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NO. 9

ALL THINGS SHALL PASS

BY ELLA WHEELER WILCOX.

(Copyright, 1902, by W. R. Hearst.) Hadst thou a ship in whose vast hold lay stored The priceless riches of all climes and lands, 8ay, wouldst thou let it final upon the seas Upplicted, of fickle winds the sport, And of wild waves and hidden rocks the prey?

Thine is that ship; and in its depths conceal.
Let all the wealth of this vast universe—
Yes, lies some part of God's omnipotence,
The legacy divine of serery soul,
Thy will, O man, thy will is that great ship,
And yet behold it drifting here and there—
One moment judg motionless in port,
Then on high seas by sudden impulse flung,

Then drying on the sands, and yet again Sent forth on idle quests to no-man's land To earry nothing and to nothing bring; Till worn and tretted by the aimless strife And buffeted by vacillating winds It founders on a rock, or springs a leak With all its unused treasures in the hold.

With all 16 unused reasors in the hold.

Go save thy ship, thou sluggard; take the wheel
And steer to knowledge, glory and success.

Great mariners have made the pathway pialn
For thee to follow; hold thou to the course
Of Concentration Channel, and all things
Shall come in answer to thy swerreless wish
As comes the needle to the magnet's call,
Or smilght to the prisoned blade of grang
That yearns all Winter for the kiss of Spring.

N. Y. Journal.

Do Angels Have Sorrows?

BY EMMA ROOD TUTTLE, AUTHOR OF AS-PRODEL BLOOMS.

It was rose time; the hour twilight. I was out in the old-fashioned dooryard, sitting under my pet tree, a beautiful elm which my little boy had planted. My day had been a busy one. The world was full of beauty, but I had scarcely had time to look at it. Over by the arbor the old hundred-leaved rose bush swayed just then; and oh, the sweetness which came over to me!

"Another day gone and I haven't done half I intended to," I said.

"Nor we," said the roses, "You are the first person we've been sure we blessed today; we did send you a gust of perfume."

From the parlor came the soft tones of the plano, in response to the touch of a young dreamer; her name was Angela. I thought of Heaven,—and then I shat my eyes to dream clearer about it,—and then,—I seemed to be there—among the angels, in the Land of Souls. "I wonder if they have sorrows," I said to myself.

A group of immortals were talking together. They heard my words. They gave me welcome to join them,—to rest, to exchange thoughts with them. How glad was I to do so, especially as I saw one most dear to me—lately gone from earth. Her eyes filled with tears for, at sight of me the memories of, and longings for, the old life came fresh upon her. She smiled through her grief and eagerly asked "How fare my husband?—and my boy?" I told her all I could-of them.

"Do angels have sorrows" you ask. "Let

—and my boy?" I tota as. "Let them.

"Do angels have sorrows?" you ask. "Let us exchange our thoughts frankly as is our wont here." Then your query will have been answered. One, tall and intellectually beautiful, spoke tenderly, and reflectively. Her voice was full of tears.

When I had my body, the angel said,
Who dwelt in the land of the so-called dead,
I should have done much that I did not do
Ere the old, sweet life on the earth was
through.

ere is so much now I would like to say those below in the sweet old way: re is so much sorrow and so much gloce they laid my body in the tomb.

I had my body, I counted not intricate is transmitting thought out the service of that true friend h did my bidding its aid to lend.

w I wander unseen around, to utter a single sound: ot say to the ones most dear, can love you, and I am here."

had my body, my hands could balm ns and bruises to restful calm; could warn, or give words of cheer, rd and strengthen the friends mos

cak them a word of cheer! seen by my loved ones dear; oubts shut down like a curtai hopeless grief bars my sad sou

tnew she endured real sorrow, but I too it would vanish and "her own" d not always doubt; some quiet hour she d stand revealed to them in the fullness uselhood.

I heard another voice: one who had been a money gatherer on earth. He had lived a long life—had amassed a fortune. His heart, when it ceased to beat, was almost as hard as a huge garnet. "I wish I had cared less for wealth," he said. "I am burdened with the memory of a sad tragedy; one word from me would have prevented it. I did not say it; I constantly hear children crying and a woman in rags weeping. I caused the death of the husband and father, because I would not give him one more chance.

of the husband and father, because I would not give him one more chance.

"He was in my employ. He got drunk one night. I heard of it. I discharged him. It was in midwinter. He begged my forgiveness—said be would not drink again. His family must suffer if he was refused work. I said, "Got Starre! The world will be better off without you!"

"Did he believe it? He shrank away, feeling himself a worthless creature, and to save the expense of a rope to hang himself, or of a pistol to shoot himself, he jumped from the pier into the waters of Lake Eric. He left a note telling his wife what he was about to do, and telling her why. 'Don't try to recover my body. I've no clothes fit for the funeral. Good-bye, Mary.'

"Ob, if I could only handle the money I left! Mary would have a share. I saw the poor fellow once since I came; I wanted to tell him how I regret my cruelty, but he fled from me in wild speed. I felt his hate. That is one of my sorrows. It bites hard! and I fear it will bite long."

A beautiful girl, whose blond hair rippled to her knees, and whose eyes were wells of affectionate intensity, threw from her hands the violets she had been caressing, clasped them in fervor against her heart and sighed, so the start of the service of the money of the service of the service of the money of the service of t

Years came and went, nine of them. Two weeks ago orphan Willie landed on the shores of America. A week ago he told me, withmortal lips, the story which his angel father had told when I visited Heaven's highlands. Yes, angels have their sorrows,—and we may lighten them. We may help to do so by developing the goodness, the intelligence, the mercy, the forbearance, the justice of which mortals are susceptible, before they pass to the unseen land. We may do it now—every day.

Dickens, who was altruistle, and a broad humanitarian, says "any Christian spirit, working kindly in its little sphere, whatever it may be, will find its mortal life too short for its vast means of usefulness. Business! Mankind is my business. The common welfare is my business. The common welfare is my business. The common welfare done. It is our business to help do it. Unchaining and uplifting men and women is our business, and we have faith in our system of ethics.

Berlin Heights, Ohio.

Forgetting Self.

BUDSON TUTTLE.

Forgetting Self.

RUMSOTTITIE.

The Golden Rule, of doing to others as you in would have others to to figrou, has been as great as were ever sum in song or told in story, whose names even will sever be known; and higher rule. Do all for others? we are want in single content to the state of the state of

does for others the more he has of his own. The more he gives to others, the more he has of the more he forest he gives to others, the more he has one has one

For the crying evils of a

is now the unquestioned affirmation of accience and philosophy, that the United is governed by immutable laws. Persit would be nearer the truth to say it is read by employeen forces, for nature, are but the constant modes by which th science are is governed by a ps it would be nearer everned by omnipoter as are but the consumant of the c

both science and philamentable laws. Perhaps it would be nearer the trush to say it is coverned by emalpotent forces, for natural laws are but the constant modes by which forces are manifested.

Nature is a supersideus manifestation of inherent energy which acts according to its own rules and regulations. All matter is supposed to be inert, and moves as it is moved by inherent and external forces. It follows, then, as a logical sequence that all matter is held fast in the arms of fate, as it has no recedem from the dominion of natural law.

Man is a production and a portion of nature, and as such is subject to the same laws that govern all other matter, except so far as physical laws are modified or counteracted by inherent vital and mental forces. For instance, the law of gravity holds him to the surface of the earth, though he can move upon it by counteracting will power to a limited extent.

But he is fated to fall if he steps from a height without support. He is fated to drown if he falls into the water and remains. He is fated to burn to death by fire, or to freeze to death by cold unless suitably protected from these elements.

So chemical forces and substances act within and without his body, and either strengthen or destroy it, as the case may be. Thus man's fate on earth is largely determited by conditions which affect him bodily, for his mind is greatly dependent upon his body for its power of manifestation.

Malformation and disordered function of the body, may fate him to lidicey, imbedility or insanity for a lifetime, because no power of mind in, or out of his form, can straighten a hunchback, or change the skull of an idiot. Just to the extent, then, that physical organization gives condition and constitution to no individual, is his carthy life fated by it. Physical laws, also, as manifest in planetary influences, according to astrologers, who have many facts to sustain them, very largely "shape our ends, rough hew them how we may."

May,"

How can they make out a person's horoscope, foretelling accurately future events, unless each person is fated to have precisely such ereuts come to pass? They surely seem to have a scientific key to human destiny.

HEREDITY

"Forcordains and predestinates" us all to be what we are, to a large extent. It determines our race, sex, shape and size physically, and gives us our mental, moral and spiritual endowment, largely, if not wholly. Lacking proof of pre-existence, it is my belief that every child, mentally as well as physically, is an offshoot from its parents, and that their conditions of body, mind and environment, predetermine the nature and to a great extent, the earthly fate of each child. "Like produces like," is an old saying based upon the observation and experience of centuries. Observation teaches us that each individual lives, feels, thinks and acts according to his organization and inherited predisposition, modified somewhat by environment and education. The phrenologist can read character and disposition very accurately by the size and shape of one's head. Are not all fated then by the brains they have inherited? Some are born physically blind and fated to be so for life; others are born morally shid and they are fated to be criminals. There are many moral as well as placed monstrosities in this word. Are they not fated to be such as they are? Who can dispute it?

ENVIRONMENT, CIRCUMSTANCES

These have much to do in shaping our destiny. So much so, indeed, that many thinkers have contended that: "We are creatures of circumstances." All will doubtless allow that so far as they act as they are acted upon, they are governed by circumstances or conditions, which often overmaster their own desires and will. There is an old saying that "Man bows to fortune, as he yields to fate." Is it not inevitable that the does so? How many have and achieve in this world what they want or wish? Are not their efforts continually thwarted by conditions they cannot overcome? What experienced person has not learned the truth of the conflict:

"What fate decrees, that man must needs abide, not to resist both wind and tide." It b

Surely we are forced into this world—into conditions and circumstances made for us, and not by us; we are swept through it by "wind and tide" of irresistible force, and finally, are expelled from it by Nature's irrevocable edict, whether we will or not. Such is fate, and we are not exempt, nor "im-

PER CONTRA.

Man is not a mere passive machine, governed solely by external forces. He is an automaton having tremendous energy within, latent, if not active. He is essentially a spirit, and, as such, endowed with psychic forces and a will power, which may greatly counteract and control external forces and infinences. Mind is superior to matter, and it may learn to withstand or escape from the dominion of stronger physical forces, so as either to control or shape itself to external circumstances and subdue them.

By mental and psychic education our spiritual powers may be so evolved that we may come under their dominion more perhaps than of physical laws. At least, the mind may become so positive as often to ward off and cure disease, and it may both change existing circumstances and create new ones that greatly modify our fortune. To such an extent has this been done that an adage has become current, that declares: "Man is the architect of his own fortune." It is claimed by some modern "Mental Scientists" and metaphysicians that: "We may learn to rule our stars"; that is, to counteract and withstand asteral inducences. As to this through ignorance, I am again the positivity of changes are reform. At least we can, if we will, extricate ourselves there could be no progress or reform. At least we can, if we will, extricate ourselves there could be no progress or reform. At least we can, if we will, extricate ourselves there could be no progress or reform. At least we can, if we will, extricate ourselves there could be no progress or reform. At least we can, if we will, extricate ourselves there could be no progress or reform. At least we can, if we will, extricate ourselves there could be no progress or reform. At least we can, if we will, extricate ourselves there could be no progress or reform. At least we can, if we will, extricate ourselves there could be no progress or reform. At least we can, if we will, extricate ourselves there could be no progress or reform. At least we can, if it is will, extricate ourselves there c

AN OLE MAN PASSES BY.

Do I truly look old to the children at play?

When they stopped in their To look and to say: "Hey, there! git out o' the v An ole man passes by!"

My step is elastic; I feel very spry; I know the same twinkle remains in: But somehow I feel the children musi Some slight indications of age about

When they stop in their play To look and to say: "Hey, there! git out o' the way, An ole man passes by!"

It may be a wobble they saw in my walk,
Or my long, bushy hair with streaks white
as chalk.
I do not feel old, and some child must have
seen,
Some aged man's shadow just passing between,

When he stopped in his play To look and to say; "Hey, there! git out o' the way, An ole man passes by!"

I love their sweet voices when they are at play;
My soul frolicks with them and I am so gay,
But somehow their language seems haunting
my soul,
And I wake from my dream at that little
word "ole."

When they stop in their play
And I hear some one say:
"Hey, there! git out o' the way,
An ole man passes by!"

If they could my spirit but see, not the clay, I know that in chorus the children would say, "Come on here, an' join us an' share in our "Come on here, an' join us an' share in or fun," And I would go to them and caper and run.

I would join them in play
And they'd forget to say:
"Hey, there! git out o' the way
An ole man passes by!"
Dr. T. Wilkins. 2576 Fulton St., Chicago

The Abbey Chimes, or the Mystery of Glen Avon.

MABEL A. VAN HISE.

CHAPTER VI

(Copyright 1901-'02.)

As the family physician had ordered Sir Cecil Avon pleuty of out-door exercise, in order to completely restore him to health, and as Sir Oecil Avon placed implicit faith and confidence in said physician, his orders were strictly carried out. Promptly every morning at the early hour of nine. Sir Cecil Avon, with his gain over his shoulder, could be seen trudging through park and wood in search of fresh air and health, with game thrown in as sauce. He generally took tho new groom, Seth Martin, with him, and seldom returned without a brace of pheasants, or partridge, or a couple of hares, as a result of his successful two hours' sport. Then promptly at twelve dinner would be served, for had not the family physician and friend ordered perfect regularity? To see the way the asvory viands disappeared from the plate in front of Sir Cecil, an on-looker would certainly not call him a very sick man.

It was on a cold, frost, but clear morning, about two weeks after the return of Mrs. Priestly to Glen Avon, that the owner of that mansion, having been out as usual, was returning home, through the park, loaded down with game (he was alone, Seth Martin having been sent on an errand). He was singing snatches of songs, and whistling as he trudged onward; the keen air had tinged his cheeks with a healthy red, his eyes were bright, and as a natural consequence of feeling well, the old gentleman was alone, standard, and healthy had been contained by the swall, he torned his head to look back to see if the missing bird was in sight, when he randard had been to see Mrs. Healthy apologiting, Sir Cecil was about to pass on, when, looking very hard at Marcus he stopped short, and removing his his, wall, and healthy was not a Roman Catholic. He was missing.

"Contound it," he muttered, "I must have dropped one, and without stopping in his walk, he turned his head to look back to see if the missing bird was in sight, when he randard her should have here to see if he could see him could be baptized in, Lady Avon finally gained the time,

particular morning) arrived home punctuany at eleven o'clock.

Sir Ccell was pleased to notice the anxiety of his wife on his account. "She loves me well," he thought. "God bless her!"

"My dear," said Sir Ccell, as they lingered over their deasert, while he leisurely proceeded to crack another walnut, "I had quite a little adventure this morning, and made the acquaintance of a very nice, agreeable (he acquaintance of a very nice, agreeable (he acquaintance of a very nice, agreeable the new them are now the said of t

His wife raised her beautifully larched brows, and simply ventured a quiet, "Indeed."

"Yes, and he lives in that old Monastery with the monks. This true he had on the monk's gown, and called himself Brother Marcus, but though he is evidently a believer in that mistaker faith, I like him for all that, and I have asked him to-come up and see me just whenever he pleases."

Lady Alice Avon would not have sat so smillingly chim in her chair had she only known what this meant for her.

"And did he say he would come?" asked Clarice in as careless a tone as she could assume, at the same time steaking a meaning glance at Mrs. Priestly, who returned her glance with a smile.

"Yes, daughter, he did. He said he had heard so much about the fine old volumes on the shelves of our library that it had imbued him with a strong desire to see and read some of them. He is very fond of reading the works of old writers, and is, in fact, quite a bookworm."

Lady Avon said she was glad for his sake that he had made the acquaintance of so agreeable a friend. "But" (laughing), "my dear Cecil, if he is a book-worm, you are not, and perhaps, after all, you will not find him so interesting."

The conversation then drifted onto other subjects. Clarice remarked that she was going to be a single to the subjects. Clarice remarked that she was going to the said things to poor in the subjects.

agreeable a friend. "But" (laughing), "my dear Cecil, if he is a book-worm, you are not, and perhaps, after all, you will not find him so interesting."

The conversation then drifted onto other subjects. Clarice remarked that she was going to take some nourishing things to poor Mrs. Cooper, who was very sick. "I think it is our duty to see after her, poor woman, as it was through us that poor Bob, her husband, was killed; and the children are all too small to be of much use."

Lady Avon frowned. The subject displeased her; it brought back to her mind how nearly she had come to losing her idol, her son Lestor.

Lestor Avon, who had remained quiet until that moment, looked encouragingly at Clarice and said:

"Yes, sis. It is only right that we should care for the poor things, and if mama cannot go with you, I will drive you over to Cooper's cottage this afternoon. So hie thee and get ready, and have cook pack up a good basketful of nice dainties for the invalid."

Lady Avon's frown deepened to a scowl, but she did not speak.

Clarice soon re-appeared in out-door costume, and taking her seat beside Lestor in the phaeton, in the bottom of which was the well-filled basket, and some blankets, together with a roll of good flannel for the Cooper children, they started on their charitable errand.

On arriving at the cottage, Clarice sprang lightly out of the carriage, and lifting the latch walked into the tiny parlor. "Is your mother upstairs" she asked of a little four-year-old girl.

"Ess mam. Mamy's sick abed," answered the little one. Clarice helped Lestor brings in the basket and, taking some jelly and crackers up in one hand, and loading her other arm with biankets and fannel, she started up the rickety little staircase, and entered the bedyoom.

"Oh, Miss Clarice," said the sick woman. "You find me in poor condition to receive visitors, and the house so dirty and the children all uncombed."

"I would not talk if I were you. Mrs. "Cooper, dear. I see you are in pain and talking will tire you. Let me do all the tal

The doctor says I have rheumatic fever, and I am so worried," returned the woman. "I fear it will be many a long day before I shall be about again, and able to work, and then there are the children," said the woman, beginning to sob hysterically. "Come, don't cry," said Clarice. "See, I have brought you lots of nice things."

"But I am back in my rent, miss, and when I think how helpless I am, I cannot help crying. The steward has threatened to turn us out if it is not soon pald."

"Never mind the rent," said Clarice. "Where is your rent book? Oh, here it is. Now for a pen."

One of the children brought her a pen and ink, and sitting down by the shabby little bureau, with its cracked looking glass, she receipted the book several months in advance, saying.

"I will settle with the steward from my pocket money, and Lady Avon will not know anything about it. 'Now let me prop you up just a little while you but you and at this nice calvesfoot jelly. Cook made it and I know it is good. Can't you hold the spoon?" said the young girl, looking pitifully at the poor, swollen fingers.

"I am afraid not, Miss Clarice, but Carrie can. She always feeds mother, don't you, my little lassle?"

The little girl who could not have been much older than the one who first spoke to Clarice downstairs, at least she did not look more than five years old, climbed up onto the bed and sitting beside her mother she deftly fed the jelly to her, longing the while for a taste of it.

"That's a good girl," said Clarice putting her on the head approvingly. "Now you shall have some," and suiting the action to the word, Clarice soon had the satisfaction of seeing all the little mouths at work.

"Now, Mrs. Cooper, you are not warm enough, and as rheumatic folks have to be kept very warm. I thought you needed another blanket (placing one on the bed). There, isn't that comfortable?"

"Oh, Miss Clarice," murmured the sick woman gratefully.

"And here's another for the children's bed. And this is a roll of finanel—it is thick and strong, and will make

eleven o'clock.
While the rest of the Avon household siept,
Lady Allee lay tossing from side to side on
her bed till long past the midnight hour.
Sleep had forsaken her eyes. The cause of
her strange unrest was apparent in her nutterings as she murmured over and over

her strange unvest was apparent in are marterings as she murmured over and over again.

"That picture! How came it there? Whose is it?"

At last she determined to rise and go, and do what she could never do in the day time without exciting suspicion, have a good long look at it. Lady Alice arose from her bed, and put on a loose white woolen wrapper and slippers. Taking a small lamp which, contrary to the usual rule, had been left burning on her bureau, she turned the wick very low and crossed the room to the door that led into the hall outside.

"Oh how diresome," she murmured, as she remembered to have locked her door and left the key in the lock on the outside, forgetting to remove it. When she retired to rest she entered her own room by going through her bushand's. As exit that way was therefore cut off, she crept steathilly through the small dressing rooms which divided the two sleeping apartments. On reaching her husband's room, she paused, shading the light with her hand, and pecred in. Sir Ceedi was lying on his back, moring loudly. Thus encouraged, his wife walked soully across the thick carpet and tried the door. She expected that it would be locked, and setting the lamp down behind a covered chair, she fet along the door for the handle, then for the key. To her dismay it was not in the lock. She thought probably it had dropped out and, kneeling, esarched on the carper, but was nancecasting. Lady Alice was nonplused. What had become of it? Sir cecil must have taken it out of the lock. But why? She had never known him to do that before. She turned up the light a little, and glanced on bureau and washistand, but no key."

"Perhaps he has put it under his pillow. I should not wonder. He is growing old and foolish," she mentally exclaimed. A sound from the bed caused her to turn her head, but there was little cause for alarm, for the sleeper had merely turned on his side. She put the lamp out at once, and still keeping it in one hand, moved cautionally to the bed; kneeling down, she geatly slid her disenga

Love and Action-Life's Realities.

BY DAVID STARR JORDAN, PRESIDENT LELAND STANFORD UNIVERSITY.

LELAND STARE JORDAN, PRESIDENT
LELAND STARE JORDAN, PRESIDENT
According to Schopenhauer we more across
the stage of life stung by an appetite and
goaded by desire, pain unceasing, the sole
respite the instant in which desire is lost in
satisfaction. To do away with desire is to
destroy pain, but it also destroys existence.
Desire is lost where "the mouth is stopped
with dust," and with death only comes relief
from pain.
Thus the pessimist tells us that "the only
reality in life is pain." But surely this is
not the real worth. He who knows no reality
save appetite has never known life at all.
The realities in life are love and action, not
the desire but the exercise of our appointed
functions.
Action follows sensation. The more we
have a surely activated the sense of the
Action follows sensation. The more we
have not activate demand better
knowledge as the sensation of the desire but the greater hold the environment
has one. If read things means greater
sensitiveness to external things means greater
especially for pain, activities demand better
knowledge as the sense of the sense of effort are
closed. Hence arises the hope for nothingness in which many sensitive souls have indulged.
With no surroundings at all, or with environment that never varies, there could be
no sense-perception. To see nothing, to feel
nothing, there could be no demand for action. With no failure of action there could
be no wearlness. From the varied environment of carthy life spring, through adaptation, the varied sensibilities, susceptibilities,
joy and pain as well as the rest.

The greater the desire to escape the hideous
bustle of a world in which we are able to
take no part is a natural impulse with the
soul which feels, but which cannot or will
not act.

"Can it be, O Christ in heaven,

That the highest suffer most.

"Can it be, O Christ in heaven,
That the highest suffer most,
That the strongest wander furthest
And most hopelessly are lost?

"That the mark of rank in nature Is capacity for pain, And the angulah of the singer Marks the sweetness of the strain?"

That this must be so rests in the very nature of things. The most perfect instrument is the most easily thrown out of adjustment. The most highly developed organism is the most easily filted to its functions, the one most deeply injured when these functions are altered or suppressed.

Man's sensitions and power to act must go together. Man can know nothing that he cannot somehow weave into action. If he falls to do this in one form or another it is through limitations he has placed upon himself.

through limitations he has placed upon himthe hill.

Man cannot suffer because he has "no
more worlds to conquer," because his powe
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lips the full measure of our powers, whatwere they may be ja to turn away from Nice
the conquer world man, an extive man in any sense, even
though his activity be misdirected or harmins, fall, is always a hopeful man.—The Magathe conquer world is the product of his own
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A Reply to "Are We Fated or Free!"

makers, reators of god-bood, hence ourselves law makers, reators of every condition of life whysical, meatal, or circumstantial, arbiter of our own detlay? Any other outlook that which can oul or sabort-sighted materialism of the law of the sabort of the sabor

Do we "lack proof of pre-ristence?" That depends upon what "we" really arebilind mortals or illumined souls. Can any spiritual truth be discovered at the barr of human intellect and mortal apprehension? It is not the treatures of truth cannot be weighed and the continuous memory of all past experisons made upon the cells of the mortal brain, and each brain which possibly recorded the events of some former expression in human form, has long above become a handful of dust, no longer heart of the soul, is held in that exhaustives the soul properties of the soul, is held in that exhaustives the soul properties of the soul, is held in that exhaustives the soul properties of the soul, is held in that exhaustives the soul properties of the soul properties of

The Ohio State Spiritual Con-

May 24th, 1897, in the 49th era of Modern Spiritualism, the Ohio State Association was born, and upon its birth put on its awaddling-clothes, and, I am sorry to say, if has not had a change of clothing since this event. What causes this apathy? Have we not the concession of all liberalists that our cult has made it possible for the truth to be placed before the world; and that priests of religion do not want this truth to be placed before the rowing; and that priests of religion do not want this truth to be placed before the right members? They are aware of the stupendous fraud upon which rests and hangs their creeds. And it rests with you if justice shall have a hearing and truth shall continue to rise out of the mist of superstition. Shake off the dust and cobwebs of matter, You can only glean the future through spiritual vision.

A smoked glass will do to look at an eclipse of the sun (or rather the earth, if you please), but a clouded vision will not answer for the reading of the writing ou the horizon of the foture. We know that since Gallieo first pediated his telescope to the heavens that sedime has revealed to us immesstrably more of the laws of nature and of the infinitude first pediated his telescope to the heavens that sedime has revealed to us immesstrably more of the laws of nature and of the infinitude first pediated his telescope to the heavens that accinne has revealed to us immesstrably more of the laws of nature and of the infinitude first pediated his telescope to the heavens that accinne has revealed to us immesstrably more of the laws of nature and of the infinitude for the reading of the out in courts of justice (7) and lost.

Come and attend the Convention, one and all, either as an individual, or as a delegate of your society, and bring the provise of your working members. The own wold be a recognized factor in social and religious matters you must lead your personal efforts to the advancement of the Gruse, and of which we are the possessors. Why cannot we concentrate our energies and pr

For Over Sixty Years

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

Is This Occultism or Spirit Mediumship

DR. HELEN DENSMORE

It is quite surprising and most encouraging what an interest the occult has come to have for the general public. Of course they do not take any account of the manifestations of Spiritualism in any of their respectable journals, but it is "psychic science," "theosophy," "the occult," "the new thought," etc. The "Radiant Centre" a publication devoted to these subjects, gives a very elaborate account of a Dr. de Sarak, "occultist and adept, a professor of the mystic and the sixth sense," in Washington. Professor de Sarak is described as "an Hindu adept a man of medium height, attired in a gorgeous gown of white allk, across the breast of which hang certain mystic emblems of gold and silver, wears a pointed, black beard which, with languid brown eyes, give fully the effect that one expects in a student of the mystic schools of Thibet. The Professor explained that the sixth sense in man is a latent and undeveloped force. He said it is the force that traised the huge stones in building the pyramids, and is the same force that brings the bird from the egg, the force that gives man the power of rising as if filled with a buoyant gas, a power which can be concentrated in a tube. It stated that occultism was absolutely noting but the powers of the will, not superantural, merely the hastening of nature's weather the proceeded to have lai ands tied behind his back as he sat transe light appeared across his and a stranse light appeared

mankind.

Now, it is a perlinent question, if this is dome by the power of the educated will, why he has to go into a transceler accessories of the seasee room, chieve muse accessories of the seasee room, chieve the transc? I feel sure Spiritualists sounded all be greatly interest of a such a study and it would give the discussion on the dangers of Spiritualism opening the sure such as the such as the sum of the su

Long Beach, Cal., April 9, 1902.

How a Woman Paid Her Debts.

How a Woman Paid Her Debts.

I am out of dest, thanks to the Dishwasher business. In the past three month I have made \$500 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why laddes want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-washers from the Mound City Dish-washers from the Mound City Dish-washers. Stop in the Mound City Dish-washers from the Mound City Dish-washers will be selled the selled to the selled the selled the selled the selled to the selled the selled to the selled the selled the selled the selled to the selled the selled the selled to the selled to the selled the selled the selled to the selled the selled the selled the selled the selled to the selled the selled the selled the selled to the selled to the selled to the selled the selled to the selled the selled to the selled to the selled the selled to the selled the selled to the

STARRY-EYE.

On the bank of the Penobecot River,
Lived a young maid so gay,
'Twas an Indian maid and free from care,
She roamed the livelong day.

Up and down the bright Penobscot River, She salled in her canoe; Bright and clear as diamonds were her eyes, While fond her heart and true.

Happy and free as the birds of the air, Her spirits bounded high, For never a thought of grief and sorrow, Had happy Starry-Eye.

But sadness and sorrow come to us all, A young chief came to woo, He won lovely Starry-Eye for his bride, His love seemed fond and true.

But his terrible cruelty to her, Pen would fail to describe, She lived to repent the day she married The chieftain of her tribe. One day in a fit of angry passion, He struck her on her head, Both stunned and dazed by the terrible blow, She lay like one struck dead.

She 'rose at last still dazed and bewildered. She loosened her cance, In her despair she thought to sail away, Where no one would pursue.

But alas, her mind was going from her, For fevered was her brain, She gained the bank of the flowing river, There amid sun and rain,

With the winds of heaven to fan her bro And catch her last low sigh, With no mortal hand to help or save her, Lay lonely Starry-Eye.

Not very long had she to wait for help, For angels came to save, The sweet spirit of lovely Starry-Eye, Returned to Him who gave.

But back to earth to weary, troubled mortals, Starry-Eye wends her way, To lift the clouds of darkness and despair, To show the light of day.

She has comforted many unhappy hearts, With words of hope and cheer, Her work is a grand and glorious one, For troubled mortals here.

Love the beautiful spirit Starry-Eye And bless her for the light, She has thrown upon their darkened path-

ways.
Making their lives more bright.
Mrs. E. Gertrude Lepper Smith.
1422 Breda St., Hamline, Minn.

For General Debility Use Horsford's Acid Phosphate.

Dr. W. L. Severance, Greenfield, Mass., says: "For years I have prescribed it in general debility, nervous exhaustion and insomnia, with the happlest results."

Briefs.

Briefs.

Mrs. Abbie Crossett of Waterbury, Vt., spoke for the Montpeller Spiritualist Ase'n March 30. Those present speak in the highest terms of her lecture. Mrs. Irad Ellis are tests, it being her first appearance in public as a medium, although she has taken part in our circles for some time past. She is a new medium but a fine one. Our new library has been opened to the public and is highly appreciated. Our Society extends thanks to all who aided. We feel grateful, especially to Mrs. Wakefeld. for her untiring efforts in behalf of the library; also to the Banner of Light Pub. Co. for its generous donation of books. Mrs. Carrie W. Newton, Sec. Mr. S. A.

April 3, 11 p. m., Malden Progressive Spiritualists held services in their new place of worship, Marcus Hall, Brown Bidg., 142 Pleasant street. Mr. Scarlett of Cambridge, speaker for the evening ably assisted by Mrs. Munroe, of Malden, late of Boston. Mr. Scarlett's subject for the evening was "Progression." making pleasant mention of the energy, push and progress of this little society. Mr. Darling of Orange spoke in the interest of truth and freedom of our religion, and its workers. He is now working in the State House for the rights of each and every one to serve God in their own way. God bless him in the noble stand he has taken. Mrs. Darling also gave a short talk. Mr. and Mrs. Welley sang. Short recitation, little Lottle Marshall. Mrs. Abbot gave a beautiful reading, "Whisting in Heaven." The address. messages and all the work was grand, soul inspiring and helpful. R. Morton, Sec. Pro Tem.

Commercial Hall, 634 Weshington street, Mrs. M. Adeline Wilkinson, president. Sunday morning a very interesting circle was held. Mr. Simmons of Haverhill made very interesting circle was held. Mr. Simmons of Haverhill made very interesting circle was held. Mr. Remoloph, Mrs. Horton, Mr. Holland, Mrs. Birk. Miss Anna Strong, Mrs. Randolph, Mrs. Pred Feak. Meedings every Thureday at three. The Irist Spiritualist Ladies! Adi Society of Spiringfield closed Sunday meedin

Ladies' Mandelli Club: one Mr. Not Review; plane and Mrs. Derein quarter Mr. Wightman. Mr. Wilson, Ms. Leach, Mr. Wightman. The Isla was very handsonsiy decorated. Supper was served in the bung as the life of the land of t

"Shail Old Acquaintance be Forgot." E. M. S.
April 13, Children's Progressive Lyceum, No. 1 of Boston, met in Red Men's hall this a. m.
Lesson from card No. 8, smbject. "Spiritual-lam," very ably handled by Mr. Scarlett, who was listened to with rapt attention. After the march the following took part in the exercises: Recitations, Harry Green, Wino Webb; songs, Esther Botts and Myrtle Brown; plano solos, Iona Stillings, Chester Tripp and Rebecca Goolitz; remarks, Mrs. Waterhouse. Mr. Bixby and Mrs. Butler closed a very interesting session. Do not forget the May festival on May 3d. S. E. Jones, Sec.

A Dream Vision; or the Narrow Crossing.

DY SYLVANUS LYON.

Lead, kindly light, amid the encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home,
Lead Thou me on!
Keep Thou my feet! I do not ask to see
The distant scene; one step enough for me.

Resting quietly, a dream vision comes—a soul picture, and I welcome it. A little one, a fair, young girl, of grace and many charms; and a gleam of light reveals visions of past life.

Resting quietly, a dream vision comes—a fair, young girl, of grace and many charms; and a gleam of light reveals visions of past and a gleam of light reveals visions of past life.

Ah! It was devious, tolisone, dangerous; so many cares and ills, so many pitfalls avoided, with cares and work rufilled. And these not a tithe of the hidden, unknown, yet very dangerous influences and evils which have come so near her.

Strangely, wisely, and well guided little one! Verily your life is a seeming mystery, and angle bands shout now triumphantly: "Well done! victory triumphant!"

And the present, my dream picture! you ask.

Alas! I see a thick, growing gloom, an episode of life's drama; she is passing over the chasm, and on the slight, frail footing.

Alone! yes—no—would she were alone, or only with spirit guides, for the way is dangerous, and the precipice great; and the advice and caution of life often wrong, for self and interest, and it may be gain influences.

Advance, dear one, you must not falter! Many friends and dear ones near. Ah! these are interested, and no one can solve for you the deep problems of the heart, nor know of the soul's journeyings, nor nanwer its pleadings for love. No, not one of these can direct and guide you now!

All these help, advise, but cannot see and feel, and folly and pride and fear, with self, govern too much the worldly wisdom.

Betchik thee child! Always in the past, protected, guided, loved!

"Yes, but now, this change. This new life era, so important; you must be wise, prudent, calculating, loving and true."

Oh' how this reasoning, like sorrow blight oftlimes bargains and sells life's joys and the soul's good.

"But can the love angels teach, direct and guide," her soul asks, "and why not in danguide," her soul asks, "and why not in danguide."

Oh! how this reasoning, the soul's good.

"But can the love angels teach, direct and gride," her soul asks, "and why not in danger, and always?" "Why not, if like little children, we ever go trustfiely on, reaching out condingly for the Father's care and love?" "Oh, yes, I know" (the little one sighs wearily). "Oft and again the dear ones have guided, protected and loved me; but now the way is narrow, the crossing dangerous of this life's guil."

"Tis true the offerings good and many, the influences seem beautiful. So long, so good and true; and all these to fill the ideal of all true souls with love and happiness."

"But the asking is so great—my life—my love—all in hely union—not mine—but the world's, God's love, and other lives and loves."

of all true such as the property of the proper

DID NOT KNOW SHE

HAD KIDNEY TROUBLE Thousands Have Kidney Trouble and

Never Suspect It. Gertrude Warner Scott Cured by the Great Kidney Remedy, Swamp-Root

women suffer untold misery because the nature of their disease is not correctly under stood; in many cases when dectoring, they are led to believe that womb trouble or female weakness of some sort is responsible for their ills, when in fact disordered kidneys are the other came of their distressing to obles.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilizer's Swamp-Root is soon realized. It stands the highest for wonderful curse of the most distressing cases. A trial will coavince any one-and you may have a sample bottle sent free, by mail.

any one—and you may here of Swamp-Root investigated by the Banner of Light' the one we publish this west for the benefit of our readers, speaks in the little was the properties of the properti



MRS. SCOTT.

Sample Bottle of Swamp-Root Free by Mail.

EDITORIAL NOTE—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Emphanton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp Root and a book telling all about Swamp Root and containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamto i, N. Y., be sure to say that you read this generous offer in the "Banner of Light."

If you are already convinced that Swamp Root is what you need, you can purchase the ragular fifty cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Klimer's Swamp Root, and the address, Binghamton, N. Y., on every bottle.

the spirit, how to cross the vortex into the triumph joy rest—and to conquer all fills or dangers.

Look! hope! trust! and pray! and rejoic rouly in the all good, all holy, the true, all loving God.

The vision gradually fedes, grows dim, vanishing slowly, like the gathering mists of the valley, hilding scenes and characters, or like in a dream awaking, we forget or lose the real. Thus, now in my dream vision, the narrow way, the deep chasm, with the little one still fearing to take the step forward, questioning the full consequences—all if really gone—seem to have a vivid consciousness in my memory and prayers.

And, are we not all trull weak, weary little ones, faltering oft—going in derious ways, with little hope, joy or praise, and false ideas of the One Only—the Great One—God—Love?

The clouds of ill come near us, self and passion make dark gulfs while the storms of evil and sorrow gather thick blackness around our paths, and pride and folly make the way narrow.

Ah! then, like our little one, we may—we had! then, like our little one, we may—we had?

our pains, and principles on the may we may we.

Ahl then, like our little one, we may we must—go on with duty and right, looking only to the living Light, seeking the joys of life in the great and Eternal Love—God.

"Like one blindfolded, groping out his way, I will not try to touch beyond today. Since all the future is concealed from sight I need but strive to make the next step righ

That done, the next! and so on, 'till I find Perchance some day I am no longer blind. And looking up behold a radiant Friend Who says: 'Rest now, for you have reache the end.'"

Buffalo to the Front.

Buffalo to the Front.

We read with interest the reports of good work at the Tem)le and rejoice in the prosperity of the working combines that unite to teary on the ministrations of their pastor. Rev. Mose Hull. Four consecutive years of pastoral work is creditable alike to the pastor and society. No goules or effort of one man can make a success of his cailing without the help and earnest co-operation of his talented and inspired companion, who can take his place in the pulpit, or as a Lyceum leader, or a worker in social circles, entertainments, etc.

It is cheering to realize that a general revival of interest in society and platform work is manifest in many places. Successful societary growth and platform work for the education of the public have a world-wide significance and perfanent value. I am happy to note that responses to my surgestion for co-operative work in the way of the deviation of the public have a world-wide significance and perfanent value. I am happy to note that responses to my surgestion for co-operative work in the way of the companion of the public have a world-wide significance and perfanent value. I am happy to note that responses to my surgestion for co-operative work in the way of the continuous control of the control of the public have a world-wide significance and perfanent value. I am happy to note that responses to my surgestion for co-operative work in the way of the control of the public have a world-wide significance and perfanent value. I am happy to note that responses to my surgestion for co-operative work in the way of the control of the public have a world-wide significance and perfanent value. I am happy to note that responses to my surgestion for co-operative work in the world of the public have a world-wide significance and perfanent value. I am happy to note that responses to my surgestion for co-operative work in the world of the public have a world-wide significance and perfanent value. I am happy to note that responses to my surgestion for co-operative work in the

"Alone! Alone!" (the spirit voices gladly respond.) "Oh, no, not alone, now or ever!" "Child, look above—beyond; nerer below; onward, with faith, hope, and trust. See the heavens gleaming, angels hymning; on, truly and bravely, for the right, the good—seeking only communion with your highest, holiest, God-given induences."

The vision changes! Dimly, like gathering mists, I see through the vista, hearing, trusting; methiaks I see through the vista, hearing, trusting; methiaks I see the brave little one resolving to go on with moral courage and for the right, for victory and all good!

How? When? Where? And will the little one safely cross?

Oh, answer, all you who suffer and wait, sorrowing—to rejoice, striving to solve life's enigmas, death's mystery, love's great and holy realities. These the sphynx-like riddle of all ages, of all hearts, the aching and longing love-callings of all beautiful and good natures, seeking the greater, the higher, the nobler; acting for the best, and the only good natures, seeking the greater, the higher, the nobler; acting for the best, and the only good natures, seeking the greater, the higher, the nobler; acting for the best, and the only good.

How cross? All little ones on the brink of joy or sorrow in life's way, who feel and suffer the unutterable anguish, the sighings of the spirit, how to cross the vortex into the triumph Joy rest—and to conquer all lifs or dangers.

Look! hope! trust! and pray! and rejoicently in the all good, all holy, the true, all

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Take Notice!!!

On Saturday, May 3, and every Saturday thereafter, until further notice, the office of the Banner of Light Publishing Company will close at noon for the usual half-holiday. Our patrons will kindly take due notice of this fact and govern themselves accordingly.

Editorial Notes.

Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future
And, behind the dim mknown,
Standeth God within the shadow
Keeping watch above His own."

—J. R. Lowell.

Standeth God within the shadow Keeping watch above His own."

—J. R. Lowell. These words of this gifted poet come to mind today in connection with the thought that I wish to present to the readers of the Banner. In nearly every Legislature that has been in session this past winter, the measures that were humane in character have nearly all been defeated. Even in our National Legislature, the Congress of the United States, the Cuban relief measures were received with scant courtesy, and only a twenty per cent. concession made in the exorbitant tariff on sngar products, where one of fifty per cent. should have been adopted. It was the temporary triumph of Wrong over Right, and means injury to the strugding people of the nation that has so recently achieved its independence. There was no excuse in reason for refusing to grant the fifty per cent. reduction. Humanitarian principles demanded it; public honesty required it, and common decency suggested it. The fiat of the few who are interested in filling their pockets at the expense of the people through profits in sugar, was more to our law-makers than the welfare of milious of people. It is a burning shame that such a travesty upon justice could ever hear the label of a statute of the United States. Both Democrats and Republicans are allike reprehensible for this geregious wrong, and those men who defeated the cause of right and justice to Cuba, should be reigented to private life at the next congressional efection. The trath has again been globeted by this outrage, but it is to be hoped that the sober honesty of the American people will demand justice for Coba before the measure finally becomes a law. There is no politics in these words of mine, but only an appeal to all lovers of right to mether influence for the benefit of downtrodden Cuba, with their Senators and Representatives in Congress.

where the Legislature has been in season, have been adopted regardless of right, or of common humanitation purposes. New York excepts for this year from the disgrace of a compalsory vaccination law, but Mussachnetts, lowa and other States yet retain 'lt. Capital punishment will continue to disgrace the old Bay State-for another twelve months, and other equally infamous laws remain undisturbed. The attempt of the people to secure their rights as freemen with regard to the practice of medicine was thwarted at every turn. William Lloyd Garrison, George W. Allen, Irving F. Symonds, John E. Darling, W. W. Bartlett, and the Editor of the Banner of Light did all they could to secure the passage of a much needed aneadment to the present medical law in the direction of greater freedom in practice, but falled to accomplish their purpose. The Committee on Public Health gave the petitioners "Leave to withdraw," and now, as it-has been for a year, it will be a crime to heal the sick, unless the practitioner is recognized by one or the other of the three leading schools of medicine. Wrong is again on the throne, but when Truth shall reign doth not yet appear. If the sending to the scaffolds of persecution of the osteopathists, magnetic healers, and other "irregulars" will awaken the people to a realizing sense of their danger, then indeed will the works of post Lowell be realized, and the scaffold will sway the future until justice and right will everywhere prevail among men. ...

and right will everywhere prevail among men.

Readers of the Banner in Massachusetts and elsewhere! You have redress for these wrongs in your own hands. It is the ballot. If you did your duty as freemen, you would vote for no nan to represent you in the Legislature of your State, who believes in medical monopoly, or any other unjust law that now disgraces your State. If Spirituelists and Liberalists were true to their principles, they would rise above party ties and vote for good men and true, who could neither be bought, sold nor cajeled into doing wrong. If Massachusestts Spiritualists would do as they ought in the matter of medical legislation alone, they would leave no stone unturned to secure the defeat by honorable means of every member of the present Committee on Public Health who refused to give medical treedom to the people of this Commonwealth. But so many of them are Democrats and Republicans before they are patriots, that it is useless to espect them to do otherwise than to vote their party ticket straight at every election. If the vilest of mankind seeks a public office, although totally unfit for it, he will yet receive his party vote regardless of his character. The old saying, "The meanest Democrat is a better and a safer man than the best Republican," is too often the maxim that is followed by many voters. But is it not time to reverse this state of things, and restore to the people their rights? Should hot Wrong be dethroned, and Truth be restored to power? Is not principle preferable to policy? Is not justice more to be desired than injustice? If so, then make an effort to prove your sincerity by voting only for men of irregrity and sterling worth in selecting your legislative representatives.

De you know that there is another way in which Truth is being sent to the scaffold worth and the content of the provent of the people where the seaffold worth and the content of the seaffol

the blacket? If so, the make as effort to prove your shortly by voing only fire of MM. Nikhow and the desired the part year is angle evidence to your periodic the part year is angle evidence to the settled of the part year is a possible to provide the part year is a possible to provide the part year is a possible to grow the part of the par

The citizens of Rochester, Indiana, are in mourning. Thomas Major litters, their foremost citizen and leading editor, has taken leave of carth. He was the recognized leader of the Spiritualists in Rochester and vicinity, and did much to make Spiritualism respected by all classes of people through the high moral tone of his utterances with respect to it, and the white life he lived under its inspiration. He was a man of strong couvictions upon all questions affecting the welfare of the people, and he never felt called upon to apologies for his opinions when he expressed them. He was looked upon, even by the opponents of Spiritualism, with the greatest respect, and was honored by them for his strict integrity and upright character with many positions of trust and responsibility. He was found faithful in all things, and every man had only good to say of Major Bitters, as he was familiarly called. His transition is a great loss to the Spiritualists of Indians, especially to the brethern in his home city of Rochester. I pave known him many years and have held him in the highest esteem for his meanly qualities and nobility of soul. His departure has enriched the world of souls by his entrance there, while earth life is poorer for the multitudes who loved him because of his seemingly premature exit from the body. His noble-hearted, devoted wife, and affectionate children have my sincere sympathy, and that of thousands of others, to comfort them in this sad hour of their sorrow.

From the Waterbury, Ct., Republican, I learn of the happy marriage of Miss Percie M. Case and Mr. Clan F. Johnson, both of Northfield, Vt., on Monday evening, March 31, at the residence of James H. O'Donnell in Waterbury, Ct. Miss Case was at one time an honored employee in the office of the Banner of Light, and all the members of the staff unite in wishing her much happiness in her wedded life. Mr. Johnson has been serving as a soldier for "Uncle Sam" in the Philippines, but says he has had enough of it, and will not return to take part in the ûn-holy contest against the "brown men" of the sea. May this newly wedded pair be blessed with health, happiness and prosperity is the wish of all who know them. ...

...

wish of all who know them.

Recent investigations are revealing some very startling facts with respect to the Philippine imbroglio. The soldlers of the United States, acting under the orders of their superior officers, have been found guilty of shooting defenseless men, women and children, without cause or provocation. A nation that wars against women and children is, indeed, in a sad state morally. Major Waller admitted, while on trial before a court-martial, that he had orders to take no prisoners, and that those who were to be destroyed embraced all persons over ten years of age. He received his orders from Gen. Smith, who may be brought to account for giving the same, but in view of Maj. Waller's acquittal by the court-martial that tried him, it is more than doubtful that anything will come from the investigation of Smith. The killing of defenseless people, especially innocent children, may be a spiritual pursuit, and in ful harmony with the ethics of Spiritualism, but no sensible person can so view it. There should be a loud protest on the part of all of the people of America against such barbarities, not forgetting the linquitous "water and kerosene cures" that are being applied to Filipino prisoners by American soldiers. Spiritualists, do not fail to let your voices be heard upon this subject; you are lovers of right, of peace and of justice, hence you can afford to speak your minds boldly.

Some one, who knows nothing of the subject upon which he presumes to speak, is

Its endowment is a matter of the utmost furportance to all Spiritualists who believe in
progressive thought and a rational presentation of the principles of their religion. Our
Universalist friends had a great struggle ere
they succeeded in securing an endowment for
Tutts College in Massachusetts, but it was
finally accomplished, and the college opened
to the public. This was fifty years ago, April
21, and the jubiles of that most excellent institution is being celebrated during the present week. Equal devotion on the part of our
Spiritualist friends will secure the same
practical result with regard to the Morriss
Pratt Institute. The officers of that school
are exerting themselves to the utmost to secure the funds that are absolutely necessary
to warrant them in opening the school in
September next. This will surely be done in
any event, and the sacrifices on the part of
the teachers should be met in kind by the
people who believe that Spiritualism is of any
value to the world. The endowment fund of
the Pratt Institute should not be less than
one hundred thousand dollars. Here is an
opportunity for some philanthropic Spiritualists to do good before they take leave of
earth. May they be inspired to take advantage of it!

lats to do good before they take leave of earth. May they be inspired to take advantage of it!

The will of the late William Case of Lafayette, Indiana, over which there has been a fierce contest waged for the past six or eight: months, has been sustained by the court before which the case was tried, and the National Spiritualists Association will receive its share of the estate in harmony with the wishes of the testator. Hon. Levi Mock of Bluffton, Ind., has had the interests of the N. S. A. in charge and has most faithfully discharged the trust reposed in him. Mr. Mock is a Spiritualist, as well as one of the leading lights of the Indiana bar. Great credit is due him for the righteous verdict that has been rendered Spiritualism in this memorable trial. The N. S. A. has expended about one thousand dollars in the defense of the will, but it has won a verdict that is worth many times that sum to the Spiritualists of America. It establishes a precedent which will prove a notable offset to the unjust derision in the McIlroy case in Philadelphia in which the Spiritualists lost their just cause. The N. S. A. has readered assistance to several cases of like character, all of which, owing chiefly to religious prejudice and bigotry, have been decided adversely, with the exception of the one in Indiana, to which I have just referred. This verdict is a ray of sunshine in the dark night of trouble to the Spiritualists of America. It is not likely to be appended, and will stand as a monument to the sterling honesty and sound sense of an Indiana jury.

The above reference to the N. S. A. brings

monument to the sterring honesty and sound sense of an Indiana jury.

The above reference to the N. S. A. brings to mind the fact that its opponents have often criticiscal it for not "Joing something" to prove its utility and value to the Spiritualists of America. The will cases that have been tried during the past year is ample evidence that the N. S. A. has been doing a work of vital importance to the Spiritualists of America. It made a loyal fight for its rights in Lebanon, Kansas, for the rights of lits faithful auxiliary the First Association of Spiritualists of Philadelphia, and for the decrease of the Case will in Indiana. It has held out the hand of fellowship to the persecuted mediums and magnetic healers, giving them its moral support and assuring them of financial aid in case of necessity, provided, of course, that their cause was a worthy one. In view of these facts, it would seem to a reasoning mind that the N. S. A. had demonstrated its utility and necessity to the Spiritualists of America, many times over in the above named instances alone. During the hore named instances alone. During the hore named instances alone. During the above named instances alone. During the hore rescues than that of inaction, for their fathous opposition to them. In the light of recent developments, the N. S. A. has a right to the hearty financial support of every Spiritualist in America, and every one who claims to have been benefited by the ministrations of the angels, should hasten at once to place in the treasury of the N. S. A. a substantial thank-offering in token of his gratitude for what the National Association has done for him personally and for the religion of his soul.

Good reports reach this office every little while of the excellent work of Mr. and Mrs.

whose teachings were opposed to the idea that a man should have a wife at home and a mistress abroad—that purity of life should be demanded of both sexes—that men and women should be thoroughly posted with regard to the sacred functions of their own beings ere they assumed the responsibilities of matrimony. Every true man and woman can ind only that which is morally uplifting in such teachings. Only men and women of untoward propensities will find anything in Mrs. Craddock's pamphlets that will exert a deleterious influence over them. Intelligent persons realize that the filth, obscently, and vulgarity charged against her could only be made such by the perversion of the imaginations of the people who persist in thinking low and unworthy thoughts, and never seek for the higher, moral purposes of the expressed thought. Mrs. Craddock goes to prison for a term of months, and maybe years. Her punishment is thoroughly unjust and out of keeping with the spirit of free America. It is a shame unto the American people to allow this woman, guilty only of the crime (7) of imparting useful knowledge to her fellowmen, to go to jail without a protest. Such precedents pare the way for the coming of the reign of tyranny.

Of Things Seen and Heard.

M BY SIGMA ZODIAC.

As I see it, as it is working among men and women in every walk of life, both "moral suasion" and "legal prohibition" are practically failures. The temporary stimulation to the fagged nerres and blood by imbibling alcoholic beverages imparts (but only for a few hours) a feeling more agreeable than the arguments and eloquence of the most gifted Temperance Lecturer.

And why? Because the material predomi-And why? Because the material predomi-nates over what is spiritual and moral, in the existing stage of humanity. The strongest motive is the spring of human or animal con-duct. Alcohol, like tobacco, is in harmony with the prevailing materialism. With these masterful evils coexist accompanying evils of profanity, volgarity, filth, idleness and the manifold diseases.

What then shall be done to redeem society and save the individual? Alas! How many ages will be consumed in the practical solu-tion of this diabolical problem?

It is too presumptuous to assert that Spiritualism is the one only and true physician—the only miracle worker in the field? No existing religion has rescued the drunkard by moral sunsion. No political party has sobered all human society. True to say, individuals here and there have "ceased to do evil and learned to do well" under the religious influences of the Salvation Army, and by the preaching of best ministers in pulpits of every denomination.

Words of Commendation from Our Subscribers.

Gentlemen: The best spiritual paper ever published on this planet, or any other so far as I know.

P. D. Pollard, 120 N. Barrett Ave., Denison, Texas.

April 10, 1901.

Gentlemen: Good words among so just now may not seem of much worth congratulate the management on pro-such a clean, bright paper and an unco-mising foe to fraud and chicanery. So to you and the paper.

paper.
Yours truly,
Joseph R. Wyman,
Yarmouth, N. S.

May 3, 1901.

Banner of Light Pub. Co.: The Banner has been a weekly visitor in our home for over thirty years and we should never for a moment think of having it discontinued. We are more than pleased with its present management—not being personally acquainted with Mr. Barrett but in perfect sympathy with him in his work and the staud he has taken. Wishing the Banner every success, Fratermally yours,

Mrs. D. M. Lowe.
84 Portland St., Worcester, Mass.
May 15, 1901.

Dear Sirs: I enjoy the paper more than any other and wouldn't know how to get along without it.

Yours truly,

Mrs. C. L. Gay,

Stockbridge, N. Y.

Plainville, Coun.

I see my subscription for the Banner of Light expires on my 79th birthday, the 6th of July, and I wish to renew. Enclosed is a money order for \$2.00 for another year's subscription for the Banner of Light. I have been a subscriber since 1872—27 years,—and I mean to be a subscriber as long as I can see to read and have the means to pay for it.

Miss Maria Hills, Plainville, Conn.

Gentlemen: I have got along without the Banner as long as I can. Have lots of other papers and magazines but they are "simply not in it" as compared with the Blessed Old Banner.

Yours truly.

C. M. Haynes,
Casselman, Ont.

Enclosed find \$2.00 for my renewal to the good old Banner and permit me to say it is such a comfort that I cannot do without it. Yours for the Banner, Mrs. Louis P. De Turk, Martinsville, Ind.

Aug. 26, 1901.

Special Notice.

GOLDEN JUBILEE—(1832-1902)—FIRST ASSO-CIATION OF SPIRITUALISTS OF PHILADELPHIA

PHILADELPHIA

All local and state associations are invited to send representatives or greetings to the oldest association of Spiritualists in the world, on the occasion of the celebration of its Gelden Jubilee, May 11, 12, 13, 14, 190, at the Temple, 12th and Thompson Sts.

As the Association has held continuous meetings for half a century and as nearly all the prominent speakers and mediums in the world have in the past years ministered to this society, it is fitting that they should be represented on this occasion. They are one and all cardially invited to send letters of greeting to the officers of the association.

F. J. Keffer, Pres.
F. H. Morrill, Secy.
M. E. Cadwallader,
Phila.

From the N. S. A.

ONE MORE APPEAL AND STATEMENT

Dear Mr. Editor and Friends:

This is now April 18th, and I wish to inform all who are interested in having a generation of the property of th

being called on for missionary and current expenses.

Concerning our will matters, the case of Wm. Case of Lafayette. Ind. is so far settled in our favor, since the will has been sustained by the court. We were told by Caldwell of that city, that the portion willed to the N. S. A. would amount to about thirty-live hundred dollars; we have already expended a thousand dollars on this case. What the N. S. A. will receive when all is settled cannot now be told. The Mc-Elroy will case of Philadelphia, is to be carried, we understand, to the superior court. The N. S. A. proposes to stand by it, and to do all in its power to strengthen the Philadelphia Spiritualists who are fightling to have the will sustained. In other cases, this association has expended money without return. This association is badly reseded in our Cause, and should be sustained by sympathy and financial aid.

Gordially,

Mary T. Longley, Sec. N. S. A.

Miss Anita Trueman's Work in

Miss Anita Trueman's Work in Baltimore, Md.

Hiss Anita Trueman's Work in Baltimore, Md.

It is indeed a great pleasure to testify to the splendid, and I may truly say, phenomenal success of this young and gifted writer in this city. Coming here an effect with city. Coming here an electronic she succeeded within three weeks in securing a large following of liberal and intellectual minds, who listened to her daily and Souday lectures with the closest attention, and all concede Miss Trueman the well carned reputation as one of the finest teachers of "Soul Science" or "The Science of True Living."

Miss Trueman, who is quite unassuming and delightfully natural in her manners, is possessed of wonderful powers of concentration, she is logical, scientifically exact and analytical to the highest degree, she can treat the most intricate subjects understandingly to the average mind, and her definitions of psychical terms are the finest I have ever heard; they are plain, simple and easy to grasp, even the early investigator upon liberal lines can easily assimilate the most profound dissertations as presented by this wonderfully gifted teacher.

Miss Trueman is an accomplished elocutionist, having had the advantage of attending Emerson's college of oratory of Boston, Mass.; her recitations of Edwin Markham's poems, her own and those of other poets are exceedingly fine, and her lectures are delivered in a charming manner, she invariably capitrates her audiences with her grand inspiration, womanly grace and spiritual hapitsm. In closing this report that only faintly portrays the wonderful powers of this young worker, who hattless bo bravely and earnestly for the upilitment of humanity, I would like to quote a few press notices, which will corrolorate my own conclusions:

The girl is wonderful, There is some divine power back of it all, some great mind of past arcs living again in her."—Elia W. The prince of the modern libror of a sicothe, or any of the modern libror of a sicothe, or any of the modern libror of a sicothe, or any of the modern libror of the harmony of n

A Notable Event.

Early in May the First Association of Spiritualists of Philadelphia, Pa., will round out a full half century of effort as an organized body. Fifty years of service gives it the proud position of being the oldest spiritualistic society in existence. There are several others that are close seconds, but this organization leads them all in the point of years. It was formed in 1852, and has an unbroken record from that time down to the present day. Some of the people who became members of the society in that far away year in the past are yet in the form, as deeply interested in the truths of Spiritualism as they were a half century ago.

The Spiritualists of Philadelphia are keenly alive to the necessity of observing this not-able event by a special service that shall attract the attention of thinking people in all quarters of the globe. Elaborate reparations are now being made for a four day? Jubliee, from Sunday, May II, to Wednesday, May II, inclusive. In honor of the great event phases of importance in the work of Spiritualism, and no effort will be spared to make this conclave one of the landmarks in the future history of Spiritualism.

Invitations will be issued to prominent Spicitualism in all sections of the globe to take part in the exercises, and be represented on the two representative speakers, and spirit messages will be given by several reliable psychics. The musical program will be exceptionally fine, and will prove an attraction in itself too great to be resisted. The Young People's Club and the Children's Lyceum will have prominent places assigned to them, giving them an opportunity to prove to the public the value of Spiritualism.

then, fiving the value of Spiritualism to the young.

The public the value of Spiritualism to the young.

The property of the First Association, especially the committees of arrangements, etc. and have been for some days past hard at work, and until the close of the jubilee, there will be little or no rest for any of them. Every Spiritualist is expected to do something, and, as the age of the society warrants the making of this jubilee an international affair, it becomes a matter of moment to every Spiritualist in America to see to it that the jubilee is a success. The Spiritualists of the United States and Canada are cordially invited to be present and to aid in the good work. The exercises will be held in the home church of the First Association in Philadelphia, to which the public, including all denominations, is cordially invited. The fact that Mrs. M. E. Cadvallader is chairman of the Executive Jubilee Committee is an index that the celebration is bound to be a grand success.

Mrs. M. E. Cadwallader

Mrs. M. E. Cadwallader
of Philadelphia, has been in Bostou for the
past week; at work upon the coming jubiles
in her home city. She attended the quarrerly
convention of the State Association in Haverhill, where she delivered an impressive address upon the McClivor with the she
decided in the state of the she
decided in the second for the she
attended to the second for the she
attended to the she
attended to the she
that the she
that the public is now her main idea.
Her many riends are pleased to note that she
is ugain at the front in the work.

than they did fifty years ago?" Come and visit us and If interested Join the school. All are welcome. II.

Wellman C. Whitney of Springfield, test medium, speaks for the First Spiritualist Society. Fitchburg. Mass., Sunday, April 27.

Mrs. S. C. Cunningham of Cambridge will serve the First Spiritualist Society of Lowell, Mass., April 27.

The following local reports did not reach the Banner of Light office in time for insertion in this issue: Boston Spiritual Temple Society, The Ladies' Lyceum Union, The Boston Spiritual Lyceum.

The regular position for "Briefs" is on the third page of the Banner which goes to press Saturday afternoon. The copy is always sent to the printer's Turnsley afternoon. The regular position for "Announcements" is on the fifth or eighth page of the Banner which goes to press Tuesday afternoon. The copy is sent to the printer's Monday, Will secretaries please take note of the abore statements and govern themselves accordingly.

W. Connett, Pa. D., inspirational lecture and reseals it some for Sunday and restricts and some for the Sunday and restricts in some for Sunday and Restricts in the Sunday And Sunday And Sunday And Sunda

copy is sent to the printer's Monday. Will secretaries plense take note of the above statements and govern themselves accordingly.

Allen W. Counett, Ps. D., inspirational lecturer and psychic, is open for Sunday engagements in or near Boston. Address 9 Morley St., Roxbury, Boston, Mass. Mr. Connett, has occupied some of the best rostrums in the central west.

Miss Trueman's address until the 10th of May is 237 North St., Buffalo, N. Y., her home address 409 Edgewood Ave., New Haven, Coun. Miss Trueman is certainly a most remarkable girl. She has made hosts of felends here, and she is doing a grand work. She is one of the new workers of the rising generation who will change the present unsatisfactory systems of human life. She is one of the prophets of the 50th century. Heary Scharffetter, Brittimore, Md.

Lynn Spiritualists' Association, Cadet Hall, Alex Caird, M. D., president. Sunday, April 27, Mr. Thomas Cross will lecture and Mrs. Dr. Caird will give communications. Circles follow the afternoon service. Unity quartet. Sec.

Moses and Mattie E. Hall have removed from Buffalo, to Lily Dale, N. Y. Theirfiends are requested to address them at the latter place until August 10, after which they can be addressed at Whitewatter. Wis.

The Cambridge Industrial Society, S.I.

Mass. Are., Cambridge will hold a social F. May evening, April 27, at 8. Supper at Control of the service of the present of the prophet of

6.20. All are invited. Mrs. H. E. Hall, Cor. Secy.
I am not to serve as chairman at Lily Dale this summer; am open for camp work; also would like to make an engagement with friends in different parts of the country, to hold some grove meetings. I will hold them Saturday and Sunday. Please send all communications to me at my home address, 114 President St., Wheaton, Ill. G. H. Brooks.

A Correction.

To the Editor of the Banner of Light:

In your editorial columns we find an article relating to Capt. E. W. Gould, in which you quote from "an exchange." As that exchange happens to be The Sunflower, we wish to correct the "quotation."

We quoted from a correspondent, "As soon as we are where we cannot work we are forgotten. He (Capt. Gould) worked all his life for Spiritualism and one paper gave him a six-line notice at his death." This is far different from the statement made in the Banner: "Capt. E. W. Gould only received a six-line notice from only one of our Spiritualist papers."

Respectfully,

The Sunflower Publishing Co.

Important Notice.

The annual meeting of the Veteran Spiritualists Union, will be held at V. S. U. Home, Waverley, Mass. Thressly afternoon, May 6, 1902, at two o'clock, for election of officers and the transaction of any other basiness that may legally come before the meeting.

I. F. Symonds, Pres. Mrs. J. S. Seper, Sec.

Get at the actual in self und hate will have poor lodgment there.-Ex.

It is not in what a person does so much as in what he wants to do, that makes happy or agreeable.—Ex.

TO THE PUBLIC. CURING DISEASE BY SPIRIT POWER.

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W. J. COLVILLE.



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Ike it on the face of the casts.

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gm.—Litics Whiting and quality of thought a trong
"There is in his lime and quality of thought a trong
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"This adminishe collection of silving essays on live inpic
of fundamental value has strongly appealed to me as just
the thing needed.—W. J. Oberita.
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LIFE OF Jesus of Nazareth.

BY DEAN DUDLEY.

By DEAN DUDLEY.

Having made an exhaustive sindy of the first Emmenical Conneil of Nices. It was but natural, Mr. Dudley says, that he should supplement that work with the life of the man concerning whom the Church Fashers dogmatized so much at their first great conclave. This work of Mr. Dudley is written in a bopeful spirit, from the standpoint of a prenounced from the standpoint of a prenounced from the standpoint of a prenounced from the standpoint of the the st

JIM:

Or the Touch of an Angel Mother.

BY CARRIE E. S. TWING.

SPIRIT

Bessage Bepartment.

uides, or that friends age to reach their friends age are reported steamersphicilly seeds representative of the Banner of Light, seed representative of the Banner of Light, and are give land the presence of other members of The Banner Staff.

These Circles are not public.

These Circles are not public.

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

public. Truth is truin, well you kindly world.

If 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 sak each of you to become a missionary for your particular

Invecation.

In confidence and trust we draw near to this little circle of influences this morning with a desire that the best and sweetest shall be given unto us. Bless our effort, help us to make plain.the word and strong the testimony for truth. Guide us in the path that leads to perfect page and give us a better understanding of men and women. Make plain to us the way that we may be more helpful to all who are seeking for light, for life, and for righteousness. May we be able to bind up the wounds of the sick and sorrowing, to lift the burdens from the weak and the tired ones to wipe the tears from the eyes of those who are already crushed with the weight of grief and may we through the influence of these dear onnes who love and linger about those who live, be able to open wide the door and let the flood of sunshins of love, beautiful love, pour in upon them. We would feel that we are not alone in this effort but everywher a voice is raised or a thought is sent out for good, that we are being helped and we in turn are a power for good work so long as we keep our spirits strong, true, sweet and pure. We would turn our eyes ever toward the beautiful things toward the true things, and orrerome all that is dark with the light and the glory of truth. Amen.

MESSAGES.

Annie Cummings to Mrs. Ella Han-son, Littleton, N. H.

Annie Cummings to Mrs. Ella Hanson, Littleton, N. II.

The first speaker that comes to me this morning is a lady. She is about fifty years old, short, very stout with blue eyes and almost white hnir. She has a very kindly expression and a very earn manner. She may, "I am so anxious to speak because I feel the need of expression gayself to my sister. My name is Annie Commings and I lived in Littleton, N. H. It dilke this word to go to Mrs. Ella Hansel. I want ber to understand that I have been in the home,—that I don't believe she will have to leave it as she thinks. It seems to her that that is the only way to do to wettle matters right, but I believe if she been to her that that is the only way to do to settle matters right, but I believe if she of the settle matters right, but I have to relinquish and will be able to pull things togethed and get a better condition later on. I have found Henry and he says, Tel her for me that I am striving to do were ande during my life. They were now wilful. They were only because he did not understand but he sends love and greeting and goodwill. Thank you."

Likkie Massen, Cedarville, Ark.

Lizzie Mason, Cedarville, Ark.

Lixie Masen, Ocdarville, Ark.

The next spirit that comes to me is a girl about fifteen years old. She is very white, her eyes are gray, her hair is a light chestnut and the freekles on her face accent its paleness. She is frail and delicate looking and as she walks over to me she says, "Oh do you think that it will be possible for me to send word to my mother and father. Some body told me that I would be able to it I come from Cedarville, Ark. My mother's name is Elizabeth too, and my father's is Frank; they both feel that I am too far away to send any word back to them. Will you tell them please that I do see them? That I do know how they talk about me and I wish they would have the music again the way they used to. It is awfully hard for me to go to the home and find everything occosed up and no sign of life, want to the town of the come in the top to the home and find everything the closed up and no sign of life, want of the way to the index of the first may I wish she would keep and wear may I wish she would keep and wear means it will belp me to come to her. Don't pot it away out of sight and don't give, it to any seen what the girls have not ching to help mans that way and I wish I could send them all a personan nessage. Please add my dear love and tel them I shall herer forget them. I am sure If they live to be ever so old, I adall never forget them but will wait for them."

old, I shall never forget them but will wait for them over here."

Ada Jennings, Fall Biver, Mass.

Here is the spirit of another girl but she doesn't seem to belong with the one who came. She seems very much older and I think it is because she was attracted to her that she followed right on after her. She is a plump, pretty little girl, has very dark eyes, red cheeks and dark hish. Her hair is combed rather plainly, pushed back from the forehead and done up in a little knot behind. She laughs as heartily over her coming as though she were having a joynos time. She says, "My name is Ada Jeanings, I did not live so far away as the girl who came before me. I come from Fall River, Mass. I find that it is a good deal better over bere than I ever thought it could be anywhere after death. I was afraid to die. I didn't know what it was like and I wasn't a Christian and I didn't know what to do; of course all I could do was just to die and at first when I came over I couldn't believe that it had been so easy, but I have an unut over here who came over a long, long time ago; he mans is Fannie; she has been so good to me, has taught and helped me so much that I begin to feel that I would rather wait here mutil my people can get to me. Oh, I had si of of friends but I want to send a particular word to Charlie and another one to May; chey will understand and well be gids to know that I am able to communicate. I think I sould be real strong if only they would hold possed be real strong if only they would help and a little from their side of life. Thank

The spirit of quite un cid man hast sixty years is here. He is very feelds, sooms as shough he is much older in his feeldsness than in his years. He has a full white heard, white healf, is bald on the top or his head and has a full foredeed with quite heavy white cryphryms. He has a full white heavy white cryphryms. He return a remarkable looking old gentleman, he looks so clean and nice. He has a came on which he leans very heavily. He says, "I know something of this Spiritualism and have always felt that when the time came I should be able to get back. My name is Charles Harris and I lived in Attieboro. Mass. While I did not make much of a show of what I believed or perhaps make as much effort as I might to promulgate the truth yet it was a great comfort to me and helped me over many a rough place. I have with me Elizabeth and those who know me best will know that it is a supreme joy to me to have her here. She and I 'join in greetings to our many friends and thank you for your effort to help us to reach them. Thank you."

Arthur Bennett, Concord, N. H.

Aythur Bennett, Concord, N. H.

The spirit of a young man now appears. He looks about twenty-cight year old, is very tall and thin with brown hair, brown eyes and he wears giasses. His hands are thin and look sick. He is pale, pale as a lily, he walks over to me with an almost tottering step and says, "Oh, how anxious I am to send word to my people. First. I suppose I must give my name. It is Arthur Bennett and I lived in Concord, N. H. I am so anxious to tell my people that I am all right; I have reached my destination. I didn't want to go and they didn't want me to. I knew though that I had to and from day to day and week to week we fought for life and when I came I was so weak from the fighting that I had not the strength to see what the life over here was tike. Now I am able to understand and I feel constantly a desire to trell them that I am retting along all right; every day new conditions open up to me and I am feeling better. Please say to Allie that I hope to be able to make some to do lit to Frank I send love and would be riad to belp him if I could. I can't yet but I am told that I may by and by. Father is with me. Thank you."

The street of the control of the con

is very particular about herself. She was insune before she went. I know it by the looks of her eyes and by the condition about her. Every time she tries to approach me, that condition comes over her a little bit but she is so anxious to speak to her people and tell them that she is all right that every body seems ready to help her in this circle. Her name is Abby Frost. She lived in Kennebunk. Me. She says that for a long-time she used to feel that she was not quite herself before they finally put her away. She had apells when it seemed as though she had no control of herself at all and yet she was perfecely conscious of everything that was done. At last she got so bad that she had to be put away and then she didn't live very long. She says. "I want to send word, if you please, to all my people there and especially to Lucy and to Emmeliae because they have had a great deal of fear as to whother they did just the right thing. I am artisfied. The fact that I did not live long did not go to prove that I was not well taken care of but the restraint seemed to break me down and it was bester so. I wasn't insune a moment after I came over feer. Mother met me and to her I went as if I had been a child, and after a little rest and a little talk I began to feel mirry like myself. The events of my life stood out as plainly as if I had them engraved where I control of myself and I come back now with nothing but love and an expression of exceeding sorrow that I brought so much eart and trouble. Thank you."

A Card from Ahby A. Judaon.

months her agony has been too great to demonths her agony has been too great to demonths her agony has been too great to describe in works. The transition of her only
son thirteen years ago was a great blow to
her and she never relified from the shock.
She was a devoted wife and mother, a true
friend and noble woman. She will be greatly
missed by those who knew her beet. Her
husband, V. L. Peck, survives her. The funeral services were held at her late residence
in Porstand on Monday, April 14, Mr. H. D.
Barrett officiating as speaker. The remains
were interred at Erving, Mass.

April 13, Bristol, Coan. Robert Loomis,
aged II years. Robert had been a sufferer
from that dreaded malady, consumption, but
at last is free. Though so young he was a
firm Spiritualist and thought no more of the
event than any other Journey.

He leaves a mother, step-father and three
brothers, one sister. It was a mighty lesson
to all to see the intelligent way in
which the familly mot this experience,
no mourning because Robert was so
young, or lamenting because of their loss, but
all devoudy rejoicing in his gain and freedom, and only asking titat opportunity might
soon come when he could communicate. His
own father having been gone some time, there
was one to meet and greet their loving son.
May all mothers and fathers soon learn the
wisdom this case portrayed in bringing up
their children in an intelligent understanding
of these things. His funeral was held at his
mother's home, Bristol, Tuesday, April 15,
many, both old and young, attending. The
flowers were many and beautiful; there being
one very choice piece from the brother. Hisclassmattes were there in a body and strewed
flowers after the casket was lowered. Mr.
Norton, a friend of the family, and the undersigned, officiated. Lizzie Harlow.

dive to energic waves of thought is the atmosphere as any instrument made by physical man.

Our nerves are the transmitters of thought, through physical expressions.

The brain and nerves of all other creatures are likewise attuned to the etherest laws and each moves after its kind, in perfect accord with the will of the great "I Am."

When we speak we produce an electrical explosion, or a disturbance in the atmosphere. The far-reaching power of that speaking depends upon the energy required to overcome obstacles. Marconi in his efforts at wireless telegraphy has learned this. He has learned the principle of wave motion in the atmosphere and in the waters of the sea. As children we all learned that a stone or pebble dropped into water created a circular wave which creased not in extension until the trictional energy produced by the pebble striking the water was exhausted. The greater the stone, the greater the wave and the farther its extension. A pest or a rock standing in its path would be unaffected by the undustrion. Feathers are affected in the atmosphere as is a weather vane on a steeple, by waves.

Heated, or electrified waves will go anywhere in circular extension in the field of beat if the energy is sufficient; obstructed only by material forms and the cold anteophere with which they are naturally surrounded.

Heated waves follow the curvature of the earth at that point where the cold and the

beat if the energy is suncient; constructed only by material forms and the cold atmosphere with which they are naturally surrounded.

Heated waves follow the curvature of the earth at that point where the cold and the heat are divided, as the ocean is divided from the shore. In other words, heated waves produced by dynamic explosion, or by the words exploded from a man's lips, follow along the outer line of the cold emanations from the earth.

If one man is speaking and another is listening, then nervous energy of the one, propels the symbolic language of an idea, which the brain energy of the other, receives and interprets according to attunement.

Attention is a heated condition which is easily acted upon by carnestness which transmits a thought wave.

These brain and nerve instruments must be attuned to each other, else attention and earnestness are of little avail.

The vibrations of French words will not be interpreted by purely English ears; neither will the lore of adepts in Mysticism be inteligible to those of a purely worldly mind.

These laws of telegraphy comprehend the entire laws of mature. They are strictly in accordance with the laws of Astrology.

Telegraphy demonstrates them on the physical plane and Astrology demonstrates them on the mental and the spiritual plane.

The Morse system of telegraphy with wires is a demonstration on the plane of the senses, just as worldly demonstrations of humanity are confined to things, seen, heard, felt, smelled or tasted.

Marconi's system of wireless telegraphy rises above the lunar plane of life which is termed the "animal," and enters the realms of the "goda," whose higher spiritual nature, like the higher Astrologic plane, is dependent upon a proper appreciation of well attuned receivers and transmitters supplied with proper energy.

No man can catch or steal the ideas of another, unless his brain is properly attuned

on a proper appreciation of well attuned evers and transmitters supplied with oper energy.

To man can catch or steal the ideas of their, unless his brain is properly attuned a receiver of those ideas, attention must given to the ideas as they are expressed, the ideas would be like angels' visits to man's home when the man is absent and house closed.

That we area—writing will reach only the das of the few. To some, ideas far beyond expression will be evolved, while to ers this writing will be but a combination words. All writings are the same. Heas contained in writings, whether Scripeland, Shakespearian or puerile billingsgate, the properties of the existence of such ideas as the chound coast is unconscious of the existence of such ideas as the chound coast is unconscious of the waves tilek it.

ious of the existence of such ideas as the ck-bound coast is unconscious of the waves at lick it.

When Marconi produces a wave of energy pervade space he will have instruments tuned to the same vibration, and only those tuned to that scale will be able to receive just as in talking algebra in the presence an uneducated child, the child's mind ald not receive the idea because not at-ned to it.

Astrology is founded like wireless telegorations are graded from the finest order undulations under Mercury to the longest ler of swells under Neptune.

The growth of the mind in human form is the the energy sensitive Mercurial waves to long and calloused swells of Neptune 1908.

The Kingdom of Heaven, or keenest sense delight, was likened by Jesus to the child

I deligat, was likened by Jesus to the child inid.
Child minds do not alone exist in bodies of ender years. When a person—no matter ow old—becomes first interested in a new beject or thing, be then is in the enjoyment a childish mind, and he is ready to receive ny ideas on his new theme, whether transited through the atmosphere from an unsensource, or delivered by word of mouth his presence.
Transmission of Ideas can only be made to rightly attuned mind or instrument, propiyatelentive or opened to receive.
This same law applies to every order of legraphy, whether physical, mental or irreless.

iom cannot be taught to a fool, neither wise man be the recipient of foolish-

shese two extremes are cold resistances to h other.

we fools may agree or two wise men may in harmony, but fool and wise man are different planes of life, and their atten-or attunement is in different keys or

on different planes of life, and their attention or attunement is in different keys or Mayon is any of wireless telegraphy, that the various sets of instruments used in the system may be separately tuned to a thousand vibrations, and yet there is a range of millions of vibrations, so that each set would be practically exclusive.

That is exactly the Astrologic law of vibrations as affecting the different members of the human family.

We are divided into tribes Zodiacally spokes of as 12—Aries, Taurus, Gemini, etc. Bach of the tribes by lunar differentiations are biblically elineded to as 144, while atili further differentiated by the resistance of planetary vibrations, crossing and criss-crossing the color and lunar rays, would carry the range of differences in each of the differentiated by the resistance of wireless telegraphy ordiced for the purpose owireless telegraphy must to some extent chause the anticlause of the millions.

Waves of escripting of the betterment or detriment of human life? Who can tell? It may perhaps the means of overcoming the linear conditions of sensitiveness and further destroy animal life. Who can tell? It may perhaps to the sensitiveness and further destroy animal files on earth, and possibly cast down the "haries" of Revention of animals in hard for the purpose of man from the beginning seems to have been towards the destruction of animals in hard solven the lighter and the

that the innar plane of life is the servant of the Solar, or Sunship plane, and thereby-learn what Jesus meant when he Astrologic-ally said: "Servants obey your masters"? Over the innar plane of life, which is fate, we have a mastery, as Marcool's system may master the fluid waves of nature, but on the solar plane we have a destined duty to perform and we cannot shirk it.—Astro-logia-Sana.

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The signs of the times seem to point to this desirable union which will carry man back to the hoppy days of the Golden Age without depriving him of any of the benefits acquired through his inclineduml development, of any of his conquests over ignorance. And his return to primitive principles will not se a retrogression, but a salutary reaction through which man will make a nobler use of faculties he had consecrated to material agrandisenset or intellectual research, to be neglect of his spiritual unfoldment, hough the latter is the only thing of importance to his real happiness.

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BY I. C L. EVANS.

I'm a centy teenty fellow,
And 'cause we are so small
We centy teenty fellows
Don't have no rights at all;
I can't touch this—that's sister's,
And that belongs to pa,
And all the other pretty things
It seems belong to ma.
But then it makes no difference
Whatever I may touch,
They slap my hands—but though I cry
It doesn't hurt me much.

I'm a ceuty teenty fellow, But want you all to know We centy teenty fellows Should have some sort of show; When people call to see us—You know some people will—Mama will whisper to me: "You must be good and still." Polks want to see my playthings, And want to talk with me. And when I know they want to, How can I quiet be?

I'm a centy teenty fellow, and I will tell you this:
We centy teenty fellows
Ion't live a life of bliss;
We're put in bed so carly—
'Most 'fore the day is done,
While all the other folks stay up
And have the greatest fun.
They once were little children—
My mama told me so,—
Then why don't they remember it?
That's what I want to know.

I'm a centy teenty fellow,
But want to tell you here
We eenty teenty fellows
Are bigger in we appear;
I can holloa just like brother,
And make the loudest noise,
And jump and shout and skip about
Just like the other boys.
I can play top and marbles,
And growl just like a bear,
And boys who can do all these thing;
Are pretty smart—so there.

Are pretty smart—so there.

I'm a centy teenty fellow, And can't write verses much Because we centy fellows bon't have no use for such; But I just want to tell you—And tell you once for all, We won't be bossed by no one Just 'cause we may be small, We'll soon be big, like papa, And have no cause to cry—But there, my manma's cailing, So I must go. Good bye.

Story of a Horse.

"Aunt Mary, you said if I'd have my reading-lesson real good this morning you'd tell
me a truly-true story this afternoon. Now
Auntie, it's afternoon, and I want my story
so much."

"Well, dear," said the kind aunt, "you shall
have it. You know I're often told you a
promise should always be kept. So here's
the 'truly-true' story:

"How little?" interrupted Jenny.

"Oh, bigger than you—almost ten years old
and quite big; as big as Sasie Morton who
lives next door—a little taller perhaps, but
not very much. Well, when I was ten years
old I had the measles, and our good old family dector used to come to see me every day.

(We didn't know of any other way of healing, in those days, except by taking medicine.) I used to watch and long for Dr.
Somers' coming, for he was such a kind,
pleasant old man, and would tell me stoon.

"One day he didn't come a such as a kind,
pleasant old man, and would tell me stoon.

"One day he didn't come a such a kind,
pleasant old man, and would tell me stoon.

"One day he didn't come and I hearting woulded worse. Then I stopped fretting. The next day he came and I hearling the seems the doctor was sent for to go
and see a person who lived in a little country
town four miles away. Now, to get to that

day before. I heard it all, and I never forgrot it.

"It seems the doctor was sent for to go
and see a person who lived in a little country
town four miles away. Now, to get to that
town he was obliged to cross a river on a
very old bridge that some persons thought
unsafe to ride seroes. But the doctor, mounted on his steady old horse Dick, crossed in
safety. There had been some talk of building
a new bridge, and, though the doctor knew
mothing of the matter, it had been decided to
tear down the old one ou that very day.
Only think of it, Jenny! There was the good
old doctor four miles away; nobody could tell
when he would start for home, and there was
no way of warning him about the bridge,
and there was no other way of crossing the
fiver."

when he would start for home, and there was no way of warning him about the bridge, and there was no other way of crossing the interpretary of the way of crossing the interpretary of the way of the



the second with Hollo, Boctor, so you didn't go to W— after all.

"Certainly I did, but it was midnight before I reached home.

"What!' exclaimed his friend, 'you came from W—— has uight? Why! how on earth did you get across the river?

"On the bridge,' said the dector. 'You didn't think I swam across tid you?

"On what bridge? said the dector. 'There is no bridge—only marrow planks laid upon the plers—a plank from pler to pier.

"I tell you,' replied the dector, a little angry that his friend should doubt his word,' I crossed the bridge. It seemed a little shaky at times, I must confess; but I got over safe enough, after all.'

"His friend, looking very thoughtful, said; 'Come with me, Doctor, and let's see if you shook your bridge down.'

"And the two went down to the river, which was being crossed by the workmen on single planks laid across the old bridge foundations. Said his friend: There's your bridge, Doctor.'

"The doctor looked at the frail bridge, knew that he crossed it on Dick's back in the night, and, seeing and feeling the danger he had escaped through the intelligence of his horse, fell fainting on the ground. Old Dick had carefully carried his master over the narrow planks, on that dark, stormy night, with no guidance from his rider, as he always left the reins lying loosely on Dick's neck, knowing that the horse nerry stumbled and could find his way to the houses of the doctor's partieuts.

"You may be very sure the doctor never parted with Dick, who lived to a good old

and could find any way,
doctor's patients.
"You may be very sure the doctor never
parted with Dick, who lived to a good old
are, carefully tended by the man whose life

"You are parted with Dick, was age, carefully tended by the man was age, carefully tended by the man was he had sared.
"Doesn't this story show that horses sometimes display wisdom and intelligence almost beyond belief? Should not we always treat most kindly and honor heartily that noble animal, the horse?"—Mary M. Clark in Mind.

Some Results of Education for the Deaf-Blind.

While it cannot be truthfully said that the deaf-blind throughout the country have suffered by invidious comparison with Helen Keller, it is a fact that so brightly have that young woman's accomplishments of an educational character shone by the light of publicity, so has the gaze of the people been fixed upon her, that the others have stood in the shadow of her fame; yet many of them have, in their modest way, accomplished things worthy of consideration. What do you think of a young woman, of about twenty-eight, whose "education" became extremely fragmentary at eight, and ceased entirely at eleven, reading the "Inferno" of Dante, the works of Plato, being familiar with Pope. Sir Walter Scott, Cicero, an admirer of Cromwell, having the pages of the Bible almost stamped upon her memory, and who yet modestly disavows all claims to being educated—who keeps house, holding the purse, does all the shopping, is energetic, industrious, and always cheerful. That is the English deaf-blind girl, Jane Patterson, Kaite McGirr is now about twenty-one. She lost sight and hearing in the great bilizard of 1858, when ahe was eight years of age. Her general health was so wrecked by the shock that she has not had to exceed five years of schooling; yet she reads all the seven different systems of raised print for the blind, which is one more than any other person reads.—Jane Patterson reading six. Orris Benson is a bright young man, and makes as beautiful models of fine carpentering work as any person with eyes can. Thomas Stringer, of the Perkins Institution for the Blind, Boston, Mass., is a mechanical genlus; so is Linnie Haguewood, of Iowa, now in the South Dakota School for the Blind. When "Tom" was in the kindergarten he became absorbed in the construction of elevators; and so mastered the theory that while on his vacation, which he spends on a farm, he constructed an ingenions mixture of ropes and pulleys, which he dignified by the name of an elevator. With this machine "Tom" could hoist himself to the loft, and lower himsel

ment of bells throughout the house; made a "merry-go-round;" put weights to the barn windows, which he adjusted by means of a cord leading over a pulley and passing through a gas pipe.

Linnie Haguewood discovered the use of a Braille writing machine, after but a few moments of investigation, and proceeded to write upon it. The most marvelous thing about this young woman is the extreme delicacy of her sense of touch. Linnie loves music, and ecjoys "feeling" it as well as any virtuoso does hearing it. She has a large music host; and by putting her hand on the box and setting it playing she can distinguish every tune it plays, and that she is stone-deaf was proved by Hutchinson's akoulailon. She did not hear the music played through it when the receivers were placed at her ears, but she did when they were put in her hands. So bright is the mind of this young woman, whose education did not begin until she was fitteen, that she was adopted by a special act of the lowa Legislature, and will henceforth receive every educational advantage.

Elizabeth Itobia and Edith Thomas, pupils of the Perkins Institution, have reached a point in their studies that would be an honor to a section or hearing person. Leslie F. Ora, a child one elgit, who is of such an action, a child need to be better the communications with the manual alphabet, reads and writes New York point and Braille, reads line, is a good dip-reader of short sentences, articulates about forty words, adds freely combinations of figures from one to ten. This llet could be considerably extended it space would permit, but sufficient has been good that is being done by the educators of defective;" and, second, that we should not deem life vain for these people, nor despits what it is in their power to do.—From "Educating the Deaf-Billad," by Ruth Everett, in the American Monthly, Review of Reviews for April.

The A B C of Palmistry.

We extract the following from a letter written by Mr. Carl Myers, the palmist, showing his estimation of the book A B C of Falmistry, which work is published and for sale by the Banner of Light Publishing Co. "It is most appropriately named The A B O of Palmistry." I am quite familiar with the obtainable (English) literature on palmistry and with my work, observations and experience, I am safe in saying it is the simplest, most ceacies and comprehensive book (especially for beginners) in the market. "Consider it a nice piece of work and find it can be helpful to the well read palmist in it containing so many points to know in such a vertaining so many points to know in such a certainly will recommend it to all those

an Mrs. Prenawi—I suffammation of the ovari for over six years, enduring ins which none can dream who have had the same



MRS. ECRIS STEVENSON.

rience. Hundreds of dollars went to the doctor and the druggist. I was simply a walking medicine chest and a physical wreck. My alster residing in Ohio wrote me that ahe had been cured of womb trouble by using Lydia E. Pinkham's Vegetable Compound, and advised me to try it. I then discontinued all other medicines and gave your Vegetable Compounds at thorough trial. Within four weeks nearly all pain had left me; I rarely had headaches; and my nerves were in a much better condition, and I was cured in three months, and this avoided a terrible surgical operation."—Mrs. ECRIS STEVENSON, 250 So. State St., Salt Lake City, Utah.—25000 forfeit if above testimesidal is not genelate.

Remember overy woman is

Remember every woman is cordially invited to write to Mrs. Pinkham if there is anything about her symptoms she does not understand. Mrs. Pinkham's address is Lynn, Mass.

I may meet interested in the subject. I am constantly being asked what best to study in taking up this work, and this book is cer-tainly just the thing. It is a short cut to the sum and substance of palmistry."

Latent Mind Powers.

ELLA WHEELER WILCOX.

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The infinite latent mind power in the inner nature of each and every responsible person is capable of being awakened in a way to enable one to live consciously in other worlds and still retain useful life in this world.

The genius of the human mind should realize that the doors leading through the corridors of space and time readily swing inward to and out from this primary world of ours.

Those who employ their mind power secretly or openly for good are surely blessed; but all who use their mental forces for evil inevitably victimize themselves. Right thinking and consequent action have commensurate rewards. Oppressors, as such, are intellect unally narrow, and unwittingly breed resentment against themselves, that sooner or later poisons their very being and shortens their span of mundane life.

The innumerable worlds have been born through infinite mind power—that supreme source of all power, with which we should act in harmony for the mutual good of all.

Who can say that the dawn of universal telepathy is not here, and that worthy thoughts, spoken and unspoken, may through carnest, mutual desire be exchanged among willing minds on this planet, and also among congenial friends who can receive and give back thoughts, although they are resident in other worlds?

If, indeed, thought reciprocity in a universal sense is now with us, then it is true that the infinite fountains of truth, love, inspiration, knowledge and wisdom are open to all who seek supreme happiness.

H. Alden Spencer.

I like to read thoughts like these; and I m glad to find this philosophy honeycombing am glad to find this philosophy honeycombing all creeds.

It is broad and wholesome, houest and healthful.

And it is true.

Our thoughts are shaping unmade spheres, And, like a blessing or a curse, They thunder down the formless years And ring throughout the universe.

The more we realize the tremendous re-sponsibility of our mental emanations the better for the world, and ourselves. The somer we teach little children what a mighty truth lies in the Bible phrase "As a mean thinketh, so is he," the better for future gen-erations.

sooner we teach little children what a mighty truth lies in the Bible phrase "As a man thinketh, so is he," the better for future generations.

If a man thinks sickness, poverty and misfortune, he will meet them and claim them all eventually as his own. But he will not acknowledge the close relationship—he will deny his own children and declare they were sent to him by an evil fate.

Waiter Atkinson tells us "that he who hates is an assassis."
Every kindergarten and public school teacher ought to embody this idea in the daily lessons for children.

It may not be possible to teach a child to "love every neighbor as himself," for that is the most difficult of Commandments to follow to the letter; but it is possible to eliminate hatred from a ustune if we awaken sympathy for the object of dislike.

That which we pity we cannot hate. The wonderful intelligence which set this superb system of worlds by action must have been impired by love for all it created.

So much grandear and magnificence—so much perfection of detail—could only spring thate and fear to dispend the properties of the universe and make trouble for humanity—and father the curse.

We have a so to the hard of the tool of the universe and make trouble for humanity—and ourselves.

Every time we extertain thoughts of love, sympathy, forgiveness and faith we add to the well-being of the world, and create for the universe and successful conditions for ourselves.

Every time we extertain thoughts of love, sympathy, forgiveness and faith we add to the well-being of the world, and create for the universe and successful conditions for ourselves.

EVERY time we extertain thoughts of love, sympathy, forgiveness and faith we add to the well-being of the world, and create for the universe and successful conditions for ourselves.

Those, too, may be late in coming to us-BUT THEY WILL COME.

vite and entertain cheerful, broad and wholesome thoughts instead, just as we overcome
false tones and cultivate musical ones in educating the voice for singles.

When we once realize that by driving away
pessimistic anger and bitter thoughts we drive
tent, and that by seeking the kinder and happler frame of mind we seek at the same time
success and health and good luck, we will
find a new impetus in the control of our mental forces.

For we all love to be paid for our worthy
deeds—even while we believe in being good
for good's sake only. An nothing in life is
solver than THINKING PAYS LARGE
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Some Pious Indians.

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The appearance of forty Ojibway Indians, with the property of the propert

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