dick looked exceedingly-sorrowful when he heard this, and Marie though feel-ing very like crying herself, could not help peeping over the edge of her cup in a sly way at him, just to see how he was taking it; although a itear glistened in each eye, and fell into the coffee before she set it down again.

peopling over the edge of nev our at ling yet him, just to see how he was taking way at him, just to see how he was taking the hough a fear glistened in each ere, and fell fine the coffee before she set it down again.

"Well, little Marie," said be trying hard to make his voice steady, "I think, as your friend is to leave us so soon, we ought to have a party—I mean a kind of a—sort of u—(langhing and waiting for Marie to finish the soutroce).

make his voice steady. "I think, as your friend is to leave us so soon, we ought to have a party—I mean a kind of a—sort of a—(Raughing and waiting for Marie to finish the semecrosentence). "You dear of the semecrosentence why, you mean a real ball, don't you?
How delightfud, and Clari and I can send out all the invitations, can't we?" she almost abouted in her excitement. She couldn't eat another mouthful after that.

Miss Avon looked pleased of course at the prospect of a ball. Is there any girl of her age who would not?

"So now Clari, you must stay until after the ball, as Uncle Dick is going to give it especially in honor of Miss Clarice Avon. It will not be possible to get ready for it under a week or ten days; I haven't a single dress that will do, and it will take time to make one. Now just write to Lady Avon, and tell her you will be home in two weeks' time."

The next few days were spent by the girls in trips back and forth to the village and in deciding what to wear, the decorations for the ball-room, and various other details necessary for the occasion. It kept Marie busy, or as Uncle Dick put it, 'out of mischief." The largest room in the house, to wit, the library, had here cleared for the occasion. The house was an old-fashioned affer within the property of the small lake. There was a small floating boost house on the right at the end of a terrace in which rested two row boats.

At last the eventful night arrived, and Marie already dressed, came hurrying into her firedy's room, just as Clarice, with the help of Nellie, was putting the finishing tonches to her toiled. The dress was of fine, soft cashmere, made en train and glove fitting. In color it was light olive green, with dark erseen, ivy-leaf trimmings. The consage cut decolette, a wreath of ivy leaves, very small and variegated, ran over one shoulder, and colled neatly around her small head, and ornamented with a tiny string of pearls and twisted ity leaves. Pearl necklace and bracelets completed the costume. Her face finished with exci

initiation from the male greets, and above less. The perfume of flowers flonted in from the learns of the less of the perfume of flowers flonted in from the lways and windows, where they were skeed up, inside and out. A quiet neck a paried off from the ball-room by heavy tieres, in which were placed small tables cards especially for older folks who did wish to dance. It was in this recess that elderly couple sat, playing whist. Whom do you consider the belle of the min che hady was asking. There is noted a brown of the wife can be suffered to the min che hady was asking. There is noted a brown of the wife can be suffered to the min che hady was asking. There is not a brown of beauty and fash-here, that it is impossible to any," replied gentleman. Besides, tastes differ. We sook at women the during the country places are consented up the different cycle of the country places. I state of the country places are consented to the country places of the country places. The country plants of the country p

lies companion. General alance trong in the companion. General afanced iterogra his gold-rismued at her, as a accessic smile parter of think I can be authority on the unawayed. The roung lidy dancing with Course Ventney, is

he answered. "The young lady you say dancing with Coorsd Ventner, is my daugh top". Miss Pecksniff looked considerably discome forted. "Really?" she murmured, as she tool refuge behind her fan, and to hide her con resion she leaned a little forward, and put

Miss Pecksniff booked considerably discomforted.

"Really?" she murmured, as she took refuge behind her fan, and to hide her confusion she leaned a little forward, and putting out her bony, bejeweled hand drew one of the portieres back.

"Ah!" she exclaimed, suddenly, evidently anxious to undo the mischief her unlucky speech had caused, and reinstate herself in the General's good opinion. "Here she comes now, I see her face more distinctly. She is very beautiful, and" (turning round towards the General, "so wonderfully-like her papal" "You fatter me, I'm sure," answered the General, with a twang of the contempt herlit in his tones.

Miss Pecksniff was a woman who among her other qualities possessed a peculiar faculty of hinting unfavorable things of her neighbors and acquaintances, without however, in any way boldly uttering a disparaging word. This is a very dangerous gift for a woman to possess, indeed it does more missing with the state of the state

opening the first pages of a book, and saying:

The state of the state of the very depths as the state of the very depths as the state of the very depths of infanzy, as though it were too bad to express, as the state of t

st alent." And with that parting shot at Misa Pecksnif he slammed down his cards and Pecksnif he slammed down his cards and Pecksnif he slammed down his cards and rose, preparatory to re-entering the ball-rose, preparatory to re-entering the ball-rose, which well: What I know I keep to myself, but there's a skeleton in every family, my dear General, and the Glen Aron family is no exception!" She moved askle to allow General Grassmere to pass, shaking her head of corkscrew riaglets over the top of her ivory fan ominously.

"What did the old hussy mean?" muttered the General. "She evidently knows something about those Avons; I wonder what it is? I don't feel at all satisfied; there must be something. A skeleton she said; what can that charming girl know about skeletons? I know that Soiffpeck or Pecksniff, or whatever her name is, used to live somewhere in the neighborhood of Glen Avon, and I suppose that accounts for her knowledge, pretended or otherwise, of the Glen Avon skeleton. She was pretty careful not to tell me too much. Though by the numerous shakes of her head, and insinuations, she seemed to linfer a very mountain, still it seemed limposible to get beyond a mole-hill. Ah, well: Tree seen some trouble in my life, even in the midst of gay seenes like this, one is sometimes given to thinking of the strange vicissitudes of one's own fate and compare it to that of others."

"Oh," he excludined, half aloud, "why, or the seen of the production of the seemed to that of others."

"The good-natured old gentleman then turned to even the seemed and even to see the fourth of our seemed to gent them then turned to ever the king durcher ond some and the number of our seemed to gentleman then turned to even the seemed to gentleman then turned to even the seemed to a gent the seemed to the seemed to

charm to her beauty.

Mane stood in the doorway a minute and surveyed the vision of loveliness before her, with a critical eye, then evidently well satisfies with her inspection, she caught Clarice round the waist and executed, two or three turns around the room, to the danger of spoling her own and her friend's costunce. The properties of the properties of the control of the co

for the cannet to test heart to plead with her, and to learn his faste;
"No," answered Clarice, "I am not cold. I-please do not think me foolish, Mr. Lejoindre, but I have a great desire to go on
the lake, for ever such a little while."
"On the lake? And would you really have
zone if I had not come out here; so late and
alone?" asked Uncle Dick increditionsly,
"Oh, yes," answered the young girl, "I
am not the least bit straid to go alone, and
if I could only have taken just a few strokes
with the ours, and gone about a quarter of
a mile and back, I should have been quite
satisfied."
"Allow me to row you out a little way,"

with the ears, and have been used and back. I should have been used. And me to row you out a little way," and I the Dick trying to suppress the loy he felt and speak calling to suppress the loy he felt and speak calling to the felt and speak calling to the stay long; and to have our peoply return to the ball-room, we will only go as far as the great lake and back." He quickly unfastened the boat from its moorings, and throwing in the ears, turned to lift his com-

The this is delightful," cried Clarice, as with a few streke of the oars, from the streng arms of Unedo Dick, they shot favout Into the middle of the late. Hichard Lejolndre was he the seventh heaves, from the streng arms of Unedo Dick, they shot favout Into the middle of the late. Hichard Lejolndre was he the seventh heaves, with not even the regular than the suppression of the late. He was not shown the suppression of the late of th

A Punitive Episode in the Life of Odd Miss Emmons.

MARY, E. BLANCHARD.

In her neighborhood, that knew her as it thought down to the ground, nobody liked Miss Emmons very well. She bore the reputation of being "queer," and when that is said of anyone, especially of a woman, it means what it did in the old days when to some poor devil there was uttered the survey st sinister anaonnement, "Tonight the Pope sups with you."

She was an old maid, to begin with, that dreadful kind that is dying to get married, the variety that nobody will have; and then, she was a Spiritualist, whatever that might mean; besides, she never dressed like other women; and she never went anywhere, to speak of—which had a suspicious look—what was there in her past for which she was deding penance by immurement? Moreover, in that obscurity of hers, for she was of the hermits, she ground out for the press execrable twaddle which passed as song and story in the locals. Another thing that told against Miss Emmons, she never would fry doughnuts for church suppers; no wonder she had no friends, all things considered. So matters stood when, one day, into the virtuous and discreet community, with a clangor of household goods that scemed to the looker-on prophetic of aggressiveness as neighbors, there came an enormous family, enormous for days like these, when it is not good form to have more than two children in one flock; brats galore they had and sons grown up, two of whom brought with him each a wife to swell the colony. Like a flock with the shear of field which intervence—happly, settled themselves down when and and the direction of her own, was the well with a curh about it; and, behind this where slightly the land rose, grove of blech foremed a pretty background to the whole.

It is said that the Inhabitants of Mars are signaling through means of excavations the lecins evoived from anex known to this

with a curh about It; and, behind this, where slightly the land rose, a grove of birch formed a pretty background to the whole.

It is said that the inhabitants of Mars are signaling through means of exevations the beings evoired from apes known to the space of the property of the property of the property of the parking of the apel Re that as it may, it was through means of a drain which the Kender of the apel Re that as it may, it was through means of a drain which the Kender of the apel Re that as it may, it was through means of a drain which the Kender of the apel Re that as it may, it was through means of a drain which the Kender of the apel Re that as it may, it was through means of a drain which the Kender of the apel Re that a through means of a drain which the cottage yonder was occupied again, this time-to-overflow; and gradually it dawned on her perceptions that its drawers of water were the women, which gave her a poor opinion of the men. So the Kennedys had been long enough in the yillage, to begin to drain their cellar before she even knew of their existence; even then they did not laterest her; nobody did in the petty world about her, set in its dull cincurs of spite and tattle. But a "great awakening" was in store for her; and it came about in such wise as to be in keeping with those real and imaginary oddities for which she was distingtive as a character. Now, it is well known, that folk engaged in song-craft have each their own way of setting themselves in readiness—for work Schillers rotten apples, which he loved to the fitted bard, who looked to them for much of the bard who looked to them for much of the bard who looked to them for much of the bard who looked to them for much of the house, when in wait for an experience of that famines which he probably learned of that famines which he

chance at a youngster saving wood or clee at a housewife with an aprox about her head, a housewife with an aprox about her head standing, siek in hand, beating a breadth of carpet on the like; in fact at anything or carpet on the like; in fact at anything or anyhod; that chanced at the moment to come within range of vision. And it naturally beful that the Kennedys, seeing his haunting figure at the casement, began to join their wonder with that of the other neighbors who had studied the phenomena before them; their masculine vanity aboutling greedily the coaviction that she was watching them! Though for a long time their chances of being noticed by the dreamer in those intervals when she roused out of her revery, was somewhat in favor of the heas, who had the advantage of being interesting.

Ro it came to pass that whenever they chanced to be in their good clothes the Kennedys, that is the male portion of the family, found it courenient to cut across lots on their way to the main street, which brought them part her cottage with its broadside of glinting windows, facing south, that she make they have the privilege of seeing them near to: Jarred by the dark object projected across her vision, that odd Miss Emmons, starting, would awake to material things, notice a stranger saundering past the house (probably before the course, the norther window; and again, with thoughts the norther window; and again, with thoughts another window; and again, with thoughts the of much could not have been intelligible, not though it had been explained in seven languages: when they looked at anything it wasn't for the purpose of secting something cless to write about. They had more sense than that, they would have said. She was watching those men, more like, and to watch men is not excellent in woman. Another fault, to be quoted against Miss Emmons.

Now it happened that the Kennedys owned a mendident fact.

woman. Another fault to be quoted against woman. Another fault to be quoted against woman. Another fault to be quoted against woman. Another fault to the provided and a magnificent flock of pigeros also a small dog. That this circumstance, so harmless in itself, should have resulted in a vexation for Miss Emmons, only goes to show the Fault to their new quarters, then they were set free all of a sudden. Miss Emmons was in her yard lock of the house; it was there that she dried the linen which was destined bedief of the linen which was destined bedief of a signal station. Hare headed, bedight in calico, she stood close to the fence, pulling stalks of rhubarb for the sauce pan. Suddenly, arainst the radiant sunset "a little, cloud of dover went softly floating, as though they would fine the netlow light; as the property of the west. Pussing overhead, their pink feet held up out of harm's way, they broke in a pleasant shower on the roof of hor new neighbors. Should the network of th

to this period of the slege.

sociley, and while yet she was undismayed by their proximity, there was huried on the current of village talk a chunk of news to the effect that two of the Kennedys had been drowned. Clifford and Edward, the two oldest boys. The accident took place in a distant town, whither they had gone on business bent, some weeks before. The particulars came later and were ordinary enough, once they were told: In attempting to cross a river in a skiff they had ventured too near the falls—and so there was an end. The body of one was sent home and interred, the other could not be found. Miss Emmons could not tell by the brothers left behind, on whom she began to focus some attention, which of the sons had perished. The family seemed smaller, that was all. Face to face, to know them, she never thad seen either of those men, although they had been her neighbors a foung time; and this singular obliviousness will illustrate how far remote she was from the social life about her and how odd she really was, when one comes to think of it. Had they been of her sples? She did not know. Anyway, she began to devise schemes of retailation for the benefit of those who had been spared.

It is related of Playmum that, on a certain occasion, finding business dull and wishing to rouse the faitness of the public in his affairs, he commissioned a man to convey a brick from his show house to the sidewalk, leave it there and go back for another and exchange them—and thus to swap those bricks the whole day long; to answer no questions and to keep a grave exterior. Soon a crowd assembled to watch him at his mysterious occupation and learn the meaning of it. Why was he doing that? Was the brick he brought forth the same that he bore away or was it some other brick from nother lot and what were they doing indoors that called for brick? Acting on this principle, Miss Emmons plotted, vengeance and resolved to "stuff" to surfife her formentors. No one who has never played on this weakness in human kind can form the least idea of how little it takes, once

her?) Perhaps she was going some pher?) Perhaps she expected company on a visit. Perhaps she expected company from away.

Miss Limmons began to enjoy life again. Miss Limmons began to enjoy life again. She was getting satisfaction of a kind that suited her. A shrewd community that knew a suited her. A shrewd community that knew a stilling or two was being taken in. And yet she was doing nothing that another woman night not have done unnoticed had she not had "the name" and gone at her tasks more had "the name" and gone at her tasks more had "the name" and yet did so much as the way she did it that dismayed them. The excitement was at its height and Miss Emmons, delighted with her success, was inventing new ensations when, all at once, without a moment's warning, vengeance without a moment's warning, vengeance without a moment's warning, vengeance without a first in its relentless talons und charge held her; so it would seem by this that tengeance is so wholly the property of the year had been the collection of resentment without being called to luxury of resentment without being called to

Recing her at her window one afternoon, the superintendent ran out from behind his barn, drew himself bruzenly erect, plunged his hands into his trousers pockets and remained stationary, to stare her out of countenance, as usual. It was the dog worrying the horse. To his surprise, Miss Emmons did not shrink, but coutinued to gaze forth, as though nothing had happened, though hitherto, on seeling him, she had drawn aside and awaited a proper time for isolding forth, when masculine observation was inactive. It was the was bound not to stir an inch. No wonder the punitive forces of creation, seeing her stiff-necked, rebellious mood, sent straightway out of the mystic depths of strange events that which would set the wondering at him. Scorning the investment of the straightway out of the mystic depths of it—plat the tables should be turned that the occurrences took place that made of that family the one of all others in the place that interested her.

Now on this particular occasion when the ring-leader of the spies stood saucing her dumbly at long range, out of pure mischlef, Miss Emmous, true to her new tactics, stood coolly at her gus and stared at him: stared till her sight achief under the tension; and sail she kept ke rigil, as grimly as that but at the window of which Robert Browning slars, where it gazed at the status set in the square blow. It was a lovely autenn. day with a still atmosphere and the were the sun had lowered a misty beam over the sun had lowered a misty

(To be continued.)

The eighth session of this prosperous Association closed, Sunday, March 16. The day was warm and sunny. The largest audience of the season was in attendance and listened with close attention to the eloquent and instructive addresses by J. Clegg Wright, Carrie Twing and W. F. Peck, followed by the accurate spirit delineations by Mr. Artemus.

session has been more largely attended has any previous one. The financial ion of the Association is very satisfac-All expenses of the meeting have been and a considerable portion of the debt ated.

Incidated.

The auditorium has been furnished with memorial windows in place of cloth curtains—the windows being the girs of Dr. and Mrs. Hilligoss and Mr. and Mrs. Scott Hedgkin.

Money has nearly been raised to pay for a foor in the Auditorium.

Frank E. Bond expects to construct a water plant before next winter, so that running water can be supplied to the hotels and cottages. An artesian well will be bored and a reservoir placed on the hill, near the Woodworth cottage, thus Turnishing pressure waters whiters which can be used for extinguishing first.

worth cottage, thus furnishing pressure witers which can be used for extinguishing witers which can be used for extinguishing Nie new lots have been leased and a number of new cottages will be built, among which are probably those of Dr. Hilligoss, Geo. Nickerson, Mrs. Bartholomew, the trumpet medium, Mrs. Bartholomew, the location, is right has excelled his cottage of private lectures has been a valuable school of philosophy and has been a valuable school of philosophy the department of the spiritual work done here this season has been our very high order and lasting good has been our very high order and lasting good has been our very high order and lasting food has been our very high order and the sciential that of the problem of the lasting food has been and called has bee

the pleasure and enlightenment of their hearers.

People from Lake Helen DeLand, Orange City, New Smyrna and Daytona have attended and gone away with the impression that the moral and spiritual influence of the doctrines taught and the spirit messages are ennobling and very comforting. People are coming to the conclusion that Spiritualists are really good persons and that they are living a moral and spiritual life, notwithstanding the slanders of prejudiced and ignorant minds.

The annual business meeting was held on Saturday, March 15, and resulted in the election of E. W. Bond, president; Mrs. I. D. Palmer, cor. sec.; Dr. Hilligoss, vice-president; H. S. Twing, clerk and treas; W. F. Peck, A. A. Butler and Frank E. Bond, trustees.

W. F. Peck and Carris Twing bars have the

Peck, A. A. Butter and Frank E. Bond, trustees.

W. F. Peck and Carrie Twing have been engaged as speakers for next season. Others will be added later.

The Ladies' Auxiliary (Carrie Twing, precident; Eliza Philbrook, sec.; Mrs. J. D. White, treas.) has raised and paid to the Association, two hundred dollars and still has some thirty-five dollars in goods and money on hand. This amount has been raised by card parties, sociables, dances, benefit seances (kindly given by Mrs. Twing, Mrs. Stilles, Mrs. Bartholomew, Mrs. Greenamyer and Mr. Altemusy; and by sales of articles from the Bazaar, together with gifts of goods or money from Mrs. Myrou, Mrs. Sully and others.

from the Bazaar, together with gifts of from the Bazaar, together with gifts of proofs or money from Mrs. Myrou, Mrs. Sully and others.

New stock has been taken as follows: Judge Underhill, 3100; Mrs. Firen, 350; Mr. and Mrs. Sherman, 310; Mrs. Whittaker, 310; Mrs. Butter, 310; Mrs. Jennings, 310; Mrs. Alger, 310; Mrs. Bishop, 310.

The Fudger Bakery has been bought by the Association and converted into a Bazaar, and the grocery store which stood at the gate entrance has been mored around and joined on to the back of the Bazaar and been kept this season by Ryland & Blane of DeLand. It is proposed that the store next year berun by the Association or by some one living in camp.

in camp.

Lo. Palmer is building a kitchen on the south side of his cottage.

E. W. Bond has finished a pretty, three-roomed cottage, fronting the auditorium, and ornamented it by an ample veranda on three sides.

ldes.

J. Rhodes Buchanan has bought the cottage and intends to make this place

Smith cottage and intends to make this place her bome.

G. W. Webster and his son, the doctor, are completing the addition to Hotel Webster. This fine hotel will have double capacity and can accompleting the addition of the capacity and can accompare the capacity and capacity and capacity and capacity and capacity and hew England will contribute many people, who will come down on my occan extends from New York City in the months of November, December and January.

H. A. Budington.

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Meetings in Maine.

Grand mass meetings will be held in Ban-gor, Maine, April 5-8, in the pariors 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 Uni-versalist Church. Harrison D. Barrett, Pres-ident of N. S. A., will lecture. All are cor-dially invited.

Viola A. B. Rand, Sec'y.

Amanda Balley Fund.

Since last report I have received \$1.00 from Mrs. Tillie U. Reynolds, Elmira, N. Y. Miss Balley is now located at Il Norman St. She lis very pleasantly situated, and would be pleased to see her friends.

Carrie L. Hatch.

Free to Everybody.

Dr. J. M. Willis, a specialist of Crawfords-ille, Indiana, will send free by mail to all the send him their address, a package of hasy Compound, which is two weeks treat-ient, with printed directions, and is a posi-re cure for constipation, billousness, dya-psias, rheumatism, neuralists, nervous or

Briefs.

Boston Spiritual Temple, Chickering Hall, Hundington avenue, services 10.20 a. m. and 7.30 p. m., March 22. Mr. Wiggin epoke from a text taken from Genesis 1. The sermon was polished, logical and scientific. At the close a short seance was given by Mr. Wiggin, entranced. The evening meeting was attended by a very large and interested audience. Mr. Wiggin did splendid work both in address and in the seance. The Ladler Schubert Quartet turalished music at both seasions. Mary L. Forter, Sec.

Boaton Flyiritual Temple, Chickering Hall Baring, Bloom 1. Tuesday, March 23. A Bring, Bloom 1. Tuesday, March 25. A Bring, Bloom 1. Tuesday, March 26. Chickering Hall Baring, Bloom 1. Tuesday, March 26. Chickering Hall Baring, Bloom 1. Tuesday, March 27. A Bring, Miss Christine Brown sang and played. Mary L. Porter, Sec.

Commercial Hall, 634 Washington St., Mrs. M. Adeline Wilkinson, conductor. A large and harmonious circle and conference at 11 Cylock, Mrs. Peak Johnson assisting. Those taking part during the day were Mr. Hill, Mrs. Hughes, Mrs. Ballou of Brockton, Mrs. Strong, Mr. Clough of Lynn, Miss Sears, Mr. Hicks, Mr. de Bos, Mrs. Wilkinson, Mrs. Strong, Mr. Johnson, Mrs. Grover, Dr. Blackden, Mr. Hicks, Mr. de Ros, Mrs. Wilkinson, Mrs. Grover, Dr. Blackden, Mr. Holland, Miss Jennie Rhind. The music of the "Old Kentucky Jublice Singers" was enjoyed by the large audience present in the evening. Indian Healing Circle every Tuesday at 3 o'clock is still interesting the people. Meetings every Thursday at 245. Banner of Light always for sale. Reporter.

Handolph, Mass.—The regular meeting was large attended with invocation of Mrs. A Locke.

Fitchburg, Mass., March 21.—Mrs. Lizzie opened with invocation of Mrs. A Locke.

Fitchburg, Mass., March 21.—Mrs. Lizzie on "Thought." Mrs. Agnes Locke, guide, "Mrs. A Locke.

Fitchburg, Mass., March 19, had a fine circle, and many messages were given by the guides of Prof. Arthur and Mrs. Butterman. On Sunday evening, March 23, Mrs. M. A. Bonney gave a remarkably strong and pr

cal address, followed by many convincing masses, secretary.

The People's Spiritualist Society of Worcester, Mass., had a grand treat Sunday, March 23. Mrs. Nettle Holt Harding of Somerville lectured and gave tests in the morning and evening in Good Templare Hall. This was the last lecture Mrs. Harding will give in this part of the country for some time, as she periotendent in a large mill in Victoria, B. G. The hall was well filled. In the evening every seat was taken. There were visitors from Mariboro and Westboro, including K. D. Childs and wife, Mr. and Mrs. Spaulding, Mr. and Mrs. B. W. Betcher and Capt. Chas. Winslow and Amos Evans of Clinton, whom we were stad to see out again, after his lone. Triends. Sunday, March 20, the society celebrated the 54th anniversary of Modern Spiritualism in Good Templars' Hall. Three meetings were held. Mrs. H. E. Millan of Cambridgeport and others spoke. H. A. Skinner.

Skinner. Same Hall. The Boston Spiritual Society of the society of the society of the state of t

ent meetings of the Psych slarly held. Many influentia ing Muse. Montague and W

of her apariment meetings of the Psychic Society are regularly held. Many influential speakers. Including Mane. Montague and W. J. Colville, have recently addressed usagnificent audiences at that very popular centre. Boston. March 22—Lyceum opened as mani, lesson from eard No. 7. "Manners of Children," very ably handled by Dr. Hule. After the march the following program was finely rendered: Recitations, Harry Green and Myrtle Brown; songs. Alice Eva Scott. Eather Botts, Dr. Hule; remarks. Mrs. Butler, or "Anniversary." Mrs. Scott gave fine messakes to the children, which were all recognized. On Wednesday, the 26th, we had our anniversary exercises in Paine Hall, and our anniversary exercises in Paine Hall, and our anniversary exercises in Paine Hall, and surface from the control of the day. We had speaking, singless of the children, which were all recognized. On Wednesday, the 26th, we had our anniversary exercises in Paine Hall, and surface from the control of the c

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s all the same, I look it when I was run down it sight work to the look it when I was run down it sight work to the look it when I was run down it and tired v.v. when I moon. I was thin and yill be v.v. when I moon it was thin and yill be look from it y signant long food and cleared blood from it y signant long from the look from it y signant long from the look from it y signant long from the look from it was the look from it is signant from the look from the look of the sidney, stoned it routled to have failed to give relief. I know of intery of in the hospital cured by this wonderful remedy.

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fluence, or unsound mind, he went to a first-class lawyer and had his will drawn and duly witnessed; then on the same day he had him-self faithfully examined, physically and mentally, by there experience, each of whom, before a charty, made sworn statement to his health and soundness of mind; here is no apprehension that his will, each coursent of the same tenents of these physicians were fled with his will, each coursent of the same that his will and there is no apprehension that his will may be contested, or, if it is that it will will will the contest of the same to the course of the disposed of

and the property of satisfacing with the second property of the property of th

Strife for truth is a kind of praise to God-C. P. Nettleton.

We never perceive our sins till we begin to cure them.—Fenelon.

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Editorial Notes.

Editorial Notes.

It is now the fitty-fitth year of the Spiritual Era, and all Spiritualists will govern themselves accordingly. Will it be as diment for them to write the words "S. E. 755," as it was to accustom themselves to the change in the year of the Christian era at New Years? It seems singularly appropriate to have all letters, business papers, official documents, etc., marked with those significant characters that indicate the birth of Modern Spiritualism. It was not rouchsafed unto the earth as adjunct to Christianity, or as an all to the creedbound charches of the time. It came not to destroy, but to folifi the divine commands of Life, and gave to the children of men new power with which to meet the trials of every day existence. It was the opening of a new era in scientific, philosophic and religious thought, and marked the dawn of a new spiritual dispensation to the people of earth. For that reason, and others equally cogent, it is always pleasant to see the correspondence and official papers of all Spiritualists bearing the insignia "S. E." May "S. E. 52" be filled with everything of good for the Cause of Spiritualism and inspire all Spiritualists boring the insignia "S. E." May "S. E. 52" be filled with everything of good for the Cause of Spiritualism and inspire all Spiritualists to do daring the fifty-fifth year of their glorious era. Charitable work is needed in all sections of our nation. Maj. Gen. Prosperity does not seem to have visited a large percentage of the Spiritualists, but has apparently sent out an army of foragers to take away the little they did have. Appeals for aid in the way of money and home comforts have not been so numerous to my knowledge for several years as they are today. Some of the oldest and best known mediums are calling for belp. One of these is Henry Slade. For the good he did thirty and forty years are, he deserves well at the hands of the Spiritualists of today. It is true that he has abused his mediumship, betrayed his friends and frequently disgraced Spiritual

In this connection, it is not out of place to suggest that the N. S. A. Home at Reed City, Mich., is the place designed for such wrecks as is Heary Stade. The omeers of the X. S. A. are working with a will to secure an endowment that will enable them to open the Home at once to these in need. One of the first things to be done should be the raising of that endowment. With such cases of extreme need as is apparent in Henry Stade, there should be no hesitation whatever on the part of any Spiritualist in making a donation to the Home. Spiritualists have long talked about the desirability of a Home for the needy and destitute in their ranks. The N. S. A. has taken the initiative in an endeavor to provide such a Home, and it now has a right to expect the hearty co-operation of all

needy and destitute in their ranks. The N. R. A. has taken the initiative in an endeavor to provide such a Home, and it now has a right to expect the hearty co-operation of all true blue Spiritualists in this work. Two persons will give seven hundred fifty dollars each to an endowment fund, provided the Spiritualists of America will unitedly raise fifteen hindred dollars more. This will make three thingsand dollars available at once to meet such-cases of urgent need as we find in Henry Slade. The N. R. A. officers have received, in round numbers, only two hundred dollars toward the fifteen hundred required. Spiritualists, let us arouse ourselves and make up the balance at once.

Another very important question that should be settled during the year S. E. 55 is that of the legal status of Spiritualism. A Permsylvania court has ruled that a bellef in Spiritualism is prima facle evidence of insanity. If this decision is permitted to stand, it forever destroys the liberties of our people, and effectually deprives them of their rights. What are the Spiritualists going to do about it? This question is before them for consideration, and will never be settled until it is settled right. Here, again, the N. S. A. comes in as the agent and servant of the people. It is the source of appeal for aid to carry this case to the Supreme Court of the United States, provided it has a full treasury. It should be loyally supported in its battle for the people's rights. Readers of the Banner, are you doing anything to help sustain those rights? You can aid if you will but try. If the N. S. A. had a fund of one hundred thousand dollars at its command, the Reed City Home, and all contested will cases would never lack means of support or defense. I wonder if such a fund cannot be raised during the year? It would only take ten dollars each from two thousand Spiritualists to make it. Will they try? Will they try?

There are political issues that should receive careful attention during the coming year. Capital punishment, compulsory vaccination and medical monopolies should be vigorously opposed. Some Spiritualists have votes, and if they use those votes as they should, then these reforms can be obtained. As it is now, whenever the average Spiritualist is forced to make a choice as to which he will serve—his political party or his religion—he will side with his party, even if he thereby aids in the enslavement of himself and all other Spiritualists. It is a sad fact that so many of our people are Democrats or Republicans before they are Spiritualists. Some of as will vote our party tickets regardless of the character of the men for whom we vote, with the positive knowledge that those men will, as officials, deliberately ignore and insult us when once secure in their positions. The man who prefers to be a Democrat or a Republican to being true to his convictions, is certainly a poor specimen a Democrat or a Republican to being true to his convictions, is certainly a poor specimen of manhood, and a very low type of a Spiritualist. If all Spiritualists will but stand by their principles, they will vote only for those men who are upright and honorable in all things, and are pledged to carry out the convictions of those who elect them to office. This can and will be done when Spiritualists prefer their religion to their party.

In sean and will be done when Spiritualists prefer their religion to their party.

If all Spiritualists would but make their polities a portion of their religion, they would always be found voting on the side of right and justice. Many good men have frequently remarked "everything is fair in polities," and have resorted to the most demoralizing methods in order to gain their ends. Morals are involved in polities as much as they are in any department of man's thoughts or work. If a man can be dishonest in polities, he is unworthy of trust in all other respects. A true Spiritualist always seeks to lire up to the highest and best teachings he receives through his religion. He does right for right's sake, and acts according to the promptings of conscience in all things. He never yotes for a bad or a dishonest man simply because that man is on his party ticket. He determines the principles for which all candidates stand and then votes for those men who most nearly represent his ideas of right. No true Spiritualist will vote for a man who believes in unrestricted vivisection, compulsory vaccination, capital punishment, medical monopoly, and pernicions class legislation of any kind. He votes only for men, and women of tender hearts, broad minds, cultured souls, sound morals, and beacfacent purposes. Such men as these can be found in all sections of the land, and it is the duty of progressive Spiritualists to see that only such are nominated and elected to office.

These remarks bring to mind another important matter that should not be neglected.

These remarks bring to mind another important matter that should not be neglected. All religious solecties post notices of their several meetings in hotel corridors and other recomplexious places in the cities and towns where these churches are located. I do not believe that alk Spiritualist societies can be found in the United States who do the same thing. Why would it not be well to have stirractive signs setting forth the place of meeting, but names of the speakers posted at consplexious politics about the city? Many travelers are Spiritualists, while not a few permanent residents, are often unawaire of the extetence of a Spiritualists, while not a few permanent residents, are often unawaire of the extetence of a Spiritualist, while not a few permanent residents, are often unawaire of the extetence of a Spiritualist, while not a few permanent residents, are often unawaire of the distance of a Spiritualist, while not a few permanent residents, are often unawaire of the extetence of a Spiritualist, while not a few permanent residents, are often unawaire of the extetence of a Spiritualist, on the lips of a very scholarily and to it is some direct way. It is a legitimate for the dealt with Spiritualist society in their resident cities, until their attention is called to it in some direct way. It is a legitimate regood frait when it is once faithfully tried. It was my privilege to listen to some very wholesome and inspiring remarks a few days since from the lips of a very scholarily and to it in some direct way. It is a legitimate of the could be world that the Spiritualists were not ashamed of their re-

will be tried wherever permanent organizations exist, and the results carefully noted.

Through private letters and from the reports of the secular press, the Banner learns that the well-known medlim, Mrs. Maude Lord-Drake, has re-entered the field as a public worker. Mrs. Drake has fought many battles for Spiritualism and mediumship in the past, and comes to the front teday ready once more to defend the Cause she loves. Her famous lawsuits against the religious bigots of Missourt, who persecuted her in former years, are important events in the history of Spiritualism, and will long stand as an evidence of what one determined woman will do in behalf of her religion. In all of her many struggles, Mrs. Drake, was loyally sustained and most ubly advised by her talented husband, Hon. J. S. Drake, who spared neither labor nor expense to win the contest for the right. Mr. and Mrs. Drake are now making St. Louis, Mo., their permanent headquarters.

Among the many workers who seek to benefit their fellowmen through the power of healing, no one is more thoroughly devoted to, his task than Marshall O. Wilcox of Boston. He is earnest, honest, and steadfast in his advocacy of the right, and seeks to live up to the high standard of eternal justice and pure morality that was set up for him by his angel helpers when he was called to undertake the work of benefiting humanity. Mr. Wilcox makes no ostentations display of his talents, nor does he adventise them as he might do, yet keep within the limits of that innate modesty of bearing that has ever been one of his chlef attractions. He has been tried and not found wanting in his work as a healer, while his devotion to the Spiritualism of the soul marks him as one who is in harmony with the progressive thought of the age.

with the progressive thought of the age.

It is always a pleasure to grasp the hand of the grent "Poughkeepsie Seer," and to receive a word of greeting from his most sympathetic and genial soul. Among the hastening throng in front of the Boston Public Library the other evening, his was the most striking figure. The classic countenance, the clear, kindly eyes, the inspiring presence, and his encouraging voice, all combined to make him doubly attractive to those with whom he mingled. Strangers could not avoid pausing to give him a second or even third glance, and then they went their way, feeling refreshed from having had even a momentary touch of this great prophet's magnetic forces. I am very sure that I walked home quite rested, even though I had worked hard all day, after having had a few moments' conversation with him. There are few really great men, wise prophets, and noble sages yet on earth, but foremost among the first of all of these, must be reckoned our grand "Poughkeepsie Seer," the illustrious Andrew Jackson Davis, M. D.!

grand "Poughkeepsie Seer," the illustrious Andrew Jackson Davis, M. D.!

Once in a while a burst of snushine breaks through the heavy clouds of injustice that hang low over this horizon of the lives of men. One of these came to us through a recent failure of a grand-jury in Cooperstown, N. Y., to find an indictinent against Ira. S. Sweet, the famous bonesetter. He was arrested in Oneonta, N. Y., last June on the charge of practicing medicine without a license. As soon as the news of his arrest was made known, protests against it began to pour into the offices of the secular papers of the section where he resided. Mr. Sweet was everywhere held to be a public benefactor, and no one of the witnesses summoned to testify ugainst him could say anything but good of him and his work. It took the grand jury just three minutes to render a unanimous verdict in his favor. Some of its members had been successfully treated by Mr. Sweet, or had employed him in their homes, so they could act intelligently in the premises. This spleadid victory over the medical monopolists is a matter of sincere congratulation on the part of all lovers of liberty. I am under obligations to my good friend, Mrs. Porter for calling my attention to the case.

Mr. and Mrs. G. W. Kates, missionaries of

Mr. and Mrs. G. W. Kates, missionaries of the N. S. A., coatinue to win golden opinions for their work in all sections visited by them. The Forth Worth, Texas, Mail-Telegram, gives an extended and highly appreciative notice of their work in that city, compliments Mr. Kates upon his eloquence and scholarship, and gives Mrs. Kates just praise for her fine psychic abilities. Mr. Kates is a talented speaker, and exceptionally fitted for the position he so ably fills, while his good wife is one of the best psychica now before the public. The N. S. A. was fortunate in being able to secure their services. They have given a good impression of Spiritualism wherever they have been called upon to labor.

The Easter number of our valued exchange

The Easter number of our valued exchange "Boston Ideas," is a gem and reflects great credit upon the artistic skill and literary taste of its wideawake proprietors. They are to be congratulated upon the splendid appearance of their journal in this its holiday issue.

master of his art. He dealt kindly with all genuine phenomena and showed their true place in the economy of Spiritualism, but he did not spare the counterfeiter and his bogns manifestations. He called the tricksters by name in many instances, and his analysis of their so-called manifestations was ample evidence that they were utterly valueless from the standpoint of truth. It was most refreshing to listen to this able, fearless advocate of the Spiritualism that spiritualises in his most helpful elucidation of the problems of psychism. He is a man of ideas, far is advance of his age, and he is known as Prof. Henry, the scientific astrologer, the able editor of Astrologia-Sana.

That helpful work, "India's Message to America," by the late Virchand R. Gandhi, has been revised, and reissued by the Austin Publishing Company (Limited), 1245 Queen St., Toronto, Ont. This work contains the series of lectures delivered by Mr. Gandhi, at Cassadaga Camp in 1894, and is a most excellent text with regard to life in India, the religions of the people, social customs, etc. Every thinker should have a copy. It is for sale at this once, thirty-five cents per volume.

Congratulations to the venerable "globe encircler," Dr. J. M. Peebles, who is now on his fourth journey around the world, upon having arrived at the youthful age of eighty years. As will be seen by the beautiful poem, op the first page of this issue of the Banner, by "Devotion," our "Pligrim" rounded out eighty years on the twenty-third of March, and has now entered upon the ninth decade of his earthly career. He is as vigorous mentally as he was sixty years ago, when he entered the Universalist ministry, with the hope of aiding his fellowmen to find the better way of living. He has stood long and faithfully at his post of duty, and has bravely defended the religion of Spiritualism to which he has been devoted for almost fifty years. It was the choice of his riper years, for it appealed to both reason and emotion, and gave him the evidence for which he sought, with regard to the reality of the future life. May he round out a full century on earth, and have twenty years of useful service for the Cause he loves, is the prayer of all who know him.

Cause he loves, is the prayer of all who know him.

We received a very pleasant and most welcome visit from our esteemed friend Mr. E. E. Pray, of Plainfield, N. J., on Monday of this week. He was called to Boston to attend the funeral services of his renerable father, who bad rounded out almost a full century in mortal form. His son, knowing the precious truths of Spiritualism, is sustained by them in the shadow of this transition, and rejoices in spirit in the new found freedom that his venerable parent has found. Truly Spiritualism is the "balm in Gilead" for every mortal when the night of seeming death settles down upon his home.

Of Things Seen and Heard.

BY SIGMA Z.DIAC

There are indications (signs) that a re-markable manifestation of occult energies will soon occur in France.

will soon occur in France.

Did you thoughtfully read the "Outlook Beautiful" on first page of Banner of March 22? I was exceedingly grateful and intellectually gratified by the awe-inspiring magnificence of the boundless, starry heavens. It seems as if Promethean fires sparkle around the pen of Lilian Whiting. Just you turn back (and "sit down") and reflectively read over what she reports as to the vast extent and probabilities of the Sideral Universe.

There is a kind of heavenly sound arising There is a kind of heavenly sound arising from the name of the great-hearted friend of "Our Dumb Animals." Mr. George T. Angell. Drop one I (which is quite superfluous), and lo, you behold the sacred name given to a celestial being. What can better remind one of divine work than the unceasing labors of this Angell and his great body of helpers? All the "animal kingdom is better for the loving efforts and unselfish government of this angel-king.

Originally the term "Symposium" meant a joily party of drinkers and food-takers. But progress has lifted this word to signify an assembly of congenial and thought-imparting minds. You know, I suppose, that a magazine called "The Spiritual Review" is published in London, England, by Mr. J. J. Morse, a great worker, a naturally well-endowed mind and an inspired medium, who is both the editor and publisher. He instituted a symposium last autumn to consider the question, "Where is the Spirit World?"

During the four moaths, November, De-cember, January and February, the question (above stated) brought out divers expressions from some twenty-seven different individ-uals. It seems to me worth while to bring these reasonings and revealments into order, like a synopsis or as a "consensus of opinion" among well-known Spiritualists.

"The Spiritual world to which we go is a sone or belt at right angles with the poles. It is composed, substantially, of the unused essences of matter, electric, magnetic, edic, projected from earth in this constant axial revolutions. The peculiar substances of which I speak are not absolutely, though apparently coalescent, and while not being the refuse of earth, are not required for other than the purposes they subserve. The career run by mankind on this or any other earth of space constitutes his first radimental or primary stage of being. The first stage of a human career being on this earth terminates at death. The scene of its activities is then transferred to the surface of the zones surrounding this earth (or any other), situated beyond the outer limits of its or their atmospheric envelopes respectively."

Leaving this clear Randolph statement, we read another:

read another:

Hannah L. Battle, a cultivated English geutlewoman, replies to the question in plainest words. (N. B. In giving these quotations I both abbreviate connective sentences and jump paragraphs; but in no instance, so far as I know, do I omit an important word which might render the writer's meaning obscure.)

"In a general sense," says Mrs. Battle, "the spiritual world is everywhere; but the question referred to is—where is that world to which man goeg when he drops the body of flesh? In my opinion it is a plane of life, an attentuation of this, and impinges on this, as other planes of life do on each other. It is, therefore, as natural a world as the one man leaves, and in its rudimental conditions cannot be far removed from man's former life. In its higher aspects it reaches far beyond the earth's atmosphere; but, as man cannot dwell on higher planes until he is fitted to do so by experience, he must, of necessity, remain for some time in the lower condition of that world he so recently entered."

Now comes another voice in this attrac-

Alfred Kitson, the most thorough-going friend of children in England—Secretary of the Lyceum Union—after giving a historic sketch of bedief among all nations, says: "The consensus of testimony from the spirit side is to the effect that there are a number of spirit zones, or belts, which surround our earth at various altitudes, somewhat similar to the rings which surround Saturn, with this difference, that while the rings of Saturn are visible, the spirit zones are invisible. These zones, or belts, which are nearest the earth are dense and gross compared with the higher. The further the zone is from the earth the purer and more spiritually exalted it becomes.

The spirits who inhabit them partake of The spirits who inhabit them partake of the same spiritual qualities, dense or ethe-realized as the case may be. It also follows, as a natural sequence, that the higher the spirit zone the more transceudently lovely are the homes and temples these bright im-mortals inhabit; all the flowers, etc., are more perfect in their structure, more deli-cate in their tints, and richer in their per-fumes."

fumes."

But here we must take a few words from a clear reasoner as follows:

a clear reasoner as follows:

Isaac Pickthall, who affirms that he has traveled in the spirit world and seen its citizens, says: "I believe the spirits to be in the Spirit World all the time. They do not more the Spirit World all the time. They do not more the Spirit World, but as spirit entities they can pass from one part of that world (unobserved) to another. To some, this fact of emigration and immigration, may lead to the belief that spirits have no permanent residences or fixed abodes. To the intelligent Spiritualist no such supposition can claim credence. Humanly speaking, it only proves the extent of the Spirit World, its nearness to us here and now, and the liberty allowed to the spirits on the other side."

Peter Lee, a good thinker of Rochdale.

But here comes another.

Peter Lee, a good thinker of Rochdale, Eng. (omitting much) says: "The narrow-est conception I know of is the universal one, involved in the axiom that "time and space are to the spirit as though they were not." This proposition, when analyzed, shows very clearly indeed that the spirit world is at any point where the conscious being is. There seems abundant evidence to prove that at least some portion of the Spirit World is on the earth-plane."

Now I introduce a few words from another.

James B. Tetlow, writing like an unprejudiced philosopher, says: "The Spirit World may be in the earth, on the earth, or in interstellar space, to diverse spirits according to the cultivation of the individual. I am not prepared to think that fairles, hobgolins, gnomes, undines, salamanders, etc., are mere figments of a poet's fancy, on the contrary, that they have a place, and are facts in the order of nature."

Listen now to something different.

Listen now to something different.

John Rutherford, an English gentleman residing at Roker-by-the-Sea, writing poetically, says: "The orthodox world is in a dilemma. They say, 'If you give up a localized heaven, there will also disappear a localized heaven, there will also disappear a localized hell, and a localized Deity.' The best thing to do is to look facts in the face and endeavor to find out the truth; the matter may not be so bad as it seems. We find,' says Mr. Proctor, 'that our own star-universe is unlimited, or at least ungaugeable by the most powerful telescopes man has yet discovered.' We have thus a shoreless universe. Our little planet revolves in this infinite space. But material suns and systems are as dust compared to the immortal soul. Our seems testify to this. 'Like a zone,' says A. J. Davis, 'on the inside of the vast Milky Way is unfolded the Second Sphere.' However interesting this may be, and it seems very feasible, the significant question for all is not regarding locality, but personal fitness for the fatre life."

w Jackson Davis, widely k Andrew Jaccoon Davis, widely known as the "Poughkeepsie Seer," args: "In the Spirit World I beholt the interior of the Natural World. Here are the houses and the occupants; here are all the animals, both great and small; all known insects, microbes, the dwellers of air and tenants of the seas; here are—everything which is visible or known to the outer senses in the outer sphere. In a world like this, and with one's understanding also opened to comprehend the slight, one maturally feels like a spirit, and surrounded with what is really and truly spiritual. Yet beyond and far away from all this, and within the starry heavens, is the Summer Land."

Cora L. V. Richmond, a remarkably inspired orator and author, amid many interesting remarks, says: "I am from life-long experience constrained to declare that the spirit realm is not a location, but that spirits are attracted to earth (or other planets) according to the needs of the people to whom they (the spirits) minister, and according to their own need or unfoldment. My answer now is: The Spirit World is not a locality, does not exist in 'time' and 'space,' is unconditioned by matter and material laws. It is the realm of spirit. Spirits may act upon substance, may come into relation with time and space through their own, or the requirements of those who are still bound by organic ties to earthly conditions."

M. T. Longley, a well-known medium of valued experience, says: "The Spirit World, strictly speaking, is the world of spirit, and as spirit permeates all space, and controls all things, being the animating, moving, conscious power in planet or star, in monad or man, we must conclude that the Spirit World is made up of all things, seen or unseen, and that it is everywhere. But the Spirit World where our friends and acquaintances who have passed from the earth form live, and where we shall sometime dwell, where and what is that? They tell us that they are as much at home here now as they ever were, and that they see but little change in their surroundings. And no doubt this is true for them, because there is no law to compel them to go elsewhere if they prefer to remain on earth, and in their old haunts and places, and as they are spirits, wherever they live is and as they are spirits, wherever they live is to them the Spirit World."

to them the Spirit World."

Crowded for space in these columns, I must omit contributions from Mr. and Mrs. Wallis, and many of the most candid writers among Spiritualists of every shade of thought. You should read the "Spiritual Review" for yourself, and thus obtain the freshest statements from such distinguished and brilliant minds as Harry Binn, Thomas Newman, Mr. Carter, Mr. and Mrs. Hudson Tuttle, Dawson Rogers, Phillips and lastly J. J. Morse, himself, who judicistly reviews the whole field and eloquently expresses his own most reasonable and rational convictions. It will be observed that the different minds agree (1) on the certainty of individual immortality, which is founded not on belief, but on knowledge, and (2) that this undoubted knowledge affirms the reality of a substantial, inhabitable world after death.

(Look for something different next time.)

Missionary Work in Texas.

Missionary Work in Texas.

Missionary Work in Texas.

We have had an active senson of thirty was a state of the control of the

done: Mrs. D. A. Taylor, Marshall; Mrs. Nettle M. Wood (State Secretary), 2011 Washington St., Houston; John W. King (State Persident), Sprinualists Temple, Galveston; A. Eddebach, Flatonia; C. W. Newman, publisher Dawning Light, 63 Baithnow Ave., San Antonio; Wade M. Smith, Austin; Sim R. Carrythers, Lampassus; Dr. J. F. McGarty, Comanche; Judge John W. Wray, Fort Worth; J. B. Jennings, Hillsborn; R. H. Strain, Howler A. Betlack, Vashit.

The officers of the State Association can give liberal information to all worthy applicants. Hoping for good to all and prosperity for our Cause, we are, Traternally, Or. W. Kates and wife.

To Prevent the Spread of Small-pox.

To Prevent the Spread of Small-pox.

Physicians and others who have had experience with small-pox have noticed that those who fear the disease are most likely to take it. Infants are almost exempt from its ravages, and were they properly fed, nourished, and placed under a good hygienic regime would be immune from this loathsome disease.

Those who live in constant fear of the disease are most likely to contract it, while cases are recorded where through fear of exposure, diseases have developed so closely resembling small-pox that a careful diagnostitian cannot discern the difference.

Vaccination has failed to render any protection from small-pox. The only lesson we have learned from its use is that those with whom it falls to vessicate are most generally immune from the disease.

It is also known to many physicians that it is absolutely impossible to vaccinate a person successfully who has been taking sulphur, or those who cat onlons with their food. The onlon is a vegetable rich with sulphur constituents.

There is abundance of proof to sustain this fact. I will refer to one in "George Bell's Treatise on the Cow-pox," page 87. Jenner was ordered to vaccinate a number of soldlers who had not had small-pox. On his arrival he found that most of them had scables (tich). He refused to vaccinate them until they were carred, hence he prescribed a sulphing treatment. Two weeks later he vaccinated thirty of the men, but not one took offect. A weeks later the same company of the sulphur will prevent cow-pox, is it not reasonable to believe it a preventative for the more severe type, small-pox?

Sulphur and the sulphides is the base of the treatment employed by many of our most successful physicians in the treatment and prevention of small-pox.

Instead of polluting the system with virus by vaccination when small-pox is threatened, it would be better for the doctor to assure his patrons that modern treatment had rendered this an easy disease to control. Then by proper diet and preparatory treatment the mortality of thi

Custards, Pa.

Edgar W. Emerson.

Edgar W. Emerson.

E. W. Emerson of Mauchester, N. H., addressed an audience in the easterly part of Northwood, N. H. Wednesday evening, March 12, on the subject of "Spiritualism." There are very few thorough-polong, outspoken Spiritualists in this section of country, but there are very many people who are restless under their present knowledge of eternal trath, and anxions to be able to answer for themselves the old and oft-repeated query, "If a man die, shall he live again?"

Healizing this fact, an effort has been made to have the actuality of spirit return verified to them in the clear light of public demonstration. Mr. Emerson in his usual happy manner talked, under control, to us for an hour, explaining the nature and aims of our beautiful philosophy, and brushing asde the various misconceptions of the subject which are apt to prevail in a community unacconstomed to spiritual phenomena. The speaker held his hearers to the close of his remarks; then, changing controls, he speat upwards of an hour more in giving tests, all save one of which were readily recognized, and several of which were emicantly startling in character.

Former residents of this and adjoining

Once more we ask our friends to assist us in the good work of caring for our worthy and deserving poor. During the past winter have had namerous calls upon our bounty for aid. We have responded to the extent of our ability, and have also drawn upon "God's Poor Fund" to aid us in relieving the necessities of our people. The Fund is getting low, and calls are growing more and more numerous. Who will ald us in the work of caring for our own people? A little from each one who is charitably inclined will do much to bring about the desired end. Send in such donations as you can afford to give at the earliest convenient moment. Mark your letters "For God's Poor Fund," and address them to Frederic G. Tuttle, Treasurer Banner of Light Pub. Co., 204 Dartmouth St., Boston, Mass.

The May Festival.

Mrs. M. J. Butler will hold her annual May Festival on Saturday. May 3rd, and has secured the services of four hundred children as participants. The character of these entertainments in past years is an index of what the Festival is to be this year, with the addition of the fact that Mrs. Butler purposes making it the crowning triumph in her long series of triumphs, which assures the patrons of the Festival the best entertainment of the kind ever produced in New England. Full particulars of this great event will be given in future numbers of the Banner of Light.

Mrs. Soule's Photographs.

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

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A Dictionary of Dreams. ONE THOUSAND DREAMS And Their Interpretations.

BY DR R GREEK BY DR R. GREER.

Dr. Greer's new book of "One Thomson's result of the Property of the Property

The Medium's Guide

M. THERESA ALLEN, M. D.

introduction the author says "through its ploses Spiritualis in preserve its Meetility as a med to unfold a higher said pure mediumship is the standard of Spiritualism, in every cases noc humanity to infilter planes of beauty, windcircular the stanour-representation of the care and devance humanity to initiar passes on the care large and poster. This work of nearly his pages in devance in the care This work of nearly his pages in direct planes are distincted by the property of the care of the car

WORKS BY F. B. DOWD-

THE TEMPLE OF THE ROSY CROSS his work is the proceed of a nure illuminated a Spirit, is compased of a series of Breeker on telects of spiritual importance, and embo-ay of the principles of the Bretisenbood grids if

THE DOUBLE MAN.

THE LIFE AND TRAINING OF A This story by a broken of the prost and its measurer to the all prost and its measurer to the all solver was to the England of a prototy of the own time and country, and proved of rare proved, chair which embedd as now dispensable which embedd as now dispensable that the mobile is now dispensable to the mobile is a new dispensable that the mobile is a province to the mobile is a province of the mobile is the control of the mobile is the control of control control control control control control control control cont

SPIRIT Message Department.

The following communications are given by Mrs. Scole while under the control of her own ruides, or that of the individual spirits seeking to reach their friends on earth. The missages are reported stenographically by agree are reported stenographically by agree are reported stenographically by a containing the seeking to the seeking the see

we such comme fact this is based upon fact these columns. This is benefit of the management of the medit of the management of the public. Truth is truth, and will bear its weight whenever it is made known to the world.

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

Hey.

**Hed March 6 1902, S. E. 54.

Once again we draw near to the children of earth and would bring the blessing of the spirit into the lives of those who are sobbing and sighing with the paln and the darkness or earth conditions. Once again we would let truth and the reality of life in another sphere down upon the people and would that sweetness of it might go into every household, into every life, and into every soul. It gives us such bope, such confidence to be able to return and speak the message plainly and clearly. It helps us to help others, and knowing this we would send the message far and wide that those who are seeking happiness and peace may understand the lesson of the spirit that it only comes as the soul unfolds and helps to unfold other souls in other conditions. Bless our effort this morning and make us steady and strong, and may the message from those who live be so sweet and strong that it will pierce through any mysterious clouds of doubt or despair and ring out clearly. Amen.

MESSAGES.

Frank Warren, Natick, Mass.

Frank Warren, Natick, Mass.

The first spirit that comes to me this morning is a man about forty-five years old. He is quite that the spirit of the spirit o

wait until a better condition comes.' Thank you very much."

Fdward McClure, Somerville, Mass. The next spirit is a short, stout man, with black eyes and dark, wavy hair. He says: "I know this place. I know these peoper and I want to come back because I he when I did. My name is believed in the lossy. I really didn't McClure. I have flong been the say about coming here and giving a substance about coming here and giving a could have stayed longer. There were may the stay to do and I had blager bush than anybody knew. It was 't any use to talk about them, but they were there, and now that I am in the spirit I hope I will be able to shape some of the conditions that I was unable to shape when I was alive. I tried my best to make things come out right, but I coulda't do it, and those who knew me best will know that I never tried to lay my burdens on anyone else, but to bear them all myself. I often find I am able to go very near to some of my friends. I have been making some raps and some manifestations and I am going to keep at it util I have gotten close to my own, who will sometime be glad to hear from me. I was a Somerville man. Thank you."

glad to hear from me. I was a Somertine man. Thank you."

Leland Pierce, Allison, Ia.

Here is the spirit of a man who is looking for his wife. He is very eager and anxious to send word to her. His name is Leland Pierce. He wants to get to Addie. He says: I will give me more happiness than any-ning else in the world. I lived in Allison. I was very well known here, although not one of the prominent men of the place. You can tell by the look of me that I was a working man. worked hard always and when I came to die it was as though I had been hit with one of my own instruments and died suddenly. I haven't any desire to come back to earth to live again, but I have a great desire to let people know how I am, to let them see that I haven't forgotten them. No matter how me let it is over here, my heart still of singing as I ever was and I find myself whenever I have an opportunity. There is a little boy over here that is very dear to me. I want to tell my friends that my heart when he passed away it seemed as though my heart when he passed away it seemed as though my heart when the passed away it seemed as though my heart went with him, and now it seems a high that have found my heart again. He is so bright and chipper and just keeps me contented when I would feel a bit homesick over the conditions that I have seen since I came away. Thank you."

John Heward, Banger, Me.

The spirit of a man about sixty-five or seventy years old comes now. His name is John Howard. He is about medium height, wery gentlemanly, kind-looking medium height, very gentlemanly, kind-looking the latest of the seventy gentlemanly, kind-looking the latest of the seventy gentlemanly, kind-looking the latest of the sevent of the sevent

white and pure, more like a little child's than it does like a young man's face. He has deleate hands and e constantly puts them up to his head as though before he came to the spirit he had smeh head trouble that it was almost impossible for him to thiak. He says: 'Oh, my, head, my head; I suffered so that it seems as though 1 can never forget it. I want to get to my mother and father; I want them to know it min a better coulding; things are not as bad as they were when I first came here, for it seemed when I first came here, for it seemed when I first got here that I could not get control of my spirit any more than I had been able to in the body. Grandmother Carpenter is with me. She says, Tell your mother for me that I will help her endure the burden that is hers to bear.' My name is Bert Lodge; I lired in Washington, D. C. There are a great in the rester in with those who get though that my people will somehow get their in find, who are much interested in us spirits, but they seem to keep among the Spiritualists more than getting in with those who get though, that my people will somehow get their interest awakened, for I am sure they could understand the reality of my presence, only a little sister over here, and I was so glad to see her. She says, Tell man and that I look just shout as idd when I went away, only taller.' She sends dearest love and much strength. Thank you."

Benjamin Begere.

Benjamin Bregers.

There is a spirit comes to me now by the name of Benjamin Rogers. He passed out through drowning. He seems to have been a very daring and strong man. Whatever he undertook the says: "I was advised not to take a trip which I did take, but I thought I knew best; but the wind was against me and I went down in Boston Harbor, and like my many friends to know that I would go to help people if I could only and the right channel and the right person to take. My friends will know that twould feel more that I must be up and doing. I think now I must have had spirits about me who helped me, and if I had always heeded them I should not have been in spirit life today. Thank you."

Johanna Hal', Lowell, Mass.

The spirit of a woman about sixty years old comes to me, who is just as brisk and bright as she can be. She has spectacles on that have black bows and rims, and her hair is combed as smoothly and particularly as it can be. Her face is round and full and her voice is sweet. She says: "Bless you dear spirits for giving me this chance to come. I have wished and wished and wished that somehow I might be able to send a message. If you please, my name is Johanna Hail, lived in Lowell, Mass. I thought if I could send word to Eliza that it might be so. My! I feel so surprised to find myelf expressing myself in this way. It is a form the surprised of the member the old house where I he yard, that sister and I thought so much of, and every year when they come gain she speaks of me and wishes that I grew in the property of the come and she says. We all bring a God bless you and Godspeed. Thanking you again for this opportunity, I say good-bye with love."

Jennic Hesion, Olneyville, H. I.

The next spirit that comes to me is a girl about fifteen. She is just as bright and pretty

Jennic Bosious, Olncyville, R. I.

The next spirit that comes to me is a girl about fifteen. She is just as bright and pretty as can be and is rather dark. Her eyes are briven and big and round and she has a great quantity of brown hair. Her forehead is read that it was of just looking about as though she were trying to find the best word to say. She says: "Well, my name is Jennie Boston. I want to go to Charlie Boston; we lived in Olneyrille, II. I. It is quite a comfort for me to be able to speak, for I have not been able to get all the communication that I want to. Charlie is my father, but I thought if I called him Charlie I would be more apt to get the message to him. He is awfully funny, always playing jokes on somebody, and I thought that if I came back this way he would think it was a pretty smart thing for me to do and wpuld be proud of it. I am not going to talk much about the way I died. It was bad enough, anyway; but I do want to say this, that it was not hard after I got over bere. It was only in the coming that minded, and I don't mind that eiter couldn't have many people there. If just as well after all. Oh, of course I send a good deal of love, but it doesn't seem tome that I am just sending love and then going away, because I shall be with them often and help them all I can. Thank you."

because I shall be with them often and help them all I can. Thank you."

Ella Rece, Stenington, Conn.
A spirit comes to me of a lady about thirty-dre or forty years old. She is very graceful and easy in her way, and is dressed as carefully as though she had planned on this and made a great effort to come and meet her friends. She is about medium height, not very stout, her eyes are blue, she has dark hair and is so auxious that it almost disturbs me in getting the message for her. Finally she says. "My name is Ella Reed. I belong in Stonington. I desire to send this word to Mabel. She won't believe it. I know it even before I send it. She will think that in some way the message has been made up to meet the demand, but I shall feel better to be able to return here. I wish to help her to adjust her life to its new conditions. She isn't doing quite right and it isn't all her fault. At the same time, I weel that if she would use less of pride and more of love the conditions might be made better. Now my hope is that, having this message get to her, no matter what she belleves, it will keep ringing in her ears until she will be benefited by it and will see the need of a change. It is no use on send her my love. I am constantly excessing it to her in a way that she will but of you people who have so kindly helped me, I give my sincere thanks."

Aunt Mary Nickerson, Provincetewn.
Here is quite an old woman. I cannot even judge of her age. She is short, stout, and her hair is white. She has a round, full face and a matter-of-fact, every-day manner. She says: "I am Aunt Mary Nickerson; I belonged in Provincetown. I thought it was about time I gave my message to the world. I have been over here some time now and I haven't made much of an effort to get back, but it is important now that I should let the people know where I stand. I am for the return of spirits, not because it brings happiness, but because it is the truth, and I can't see anything to be gained by ignoring a trath, so I make this effort and stand here speaking for you. I have many friends in Province-town. I think they will be giad to know that I crossed the river in safety and am at peace in my new life. Thank you."

Essums Goodyne, Breckton.

will take up the burdens of life again so sing is contact with those who are cargo an my bushess and giving them a lift rever I can. I thank you."

Hert Lodge, Washington, D. C. he next apirit is a young man about any rear and says: "Can you say that I am Emma Goodyne, I lived in Brockton and I want to go to papa and mama, and that I

Verification.

I see in the Bauner of March 15, 1992, a message to Stark Webster from one claiming to be his son (no name given). I recognise the message as from his son Wilbur, who was drowned, and the old lady mentioned as my mother. She was great-grandmether to Wilbur and cared for Stark from infancy as his mother, so she may well call him "my boy."

Yours truly,
Hiram Hathorn.

Mattawamkeag, Me., Mar. 28, 1902.

A Card from Abby A. Judson.

I am still at the hospital. The treatment is painful, as my skilful physician does not want the infection to reach the brain. Writing No. 219 seems far away.

Let me offer the dear old English toast:—
"Health and happiness to all we love and all who love us."

Abby A. Judson.

Abby A. Judson.

Lenten Meditations.

CHAS. E DANE

John 4: 32.-"I have meat to eat that ye now not of."

Are you seeking for greatness, O, brother of

mine the full, fleeting seasons and years glide

As the full, flecting seasons and years show away?

If seeking directly and for self alone,
The true and abiding you never can stay.
But all self forgetting, know well the law,
It's the hero, and not the self-secker who's
crowned.
Then go lose your life in the service of
others,
And, lo! with rare greatness, and glory
'twill abound.

—R. W. Trine.

The sun was just setting beyond the hills to of Samaria; a dewish traveler and wearly by the side of one of those anchor and famous wells which are found throughout the Holl Land. I had gone to seek food; a beautiful woman with a water jar in her hand if was also unveiled. As she bent to draw the water with which to fill the jar, the travel was also unveiled. As she bent to draw the water with which to fill the jar, the travel in low but genite tones said, and for it was not the custom class; but this stranger entered in conversation with the telling her of many of the events of her past life and he rebuked her for the immoral life that she was then king.

He tried to reason with her, pointing out the path that leads to a higher plane of life. This extaltation and extant of his soul to redain a low left him, when his fried to reason with hor, pointing out the path that leads to a higher plane of life. This extaltation and extant of this soul to redain a low left him, when his fried to reason with hor, pointing out the path that leads to a higher plane of life. This extaltation and extant of this soul to redain a low left him, when his fried to reason with hor, pointing out the path that leads to a higher plane of life. This extaltation and extant of the food which they had brought but he answered them in these remarkable words:

"I have meat to eat that ye know not of:

"I have meat to eat that ye know not of:

"I have meat to eat that ye know not of:

"I have meat to eat that ye know not of:

"I have meat to eat that ye know not of:

"I have meat to eat that ye know not of:

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"I have meat to eat that ye know not of:

"I have meat to eat that ye know not of:

"I have meat to eat that ye know not of:

"I have meat to eat tha

ism should not be judged by its We feel strong and say that we are able to endure all things, but when the moments

PEACE, BE STILL.

Tis not, my God, thy chastening hand,
Tis not the pain I bear,
That hans upon my drooping heart
This heavy load of care.

But myriads move on winged feet Made swift to do thy will, While thy dread slience on me falls, Thy mandate—Peace, be still. All Nature's harps, in endless ranks, But thy sweet breath are stirred; And through my prison windows fo The sounds of breeze and bird.

Then up and up through golden air, Beyond Time's ebb and flow, I see the throngs, who cast their crowns, In white robes bending low.

They come and go on flashing wings, For all thine errands fleet; While here, thy hand is on my lips, Thy chains are on my feet.

Thus from my bed of chronic pain I prayed—"O Lord, how long?" Pining to reap the harvest fields And sing the harvest song.

And in the hush of silence falls
This figurer to my prayer,—
What gave those throngs their flashing
wings,
Whence come the robes they wear?

"Ere yet by word or deed or song Made swift to do my will, They learned it in the trial-hour Beneath my--Peace, be still.

"And he who walked the garden shades The best beloved Sou, Prayed, ere the strengthening angel came "Thy will, not mine, be done."" 35 Marsh St., Lowell, Mass.

Passed to Spirit Life.

After nearly 89 years of active life, Darius R. Stockwell, Saturday, March 16, lay down to peaceful drams, to wake again in the realin peopled by the great number of the arises. In his departure from our physical believers in our Cause, its advocate and defender upon every possible occasion, a profound thinker, and an honest, moral, high-minded, cultivated gentleman. Born of strictly orthodox parentage, in the pleasant town of Sutton, Mass, he grew up much as young men do, until about 49 years ago, when his brother George, who then died, came to him with undenlable proof of his identity, the strictly of the desired of the time of the second of that time inquiry became knowledge, and since that time Spiritualism has had one of its best promoters. He removed to Putnam, Cona., where he langurated meetings and introduced other means for the promulgation of the Truth, and Putnam, Conn., made a national reputation for itself through the Spiritualism cannating from the labors of Darius 183 to see one to Boston, and for many years was one of Eben Cobb's heartiest aupporters. Of late years he has enjoyed the sections of his own home in Charlestown, but has never allowed an opportunity to pass to present the subject of the continuity of life and its phenomena. He believed in every phase of Spiritualism, had investigated as much as any one individual, and always to its advancement and adoption on his part. He phase of Spiritualism are leighon in that he got good out of it and imparted that good to others. His fueral services were held at his late residence, 16 Bolton Pl., Charlestown, Monday afternoon, March 17. Rev. F. A. Wiggia of the Boston Spiritual Temple official and took occasion to present the good out of it and imparted that good to others. His fueral services were held at his late residence, 16 Bolton Pl., Charlestown, Monday afternoon, March 17. Rev. F. A. Wiggia of the Boston Spiritual Temple official and Elondon Spiritual Temple official and Elondon Spiritual Temple of the service when he was a state the prov

when but fifteen years of age removed with
his parents to-Villenove, Chantasqua Co., N.
Y. He was married to Sarah Maria Bingham
in 1847, to whom were born six children, M.
Orliva, Isane H. Elizabeth M., Emmet E.,
Emmer D. and Aldon L. The last named
passed away when nearly four years of age.
In 1861 his life was saidened by the loss of
his beloved wife. Subsequently he married
Emily L. Walte; to them were born two sons,
Frank J. and Verne B. The subject of this
sketch was of a quiet, unassumiar nature,
and possessed an evenness of disposition raretype of the subject of the said of the subject of the
and stricted integrity, and was unwavering
in his convictions of right, broad and liberal
in his religious views. He was an industriconsequence of the said of the

We bid thee farewell for a season; Only a few short years between, And we meet in the broader field of nature, The land of the great unseen.

The real life begins with the ending The soul drops its burden of clay, ad out from the night of transition, Springs forth into glorious day.

The flowers of honor, of justice and truth, That bloomed in his life each day, Fresh garlands (from the hands of love) Could to the dear, departed one No greater tribute pay.

Oh Death! thou art not the possessor Of aught but is worthless in name; Oh Life! thou art conqueror ever, Triumphant, eternal, Life came!

In the World of Rhyme.

NATURE'S LOAN.

But one life to live and but one time to be, Evolving, progressing through eternity, Man of the earth and of spirit and soul Is only a part of the Infinite Whole, Thrown out for awhile to unfold and express And return with his growth; he cannot di-gress.

He opens his eyes in sweet infancy,
Beginning on earth his eternity;
He soon learns to coo and to crawl and to
walk
And some kind of language at last learns to
talk.
Each step he advances this learns to Each step he advances this lesson is shown: What Nature advances is only a loan.

Her agents are many and all demands just, Her principle, progress; obey her man must. To violate any of her perfect laws Man calls forth an agent to challenge the cause. An Infinite mandate releases no man Who disobeys orders to suit his own plan.

An Infinite purpose has given him life: Has placed him upon this great highway of strife To be, and go forward, and placed him in charge

Of Earth's vast improvements; his duties are

large
And yet she assists him to sow and to reap.
And reach the great summit and soothes him
to sleep.

One grand round of Nature, the circuit unknown,
Man enters existence, the route all his own;
He hopes and he ventures; he toils and invests;
He rules or in serfdom he labors and rests;
He gains and he toses with smile or with

moon
But some time Dame Nature will call for the loan.

Dr. T. Wilkins. 2576 Fulton St., Chicago.

NEW TESTAMENT PROOF OF SPIRIT RETURN.

The Bible is a record true, That spirits do return to you, How then can men these proofs deny, Who claim on Bible teachings they rely?

Spirit unto Zacharias came, nd told him what his Son to name. hat same Spirit to Joseph did uppear, amed his son Jesus. The whole world to hear.

Then the wise men from afar, Were led to Bethlehem by a star, And a Spirit bade Joseph to abide. In a strange Country until Caesar died.

This is Peter and John's account, Jesus met Moses and Elias on the Mount. At his Sepulchre were Spirits seen, He first appeared to Mary Magdalene.

a closed room some disciples did meet, ere he showed the marks in his hands and feet. undred saw the Master one day, elessed them, and then did vanish away.

two disciples near Emans walked, e Master joined—and to them he talked. eir hearts were heavy then with grief, proved the Scriptures—gave relief.

prison a Spirit took Peter's arm, ade him arise, and fear no harm. he shackles from him they did fall, and the gates were opened in the wall.

Again the Apostles in prison were cast, And men with chains did make them fast. A Spirit by night did the doors open wide, And they to the Temple the Spirit did guide.

Peter and others their net they hauled, When from the shore the Master called, "Come, my Children, on the coals doth br Some fish to eat—while you rest from toll."

To Paul and Silas prison doors open, And all of their sbackles were quickly broker Keepers drew their swords in great dismay, But Paul he quickly did their fears allay.

Cornelins a spirit did tell, send for Peter, and with thee it is well. Spirit to Peter gave this command, you to Cornelius—his servants at hand.

Paul he did an Angel hear, and see, Then blinded for a time was he. In a vision at night a man appeared thus, Here in Macedonia—come, and help us.

or men's lives in shipwreck Paul did plead, e told them he would all to safety lead, diff was done as the Spirit said, sey would not lose even a hair from their head.

OUR LOST IN BATTLE.

F. M COX.

As swift glad brooks run towards the sea
And in its heart is lost for evermore.
So the glad friends, we were wont to see
Seem lost in the deep heart of our war.
But none are lost, whatever we deplore,
Their lives but break upon a bloody strand
And then flow on as harmonious as before,
And glad as summer tides, and far more
grand,

Amid the glories of the summer land, Whether they live in fame's broad pantheon,—
An immortality that men bestow Upon their kind, by weak applause,—or no It nothing matters, for their goal is won.
By glorious deeds, which God shall smile upon. Updegraff, Iowa.

Postal Currency.

TO SUPPLY A OSNERAL WANT.

A measure intended "to prevent robbing the mail, to provide a safer and easier method of sending money by mail, and to increase the provide a safer and easier method of sending money by mail, and to increase the production of the property of the property of the product of such crimes by reducing the profits of the profits of such crimes by reducing the profits of the profits of such crimes by reducing the profits of such crimes by reducing the profits of such crimes by reducing the profits of such crimes of sending money by mail, and unquestionably would increase the income of the Post Office Department.

To adapt these post-check notes to their purpose it is provided that the words "payable to bearer on demand," which appear in the notes for which these are to be substituted, shall be climinated, and in place thereof shall appear the words, "Payable to the payee named hereon; payable to bearer if the spaces are not filled." Every device to insure absolute safety appears to have been incorporated in this bill. The fact that more than half of all the post-offices in the United States are port money order offices is a smill-cint reason for providing this species of currency, "instantly transferable into safe money to send through the mails." It will answer early that the government would effect by substituting these notes for money orders would, it is estimated, be about \$600,000 a year. As an accommodation to millions of persous, the scheme commends itself to general approbation.

Possibly the pending bill may require some amending, but the purpose is good, and the

scheme commends itself to general approbation.
Possibly the pending bill may require some amending, but the purpose is good, and the carrying of it out would greatly enhance the utility of the mails, while reducing expenses and increasing net revenues.—From "The Washington Do C. Newspaper publishers, business men and farmers realize the benefit from having mouey in the hands of the people that could be instantly made into a money order without the delay and expense of a journey to the post-office. Ladies would appreciate its convenience. Even with free rural delivery the farmer has no convenient and safe way to get the money for his daily paper to the publisher. Everyone interested should write Senators and Representatives requesting that the Post Check Currency be furnished the people.

PSYCHOGRAPHY.

Marvelous Manifestations of Psychic Power given through the Mediumship of Fred F. Ernas, known as the independent Hale-Writer. By J. J. Owns. A book you cought to read, sometime to read, some the property cought to read, every thoughtful man and woman. No one can read the pages without being convinced of the existence of a future life. The book is of great value, not only to Spirinshits to to those interested in the problem of man's future life as well as to those interested in phenomenal research.

FRESS REVIEWS.
...." The book before us is one that should interest every one, for the reason that it furnishes irrefungable evidences upon earth, have passed from it, and assures us that if they live, we shall live also beyond the event termed death."

Banser of Light, Bosics.

Light, Boston.

bope the work will have a large sale. It is spice up, is illustrated, and forms a very valuable at the literature of the movement devoted to be and mediumful experiences.—The Two World.

toomers and mediumistic experiences. —The 199 normal factors and mediumistic experiences. —The 199 normal factors are a factor of the factors and the factors are a factor of the factors and factors are a factor of the factors and factors are a factors and factors and factors are a factors and factors and factors are factors and factors and factors and factors are a factors and factors and factors and factors are a factors and factors and factors and factors are a factors and factors and factors and factors are a factors and factors and factors and factors and factors and factors are a factors and factors and factors and factors are a factors and factors and factors are a factors and factors and factors and factors and factors and factors and factors are a factor and factors and factors are a factors and factors and factors are a factors and factors and factors are a factors and factors and factors are a factor and factors are a factor and factors and factors are a factor and factors and factors are a factor and factors and factors ar

Assirable.

DRAM MR. EVANS—I thank you very much for sending me your extraordinary book of "Psychography." I look a tis with great interest, and will be glad to mention it in the Review of Reviews.

Movelous House, London.

I with great marrow.

W. T. STRAD.

We be specified for single strength of the second stren

Farm. Solaris

A LOVE STORY

OF THE

Twentieth Century.

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the Avenue, B. R. Washington, D. G. 197 Feb. R.
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perfect health. Will pend a full course of interretions for
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Send three two-cent stamps, lock of hair te, name and the leading symptom, and you need the defended free breight rower. MRS. DR. DOBSON BARKER, BOX 133, San Jose, Cal. En. Cal.

THE DIVINE REALIZATION.

By LOBAINE POLLETT.

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JIM:

Or the Touch of an Angel Mother.

BY CARRIE E. S. TWING.

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of Jesus and Mahomei, yet and on an Talmed Says About Jesus, pin of the Gospela. Ingervoil and Agnosticism. Tayorouli and Spiritianlism. Christianity and Spiritianlism O

The voice and the smile have vanished With the summer day's beauty and grace, But the song re-echoes faintly, And as night creeps on space,

A star gleams out in the beavens, With a radiance rare and mild,— As the world slips away into dreamland, Thou art with me again, my child.

[In memory of my beautiful boy, now sing-ag an angel-song among the stars. E. J. K.]

Uncle William's Home.

Uncle William's Home.

Not wishing to appear egotistical I will say I believe I was the first to suggest, many years ago, a children's corner for the Banner of Light. That suggestion has now fully materialized and we have children's letters, and letters to children every week in the Banner's columns.

In taking my pen today to write for the younger folk, I know I am writing to homes scattered from Plymouth Hock on the Atlantic to Tillamook Head on the Pacific. Happy homes, no doubt, but with varied surroundings. Snow-drifts cover the ground yet, perhaps, in some places, while in others, acres of wild flowers decorate the hills. But I find I can write better when I speak of scenes and conditions around my own home. The past winter here has been one of mildness, just a little snow on one ocasion, nor ice enough to give the girls and boys a single chance to skate. Nor did the summer birds all leave for the south at the approach of winter, but remained and on shiny days we could hear their singing in the wood. But the meadow lark, a winter bird as well as summer.

Seems never to forget his daily song Though fiercely blows the winter's storm.

Though fercely blows the winter's storm. When the frosty moraings came, and when snow was on the ground, enow-birds came hear the kitchen door in flocks, seeking what they might lind there to cat, I placed a tall box breath the boughs of a nearby pear tree on the top of which I put some soft bread on which the birds would feed day after day until milder weather came. With these birds came a small stranger bird of a brownish color. When he sought to partake of the food the anow-birds would drive him away. He would alight on a trellis and sing-the sweetest little bird song I ever heard. Then, watching his chance, would fly to the box and finish his meal.

We have many other birds here, among

sweetest little bird song I ever heard. Then, watching his chance, would fly to the box and finish his meal.

We have many other birds here, among which is the wild canary. There were none of these birds here when I came to this country over fifty-five years ago. A few tame ones are supposed to have secaped from their cages in the early settling of the country, and now we can see hundreds in a flock at one time. Some of these seem to have retained the canaries' cultivated song, and we hear it occasionally while working in the field, or rambling through the wood.

But I must not forget another bird, native to this climate, the grouse. It is about as large as a hen, and feeds on fir straws in winter, and keeps himself hid in the deep recesses of the wood until spring returns when he comes out to the open and we hear his only note, hos, hoo, hoo. In the winter of 1846, when I first came to Oregon some of the people came near starving to death for lack of food. Consequently, many of these birds, and there were thousands of them, when they came from their hiding, fell before the immigrant's rifle and became food for his family.

There is also a small brown and striped.

they came from their hiding, fell before the immigrant's rifle and became food for his family. There is also a small brown and striped quadroned native to the forests here. It is about five inches long, and the white people call it a pine squirrel. But the Indians call it out-chee-oils. This little squirrel has been out all winter, seeming to think it not necessary to honse up during the season, and like others of his species, lives on wild nuts when he can find them. But there are no such nuts here, except the hazel, and these grow in limited quantities, but the little animal finds aboudant other food snited to his taste in the small kernels found at the base of the scales forming the fir cone. These kernels are the seeds of the fir tree.

The cones grow on the outer and small branches of the tree, I have often seen this squirrel climb these trees, go out on a long limb, seize a cone in his teeth most as large as himself, carry it to a convenient place, strip the stem of its many scales to find a kernel at the base of each, then bring in another cone to be used in the same way, Year after year would this process be carried on until bushels of scales would be piled up on the ground where they fell.

But time is passing on and scenes are changing. Instead of carthly views spiritual realities often come within range of my vision.

I have seen the landscapes over there, and

resulties often come within range of my vision.

The seen the landscapes over there, and have seen the landscapes over there, and have seen the landscapes over the complete the landscapes over the landscapes over the landscape of the landscape over the landsca

Announcements.

Massachusetts State Association will hold mass meeting in Haverhill Friday, April. The time and place of meetings with list speakers will be amounced in next Issue Banner of Light-Carrie L. Hatch, Secy. The Ladies Lyceum Union will meet in wight Hall, 514 Tremout St., Wednesday, poil 2. Whist party at 245 p. m., with isses; supper served at 6.30. Evening serve at 8 p. m., with good talent—Laura F. onto, recording secretary. Dr. Geo. A. Fuller has the following engements for the month of April: The 6th, mp Progress Spiritual Science Home Missac Science Home Mis



Mrs. Sophie Binns, President Young Christian Temperance Union, Fruitvale, Bal., Cured of Congestion and Inflammation of the Ovaries by Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM: —Eighteen months ago I was a pretty sick woman. I had felt for some months that I gradually grew weaker, but finally I had such severe pains I could hardly stand it. I had taken cold during menstruation and this developed into congestion of the ovaries and inflammation, and I could not bear to walk or stand on my-feet. The doctor recommended an operation which I would not hear of. One of my Iriends advised me to try Lydia E. Pinkham's Vegetable Compound, so I gave it a trial. Can you imagine my feeling when within two months I felt considerably better, my general health was improved, and my pains had entirely disappeared. I kept taking it six weeks more and am now enjoying the best of health, thanks to you. Yours truly, Mrs. Soprie Binns."

disappeared. I kept taking it six weeks more and am now enjoying the best of health, thanks to you. Yours truly, Mrs. SOPHIE BINNS."

\$5000 FORFEIT IF THE ABOVE LETTER IS NOT GENUINE. When women are troubled with irregular, suppressed or painful menstruation, weakness, leucorrhea, displacement or ulceration of the womb, that bearing-down feeling, infammation of the ovaries, backache, bloating (or fiatulence), general debility, indigestion, and nervous prestration, or are beset with such symptoms as dizenses, faintness, lassitude, excitability, irritability, nervousness, sleeplessness, melancholy, "all-gone" and "want-to-be-left-alone" feelings, blues, and hopelessness, they should remember there is one tried and true remedy. Lydia E. Plnkham's Vegetable Compound at once removes such troubles. Refuse to buy any other medicine, for you need the best.

The First Spiritualist Ladies' Aid of Stoneham will have as test medium, Mrs. Dr. Caird of Lynn, who will give automatic messages on Thursday, April 10, in the A. M. hall. Supper 6.30—Mrs. James Robertson, Secy.

The Malden Progressive Spiritualists will dedicate their new place of meeting, Marcus hall, Browne building, 142 Pleasant St., Sunday evening, April 6, 7.30. Interesting musical program, and prominent speakers and mediums will be present. Mrs. Dr. Caird, Mrs. S. E. Hall, Mrs. Dix, Mrs. Abby Burnham and others and Mrs. Ida Dyke, soprano solosist—John R. Snow, Secy.

The fourth enautal Spiritualist camp meeting of the society will open at Briggs Park, July 6 and close Aug. 3. All pains possible will be taken to bring this series of meetings up to the high standard, which has characterized our meetings in the past. I should be pleased to hear from speakers and mediums having open dates during that time. I will write you again in the near future, stating which will be taken to bring the past. I should be pleased to hear from speakers and mediums having open dates during that time. I will write you again in the near future, stating which was also all the service of the control of the

Ladies' Aid Anniversary.

Appleton, hall, Friday, March 28, 1902. The First Spiritualist Ladies' Aid Society held anniversary exercises at the above place. The hall was decorated with American flags and many flowers. The president, Mrs. Mattie E. A. Allbe, opened the morning season at 10.45 and in a graceful manner welcomed the friends in the name of the society.

After congregational singing Mrs. Allice S. Waterhouse spoke briefly, She said: "This building is dedicated to freedom, and is a fitting place for the Spiritualists to meet. This seems like a Memorial day, for we are worshiping in unity of thought."

Mrs. Lizzle M. Shackley gave messages which were all recognized.

Mr. J. H. Lewis said: "Spiritualism has given great comfort to the world. Before we accepted this beautiful religion we were in doubt in regard to the hereafter. We did not know; we were wrestling with the different conteutions of the world—and we were told some were elected to go to heaven, others to be dammed, but finally the public was aroused by the startling phenomena of Spiritualism. At first we could not account for these wonderful things, but finally we were forced to admit they were produced by human intelligences, who proved they lived after death. Our dear friends are not dead, we shall meet them again, and life, light and hope are now in all hearts."

Mrs. B. W. Belcher of Mariboro, spoke thriefly: "If we expect to get to heaven, we must try to make a heaven here. We must reach out and help all who come in our pathway, and try to scatter seeds of kindness all along the way."

Mrs. Sarah A. Byrnes said in part: "If would be a disappointment to me not to be able to meet with the Ladles' Aid in annivarsary celebration. I have been with them many years in these celebrations on anniversary day; it is a very important day and we should take an inventory of what we have been doing the past fifty-four years A wave of sadness comes over me. I am a Spirit-suitist—but I am human, I miss the workers who have been associated with me in the p

gone " and "want-to-be-left-alone " they should remember there is one reind and true remedy. Lydia E. Pinkham's Vergetable Compound at once removes such troubles. Refuse to buy any other medicine, for you need the best.

It I Would like engagements for the last two likes of the control of Nonekam vill have as test medium. Mrs. Dr. sages on Thready, April (b), in the A. M. hall, Supper 6.20—Jir. James Hobertson, The Malen Progressive Spittualists will delicate their new place of meeting, Marcus hall, Browne building, it If Picanant St., Sunsain will be present. Mrs. Dr. Cairl, Mrs. Albi, Browne building, it If Picanant St., Sunsain will be present. Mrs. Dr. Cairl, Mrs. R. E. Hall, Mrs. Dir, Mrs. Albiy Burnham is the "John R. S. B. Hall, Mrs. Dir, Mrs. Albiy Burnham is the "John R. M. Browne hall be supported by the control of the contr

italists would demonstrate a little more un-selfakness we would not cry for more growth."

Mrs. N. J. Willis thea sald in part: "To-day is the day we celebrate, not alone a new religion, but also the growth of humanity under the advisement and co-operation of those gone before. We feel that there has been a lack of energy, and many have been driven into the church. We find the teaching of spiritual thoughts in the church are press-ing us pretty hard, and we cannot let our energy weaken. We must remember that Spiritualism has not come to teach us of the continuity of life alone, but to become true-men and women and to turn our gaze upon the tablet of our souls to see what we have written there."

we only profit by it, it will not have beess in value."

Mr. Edgar Emerson closed the meeting with a benediction.

The evening meeting opened at 7.45. After a service of soing, Mr. H. D. Barrett opened the meeting. He said briefly: "There is so much in our religion that all topics can be touched upon on occasions of this kind. We have great promise for the future when so many of the scholars of the world are taking such an interest in our philosophy." Mr. Harrett spoke of the good deeds of the Ladies' Ald Society. "This society and the Banner of Light were born in the same year, and each has done a great work. The angels help those who help themselves and through such gatherings as these we get strength to help on the great iruth."

Little Iona Stillings gave a very touching recitation, which was well received. Little Clara Weston sang a fine selection to the delight of all. After this Mr. Edgar W. Emerson gave many very fine messages, which were all recognised and appreciated.

Miss Louise Steffin rendered a violin solo in a very acceptable manner.

Mr. J. S. Scarlett was the next speaker: "I am pleased to be with you. I have only a few minutes, but I like to consider Spiritualism in its religious aspect. It is ulso a science and they both blend, and I like to have it called a scientific religion. Spiritualism has always been a scientific fact, and can be thoroughly demonstrated." He spoke a good word for the N. S. A. and hoped all societies would connect themselves with it, and closed his remarks by urging all to do all they can for our glorious Cause.

Mr. E. Warren Hatch sang a vocal selection, which was enjoyed by all.

Mrs. Minule M. Soule, under control of Bumble Bee' said: "I thak all the spirituality to the world would take this stand we would win the day."

Mr. J. E. Darling spoke of the way they were trying to sueak through laws to abridge our rights. Mrs. Dick recited a poem. Dr. Wesley spoke briefly of the Medical bill. The meeting closed with benediction by Mr. A. P. Blinn. The thanks of this soci

The Proctor Case.

The Defense Committee for Dr. Proctor's test case on the Constitutionality of the Medical Registration Law has met and organized.
Dr. G. Ensworth Allen was chosen permanent chairman of the committee; Charles H. Alderman, treasurer; Mrs. M. E. Proctor, secretary.
The committee authorized Marcus R. Kiff of Springfield to not as a solicitor for whe

nent chairman of the committee; Charles H. Alderman, treasurer; Mrs. M. E. Proctor, secretary.

The committee authorized Marcus R. Kiff of Springfield to act as a solicitor for subscriptions to the fund. He was given a certificate of authorization under the hands of all the committee. Thus no person need feel any hesitation in dealing with him when he shows his paper. No one else is, as yet, authorized to act for the committee. From time to time as persons come forward who are willing to ald the work and obtain subscriptions, they will be duly authorized, and their names duly published. The committee desires persons who are willing to help in the matter to communicate with the secretary. Mrs. M. E. Proctor, Springfield, Mass.

Tersons desiring to send contributions may do so to any member of the committee, more especially to the treasurer, C. H. Alderman, Springfield, Mass.

The committee was greatly encouraged to find that various sums had been received by members of the committee, from persons and societies, entirely unsolicited. One society made a collection at its regular Thursday evening meeting and forwarded the result to the committee.

The committee desires all healers to remember that no charity is asked. Not Dr. Proctor only is on trial. Every healer who is practicing without a license in the Commonwealth is on trial, and if Dr. Proctor is found guilty, the rest will have to pay in short order.

Force is the power that quickly lifts you out of discouragement. Force is the power which, after a night of dejection and perhaps tears, takes you out in the morning, renews your hope and your confidence in yourself, gives you new plans, new ideas, and makes you see new opportunities. Force is that quality or element which makes you stop brooding over mistakes or disappointments, and starts you again on the main track toward success. Force always turm your face toward ultimate success, and away from railure. You will find this element in every successful business man. It is a spiritual power whether used by the good man or a had one; whether used by the good man or a had one; whether used by a company of make or female gossips in tearing somebody's character to pleces and sending ind grays character to pleces and sending through the air a current of intrious thought or force, or by a company of friends whose talk has only for its aim the benefit of others. You can have more and more of this quality by desiring it, or demanding it when alone. But you can get far more of it by so desiring it in the company of such people as have a certain faith in the truth of the Law, that the more minds that come together to call for force the more will each one receive through such co-operation of demand.—Mulford.

All Is Good.

MY own comes to me.

Whatever comes to me 18 my own, is attracted by me and 18,GOOD.

Tre been living for years now on those statements, and at last I am coming to realize them.

I stuck to those statements like grim death, up hill and down, feeling or no feeling (principally no feeling) for several years before I ever began to realize. I stuck to it. Those statements of life stick to me. They have taken possession of me and completely made no over-the control of the process called by paychologists appropriate the process called by the complete of the process of the pro

From God let us begin; in God let us end.

Theocritus.

"All knowledge is worthless that is not of use to others."

LIFE OF Jesus of Nazareth.

BY DEAN DUDLEY.

By DEAN DUDLEY.

Having made an exhaustive study of the first Geumenical Council of Nices, is was tut natural, Mr. Dudley mays, that I e should supplement that work with the life of the man concerning whom the Church Fathers dogsmatized so much at their first great conclass. This work of Mr. Dudley is written in a hopeful spliti, from the standpoint of a prenounced free thinker, is free from many of the objectionable frailures that usually obtain with works of this kind. It is brist and to the point, and best of all, will compel the people whored the stands of the stands of the proper who have not been supplied in a few payers that which what as combined in a few payers that which who have combined in a few payers that which who have combined in a few payers that which who might fail to finding the sumerus volumes written upon the same subject. It is a veritable multum in parce, and should be in the library of every Spiritualist.

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