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THE EBB AND FLOW.

The city home was crossed with care, As day departed sad at d lone, A little child was dying there, 'And soon its life as prayer had flown; It passed away in lovely grace, As fade and fall the flowers of light; The tide went down, and moaned apace But all the stars were shining bright! The village lay awaiting morn, Save in white cottage up the street, Where came a child in beauty born, To make the home with sunlight sweet; The very sky had flush of pride, And golden gladness of the May, While whispering up the beach-the tide The welcome of the world did say! William Brunton.

What Did She See?

BY LILIAN WHITING.

For the first time in her twenty years of existence Ethel Leigh awoke to the realization of life's significance. She was, in a sense, alone in a great city. Her few letters of introduction opened for her opportunities rather than, in the conventional sense, so-It was the life of the student only, ciety. of the spectator rather than the participator in affairs. But youth, health, and hope, were with her. Imagination, once set free, peopled the air with invisible creations. She was under the spell of artistic exaltation. The dreams of her young mother, sleeping under the still beauty of Italian skies, sprang to life and light in Ethel, and demanded realization. For three years she studied and worked-with one hand for bread, with one for art. She essayed a line of sketches that should be imaginative interpretations of poetic motives, and when she produced "The Beleagured City" it became quite the fashion to have one of Miss Leigh's original little studies. At last this was life-positive, electric, thrilling, not the mere negative existence of all her girlhood when she had dreamed the dreams that seemed impossible to realize. Yet, she had felt in herself the instinct of success, and she had always believed a good deal in her own right of way, with a positive assertion dot always visible in her apparently yielding and plastic nature. When, three months later, Herman Eckstein returned to St. Louis this positive assurance in her recognition of life had so asserted itself-she saw so clearly that she had lovednot him, but that life which for the time he represented to her,-that she had begged and at last demanded a release from their engagement. It had become not a support, but a fetter to her. She did not love Herman Eckstein, and the unerring test of absence had revealed this. For it is absence and not presence which is the true test of any regard. Distance and separation are the perspective which alone shows the values truly. the finer qualities that make themselves felt through absence and through space, and we may well distrust the regard that is inspired only by the actual presence of its object. The day on which Ethel was told by the

art dealer who disposed of her sketches, that her studies from "The Golden Legend" had been purchased for a sum quite beyond her expectations, she wandered into the library and sat in her favorite niche before the ideal figure of Beatrice Cenci, which the genius of Harriet Hosmer had wrought into the eternal silence and repose of marble. It is a life-size, reclining figure, with the head resting on a rude block of stone; the long, un bound tresses escaping from their confinement, flowing over the fair, dimpled shoul ders. The face, turned to one side, is resting on one little hand, while the other, from whose relaxed grasp falls a rosary, hangs by her side in the careless abandon of sleep. Artists have painted, poets have sung, sculptors have modeled, and historians have writ ten of the subject here represented, the beautiful, high-souled, tragic-stricken Beatrice Than hers no sadder life was even Cenci. lived. Than hers no more severely tried and suffering soul ever entered heaven. Perhaps no life ever wrought with more force upon the world of art and letters; and perhaps no name, so universally familiar, is yet so enshrouded in mists of poetic fable. The statue of Beatrice Cenci represents Miss Hosmer's conception of her as she lay in her cell the night before her execution. The face of chiseled marble is the very saddest ever pic-It is a perfectly quiet, hopeless sadtured. ness that you feel rather than perceive. This statue alone would fix Miss Hosmer's place as an exalted one in art. It was hardly possible to sit before this creation of the artist without feeling something of its spell. It touched Ethel Leigh that day. The success that had met the interpretations of the poet's fancies had aroused all her positive force, and like a sudden inspiration came to her the thought of transplanting herself to New York, for continued study. She would go, and she She touched her foot to the would succeed. floor with a little unconscious emphasis.

Leigh found hers. It was a small suite in the exalted upper stories of a sky-scraping New York apartment house, and Ethel remarked to Theodora that, while it was believed that care was taken that the trees did not grow up into heaven, no one would venture so rash a prophecy about a New York apartment hotel. But the cosy little suite had its sunny windows, its fernery, its books and pictures, and it had that best ornament of a house, the friends who frequent it. And among those friends was one of the most noted of the rising artists of the city-Gardiner Courtney. .

CHAPTER II Developments.

The private view of the autumn exhibition of the American Art Galleries was thronged on the second day of November. The beautiful rooms, with their wealth of painting and statuary, seemed a temple fit for the gods, and the guests, in various ways, were enjoying it. For modern society is much concerned with things artistic, and considers art exhibitions a part of its daily bread, and a right as innlienable as any other form of the endless pursuit of happiness.

Miss Leigh, who had come in with some friends, was sitting before a large salon picture as Mr. Courtney entered the gallery. She had that effective style of beauty produced by the union of golden hair and eyes changing from deepest violet to black, as she grew earnest or questioning. Some excite-ment in her thoughts had brought a flush to her face and a new sparkle into the play of her expressive countenance. Seen in profile her features were so exquisitely chiseled as to be once an artist's dream and his despair, and Gardiner Courtney caught a new impression of her as he watched the changeful glow of her face. The picture before which she was sitting was entitled simply "Dakotq." It was the work of Herman Eckstein, the fruition and result of the studies he had made for a great American picture in the summer when his visit there had touched the spring which was destined to influence all the after life of Ethel Leigh. The picture represented a great stretch of level prairie land. There were clouds studding the sky, and afar to the horizon the prairie stretched away as infinite as the sea. The shadows of the clouds lay upon the grass. In the foreground were great patches of wild flowers that grow riotously, and in the middle distance were more than twenty ploughs, drawn by two, and some by four horses each, which the men were driving. The great stretch of level country, the strong realism of the tarmers and their implements, the lack of dramatic variety and incident, all these were so subordinated to the poetic art with which the painter has invested and idealized his subject as to make it seem to Ethel one of the two or three great paintings of the exhibition

"A dreary subject," commented Mr. Courtney; "or, rather, it just fails in the one essential element necessary to lift it from the photographic into the artistic realm. Yet, a painter who could do that,-who could seriously devote himself to this study as something essentially American, has a grasp and power that is exceptional."

"I know, or rather I knew the artist," re-plied Ethel. "Some day I wilf tell you about him. There seems something like fate in my coming upon this picture today that oppresses me. Let us go to something else." He looked at her a little wonderingly as she rose, and they passed into another gallery and paused before a wonderful picture of great, riotous roses in a wealth of bloom For a moment she stopped, lifted her hands suddenly to her eyes, and exclaimed: "O. Venice, do you see! I was born there. I belong there-there by the lapping of those blue waters. It is more real to me now than all my life that I have lived here. What an exquisite interpretation is this!" The picture was, indeed, a beautiful com-position. There was a grey morning sky, a rift of sunshine sifting through the clouds and shining full on a mass of white and crimson roses in an old basket, a picturesque Venetian water-jar filled with delicate pink and white fluffy flowers, a part of a garden wall over which the wealth of bloom was falling, and beyond the Laguna, reaching far to the Launa, and thence fading into the Adriatic. A few tinted sails of the braggozzi, telling the morning hour as they speed outward bound. It was a picture of sunshine. atmosphere, and nature, painted evidently by one who loved the lovely flowers in dreamy Venice,-who felt their pathos and their poetry.

and as the early November sunset was fading, they left the exhibition to saunter home-wards. Passing a florist's, Mr. Courtney left her for a moment, while he gave an order for the roses which he intended should glow with a welcome to her when she reached her own room. Passing the cathedral on their way up Fifth avenue, they passed in as if by mutual accord. It yet lacked an hour of being time for the vesper service. Somewhere, un-seen, people were passing. They heard voices and footsteps. Occasionally a priest disappeared within the doof of a confessional. The life of the city grew dim and far away. All its hopes and its happiness; all its despair and its degradation; all its daring and its dreaming could not voice itself to them as impressively as the whispered prayer of the woman who knelt at a shrine seen dimly through the pictured vistas. It was leaving all/the world behind them to sit here. It was sutting off, for the moment all connection with the tides of life. Here he could tell him the story which the picture of Herman Eckstein had called back to her that day.

"I want to talk to you," said Ethel, speak ing rapidly as if her resolution might fail; "I was once-engaged to Herman Eckstein." "The artist of the 'Dakota,'" he answered, quickly.

"Yes," she said.

"I congratulate you upon your ability to conceal what should have been told, Miss Leigh," he returned, icily.

"Oh, don't speak to me like that!" she said. "It was all over long before I met you. I found I did not love him. I never knew what love was until-" she hesitated a mo ment and then went on bravely-"until I met you.'

"Yet you had given him your promise?" "Yes. But you cannot understand it," she

continued, "unless you can read it intuitively. Words say too little or too much. It was not Herman Eckstein that I cared for, but the world-life, art, success, freedom, happiness a world really wide enough to live in. Mr. Eckstein represented that to me. But when I came to life itself, he had no part or place in it.

He was silent. Ethel had always felt, rather than known, that Gardiner Courtney's one undisciplined and un ontrolled quality was his unreasoning enlosy. It was not from a desire to deceive him; not even a desire to conceal this fact in her life that had kept her silent; but, instead, some subtle instinct for harmony, some latent dread of a discordant note between them, some faint foreshadowing of an hour when he would unlerstand her so fully as to comprehend that it had uo real place in her life. They rose, as by one accord, and passed out of the shadows of the cathedral. The gleam and glitter and glow of Fifth avenue contrasted strangely with Ethel's mood and her lover's unrelenting attitude.

"You have deceived me," he said; "if not in words at least tacitly. You are the only woman I have ever loved. You led me to be lieve that you fully reciprocated the compliment." "But it is true with me," she interposed

'I never cared for-" "I fail to see that your extraordinary as

sertion make the affair any more acceptable," he interrupted. They had reached Ethel's home. She was

ing when he fell dead from heart disease," said the Herald the next morning. Friends brought their words of sympathy to Ethel. No one ever knew from her the story of that day of her life. But there was about her an invisible atmosphere of conso-lation and peace. Now, she knew, they understood each other truly. Death had forever united what life had threatened to divide. In that spirit communion their souls met. And she knew that he had given her his message of love and of peace in the touch of those flowers, in their masses of pale rose and gold and creamy white, with their faintly flushed petals and their last message of a love strong enough to overcome death,-a love as strong and abounding as life. The End.

A Christmas Loaf of Bread. J M PEEBLES, M. D.

While thankfully receiving Christmas and New Years' remembrances from E. Dawson Rogers and Wallis of London "Light," Spoiges the medium, Tebb the anti-vaccinationist, Smedley the enthusiastic Spiritualist, Lingford the missionary, and others in England, and further, gifts and remembrances trona dear Australia, and a number of very beautiful gifts from my American friends, none pleased me more than, a great, nicely baked loaf of bread from the Shakers of Mt. Lebanon, N. Y. Such a loaf, baked and sent by express nearly seven hundred miles. Think of it! Do you ask what there is peculiur to Shaker bread?

This, and more. They take (or certainly used to in the past) the choicest, plump-appearing white wheat, and thoroughly washing it, dry it in the sun. The sun, we know, is a great magnetic battery. Fruits and grains growing in the sunshine are more refined and vitalizing than those growing under ground in the dark. This wheat is then ground in their own home grist-mill, and then passed on to the sunny-faced sisters for mixing and mobling and baking. And mark, when they mold this dough they knead into it their own aural magnetism, the magnetism of fraternity, kindness, purity and unselfish love. It soon comes out of the oven, a little browncrusted on top, but bearing within a graham-white hue, light and deliciously tooth-some and exquisitely tasteful. It contains no alum, no minerals, nor dyspeptic inducing ingredients. The ordinary bakers' bread, that notels provide and many shiftless families procure from bakers' shops, is 'not fit to cat. It is psychically, if not physically, dirty. I have seen bakers manipulating dough , for bread, with the sweat dripping from their forcheads, and running down their bared arms into the unbaked loaves. It is said good authority that Italians knead upon their bread with their feet. Some Germans, certainly, press the juice from their grapes with their feet; and I saw, a few miles north of Kandy, Ceylon, the native tea manipulaors walking barefooted among the dried teaeaves, and babies rolling on the floor poking the tea-leaves about with their hands Teas are herb-medicines. They contain theine. They are useless, expensive and upon the whole injurious.

But I am wandering. When receiving this Shaker-loaf, I thought of the Nazarene's words, "L am the bread of life. . . . This is

bishops and priests and noblemen, constituting the "House of Lords," and put women in their places. Me further shocked them when declaring that the repenting, fighting, warring Jehovah of Israel was nothing but a tutelary divinity, needing conversion to Shatterism. As a whole, the audience was delighted with the simplicity, sincerity, solid logic, and I may add, the elder's daring denunciations of England's sins and shortcomings.

The next day we were invited to breakfast with Auberon Herbert, an _ex-member of Parliament, at 11 o'clock. What an ungainly hour for breakfast! But such was fashionable London. I never could, and I never expect, while vestured in mortality, to convince the dwellers of London that it is cheaper and healthier to use the sunlight than to burn gas-iight. They persist in turning night into day. Eleven o'clock at night many of the streets are literally crowded, and at eight o'clock in the morning they are as silent, almost, as the chambers of death. On the morning that we were to breakfast with the Hon. Mr. Herbert, the Elder took his plain breakfast at the usual hour. Much of this he had brought with him in a large trank from Mt. Lebavon. When about to start at half past ten for the breakfast, the Elder deliberately walked to his trunk and took out a cool-sized "chunk" of cold, coarse-ground Shaker bread, which, putting into his handsatchel, we started off for our appointed breakfast. At a little past eleven o'clock we were invited into the breakfast room. The furniture, paintings and fixings of the room were rich, and of the most elegant patterns. There were ten or twelve of the guests. The Elder had stepped to his grip and taken out "hunk" of bread half as large as a quart bowl, and sitting down at the table coolly. deliberately "chucked" it down by his plate. As the Elder was the honored guest, tall and reverential looking, the host asked him to "say grace." Crossing his hands and sitting as crect as a towering pine, he said, "In my accustopped way," and this way was as silent as the depths of silence itself. Not a word from his lips! Soon there was passed to him a cup of coffee. He did not take coffee. "Do you prefer tea, or cocoa?" "Nay, I take neither." There was passed to him a nice plate of fish. "Nay, I do not take fish." "Perhaps you would prefer steak?" "Nay, I do not take steak, or any animal flesh." Well, really Elder, what do you eat and drink?"

"I drink water, when thirsty, and I brought my bread with me, for I did not expeet to find any London bakers' bread that was fit to eat."

This opened the way for a free, outspoken eries of remarks upon bread, animal fleshating, and its effects upon both mind and The Elder persisted that men grew hody. be like what they ate and drank, foods making the blood, the blood making the body, and the body affecting, more or less, mind. The breakfast "hour" lasted nearly two hours, and I have often wished that it might have been reported verbatim.

Permit me to say, before closing this rambinc. off-hand article, that I wonder, and "still the wonder grows," why more people, and especially Spiritualists, do not become members of the several Shaker fraternities. Their buildings, though a little unique, are large, commodious, and exceedingly comfort-

It was at the Art Students' League that she met Theodora Bartlett. Miss Bartlett was a struggling art student, too, but she had a home and a mother, and in this home Ethel

"The work is admirable." replied Mr. Courtney. "See what an original grouping that is of Venetian sea, the grey sky, against which the flowers seem blooming; the ray of sunshine that strikes full on this centre mass of white, and the cool grey of these foreground flowers in shadow."

"It only I could have that picture always before me." Ethel murmured in reply.

"You shall have something quite as goodthat is to say, 'good for tonight only,' ' he replied,-"you shall have the original flowers." They wandered away into other galleries,

trembling. thing in her actor fitted her to meet such moods as these on the part of her lover, yet with her clearer woman's sight she knew that it was not him self, not that ideal in him which she loved that had thus spoken, and a deeper tenderness, a longing to save him from himself, came over her.

"Will you come in?" she said.

"I will come this evening," he replied. "Forgive me, Ethel, but I want to talk to you very seriously."

Ethel passed directly to her own apartments. The great basket of fragrant roses which he had ordered for her as they left the gallery stood on her table. In their shades of crimson, and rose, and creamy white they gleamed before her in the faint twilight. She turned away from them sick at heart. Yet an hour before they would have made her happy. She threw herself a fauteuil and covered her face .with upou her hands.

Some time had passed when she started addenly. Had a touch aroused her? Had she been dreaming?

"My darling! my darling!" she heard dis tinctly, in her lover's voice. She raised her head and saw him standing with one hand on the roses and the other outstretched to her. He came nearer, and she felt the tendemess of touch and tone.

"Why, Gardiner," she exclaimed, "why did come here?'

But had she felt that touch? There was no one near. She was alone, and the clusters of white and crimson blossoms were very indistinct in the darkness. She arose and lighted the gas. She looked at her watch. It was half-past eight.

"The gifted artist, Gardiner Courtney, was

that bread which cometh down from heaven; he that cateth of this bread shall live forever." Doubtless the word "bread" here used, was used figuratively, meaning "doctrine," or Agnostics and athe-'spiritual teachings." sts are very slow to learn that the writers in Rible times wrote largely in parable and allegory, using sometimes extravagant figures of speech. When Paul said, "That rock was Christ," he had no reference to a granite boulder, composed of micah, felspar and quartz. When Jesus said, "I am the true vine," he did not mean that he owned a Palestinian vineyard and raised grapes to eed the multitude; and again, when he 'Except ye cat my flesh and drink my blood. there is no life in you," he did not mean his physical flesh, nor the material Jewish blood that flowed in his veins, but flesh was a symbol of his uplifting doctrines, and his blood a figure of love, that unselfish, spiritual love which, with wisdom, sanctifies and saves. Writing of this loar of bread reminds nre

of my visit to London with Elder Frederick Evans in 1871. This was one of the richest experiences of my life. The Elder, being an Englishman, went to his own as a mission ary. At the great meeting he held in St George's Hall, London, when W. Hepworth Dixon, author of "New America," took the chair, an immense crowd flocked to hear him There were present members of Parliament, distinguished journalists, noted clergymen, secularists and Spiritualists. The music was excellent. The Elder was up to the occasion. The "spirit of the Lord was upon him." If ever a man was inspired, he certainly was. His eye flashed like fire at times. His voice rang out clear, strong and resonant. Three-fourths of the audience were seemingly hypnotized. Occasionally

able. They have all the modern improvements. The brothers are industrious and varm hearted. The sisters are noted for their neatness, quietness, simplicity and spiritual mindedness. It does a weary mortal good to sleep and roll, and think if awake, in a nice Shaker bed. You know that we magnetize our rooms, our furniture, and the very garments that we wear, and nothing can be more attractive, serene, and peaceful than a Shaller home, a Shaker house of worship, with their Shaker songs and uplicing inspirations. These Shakers are all Spiritualists; more or less of them have visions, trances, and soul-ennobling impressions from the overshadowing spiritual world. They in all things financial in common are like the carly Christians. People that find their happiness in smoking and chewing tobacco, in cating the corpses of dead hogs, and drinking and gunzling down the foaming beer, would not feel comfortable, perhaps, in a lovely Shaker home. These believers have schools, libraries, and they take the choicest newspapers and journals. They are industrious, yet well read in art, science, literature and religion. Mother Ann said, "Hands to work and hearts to God." That is, to that Father-Mother God whose love extends high as heaven, deep as the lowest depths, and fills the souls of all those who have risen into the resurrection state. Pure love is immortal. Fires cannot burn it, waters cannot drown it, nor can denth annihilate it. The illustrions Abraham Lincoln said, "When any denomination will adopt a creed of love to God and love to man, I will join that denomination." It is a grave mistake to say, as some "yellow journals" do, that the Shakers are op-

posed to marriage. They say nothing of the kind, but do say that there are two planes of existence, the Adamic plane, and the (Continued on page 8.)

there was a dissent, as for instance, when he evidently just going out for a call last even- begged of the English to dispense with their

"THE NEW NAME."

DE GEORGE W. CAREY.

"And his name shall be in their foreheads." "And I will write upon him the name of "And I will write upon him my new name."

A sonl struggling up to the sunlight— Up from the mire and the clay, Fighting through wars and jungles, And sometimes learning to pray— And sometimes a king with a scepter, And sometimes a slave with a hod— Some people call it Karma, And others call it God.

A beggar ragged and hungry, A prince in purple and gold, A palace gilded and garnished, A cottage humble and old— And one's hopes are blighted in blooming. And one gathers the ripened pod,— Some call it fate or destiny, And others call it God.

Glimmering waters and breakers, Far on the horizon's rim, White sails and sea gulls glinting, Away till the sight grows dim, And shells spirit-painted with glory, Where sea-weeds beckon and nod,-Some people call it ocean, And others call it God.

Cathedrals and domes uplifting, And spires pointing up to the sun, Images, altafs and arches. . Where kneeling and penance are done,— From organs, grand anthems are swelling, Where the true and the faithful still plod,— Some crill it superstition? Some call it superstition * While others call it God.

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Visions of beauty and splendor, Forms of a long lost race. Sourds and faces and voices From the fourth dimension of space — And on through the universe boundless, Our thoughts go lightning-shod,— Some call it imagination. And others call it God.

Vibration of Etheric Substance, Aleration of Etheric Substance, Light, flashing through regions of Space, A girdle of Something, enfolding And binding together the race,— And words without wires transmitted, "Ariel"-winged, Spirit-Sandaled and Shod, Some call it Electricity, And others call it God.

Earth redecemed and made glorious, Lighted by Heaven within;. Men and angels brought face to face, With never a thought of sin,— Lion and lamb together lie In the dowers that sweeten the sod— Some of us call it Brotherhood, And others call it God.

And now the sixth sense is opened— The seventh embraces the whole— And clothed with the Oneness of Being We acknowledge dominion of Soul,— And in all of life's phases and changes, And along all the paths to be trod. We recognize only one power— One present Omnipotent God.

1554 Papin St., St. Louis, Mo.

State President's Annual Report.

State President's Annual Report. Others and Members of the Massachusetts State Association of Spiritualists: As presiding officer of the Massachusetts State Association of Spiritualists I take pleasure in presenting you with my annual re-party year has been one that has called for a great deal of labor on the part of your offi-ers, and great care has been taken by them in arranging the details of the different mass meetings. Your officers have been obliged by inswer many questions not only with regard to the objects of this Association, but also with legitimate work of local societies, methods of investigating the plenomena and also with regard to that of the National Association, the legitimate work of local societies, methods of investigating the plenomena and also with regard to the states of speakers and mediums. All inquiries have been answered to the very strong demand for literature that could be used for missionary purposes. In order that of the objects he association of the lecture strong demand might be party met, the Board of breators bought 500 copies of the lecture strong head might he quities and religious char-acter are needed to carry forward this most inverting the strong of the strong of the strong that March in the city of Boston. Other

MASS MEETINGS.

Since our last annual meeting five mass meetings have been held, one in each of the following places: Haverhill, Camp Progress, Camp Unity, Onset and Lowell and also an anniversary meeting in Boston. These have all been very largely attended. At these meetings the speakers and mediums have all volunteered their services. Each one did most admirable service for the Cause of Spiritualism. for which they deserve the most admirable services for the Cause of Spiritualism, for which they deserve the gratitude and thanks of this Association. At these different mass meetings nearly all our State speakers have participated and also several from other States. We are pleased to note that all speakers are coming to recog-nize the necessity of organized effort on the part of Spiritualists. We are also glad to an-nounce at this time that the interest is grow-ing instead of lessening in the mass meetings held by our Association. We are not able to meet the demand for them, and always have several applications ahead. If we were able to pay our speakers and mediums for ser-vices rendered we could hold more mask meet-ings erry year, but since we are not, we do not feel that it would be just to make these meetings of more frequent occurrence. The time must come soon when radical changes will be introduced into mass meetings. It is seems to us that the wore means meetings. meetings of more frequent occurrence. The time must come soon when radical changes will be introduced into mass meetings. It seems to as that the work of a mass meeting could be carefully outlined in advance and the speakers requested to come prepared to speak upon topics which had been assigned them. In this way a great deal more ground could be covered in a short space of time, and many times a subject could be treated in a more instructive and intelligible manner. Spirit-ualists have yet to learn, at least many of them, that meetings are not held simply for amusement, but for instruction. Then labor and not play shall be the watchword of the hour in all our meetings.

tion laws. We would further recommend that this Association, in convention assem-bled, again put itself on record as the earnest friend of all legislative measures that tend toward uppirting and benefiting humanity, and the uncompromising enemy of legislative measures (that infringe uncecessarily upon the rights and liberties of the individual. CHARITABLE WORK.

CHARTABLE WORK. This Association was not organized for the purpose of doing charitable work. For this reason it has never infringed upon the da-min belonging legitimately to other organi-zations. But during the past year it has in an indirect way, largely through the efforts of its officers as individuals, accomplished a great deal toward the alleviation of suffering on the part of some who have in former years been entriest workers in our ranks. If this convention at a later hour sees fit to adopt the amendments to its objects, your Presi-dent would most earnestly recommend that been efficient plan be outlined whereby the destifier in our ranks may be assisted. PERSECITION

PERSECUTION

destripte in our ranks may be assisted. PERSECUTION Under this head we would call the atten-tion of this honorable body to the case of Mr. Alexander Proctor of Springfield. Our atten-tion was called particularly to this case in the carly summer by Lawyer McKean of that city, who came to Onset for the purpose of presenting the case of Mr. Proctor. At the time your Secretary and President spent a -good deal of time with the individual and went over very thoroughly all papers in his possession that related to the case. Later some opposition to the case of Mr. Proctor presented itself, and it was suggested that Mr. Proctor was arrested for using either the prefix "Dr." or the suffix "M. D." and not for practising the healing art. The Sec-retary, under instruction of the Board of Directors, wrote to the Clerk of the Muni-cipal Court at Springfield for particulars, and received a very short reply simply stating that Mr. Proctor was arrested for practising medicine without-being registered. This re-ply being unsatisfactory, inasmuch as it failed to contain the information we were seeking, your President, while filling a lecture engage-ment in Worcester, doeided to go to Spring-field and ascertain the whole truth in regard to the case. He spent a whole day in the city. Again he went over all the papers. Mr. McKean was absent from the city, but the papers were all left in the hands of Mr. Clin-ton Gondy, an eminent coun clor-at-law. In brief, it was ascertained that Mr. Proctor without being registered, that he was not ar-rested on the specific charge of using either tith. "Dr." or "M. D." These came in later as incidentals to the case. The reason why he land not registered was simply this, that he had not registered was simply this, that he dot as a chairvoyant, and magnetic physicians could not do so. The case swas to come before the Grand Mry in October, but yras passed over to the December sitting of that jury without action. Since then I have heard no more abo

Since then I have heard no more about the case. The Board of Directors voted to assist Dr. Proctor in obtaining justice, and a strong àpt eal was made by the Secretary of our As-sociation in the columns of, the Banner of Light, and your President made appeals wherever he was called upon to lecture. These efforts have resulted in raising quite a little sum which will be used in the defense of Mr. Proctor if the case comes to trial. If not, the money will be subject to the disposi-tion of the donors. We would recommend that this case be closely watched, and the financial aid of this. Association be rendered if required. In our opinion Mr. Proctor is a gentleman in every way worthy of the re-spect and aid of all true Spiritualists.

MEDIUMS AND LECTURERS.

MEDIUMS AND LECTURERS. The State Association has ever recognized mediumship as the foundation stone upon which we build, hence it has been the stanch friend of every true and honest medium. It has never had any use for those who would prostitute the divine gifts with which they have been endowed. A great scientist once said that nothing profane should ever be al-lowed to enter the laboratory of modern science. Should we be less mindful of our scance rooms? Should they not be pervaded with an atmosphere at once sacred and di-vine? For this reason the State Association has ever declared the sacredness of the phe-nomena of Spiritualism and urged upon Spir-itualists the great necessity of separating the chaff from the wheat. For this reason, also-we would urge upon all Spiritualists to aid in divesting every sennce room of all sem-blance of the show, lifting the sennce into the atmosphere of religion where it rightfully be-longs. With this object in view the State Association has stood in the past, the same as it does today, for the more perfect devel-opment of mediumistic gifts, with the at-mosphere of a well-rounded out character for the lackground of every spiritual manifesta-tion. The world is demanding more and more cultured and refued mediumship. All that we have said with regard to the medium pre-sents the scientific evidences of immortality, the lecturer presents the philosophy and re-ligion of Spiritualism. The future will de-mand that both be better equipped for their special line of labor. One of the objects for which this Association has ever stood is "the better equipment of lecturers and mediums for their work." We would recommend that this shipest he taken un and theoreable dis. The State Association has ever recognized

better equipment of lecturers and mediums for their work." We would recommend that this subject be taken up and thoroughly dis-cussed at this Convention and that some plan looking towards the accomplishment of these results be formulated.

est importance for the advancement of Spirit-unlism, we believe to be the organization of lyceums, or Sunday schools. The society never can become in any sense ideal until room has been made for the children. Their spiritual welfare is just as important as that of the adults. Why send our children to the liberal churches for the moral and spiritual training that we ought to give them at home? If you desire to have them with you as work-ers in your societies when they have grown to manlood and womanhood, you must supply this demand in connection with your Sunday meetings. There are several good, strong, and well conducted lyceums in our state-but it should be the duty of every society to look after the welfare of its children and young people. Your President feels most keenly the necessity of still greater effort in this direc-tion, and would heartily arge its considera-tion upon this convention.

CAMP MEETINGS

ΟΔΗΡ ΗΕΤΙΝΟΒ
Το πρακή επιποι θε said in favor of these meet spiritualism. Yet there are grave evily onnected with them, they should never be halowed to usurp the piace formerly occupied with them, they should never be halowed to usurp the piace formerly toward the piact. The distributed liberally toward the piact of societics, obtained at a great spiritual pabulum for the year—thus have the piport of local societics, obtained at a great spiritual pabulum for the year—thus have the piport of local societics. The camp meeting hould be a source of strength to each and societies in certain places been allowed to have the piport of local work, and will unselfably found be, never neglect the local society in the state. Only man is solishing the energitude the zeal and ardor of all when here the pipiles to attend these meeting may grow and hour she the pipiles the zeal and ardor of all when here the pipiles to attend these meeting make strengthen the zeal and ardor of all when here the pipiles when yet on the pipiles the state of the piper here is to all the states of the piper here is been allowed to the state of the piper here is been allowed to a source of a strength to each and piper is the one piper induce. The camp meeting may grow and hour is continuance. The camp meeting here the piper piper the zeal and ardor of all when here the piper pip year.

THE PRESS

THE PRESS In the press, both the secular and the spiritual, this Association has ever found the spiritual, this Association has ever found the mass meetings have been held during all the years of the life of this body, the reporters all the different papers have always been just. The Banner of Light deserves more than a passing notice. Without its aid rould never have accomplished its mission its Editor, assistant editors and General Manager have extended every courtesy in their power. They have published again werstight the Banner of Light Publishing could never have accomplished its mission its Editor, assistant editors and General Manager have extended every courtesy in their power. They have published again versarise and couventions. To its Editor, Mr. Harrison D. Barrett, and the General Mana-ge, Mr. Faedrick G. Tuttle, and also to the versistant Editor, Mrs. Marguerite C. Barrett, wisistant Editor, Mrs. Marguerite C. Barrett, this Association. We would earnestly request that all members of this Association, who are published spiritualism by material and the hearts of these devoted waters for the chause of Spiritualism by material provent of the two dolars nec-

WHAT SHALL THE INVESTIGATORS READ

WHAT SHALL THE INVESTIGATORS READ? Your President is frequently importuned for a list of books suitable for one just commenc-ing to investigate the science, philosophy and religion of Spiritualism. He has done the very best that he could under the circumstances to give the desired information. It is a matter that requires a good deal of thought, and sometimes the requests have been replied to rather hurriedly. No one can estimate the anceant of good that could be accomplished by having at hand a carefully prepared list of our best literature, classified and arranged so as to meet the demands of the individual seeking light. With this object in view your President would suggest that a committee of three he appointed by this Convention to arrange a list of books covering the science, philosophy and religion of Spiritualism, said committee to report at their carliest con-venience to the incoming Board of Directors. And your President would still further suggest that when such list has been pre-pared it be printed as a leaftet that can be used whenever needed.

THE ANNUAL CONVENTION OF THE N. S. A

THE ANNUAL CONVENTION OF THE N. 4. A. One of the greatest events that has ever happened in the history of New England Con-ventions was the Annual Convention of the N. 8. A. which assembled last October in Berkeley Hall. This association was repre-sented by its Scretary, Mrs. Carrie L. Hatch, its First Vice-President, Mr. J. B. Hatch, Jr., one of its Board of Directors, Mr. Simeon Butterfield and its President. These dele-gates never descreted their post of duty during the entire Convention: All arrangements for hall decoration, etc., which were under the general superintendent of Mr. Hatch, were all that could be desired. It is our opinion that Berkeley Hall never looked so fine. The floral decorations, under the charge of Mrs. Minnie M. Soule, were superb. Many of the most, noted Spiritualists of the country, at-tended the Convention and participated in its delberations. Much hard work was done by all of the delegates present. Some of the most important measures ever presented in a Convention were adopted, and it is certain that this Convention will ever live in the his-tory of Spiritualism as one of its most fmi-portant events. Careful business methods governed all its proceedings, and a large fund was raised to carry forward the work of the Association. The National Association was the guest of the Mass. State Association, was raised to carry forward the work of the Association. The National Association was the guest of the Mass. State Association, which stood sponsor for the hall and its deco-rations. The committee appointed by the State Association worked most faithfully to raise the necessary funds so that the funds of the Association might not be depleted and were so very successful in their efforts that only a very trilling sum was drawn from its treasury. The State Association feels as though it had accomplished not a little for our Cause in making it possible for the N. S. A. to hold its Convention in this city, which is recognized as the centre of the spiritual life of New England.

AFFILIATION OF LOCAL SOCIETIES WITH THE STATE ASSOCIATION.

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AMENDMENTS.

AMENDMENTS. Besides the Amendments already referred to, others have been suggested which are of equal importance. In order that our denom-ination may be recognized under the law, we have ascertained through the kindness of one of our honored members, who is also the be-loved and respected President of the N. S. A., that it is necessary to amend Article 2 of our By-Laws so that it shall become more com-prehensive and in full accord with the work outlined for said associations by the N. S. A. The adoption of these Amendments will place our State Association on the same legal basis as those of other religious denominaplace our State Association on the same legal basis as those of other religious denomina-tions. Then, when the N. S. A. shall have established for Spiritualism usages and cus-tons, our State Association will be author-ized by the laws of the Commonwealth to take up every line of work that falls to the lot of other religious denominations. For this your President has labored unfalteringly dur-ing the nine years he has presided over the work of this Association, and will certainly feel that all his labors and sacrifices have not been in vanin if these Amendments are adopted at this Convention. He would urge not only their careful consideration but final adoption upon this Convention.

NECHOLOGY.

ΝΕCHOLOGY. ΝΕCHOLOGY. There is the past year several prominent workers in the ranks of Spiritualism have been workers in the ranks of Spiritualism have been workers in the ranks of Spiritualism have been of the to their home among the immortals and the provide the second of the state and hims the friend and ally of the State and hims the friend and ally of the State and hims the friend and ally of the State and hims the friend and ally of the State and hims the friend in the second of the state and her to bequest to the Fall River Spiritualist of the second of the second of the state and her tragic death has cast a gloom over her the second of the second over her the second over Association and a worker in her tragic death has cast a gloom over her the second over Association and a worker in her tragic death has cast a gloom over her the second over Association and a worker in her tragic death has cast a gloom over her the second over Association and a second be higher her the second over the second her and the second be association her the second over the second her and the second be associated her the second be associated in the second be associated her the second be associated at this time are her the second be and the second be and as over the over her associated her the second be and the second be and as her the second be associated at the second be associated be associated at the second be associated be associated at the second be associated be asso

SYMPATHY.

deep and heartfelt, should be extended to Mr.

JANUARY 24, 1908.

State Secretary's Report.

To the Officers and Members of the Massa-chusetts State Association of Spiritual-ists:

chusetts State Association of Spiritual-ists: Once more it becomes my duty to inform the members of the work of our society and to report the standing of the same. We have, enrolled upon our books, one hun-dred and forty members in good standing, and 1 have paid over to our Treasurer, Mr. Heb-ron Libbey, the sum of four hundred thirty dollars, twelve cents (\$430.12) from member-ship collections, donations, etc. Our receipts have not been as large this year as the last, for several reasons: changes were made in our By-Laws which did not meet with the ap-proval of many of the members, which caused a falling off, but we are pleased to record that the friends at large are beginning to see it was really a move in the right direction and we hope before another year rolls around to unite all the Spiritualists into one working body. In making my report this year I will strive

that the friends at large are beginning to see it was really a move in the right arcetion and we hope before another year rolls around to unite all the Spiritualists into one working body. In making my report this year I will strive to keep more to our financial report than usual, as our worthy President will undoubt-edly tell you of the conditions of our local societies throughout the State. I will say, however, that our mass meetings in the dif-ferent cities I we all been a success, not only to the State Association, but to the local so-ciety entertaining the State. At our annual meeting last year we had very fine talent provided for the afternoon and evening meet-ing, and both sessions proved a success; the receipts from this day were, from membership fees, collections and donations, \$42.91. Our next mass meeting was held in Paine Hall, March 31, owing to the fact that we were unable to secure a hall in the evening of that date (it being Easter Monday) and the State Association not caring to conflict with the other societies that were to celebrate the anniyersary the previous week, yoted to hold only one session, and to have only one speaker for the occasion. Rev. B. F. Austin was the speaker, and he certainly delivered a masterly discourse, and all those present en-joyed it very much, but the experiment was not a success, for our lecturers who have al-ways been so generous to us in the past felt as though it was a slight to them, and they did not come to the meeting. It took many letters and much talking to convince them that we did appreciate all they had done for us, and were anxious to have them still in our ranks, and wished them to co-operate with us. This meeting was not a success from a financial standpoint either, for the total receipts for the afternoon, membership pad collection together, were only seventeen dolars and one cent. I desire to acknowledge in my report that the Association made a mistake upon this co-casion: but this is only a personal acknowl-edgment and does not come from th

ers heing present as was also Mrs. Abby Burnhan, The receipts from this afternoon were seven dollars, thirteen cents-very good, and showed the interest of the friends pres-

and showed the interest of the friends pres-ent. Onset was the next meeting place and at this delightful camp we always hold our ban-ner meeting, we meet so many of the friends who are unable to meet with us at any other time, and the meeting is so full of enthusiasm that friends from Pennsylvania, New York, Liegte Island, Vermont and all over the coun-try bin our State Association to help the Acod Work along in Massachusetts. The President of the Onset Bay Grove Associa-tion, Mr. J. Q. A. Whittemore, is always very kind and generous to us, and as usual this year started our collection with twenty-live dollars. Mrs. A. F. Butterfield, another of our good Onset friends, gave us a donation of ten dollars and the total receipts from the Onset' Camp were eighty dollars and eighty cents.

cents. The Lowell society invited us to hold our The Lowell society invited us to hold our October mass meeting at that place and the Directors voted to do so. We had a rousing meeting and gained many new members to our Association, many of the friends wonder-ing why they had never joined the State As-sociation before. The financial statement from this meeting for membership and collec-tions was thirty-one dollars and ninety-two cents. This was the last mass meeting of the rear

cents. This was the last mass meeting of the year. I have written ont these statements of the different meetings to show to our members, and the public at large; where we derive most of our means to carry on what little work we are able to do, and to urge all friends, when they can, to attend the mass meetings so as to help on the good work. In regard to the N. S. A. Convention held in Boston, most all of our members attended, and know what the work accomplished con-

BANNER OF LIGHT.

LEGISLATIVE WORK.

LEGISLATIVE WOEK. Very little has been accomplished along this han ual protest against restrictive medical legislation was made at the proper time and plevide in all our mass meetings to speeches upon this subject. Also our earnest protest has been offered against virisection and capi-tal punishment. Much also has been said oncerning the rights of children and Wo-man's Suffrage has come in for its share of discussion. This Association from its incer-protests have been made against all forms of class legislation. Believing, as the great ma-port of Spiritualists do, that vaccination is protest bave been and against all forms of class legislation. Believing, as the great ma-port, of Spiritualists do, that vaccination is protest the greatest curses ever inflicted upon the world, this Association has ever advo-tated the repeal of all compulsory vaccina-

LOCAL SOCIETIES

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for.

SUNDAY SCHOOLS.

Another matter intimately connected with the work of local societies, and of the great-

PERMANENT HEADQUARTERS

PERMANENT MEADQUARTERS The necessity of permanent headquarters for the Mass. State Association of Spirituni-ists lias been hrought to the minds of the members of the same again and again by your president. Last year the Convention took faction upon his recommendation. A thorough and by our Secretary, looking towards the raising of the necessary funds for this pro-ject. The Editor of the Banner of Light made a very strong appeal in its behalf, but the Spirituniists of the State did not seem to be alive to its necessity. At any rate funds were not forthcoming to support such a mersa-perment headquarters, with a reading room connected with it would add greatly to the standing of the Association and also to the advancement of the Cause, therefore he has not abandoned the idea, feeling as he does its vial importance, and trusts that ways and means may yet be found for such a worthy object. object.

and Mrs. Harrison D. Barrett in this the hour of their great bereavement. Words are in-adequate to express our feelings, yet would our sympathics go out toward this father and mother whose hearts have been so sorely tried. May they be sustained and comforted so far as may be by the knowledge of our phil-osophy and religion, and their beautiful baby girl become an angel of peace, light and love unto them. unto them.

OFFICERS.

The relations between the officers of the State Association have never been more har-monions than during the past year. We feel proud of our venerable Treasurer who has ever proven faithful in the discharge of his every duty, and we hope and trust that he may be spared to us for many years yet to come. Our Secretary has ever been found equal to every emergency and has most faith-fully discharged all the duties of her office. All members of the Board of Directors have been present at the meetings of the same, carefully considering all matters of business that have come before them, and the spirit of harmony and earnestness has characterized all these meetings. The relations between the officers of the

CONCLUSION.

In conclusion your President would urge upon this Convention the careful considera-tion of ways and means of carrying forward the work of this Association. Its sphere of usefulness broadens every year, and greater care is required from its officers to fulfil the duties inposed upon them. Your assistance in every way is needed. In this Convention you can give them instructions that will greatly assist in the work of the new year. Harmony and unity of action are needed as much now as in the past. Let us then at this time renew our pledges to still continue to labor together for the good of that Cause we me renew our pledges to still continue to bor together for the good of that Cause we all love s well.

Geo. A. Fuller. President Mass. State Asso. of Spiritualists. Boston, Mass., Jan. 6, 1903.

The best of earth shall still remain, And Heaven's eternal years shall prov That life and death, and joy and pain, Are ministers of love. —John G. Whittier.

not know what the work accomplished con-sisted of. I may add that the Convention was a success, both financially and socially, and a record was made in regard to the Lyceum movement that has never been made before, and from a letter received from the office of the N. S. A., I quote the following: "It is my privilege to announce that the last annual Convention held in Boston, Mass., in October was a complete success in its

"It is my privilege to announce that the last annual Convention held in Boston, Mass., in October was a complete success in its work, and in plans outlined for the coming year," and thanks were extended to the Massachusetts State Association for its hearty co-operation with the N. S. A. and for its financial assistance in procuring a hall free of expense to the N. S. A. While speak-ing of the Convention, the State Association wishes to extend its thanks to all societies and individuals who so readily responded to the call for money to defray hall expenses. We recommend a vote of thanks to all the speakers, mediums and musicians, who have so generonsly responded to our invitations to assist in the past, at our many meedings. They have always been so willing to give their services that public recognition should be given. The Ranner of Light has ever opened its columns to our Association, and given most

be given. The Ranner of Light has ever opened its columns to our Association, and given most nearby rote of thanks and bespeak for it the earnerst support of all Spiritualist. The case of Alexander Proctor of Spring-field, who was arrested for practising his art of healing, has caused the State Association unch anxiety during the past_year. This case has put Mr. Proctor and his family to much expense and auxiety. The friends of justice has put Mr. Proctor and his family to much say that 1 have received word from Mr. Proctor that the case is ended. The court at the Octoler term considered the case and re-turned "No Bill." We congratulate our good brother upon his victory, and are glad the time in meeting his expense. Thefore closing I would like to quote from a find, in July. He said, "In the United States and Canada there is a gain in Spiritualism of the per cent. In membership the past year. There are now eighteen State Associations, 100 local organizations, 52 camp meetings and a total membership of about 250,000." This speaks well for organization, and answers the

JANUARY 24. 1908

BANNER OF LIGHT.

SUBSCREE 3

We will send to every subscriber or reader of The BANNER OFILICHT

A full-sized ONE DOLLAR package of VIT &-ORE, by mail, POSTPAID, sufficient for one month's treatment, to be paid A full-sized ONE DOLLAR package of VITA-ORE, by mail, POSTPAID, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicine he or she has ever used. Read this over again carefully and understand that we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. VITE-ORE is a natural, hard, adamantine, rock-like substance-mineral-ORE-mined from the ground like gold and silver and requires about twenty years for oxidization. It contains FREE IRON, FREE SULPHUR AND MAGNESIUM, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Dropsy, Blood Poisoning, Heart Trouble, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, LaGrippe and Malarial Fever, Nervous Prostration and General Debility, as thousands testify, and as no one, answering this, writing for a package, will deny after using. VITE-ORE will do the same for you, as it has done for hundreds of the readers of this paper who have accepted this offer and MADE NATURE THEIR DOCTOR, if you will give it a trial, which none should hestitate to do on this liberal offer. SEND FOR A \$1.00 PACKAGE AT OUR RISK. You have nothing to lose if the medicine does not benefit you. WE WANT NO ONE'S MONEY WHOM VITÆ-ORE DOES NOT BENEFIT. Can anything be more fair? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. Investigation will bear out our statement that we MEAN JUST WHAT WE SAY in this announcement and will do just as we agree. Write for a package TO-DAY at our risk and expense, giving your age and ailments, so that we may give you special directions for treatment, if same be necessary, and mention this paper, so that we may know that you are entitled to this liberal offer.

This offer will challenge the attention and consideration, and afterwards the gratitude, of every living person who desires better health or who suffers pains, ills and diseases, which have defied the medical world and grown worse with age. We care not for skepticism, but ask only your investigation and at our expense, regardless of what ills you have, by sending to us for a package. You must not write on a postal card. In accure to this, address THEO. NOEL COMPANY, B. of L. Dedt., Vitæ-Ore Building, Chicago, Ill.

Section 2. Any person desiring to enter upon the practice of operativ surgery in this state, shall be required to present proof of having graduated in a college of medicine and surgery, which is in good standing with the State Medical Society correlated in the office of the record of the county.
Section 3. A certified corp of the registration shall continue to practice, and shall continue to practice.
Section 4. Any person found guilty of any material false statement in registration shift in the office of the physician, surgery or of healing its state.
Section 5. Any person entering upon the registration shift is state.
Section 6. Any person entering upon the registration shift is state.
Section 6. Any person entering upon the registration shift is state.
Section 6. Any person entering upon the registration shift is state.
Section 6. Any person entering upon the registration shift is state.
Section 7. A. Panad, Sec. A. M. U., bis state with this act are hereby repealed.
Section 6. Al acts or parts of acts incoming the fallor of the state or parts of acts incoming the bare of the scale as growing the half core the state of the scale of the medicine.
Section 6. Al acts or parts of acts incoming the bare of the scale as growing the this act shall not be legally entitied to a fine of the scale as provided to the scale as growing the influence from the size of the scale of the medicine and way without being registered as provided to the scale as growing the influence from the size state operation of the medicine and the bare of the scale of the scal

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in the removal of beliefs of sub-conscious thinking, special attention will be given to its discovery and recognition. The entire pur-pose of teaching and treatment will be to es-tablish permanent right conditions through anowledge of invariable Law, and individual self-helpfolness. We have heard of over 600 families who are able through the personne work of the

We have heard of over 600 families who are able through the previous work of Mr. and Mrs. Hughes, to manifest freedom from race beliefs and current unhappiness. Meetings for the practical application of Divine Science Healing and for spiritual growth, will be regularly held. Many cases of instantaneous healing have resulted, even among inexperienced attendants, as well as for those who have requested help in this manner. nanner.

 Intemperance, when treated as a disease, is more readily remedied than by previous methods. Although healing and teaching are synonymous, still individual attention is necessary when disturbed physical conditions seems more real than mind control through Law. Treatments will be given present or through correspondence as preferred by the patient. After a co-operative relationship is established between healer and patient, absent work is less personal and more suggestive of Divine Presence and Power.
 Upon application, an Intuitional Character Reading, personal or for a friend or member of the family, will be given, and "written chart" furnished, delineating unused possibilities and encouraging to limitless use of Godgiving Powers. Not infrequently one's entire life experience is hindered and the harmony of the home affected because of ignorance of one's privileges (not duty) toward those "mearest and genest."
 A large and profitable branch of the work is the study of music through correspondence. Voice culture has resulted most profitably, and great satisfaction is given.
 Contributions to the Library are gratefully received. Pamphlets, magazines and all good reading matter will be used to good advantage. Books also kept on sale. Subscriptions taken for periodicals. The reading room is open free to all during business hours. Intemperance, when treated as a disease, is

Tubble lectures each sunday at 2.30 p.m. Questions answered. Gratuitous offerings constitute the only recompense for the expense of the public meetings. Having known Mr. and Mrs. Hughes for several years, and worked most aniably with them in Washington, I wish to introduce them in their new construct

them in their new quarters. W. J. Colville.

Lake Pleasant, Mass.

Lake Pleasant, Mass. Although the grounds of the New England Spiritualists' Camp Meeting Association, where thousands congregate during the sum-mer convacation to listen to the philosophy of Spiritualism expounded by cloquent and emi-nent speakers, or to receive messages from arisen friends and loved ones through psychics unsurpassed in the world, are now covered with snow, efforts are again being made toward the realization of another successful camp season in 1902. The Ladlies' Schubert Quartet of Boston has been re-engaged to furnish the vocal music, and among our mediums and speakers are such well known workers as Rev. F. A. Wigzin, J. Clegg Wright, Rev. Ira Moore Courlis, Mrs. Effie I. Webster, Hon. A. H. Diloy, Mrs. Carrie E. S. Twing, Mr. A. P. Blinn and Rev. May S. Pepper, We are also in correspondence with several others. To thing saps the vitality and enthusiasm of a society or of an individual so quickly and to such a greap extent, as does a long and ex-pensive literation and it gives us sincere pleas-ure to state that the suit which has been partice for the past two years between the Association by Judge Maynard of the Su-perior Court of Franklin County. B. this de-cree the Association has the right to collect it as not legally entitled to. The officers for the year are Judge A. H. Dailey, President; H. A. Bulington, Mrs. A. S. Waterhouse, F. B. Woodbury, Vice-Presi-toomis, Trasaure; A. H. Dailey, D. P. Bar-ber, K. D. Childs, Byron Loomis, W. W. Lee, Loomis, Trasaure; A. H. Dailey, D. P. Bar-ber, K. D. Childs, Byron Loomis, W. W. Lee, Loomis, Trasaure; A. H. Dailey, D. P. Bar-ber, K. D. Childs, Byron Loomis, W. W. Lee, M. Hert P. Blinn, Clerk. 3 Destendent

H. A. Budington, Directors, Albert P. Blinn, Clerk. 61 Dartmouth St., Boston.

A Tribute to Abby A. Judson.

I can not refrain from paying my tribute of respect and love to our sainted arisen sister, Abby Judson. Her pure life in our home has left a marked impress. We shall not forget her words of wisdom which have made us better acquainted with that home toward which we

In our little meeting today in "The Bower of Beanty" we held a memorial service in bonor of Abby Judson. You will remember that there are only a very few of us who meet together from Sabbath to Sabbath, to learn the truth. I asked some of the children to sneak and tell us of what value Abby Jud-

How to Find Out.

'Fill a lettle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an calcality condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

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garden and a couple of dozen hens. Aside from our fuel and taxes, our living does not cost wife and self over ten dollars per month. This I know, and we live well. True, we are very light meat consumers. Add for ten cords of wood, ready cut, say forty dol-lars; if you will have meat (the less the bet-ter) say fifteen dollars more, and two hun-dred dollars for clothing and all. With an acre of ground an able body can raise enough poultry and vegetables to buy all the gro-ceries for a family. Can live well in any Missouri village on three hundred a year. Yet how finant families are little more than importenshed in cities that have incomes of a thousand dollars. Very good cottages can be found with space ample for garden at from five to eight dollars per month in coun-try villages, county seats like this old town, situated high above the river about twelve to afficen hundred feet above sea level.

fifteen hundred feet above sea level. C. L.

Oregon, Mo.

Any Sick Person Can Be Cured.

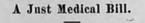
If you are sick the cause of your trouble lies in your stomach, liver, kidney, bladder, bowels, or the nuccous membrane lining the bowels, or the uncous membrane lining the various passages and cavities of the body. In Vernal Saw Palmetto Berry Wine there is a remedy which acts directly upon these mem-bers and restores them to a healthy, normal condition. It increases the bodily excretions and rids the system of all the dead, useless matter. This evereta, if it remains in the body, will ferment and poison the entire sys-tem. Vermal Saw Palmetto Berry Wine not only drives out this sewage, but it also tones up the blood and nervous system so that these troubles can never occur again. We don't ask you to take our word for this, simply write troubles can never occuff again. We doa't ask you to take our word for this, simply write for a trial bottle of this peerless remedy. We send it, absolutely free, by mail, postage pre-paid. A trial treatment will give you a reg-ular internal bath and make yon feel as well and hearty as you ever felt in your life. If you are played out, got the blues, or feel sick in any way, don't delay, but write at once to the Vernal Remedy Co., 120 Seneca St., Buf-falo, N. Y., for a free trial of their superb remedy. Remember, it won't cost a cent.

Memorial Service.

It has been said that it is better to have loved and lost than never to have known the sweet tenderness of father and mother love. When the one has passed diver to commence its work of love where chilly winds and storms its work of love where chilly winds and storms of human life can not assail, how sweet the memory of the touch of little hands, the sound of the merry voice, and the patter of thy feet. The tiny bud is now opening 'find the sweet-ness and love of a never ending summer. The l'irst Spiritualist Ladies' Aid Society in regular session assembled desire to say a word that may possibly ease the pain and sorrow that have come to Mr. and Mrs. Bar-rett.

rett.

sorrow that have come to Mr. and Mrs. Bar-rett. Sunday, January 4, memorial service was held, as requested, in memory of our arisen sister, Abby A. Judson. The speaker, Well-man C. Whitney, also gave a loving tribute to Xilia Barrett and to the little daughter of one of our members, Mildred Hart, who was before the transition of Xilia was called to join her twin sister, who passed out at birth, Dr. C. II. Harding of Greenfield and many others were remembered by floral tributes. Mrs. Minnie Prottor, Mrs. Lillian Whitney, Committee. Committee.



To Regulate the Practice of Medicine, Sur-gery, and Midwifery, Provide for Regis-tration of Physicians, Etc.

Tor Over Sixty Years
 The Autom of Physicians, Etc.
 Be it exacted by the Senate and the House of the State in Legislature assembled that:
 Section 1. Any person desiring to enter indicent exchange and place of residence recorded in the office of the state in the unital state in the

For Over Sixty Years

So many requests have been made for pho-tographs of our circle medium, Mrs. Minnie' M. Soule, as she appears in her Sunday work as pastor of the Gospel of Spirit Return Society, that we have persusded her to take the time from her ever busy and useful life to give the artist an opportunity to photo-graph her in her platform dress. As a result of her kind compliance with our request we now have for sale three new poses of her,-two in speaker's gown, and a new one, which we think are improvements over the former ones, representing her as she appears in her social life and parish work. The Banner of Light Publishing Company has the exclusive sale of Mrs. Soule's photographs, and has placed them, for the accommodation of their patrons, at the same low price as the former ones, twenty-five cents each.

that there are only a very lew of us who meet together from Sabbath to Sabbath, to learn the truth. I asked some of the children to speak and tell us of what value Abby Jud-son's life had been to them. Little Harold said, "It has helped me to be good." Elha-nan said, "It has helped me to be kind to atl-mals." Another spoke of the time she put up a new string for a morning glory in her gar-ten, so it could clinch higher, and they be-lieved that now, from her spirit home, she would he reaching down, trying to help mor-tals climb higher. Our angel helpers came and spoke. They said that the life of our dear arisen sister, Abby Judson, was like the snow flake which had left a mark, but not a stain, that she had left broad, deep, wide marks along the path-way of human life which would guide many weary human souls into the haven of peace. They also told us that by holding our me-morial service we had builded a bridge from our humble honces to the land of souls, and that across that bridge Abby Judson would come to help us to develop into a broader free-dom, a more universal love. So may it be, for we long to hold com-munion with such exalted spirits as hers. The innd-marks and guide boards she has left all along the way, will introduce us to the divine, which lies hidden within all our souls. Peace to thy arisen spirit, dear Sister Abby. We shall be glad to clasp thy hand in the Sum-merland when our souls have become ripenel like thine. Mary Drake Jenne. Monson, Me, Jan. 4, 1903.

Mary Drake Jenne. Monson, Me., Jan. 4, 1903.

Believing.

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BANNER LIGHT. OF

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE

THE BANKER OF LIGHT FUNLISHIN OWFANT, located at BOA Durimenth Stree outer, the optimal for all a complete aster and of Epiritual, frequently, Reformato Misciplaneous Nochs at Wholesale and E

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Banner of Bight.

BOSTON, SATURDAY, JANUARY 24, 1903.

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20 per cent. extra for special position. Special Notices forty cents per line, Minion Brecht Adices forty cents per has, minon, seel insertion. Notices in the editorial columns, large type, loaded matter, fifty cents per line. No extra charge for cuts or double columns. Width of column 37-16 inches.

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Editorial Notes.

CAUTION

Though, as emphasized last week in these columns, no virtue or mental excellence more deserves to occupy front rank in an illustrious category than the grace of Enthusiasm, it will not be well for any of us to forget the prominence due to another sterling traif of character,-often greatly underrated, our sober plodding friend, the grace whose name is Caution. While during the past two or three weeks when winter has made itself felt with almost more than average severity in many districts, the physical aspects of this most reasonable virtue have saved many peo-ple from colds and tumbles, another side to

DOES TELEPATHY EXPLAIN?

Dr. Mayage in his new book which every Bauner render should peruse and-keep for reference, asks if it can explain much that is accepted as direct evidence of umonly spiritual intercommunion between those yet pathy with each other to desire muthal converse. It is truly stated by the publishers that Dr. Savage discusses problems that have yexed intelligent minds to a greater exfent than almost any others, and also that he has cited a great many well authenticated instances of "apparently spiritistic revelation or communication." Frankly and fearlessly is this discussion carried on, and we ought to accept the author's statement in lifs well written preface that he has been an unprejudiced inquirer into psychic questions for fully twenty-eight years, and has never hesitated to avow his conviction in the pulpit and on the printed page.

Some ardent Spiritualists seem to feel annoyed with Dr. Savage, because he does not go as far as they go in avowing Spiritualism, and many others of his acquaintance find much fault with him because his leanings toward Spiritualism are far too pronounced to suit their taste; this good man therefore is often "between two fires," and both are apt to blaze quite fiercely, but no just reviewer can ever accuse Dr. Savage of running sometimes with "the bare," and at other times with "the hounds." He could be better described by far as an interested spectator of the hunt than as either huntsman or hunted

in his own intellectual attitude. Telepathy is so immense a subject that it is impossible to even indicate its far-reaching possibilities, but a careful and sympathetic study of all that has yet been written for publication in its advocacy, clearly reveals it as an enormously potent factor in the life of today with which we do well to reckon wisely. It would be next to impossible to quote adequately from "Can Telepathy Explain?" without almost reproducing the entire volume, which is beautifully as well as cautiously written, and though by no means bulky in size, contains an unusual amount of carefully collected matter, which will aid all students, investigators and compilers who are turning their attention to such questions s interest members of the Society for Psychical Research, and all who follow with interest the deliberations of that body and similar organizations.

MISS MARGARET GAULE.

It is always pleasing to be able to say something particularly good of prominent workers who are occupying influential positions in the public eye, and it is but just to let readers of the Banner know what great satisfaction this estimable lady is giving to the large audiences which assemble twice each Sunday, under auspices of the First Association of Spiritualists of New York City, to enjoy the ministrations of this kindly, effective worker who always Yins something sweet to say of other people, and who richly deserves that others should speak of her. Visitors to New York well who spend Sunday in the Metropolis, should cer-tainly visit Tuxedo Hall, 59th St. and Madi-

son Ave., either at 3 or 8 p. m. MRS. HELEN TEMPLE BRIGHAM

This excellent inspirational speaker and oet, who has recently returned from the Antipodes, is carrying on a beautiful work in a good hall on 125th St., very easily accessible on the 6th and 9th Ave. elevated roads, from all parts of the city and suburbs. MTH Brigham usually answers questions at the 11 o'clock service, and gives a stated lecture at 8 p. m. on Sundays, and she always delivers a charming impromptu poem. On a recen Sunday morning her memorial of Abby Judson was pronounced by many who heard it one of the most exquisite tributes to an arisen heroine they had ever read or listened to.

NEED OF LYCEUMS IN NEW YORK

Though a very great deal of good work is being done in many halls by many workers, the Lyceum is sadly neglected. Some excellent contributors to the Banner a few weeks ago, expressed their willingness to work earnestly with any one who desired to cooperate with them. A little timely exertion people, not less, are needed in Australia to hearty optimist. One of his favorite themes at present on the part of any whose hearts develop its interior resources and push forare truly in the work, would soon result in building up a Lyceum, which would not only equal, but surpass the success of similar institutions in bygone days. A successful Lyceum needs to have introduced into it the element of the picturesque, which always appeals to children and young people, coupled with sound othical and spiritual instruction

Mrs. Tingley's supervision give entertainments in a theatre in San Diego, that they appeared bright, happy and in every way well conditioned. The Los Angeles Times for many years has taken delight in making itself odlous to people who did not truckie to on earth and those who have passed to it, and now that it has been informed by due-spirit life who are in sufficient interior with process of law that there are extents to which libel cannot be safely carried, lovers of liberty and fair play, all over Southern California, will rejoice. Spiritualists, Theo-sophists, Mental Scientists, and indeed all reformers and progressive people generally, have been hissed and hooted at in that particular newspaper. Thanks to Mrs. Tingley and her friends for championing, to some extent at least, the rights of freeborn American citizens, not to mention visitors from other lands, who may have earned the right to partake of American hospitality.

THE IMMIGRATION PROBLEM.

On Sunday evening, January 11, a notable gathering convened in one of the large syna-gogues of Philadelphia. Frank P. Sargent, Commissioner General of Immigration, deivered a masterly gration in the temple of the Congregation Rodeph Shalom on Broad St. Simon Wolf of Washington, a man prominent in all good works, introduced the Commissioner and spoke freely on the need of treating this great problem entirely with-Mr. Sargent is certainly a out prejudice. man of fine perception and keen judicial intellect, one who marshals his facts in commanding array, and appeals to the sense of equity in all who listen to him or read his well digested statements. Every intelligent person can surely agree that Europe has noright to think that America is a fit domping ground for criminals and paupers, therefore certain restrictions are necessary at American ports to prevent the landing of a dangerous class of immigrants, and also of such as annear likely to become chargeable to the country they are seeking to make their future home; but when honest, industrious peo ple like the bulk of Roumanian Jews and others who have been relentlessly persecuted in their native countries because of race or religious bigotry, seek asylum on these shores, they should be heartily welcomed and given every opportunity to grow up in this country as an element of its internal strength. Mr. Sargent is neither a Jew nor a European. He is a very noble, generous American, and his words cannot fail to carry conviction of all kind-hearted and level-headed people who will pause to listen to them. Jewish immigrants are nearly always sober and industrious, and when they receive even a little assistance and encouragement they oon develop excellent agricultural as well as mercantile abilities. In London, the Jews who have settled at the East End, have in many instances so completely transformed the character of many once disreputable districts, that where it was formerly unsafe to walk at/noon without police escort, it is now safe to walk alone at midnight. Felix Adler was right when he told the Society for Ethical Culture some few years ago, that people who drink tea can be regarded as a safe element in contrast with those whose favorite beverage is gin. That accounts very largely for the good influence exerted by foreign Jews in the less desirable part of Englaud. *

TIDINGS FROM AUSTRALIA

Our excellent temporary "Light" tells us that J. J. Morse is doing well in the Southern Hemisphere, and expects to tour America on his way back to England. Mr. Morse does not write rapturously concerning his Australian experiences," though he speaks very highly of "The Harbinger of Light" and its faithful editor, -W. H. Terry, also of many other good people in the Southern Hemisphere. If there is any business depression in Melbourne at present, as Mr. Morse's letter appears to indicate, it is the aftermath of the war fever which led numbers of young men to throw up good positions at home and rush off to South Africa. Such hysterical ebullitions of sentiment are considered highly patriotic in some quarters, but there is always a sad reaction after such insane military excitement.

The present population of Australia is about 6,000,000, and the Island is two-thirds the size of these United States. More

not be desired, but it cannot be desirable, unless it be needed as a temporary expedient and experiment to counteract the efforts of many centuries of masculine monopoly. Miss Bates is thoroughly level-headed, and wishes no ope-sided representation so whe says:

"We all know the gvils of the dominance of man, but we do not know the possible evils of the exclusive dominance of woman, because they have not been brought home to us in the myths of the historic past. I, for one, speaking as a woman, and thankful that my life will be over before woman with a big W has become paramount. We know the ills we have suffered through the dominion of man; we do not know the ills we may be so fondly welcoming as our next bit of training if man is to become the subject race in the far-reaching future. The millenflum is not ooming by express train through the mere elevation of woman to the dominant control, as in Xanthia. We have learned only one part of our lesson as yet; perhaps in a few more hundreds of years, we may arrive at the true knowledge that redemption for the race lies neither in the dominance of man as such, nor of woman as such, but rather in the perfected unit which will be the true son and daughter of the Divine Father-Mother."

SPIRITUALISM IN RELATION TO LIFE

Many have been the eulogies pronounced n various places upon the great essay by Dr. J. M. Peebles, which appeared in the Banner, January 10. The heavy blows dealt by this doughty champion of Spiritualism as opposed to materialistic or atheistic Spiritualism are highly appreciated in very many quarters. People are indeed reduced to desperate extremities when they must have recourse to the idiotic theory that "effects transcend their causes" when seeking to bolster up a tubwithout-a-bottom theory of evolution without involution. Evolution is from evolvere to unroll. The evolution of that which is involved is thinkable, but if there be nothing of intelligence or consciousness to unroll, there can be no process or method which unrolls it.

Dr. Peebles claims none too much for genuine Spiritualism, and his stirring words are greatly needed, and must prove intensely helpful in many places. On the question of New Thought Movements, not avowedly spiritualistic, bat representing some portions only of a great comprehensive spiritual religion and philosophy, it may be fair to say that many people are attracted to mental and various phases of psychic healing study, who know nothing of Spiritualism under that original name; therefore they are not seceders or backsliders from a spiritualistic camp: but they are truly investigators on special lines, who are content to emphasize at present no less and no more than they feel that they can demonstrate. Let us all cultivate more and more the spirit of complete fraternity, and work together as much as possible in the interest of every cause which has at its core the truly philanthropic spirit, without which all movements are without essential life, however splendid may be their claims, or however brilliant their decorations.

· MANGASSARIAN S NEW CATECHISM

A well-known ethical leader does well to be sure of his ground ere he twits his neighbors who are not quite of his own intellectual household. Excellent though the bulk of Mangassariau's Catechism unquestionably is, his statements concerning Spiritualism are wretchedly inadequate, and, in some respects, misleading. Though he has condensed an amazing amount of erudite learning into eighty pages, and deserves well at the hands of all reviewers for an ethical handbook, he has laid himself open to animadversion on the part of faithful Spiritualists, who like the editors of London "Light," have already let him know that covert flings at the reputation of mediumistic persons, whether private or professional, are unworthy of the dignity of a leader in a great Ethical Movement.

A HAPPY OUTLOOK

Dr. David Starr Jordan, president of Leland Stanford University, California, has been recently delivering some delightful lectures while on his travels through the Middle and Eastern States. This good man is a

gencies may arise with efficiency and prompt decisiveness. It is only by dwelling upon ideals as yet unactualised that we can bring into actuality_a nobler mode of existence than is yet in vogue. We can draw from an in-definite reservoir of life fresh supplies each instant if we do but connect ourselves with the upper currents of this planet's spiritual atmosphere.

SPIRITUALISM IN THE DAILY PAPERS.

During the past few weeks the New York dailies have published almost incessantly matter concerning clairvoyance and other spiritual gifts or psychical endowments, which prove that these gifts or powers are now very greatly in evidence, and also that public interest is greatly aroused in these directions. Ella Wheeler Wilcox has dealt very fairly with psychic topics in the New York Journal, to which she contributes regularly, and always interestingly and instructively. Palmistry and Astrology have come in for commendation rather than comdemnation of late, and though there are many excrescences which need to be removed from these curious sciences, as generally presented to the public, they and their representatives certainly deserve fair treatment, and we are truly glad they are receiving it. W. J. Colville.

The Imaging Power.

SUSIE C. CLARK

Among the forces which we human artisans have to use and exercise in our unfoldment, the master magician of them all is Imagination. It is the strongest and most mysterious of our mental faculties, has done most for the mind itself. Without it, reason would have crawled like a snail, and even science been less fruitful in discovery. It is pre-eminently the image making power, that faculty which creates, or reproduces into new form, perhaps, an impression previously received. And yet Imagination cannot portray anything which the eye has not seen, or which has not entered into the sense consciousness. If we had never seen a tree, Imagination could not place a tree before our eyes. Architecture could not have conceived its Gothic style (the most imaginative of all) had there been no woods, no leafy arches and forest aisles canopied with interlacing boughs, as prototype. That little Esquimaux lady, Olaf Krarer, who once visited our shores, declared she could not return to her people and make them understand what our stores or tables were like, because hep-race held no picture in their minds with which to compare them. May this pot be the reason why our arisen friends cannot more fully describe the details of their life in the spirit world? We cannot receive a picture as yet unconceived.

Imagination is our pictorial faculty, an illustrated edition of reasoning processes. The word has been very loosely used as synonymous with conception, idea, concelt, or fancy, but strictly, it should denote the framing of some imagery devised by the mind, as for example, to write a fictitious tale. But in all cases, such picture is made up of parts of things which we have heard or experienced, the work of Imagination being much like building a new house with the stones, bricks and timbers taken from several others; the materials are old, the complete structure new, the result gratifying the sense of beauty and grace more than could the most finished result of reason.

It is a limited view of Imagination, however, to restrict its use to the fanciful realm, or to trivial results. There is a difference, also, between constructive and creative imagination. Its highest exercise is gained in some work of genius or invention, for this imperfectly understood force of ours hinges very closely on intuition, the avenue to soul wisdom. Even improvisation, though not identical therewith, is an outflowing of imagination. The great actor is one richly endowed with dramatic imagination which enables him to so identify himself with the character he assumes that he lives the part, is that other soul whom he portrays, thus quickening the imagination of his audience to the enjoyment of his imaged reality. There are authors also like Dickens, who imagined his characters so real that he wept when portraying their death, as if he had indeed lost a friend. Sir Walter Scott was also distinguished for lavish exuberance of this imaging power. French people designated his Life of Napoleon, as "Scott's last novel." His biographer has written of him, "Metaphorical illustrations (which men born with prose in their souls hunt for painfully) were to him the natural and necessary offspring and playthings of ever-teeming fancy. He could not write a note to his printer, he could not speak to himself in his Diary without introducing them. And yet he could not have written "Pilgrim's Progress" any more than Bunyan could have penned the Waverley novels. Creative fancy is limited by experience. Imagination is not to be lightly esteemed since it is so important a possession of the great ones of earth; and how vivid is this fanciful imagery in children, before other suppressive, politic faculties are formed. Often perhaps what seems a departure from strict truthfulness in childhood, is the result of an imagination so active and realistic that the child consciousness cannot always distinguish between what really happened and the picture his exuberant fancy made of it. It would be wise perhaps to guard young people against an over-indulgence in highly wrought fiction, but a well-regulated exercise of the imagination is not only advisable but tends to elevate and refine the character. It brings one in close touch with all events of history to imagine one's self living at such epoch, an actor in that theatre of events. In fact, we could hardly be trained to perfectly observe the Golden Rule if we could not conceive ourselves in the place of another. The English actor, Beerbohm-Tree, affirms that when the gift of Imagination was conferred apon mankind, a double-edged sword covered with flowers was thrust into its baby hands. for as our highest joys are those of imagination, so are our deepest sorrows often those the lutellect, buoyancy to the frame and of phantasy. As on the stage, so it is no less general adaptability to meet whatever emer- in real life; we are not alone what we are,

this excellent quality has been presented to the reading public in a book that is being discussed everywhere, "Can Telepathy Ex-plain?" by Rev. M. J. Savage.

The distinguished author of this compact and tasty volume, just issued by G. P. Putman's Sons, Knickerbocker Press, New York and London, has just been receiving more than average attention in the New York The famous Unitarian Church of the dailies. Messiah, 34th St. and Park Ave., bas long been one of the distinguished churches of the Metropolis of America, therefore its pulpit utterances have been quoted far and wide. Dr. Savage is a cautious writer and a meas ured speaker; yet in his recent Christmas sermon to his own congregation, he made some daridedly audacious statements, which found their way into the columns of the New York Herald and other city papers. These reports so angered a certain Rev. Dr. Burknown as an ecclesiastical firebrand of an altra-conservative school of theology, that he rushed into print denouncing Dr. Savage as an "Antichrist" and "liar," claiming aptolic precedent for so doing and generally raising a tempest in the religious world of the Metropolis by his decidedly ungracious and ungentlemany epithets. This has led to deal of newspaper discussion in a good which Rev. Thomas Slicer, of the Unitarian Church at 20th St. and 4th Ave, and Rev. J. W. Chadwick of the 2d Unitarian Church in Brooklyn have nobly championed their brother minister, while on the other side of the controversy little progress has been made beyond the restatement of some very old and rather ignorant opinions concerning some dispassages in John's Epistles. Such contributions to the daily papers are by no means valueless, as they set people to thinking, and the more liberal party keeps its temper best, and brings forward by far the most rational and scholarly arguments.

definite and as nearly axiomatic as possible but not dogmatic. A certain amount of ritual must be introduced to make the undertaking success, and it is certainly a matter of

history that the earliest Lyceums modeled after the inspired plans furnished to the world through the illuminations of Andrew Jackson Davis, presented many beautiful, artistic groupings which pleased the eye, and also a good deal of delightful music which charmed the ear, in addition to rhythmic movements, which bring into play nearly every muscle of the human body. All the eed to lend their charm to the work youthful culture, and all can be successfully employed, not simply as adjuncts to an edu cational work, but as appropriate and indeed necessary forms in which great ideas and sublime spiritual concepts must be embodied and made manifest

MBS. KATHEBINE TINGLEY

News has come from California that a case has been won by Mrs. Tingley against the Los Angeles Times which printed all sorts of libelons statements against her and her work at Point Loma. Reports are very con flicting concerning her school and her general methods, and the concensus of opinion seems to be that she is a person who demands homage, and loves to play the part of dictator to her satellites, but no case of cruelty to children has been proved against her. In-deed, it hus been stated repeatedly by un-biased visitors to Point Loma, and by those

ward its home industries, therefore, it is the height of folly to encourage able bodied and fairly intelligent young men to desert their homes and frantically fly to a field of battle it takes far more real heroism to sthy at one's post, and to be truly faithful in all seasons to every responsibility of an unromantic nature, than to obey a vague call for volunteers to fight a supposed "Enemy,' who is after all our human brother, though not perhaps, of our special creed or nationality.

PLACE AUX DAMES.

The above seems a fitting heading for a mention of a Christmas publication by Wm Stead, which is exciting much comment all over England, and is by no means unknown at this date in America. Mr. Stead is always interesting, always intense, and always erratic, and these three distinguishing traits stand promincally forward in "In Our Midst." This very curious and fascinating This very curious and fascinating story is in the Review of Reviews Annual for 1903, it is styled "Letters of Callicrates to Dione, Queen of the Xanthians, concerning England and the English." A very gifted writer in "Light," E. Katheride Bates, treats it unsparingly, yet sympathetically, for she is a personal friend to the author, and fully

acknowledges his good intentions and decided literary ability. Miss Bates after question ing the wisdom of treating one's native land quite so harshiy as Mr. Stead has treated England .-- und ne has certainly matched his rather grewsome effort "If Christ Came to Chicago," in this his latest deliveranceproceeds to utter some excellent words on the Woman Question. The supposititious "Xanthians" have reached a stage of evolution (transitory of course) where woman holds the reins of government, the man is couse biased visitors to Point Loma, and by those quently a suborlinate. That such a state of who have seen the children who are under things is possible in the near future, need

while expounding his views he utters some such sentiments as follow.

This century, in his opinion, will be principally a century of hope and steady progress, and though buildquity will not attain perfection within the present one hundred years, it will make great advances toward its predetermined goal. This able educator says of nure Democracy, that it does not signify a dead level equality or uniformity, but insists most strongly upon the maintenance and further culture of stalwart individuality. The years to come will call for the highest attainments in all directions and will make greater demands than have heretofore been made for skilled workmanship of the highest sort at every turn.

The man who is thoroughly imbued with the twentieth century spirit loves the world and the world loves him. The coming religion must be the religion of perfect freedom to work joyfully and effectively in accord with the benign order of the universe. Rudyard Kipling's famous line "God of things as they are" is one which Prof. Jordan loves to quote and to apply in the course of his stirring lectures. At Swarthmore College, Pa., on January 7, this able Western thinker spoke to an immense assemblage of young people as well as to the faculty of the college, and what he said to them was calculated to make a noble impression upon their lives. Related theologians and all other whimper ers who persist in calling this beautiful, bright world, for such it is in spite of all its shadows, a "vale of tears," are simply pandering to hysterical sentiment which has never produced a hero and never lifted a burden from the shoulders of any who have been oppressed. The brightest possible view of life must be the truest view, for it brings coursge to the heart, health to the blood, vigor to

JANUARY 24, 1908.

BANNER OF LIGHT.

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we become what we imagine ourselves to be.' Now what-practical use can we who are not actors, authors, or artists, make of this wondrous force of our nature-the imaging fac-ulty? Can we not with its aid build ourselves to any design which we have in mind? Or conceive of a grander ideal than we have pre-viously entertained as possible? If we hold in our consciousness the fair image of a sound body in perfect health and strength, a mind that is poised and aspiring to a higher plane, a heart that is tender and true, shall we not put this potent imaging force into action to make them so? But, on the contrary, if we allow and even foster the image of a dyspeptic stomach, a weak heart, or neuralgi head our last state will be assuredly worse than our first, thereby. If one thinks he has inherited weak lungs, let him imagine them growing stronger, image forth in his mind the weak or collapsed air-vessels filled out with strong, active life, and he will thus actually materialize atoms and endow them with force, energy and health.

But any faculty can be diverted from its rightful exercise until it is abused, and dete-riorates the nature it is intended to uplift. Creative imagination should be intelligently directed and trained by the Will, it should always be voluntary. For it is an excellent, potent instrument of service, but can become a very bad master. There is an involuntary imagination whose pictured guests are unwelcome spectres, most persistent, often vile, and do incalculable harm to the brain domi-nated by them. The timotops person under the sway of a slight cold, will imagine the throat is growing rapidly sorer, he will swallow frequently to prove it, the lungs feel more and more congested, a visitation of pneumonia is strongly imagined, until the negative of this mental picture is fully developed. Mortals become pitiful slaves of this pictorial faculty which was designed for their unfoldment, for all beautiful creation. It is an inward fire which each nature should be able to enkindle or extinguish, as it yields a true or false light. An image of fear or foreboding should be obliterated as firmly as the wise concept, the beautiful ideal are invited. For in the train of involuntary imagination, that kind which enslaves and destroys, come a numerous progeny, such as worry, suspicion and jealousy, often groundless, but which breaks hearts, ruins reputations, and leaves the course of such imaginative mortal through life, like the trail of a slimy serpent.

A favorite stone which the sceptic and scoffer has cast at Mental Science is: "O the Scientists think you only imagine it when you are ill." This is literally true in a different and really scientific sense. We are indeed the fruit of our inaginative power. It is the clay in the hands of the potter. Not always are we the result of a morbid, frightened fancy, but invariably a semblance of the image and likeness which we hold habitually in thought. Changes thus wrought may be gradual, only discernible after many days, but let any thought be held persistently in mind, month after mouth, year following year, and we can be what we will to be, eventually, on physi-

cal, mental and spiritual planes. If one resents the idea that imagination can cure, let him explain how it can kill. The Chinese, who for centuries have devised ingenious tortures, discovered long ago the art of destroying life through imagination. One method is the allowing a drop of water to fall upon the victim's head at very short intervals. The successive drops do no real harm, they do not pierce the scalp, but the constant, ious dripping soon produces disastrous monotor effect, the waiting for each drop to fall becomes intensely painful, the mental torment increases as time passes on, and the unfortu-nate victim of Chinese cruelty and his own imagination, dies ultimately in horrible agony, a fate which would have been impossible had he been told that he were receiving a baptism of healing balm.

A young man late one summer, feeling a little fagged from the heat and long hours of work, consulted a doctor. The physician looked him over, sounded his lungs and heart, and then said, "I will write you regarding your case tomorrow." The next day the young man received the surprising verdict that his left lung was gone and his heart seriously affected, and advising him to lose no time in adjusting his business affairs, although he might live some weeks. Naturally he was dismayed and overwhelmed at receiving so grave a death warrant. Within twentyfour hours he was having difficulty with his breathing and was seized with acute pain pbout the heart. He took to his bed with the conviction that he would never rise from it. During the night he grew so much worse that the doctor was sent for, who, upon entering demanded, "What on earth have you been doing to yourself? there were no indications of this sort when I saw you yesterday." "It is my heart, I suppose," wearly answered the patient. "Your heart?" repeated the doctor, "why, your heart was all right yesterday." "My lungs, then." "Why, what is the matter with you, man? you don't seem to have been drinking." "Your letter," gasped the patient. "You said I had only a few weeks to live." "Are you crazy ?" asked the doctor. "I wrote you to take a vacation in the hills and you would soon be all right." For reply the patient drew the letter from under his pillow. "Heavens" cried that worthy, as he glanced at it, "this was meant for another man. My secretary misplaced the letters." The young man at once sat up in bed and made a rapid recovery And what of the patient for whom the direful prognosis was intended? Delighted with the report that a sojourn in the hills would set him right, he started at once for the country, and five years later was alive and in fair health. This is a very good illustration of the power and scope of imagination, and of human responsibility in wisely directing this creative attribute.

This most facile power, the oldest of our faculties, the carliest to manifest, the last to withdraw, is "the matrix of our possibilities, the mold of form," both good and ill. Man on Le a beneficent spirit or an evil menace to bimself and others. He can paint a glori-ous life-picture on this mortal cauvas, with the radiance of heaven in every tone, or he can fill it with dark, lowering thunder clouds that forebode tempest and ruin. From "the mysterious citadel of the Will," His hand-maiden, Inagination, goes forth on potent wing, with sister pinions of tributary facul-ties, that will eventually build a fitting temple for the indwelling spirit, a worthy shrine for the divinity within the soul.

A New and Valuable Book by Dr. Peebles.

Peebles. This new work of nearly 150 pages, by Dr. Peebles is entitled, "What is Splritualism as Spiritualism Done for the World?" It is unecessary to say that the Doctor is an able, crisp and scholarly writer upon 'any and every subject that he handles. This last volume is no exception. Considering his travels in the country, no man in our ranks was better able to gather up the names of distinguished scholars, writers, authors and philosophers, who had accepted as true the phenomena and philosophy of Spiritualism, than the Doctor. The dening Spiritualism, both affirma-tively and negatively in several pages, as here moderstands it, he commences with the testi-monderstands it, he commences with the testi-monies of Alfred I. Wallace, and Sir Wil-ist Crar of Russia, and the late Senator before the standord, who immortalized his name by founding and building the Stanford Uni-sers in the stanford, who immortalized his name is for the stanford, who immortalized his name is formed in the stanford uni-sers in the the stanford will have and minimum between the worlds visible and stantary, who did or have given in their phenomenanian between the worlds visible and stantary bound in both paper and stantary bound in both paper and stantistic. This book merits and will have and minimum between the worlds visible and in the stantord is both paper and stantistic. This book merits and will have and minimum between the worlds visible and the binding. Prices, 35 and will the stantord will be the stantord in the stantord will be the stantord. This is a mere announcement; a more fully the stantord will apper the in our stants. Harme Emere Bible Alarbeis

pages.

Items From Philadelphia

Items From Philadelphia On Sunday, January 11, W. J. Colville again addressed the First Association of Spiritualists in the Temple, 12th and Thomp-on Sts. Despite the extreme inclemency of the weather, there was a large attendance both morning and evening. The morning dis-course was on "Growth and Illumination of the Soul" The speaker insisted that what the soul is in its own state is forever un-changealde, but in its expressions through in-tellect and ultimately through matter it con-more of its involved capabilities. The evening lecture on "Our Immediate Social and Industrial Outlook" presented a review of the tendencies of the times and most particularly referred to the beauty of the socialistic ideal while pointing out that no view of industrial relations could be ulti-mately satisfactory which failed to build upon the spiritual nature of humanity. A very fine special article in that day's "Ledger" by Rev. Wilberforce Newton, who is now in Paris, on Socialism in France, fut nished many points for instructive comment. W. Lodville lectured in same place Fri-days Jan. 16 and 23 at 8 p. m. and Sun-days. Jan. 18 and 25 at 10.45 a. m. and 7.45 p. m. He also gave practical lessons in Spirit-ual Science Saturdays, Jan. 17- and 24 at 3 and 8 p. m.

and 8 p. m. During all other days of the week W. J. Colville is in New York. All communica-tions can be addressed till further notice, 183 Lexington Ave., New York.

Announcements.

Announcements. The Children's Progressive Lyceum, No. 1, of Poston, meets in Red Men's Hall, 514 Tre-mont St., Sundays at 11 o'clock. A cordial invitation to all mediums and strangers to visit us. Mrs. W. S. Butler, Pres., Mrs. M. E. Stillings, See. 46 Tremont St.—Bible spiritual meetings at 11 a. m., 230 and 7 p. m., every Sunday will be the fifth anniversary. Meeting at 230 p. m. At 7.20 p. m. will be a musical entertainment. Look for notices in Satur-day's Post of these meetings at Odd Fellow's Hall, 446 Tremont St. Mrs. Gutierrez, Coń. The Michigan State Spiritual Association will have its annual mid-winter meeting, Grand Rapids, Mich., Feb. 6, 7 and 8, 1903. Speakers: D. A. Herrick, Grand Rapids; Dr. P. O'Dell, Paw Paw; D. P. Dewey, Grand Blane; Mrs. D. A. Morrill, Grand Rapids; Mrs. Dorothy Daily, Detrolt: Dr. P. T. Johnson, Battle Creek; Mrs. N. M. Russell, Grand Leelge, messages; inspira-tional poems, H. L. Chapman, Marcellus; pusator, Mrs. N. M. Russell, Grand Ledge; Mis M. Watson, Jackson: public ordination services, D. A. Herrick, Grand Rapids; Dr. A. B. Spinney, Reed City. Miss Rena D. Ohnman, Marcellus, Mich., Pres.

Bacteriology has been defined as a microbe in the brains of professors.

A journal in Madrid recently affirmed that one-half of the clergy in Spain would sceele from the Roman Church if they could be as-sured of the means for a livelihood.

A French writer cummerates as causes of death: The want of exercise in the open air, microbes in excess of the power to destroy them, and the fear of dying.

"Where are you going, parson?" asked the coal miner. "I am going down to teach that man the error of his ways." "You had better teach him the error of his weights. He weights out the twenty-eight pound masses of coal that are accounted to the miners as law-ful tons." ful tons.

country, but they cannot put a stop to pau-pers coming." "Of course they can't; out heiresses want them for titled husbands."

"She rejected me because of a bad break I made in paying her a compliment as I was proposing." "How was that?" "I told her she was one of a thousand, and she thinks she was one of the four hundred."

"You believe in giving credit when credit is due?" "Yes, but I make everybody else pay cash."

Alexander Wilder, M. D.

22¹An excellent cabinet photo. of "The Poughkeepsie Seer" (A. J. Davis) for sale at this office. Price 35 cents.

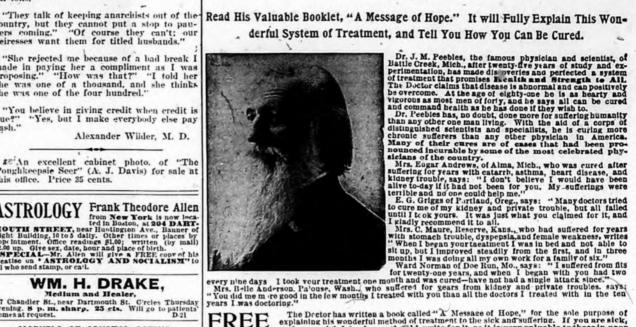
ASTROLOGY Frank Theodore Allen from New York is now leca-ted in Boston, at 304 DABT-light Building, 10 to 6 daily. Other times or places by apprintment. Office readiugs \$1.00; written (toy mail) \$1.00 m. Give sex, date, hour and place of birth. SPECTAL-Mr. Allen will give a FREE conv of his treatise on 'ANTROLOGY AND NOCIALINAT' to all who send stamp, or ca'l.

WM. H. DRAKE.

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Pamphlet.



NEW TREATMENT

The Sick Rejoice at the Discovery of a System of Treat-

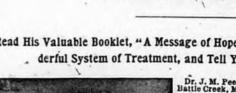
ing Chronic Diseases That is Curing Thousands

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Thoughts on Various Subjects.

A Reverend Bishop of the Episcopal Church tells the story of a colored parish-ioner who had drifted into a Dissenting con-gregation. On being asked to explain the reason for this defection, the culprit replied; "I go there and they have singin' and after that there is preachin', but at the Episcopal Church after the singin' all they do is to read the minutes of the last meetin',"

Dr. Joseph Oldfield, author of a work on "The Death Penalty," said that he wrote to all the Bishops of the Church of England for their opiulons on the subject, and not one of them favored the abolition of capital punishment

The business of the world is not to trade, not merely to be decent, but to grow human souls.—Thonias R. Sticer.

Ubi hene; ibi patria-where all things are well, there is my country.

Virtue is the highest activity of the soul living for the highest object in a perfect life. -Aristotle.

Andrew Carnegie being asked what evil he desired most of all to see abolished, replied: "The killing of man by men under the guise of war. I would see the profession of arms, long regarded the most honorable, made the most dishonorable."

"What you want to do." said the druggist, as he gave his colored patron the medicine, "is to take a teaspoonful of this after each

"Yes, sah," was the reply, "an' now, sah, will you please tell me where I am goin' to get the meals?"

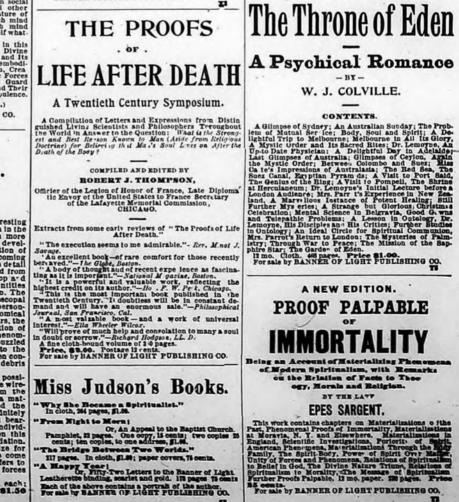
In Morton County, Kansas, the report to the State Board of Health in 1900 showed that there had not been a physician within the boundaries of the county for one year, nor any cases of sickness to require the ser-vices of one. The effect seems to have fol-lowed on the heels of the cause.

By RICHARD INGALESE. Is a book composed of a course of lectures given in New York city in 1960, 1821, and 1962 which awakened consider able interest, not in ity in meta hysical, but also in social aid buildest city of the second second second second mind and clearly describes the Law under which mind manifests. It describes the manner in which mind manifests. It describes the manner in which mind create second second second second second second terrest second second second second second terrest second second second second second provide the second second second second second terrest second second second second second book: Mind: Is past, Present and Future. Divine Mind: Its Nature and Manifestation. Doal Mind and its book: Mind: Is past, Present and Future. Divine Mind: Its Nature and Manifestation. Doal Mind and its tivrisin. The Art of Self control. The Law of H× embodi-ment. Colors of Thought Vibration. Meditation, Crea and Their Dangers. Hypnotism and How to Guard rest and Cure of Disease. The Law of Opalence. **PICE OF BOOK. 82.00** (Postmanic).

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SCIENCE AND KEY OF LIFE. Planetary Influences. <text><text><text><text> By ALVIDAS BT AL.



SPIRIT Mlessage Department.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. MINNIE M. SOULE.

The following communications are given by The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits messages are reported stenographically by a social representative of the Banner of Light, and are given in the presence of other mem-bers of the Banner Staff. These circles are not public.

To Our Readers.

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

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

Report of Seance held December 25, 1902, S. E. 55.

Invocation.

To thee, oh spirit of infinite tenderness and To thee, oh spirit of infinite tenderness and love, we turn our eyes this morning and would see through the very radiance of the presence of thy ministering angels something to brighten the dark places of our lives, some-thing to-lift us out of the shadow into the better understanding of the parpose of the life we live. Weak, discouraged, oftentimes disheartened, we find our fellowmen and with something of the charity and the parpose of angels we would turn their hearts to thee, we would turn their lives into tuneful song and sweet melodies. Filess us all in our effort. May every step we take toward the light make us stronger in our journeyings among make us stronger in our journeyings among our fellowmen, and may the blessing of a well ordered life be ours, so ordered, so serene, so quietly triumphant over all that seems dis-turbing, unsettled, unquiet that we shall be as a staff and a shield to, those who have not learned of thee. Amen,

MESSAGES.

To Orrin Beaver, Shakers, Albany County, N. Y.

I see a young man standing here who seems anxions to express himself to you. The first thing he says as he reaches ont to take my hand is, "Oh, it isn't dark, but so light, so light. I was not pre-pared for coming into this life and even today when I find my friends troubled and despondent and unhappy over my coming, their grief finds a way to my un-derstanding and bothers me much. I would have been glad to have stayed longer and done so many things for those who are near and dear to me. I was not conscious of any done so many things for those who are near and dear to me. I was not conscious of any hurt. All I knew was that I suddenly found myself in another place with other people about me than the ones I had been accus-tomed to. It took me a little time to correct and find out what had happened, but my wife's tears and sobs came nearer to giving me an understanding than anything else. Tell her I am never far away; I am sure I can help her and she must comfort my father. There were some plans I had made for the coming summer which were entirely dissi-pated by my sudden transition. She will un-derstand what it is, but I am glad they did what they could and carried things along as what they could and carried things along as they have. Most of the things are as settled as they can be without me, but I shall never cease to regard them with love and try to enter into the life as fully as possible. To yoo, my dear friend, I send my gratitude and love for your effort to help me in my new love for your effort to help me in my new condition. I have felt your prayers and heard you speak to me and was helped more than you can ever understand until you come here. God bless you for it.-Your friend, Edwin

Phoebe Pierce, Gloucester, Mass.

There is a spirit comes to me of a woman about forty-five years old. She is short, rather stout, with very dark eyes and hair. She says: "My name is Phoebe Pierce; I come from Gloucester, Mass. I am very anx-ious to go to Rufus. I want him to know I am alive; that is about the gist of the mat-ter. He hasn't any idea I can see or hear a single thing that is going on, but if I can just make him come to his senses and realize I am there and can see and hear. I think he

BANNER OF LIGHT.

1 would have thought it just as possible to communication from my friends who had passed into the other life, and so thoroughly was this thought in my mind that 1 never made the least effort to discover if it were possible to return. The other day 1 met my friend Elbridge Moore and he said he had been talking to his friends, so I began to look into the matter. It doesn't seem so wild now that I am here, but I suppose I have much to learn and I am enger and anxious to learn as fast as I can. You will please send this mes-sage to Mary. Tell her I had always hoped to meet her here, but I didn't know I would be able to talk with her or send a message to her now. I do send my most carnest greet-ings of love and good will and a thought for her strength and speedy recovery. Thank you." you.

Charlie Leonard, Cambridge, Mass.

Charlle Leonard, Cambridge, Mass. Now comes a man, short, thickset, full of life and vigor, and looking as though he just went out of the body as quick as a flash. He is about forty-five years old; he has very blue eyes and rather thin brown hair. He says: "My name is Charlie Leonard and-I lived in Cambridge. Oh, but this is funny to be here sending a word in this way. I had an idea that spirits could know what happened to folis, but I didn't think it was so real. I want to send word to Emma. I want to tell her that both her mother and mine are with meand I would give all I ever hoped to possess if I could stand with them and speak with her just as I used to. I think I could if you would help me. I am pleased, Emma, that you have done what you did with the things would help me. I am pleased, Emma, that you have done what you did with the things that belonged to me, but I wish you would go step further and see if you can not help ine to get back to you with some plans that I have. Tell Robert that I understand now and it is all right. There is no need for him to feel badly. It is all right. Thank you."

Mrs. Abbie Chase, Reading, Mass.

A woman stands beside me who is about A woman stants beside the who is about fifty years old. She is very slender and looks delicate, as though she had suffered a great deal before she came to the spirit. Her eyes are very dark, her hair is brown with just a are very dark, her hair is brown with just a streak or two of white in it. She had trouble with her lungs, for she keeps putting her hand up to her chest as though she were full of pain and she throws back her head as if to cough. She says: "I am Mrs. Chase." Then she writes so that I can see it. "Mrs. Abbie Chase." "I lived in Reading, Mass. I have living there now one by the name of Charles who is near and dear to me. I have been strying to communicate with him but he is so nervous it is almost impossible for me to say what I want to when I am in his presence. The thing I desire to say most is that I think his trouble has got to its worst point and he his trouble has got to its worst point and he will be relieved before long. He has been headstrong and enger and through his impulheadstrong and eager and through his impul-siveness has brought some things to himself which are hard to bear, but I know and I will help him. It is only a question of time, dear, and then you will see as plainly as I' that out of this will come something that will help you for the rest of your days in earth life. I want to send hore to Edith and to Dora and say that I have met Fred and Will. Thank you."

Joe Jennings, Fall River, Mass.

ner of speaking. She says, "I am interested in this and was before I came over into this other life. I knew that I should be conscious and be able to return. I didn't know just how or where I would be able to manifest first, but I have been able to-do a good deal more than the average spirit. My name was Ellen Swift and I lived in Manchester, N. H. I have many friends there. There are little sets of Spiritualists through the city, but many of them do not know that the others exist. I can't remember a time when I didn't believe in Spiritualism. I don't know how it believe in Spiritualism. I don't know how it came to me first, I guess I must have be-lieved it maturally, and I never was afraid to speak my mind. I used to say to some of my friends that if they would only have the courage to tell what they had received and to speak what they believed, they would not have to hold their circles in such a secret way, for they would be respected for the very strength of the message. I have with me Leander, Lee we called him, and we are both anxious to send word to Mrs. Emery to tell her that the manifestations that she has been having are all correct. She thinks they seem her that the manifestations that she has been having are all correct. She thinks they seem too remarkable to be true, but they are but the beginning of much greater things. I'd like to be a sort of a mother to her circle, and will if she will allow me. I was there that might when she tried to tell her caller about the books and unconsciously I affected her so that she could not do what she started to. She knew it was a spirit but didn't know it was I, and I make my apology now. I got so near that I affected her before I realized it. I bring messages, from her guides and her friends, of encouragement and of promise of future strength. Thank you."

The World We Live In.

The well known author, E. A. Brackett, who entitled "Materialized Apparitions," has re-cently brought out through Banner of Light entitled "Materialized Apparitions," has re-cently brought out through Banner of Light Publishing Co. another volume called "The World We Live In." The value of a book is often enhanced if we know something of the writer, and as a good photograph reveals much to all who know something of phren-ology and physiognomy, the frontispicce por-trait serves as a good introduction to the vol-ume which it prefaces. Mr. Brackett is a thoughtfulnian well up in years, and one who has evidently taken life seriously; his head bears some resemblance to that of Alfred Ten-nyson; the general features denote a contemnyson; the general features denote a contem-plative mental mood, and considerable love of introspective as well as of outwardly scienintrospectiv tific study.

'Fear not the gloom, 'tis but a shroud That reals the light, a passing cloud That trails and drifts and drops its rain: The parched earth drinks and langhs again, What is for thee accept, retain– 'Tis thine, for thee all else is vain."

In the above words of some the keynote-of In the above words of song, the keynole-of the author's philosophy is aptly stated. We pre told that the book was written at the close of the author's \$4th year, and that many of his experiments were made in company with Wm. II, Channing, inventor of the fire datam. From the intensity of his nature, and the data ing character of his thought, Mr. Brackett was led to carry experiments unusually far in nauy remarkable directions, and though the information gained is unquestionably valu-able, we should not like to assume responsi-bility for advising others to practice hypno-tism or mesmerism to such a degree as to require all the operator's exertions and presence of mind to restore his subjects to normal conditions. During those experiments, Mr. Brackett discovered the intimate relation be-tween profound mesmeric sleep and death, and led to important disclosures concerning spirit-life. This author claims immense anspirit-life. This author claims immense an-tiquity for many modern theories including popular views of evolution, and combines therewith a considerable portion of mystic lore, which lays substantial claim to very ment endouter. great autiquity.

There is a strong religious vein pervading There is a strong reignous vent pervading this more than readable volume, but it is of a broadly eclectic character, opposed to every sectarian limitation. In connection with many very forcible statements, closely border-ing at times on denunciation of many popular beliefs and practices, we come across many beliefs and practices, we come across many highly valuable declarations, which are es-pecially timely now that false views regarding necessary prerequisites for spiritual culture, have gained ascendancy among many honest people who have become infatuated with the proved of ascenticity.

erced of asceticism. Mr. Brackett pertinently asks, "Do you for Mr. Brackett pertimently asks, "Do yon for a moment suppose it was intended by the Creator that there should be a, conflict be-tween the spirit and the body through which it expresses itself? Fortunately, our puny ef-forts to reform the world meet with no re-sponse. Xature's laws require neither judge nor jury. They execute themselves. There is nothing prosafe or commonplace in this world, unless through our lack of apprecia-tion, we make it so. In the fulness and riches tion, we make it so. In the fulness and riche which ought always to abide with us, we in-stinctively turn to the marvelous beauty of the world and the Divine Intelligence that everywhere pervades it. Freed from the baf ging influences of intellectual disease, the inspiration of a true life comes to us as freely as the air we breathe." The following taken in connection-with the foregoing quotation, describes the author's view of the grandeur and siblimity of life, far view of the grandeur and siblimity of life, far more amply than simple commentary of ours could express it. "To be in close sympathy with nature; to see and realize her wonderful beauty; to be at oneness with her marvelous manifestations, is the highest possible attain-ment. Her laws are few and simple, but to their requirements, she demands unqualified allegiance, abating not one iota of her just claims. No matter how wise you think you are, you cannot evade her; in the end, she compels you to surrender. She stints nothing, scattering her favors everywhere with a beauscattering her favors everywhere with a beautiful hand, filling the earth with the glory of

(words enclosed in a triangle.) This is pre-faced by the following lines:

"Think not that when the waning light Of evening fades and blinds thy sight That all is wrong, or ought impure; The white light only shall endure." W. J. Colville;

Question and Answer Department W J COLVILLE.

Question by DeLoss Wood, Danielson Conn.

Conn." One high authority states that embodied spirits can see what is occurring in a scance room on the opposite side of the globe to which they are located. Another equally high authority states, that first in order for a disembodied spirit to become cognizant of our physical presence they must first pene-trate our magnetic aura. Until they do this, even though they stand by our side, they can neither hear nor see us. Which is right? A. J. Davis is authority for one of the above.

Answer: There is in reality, no discrepancy Answer: Interest in reality, ho discrepancy between the two scientingly diverse statements to which our questioner refers, as they are reconcilable directly the following views of both sides of the case are taken. It is quite possible that your spirit friends

both sides of the case are taken. It is quite possible that your spirit friends can see what you are doing anywhere; pro-vided your affections, thoughts and interests are closely in accord with theirs. Spiritual vision is in no way limited geographically. In the spiritual world space is practically an-mihilated, as spiritual beings dwell in spaced states rather than in stated spaces, and though this saying seems to perplex some peo-ple when they first heard it, a little reflec-tion upon general psychic experience seems to quickly confirm it. We are in no way near to anyone spiritually by reasoning of physical proximity, this is one of our intensest inmost feelings; neither are we separted in the least from those we truly love by any barrier of outward distance. Spiritual entities are not "located" anywhere, save to the extent that their condition, which is due to their affections, locates them. It is certainly presumable that in such a case as that to which our questioner refers, there are people in the seance room with whom the spiritual outies are nor manorit if this as-

people in the seance room with whom the people in the scance room with whom the spirits in question are en rapport; if this as-sumption be correct, no difficulty whatever can present itself to the mind of anyone who has had satisfactory evidence of spiritual telegraphy or of long distance clairroyance, which is very closely associated with it. The statement that a spirit must penetrate our magnetic aura in order to become ac-

our magnetic turn in order to become ac-quainted with our physical surroundings is quite correct; but our aura is psychical as well as physical, and the objects of the mawell as physical, and the objects of the ma-terial world are only ultimated expressions of psychic concepts. Without pretending to in-dorse what may be justly termed metaphysi-cal extravagances, and without any desire to advocate a lewildering and altogether mysti-gal idealism, we do feel that intelligent people

cal idealism, we do feel that intelligent people fan all accept a rational_idealistic view of the material world, which simply_affirms that mental plans precede material buildings, and that every object has a subjective side. Your friend who is in sufficient sympathy with you to become your successful partner in a telegraphic experiment, does not see in Australia the material robe you are wearing in America, but receives a mental impression from your mental concept of that garment. If you yisualize strongly and accurately, you If you visualize strongly and accurately, you make a mental picture of a subjective object sufficiently vivid to be distinctly recognized by word dictart friend. In this way recognized by sufficiently vivid to be distinctly recognized by yorr distant friend. In this way your spirit friends see every object in your room psy-chically, though it is not the naterial side of any object which they behold. Many a spirit friend of yours may stand by your side and see nothing of the material things surround-ing you, because you are not thinking of them. see nothing of the unterial things surround-ing you, because you are not thinking of them, or because you take no interest in them, but should your interest be aroused in any object, your spirit friend could then, through you, be-hold it. There are many subtle points in every spir-itual revelation which escans us at fost but

which become plain as we look into all the bearings of a statement. This whole question is a very large and highly interesting one, and, we shall be glad if this suggested answer calls out more similar inquiries.

Magazine Notes.

The Revue Spirite, Allan Kardec's monu-ment, the French publication that now in its forty-fifth year has always stood for purity and frankness in the ranks of Spiritualism, has in its December issue an appeal to the Parisians to put the editor of the Revue in communication with all mediums for public work, that the record of their phases and the quality of their seances may be known at the office of the magazine, to facilitate the work of scientific investigators and make work of scientific investigators and make

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the House of Commons the Churchmen out-number the Nonconformists by about ten to one. In the House of Lords it is doubtful

number the Nonconformists by about ten to one. In the Honse of Lords it is doubtful whether there is a single Nonconformist peer. In both houses the Roman Catholies, although a much smaller minority in the country, greatly outnumber the representa-tives of the Free churches. . . "The avowed object of the Anglican clergy is to control the whole education of the children whom the compulsory attend-ance law forges into their schools. They make no secret of the fact that what they are fighting for is not merely to have the right to give religious instruction in the time set apart for it. at the opening of the school. right to give religious instruction in the time-set apart for it at the opening of the school, but to saturate the whole of the secular, teaching with what they call the Anglican atmosphere. This Anglican atmosphere they know they can secure by keeping the ap-pointment of the teachers in their own hands and by retaining the right to dismiss them on religious grounds without appent. . . . No one objects to any religious body creating its own atmosphere in any school which it maintains at its own cost. But the whole spirit of modern Liberalism revolts a minst the formula, "the Catholic child taught in the Catholic school at the expense of the non-Catholic ratepayer." "

a mainst the formula, 'the Catholic child' tanght in the Catholic school at the expense of the non-Catholic ratepayer.' ' In the closing paragraph Mr. Stead thus summarizes the case as it exists in England today: "Underneath all the parliamentary discussion there is a very deep and serious feeling in the hearts of the laity, even of the Church itself. That the time has come when what is regarded as the Romanizing tendency of the Anglican clergy should be checked. There is a much stronger anti-Catholic sen-timent in England than appears on the sur-face. The proposed sacrifice of the next generation of English children to the priest-craft of Anglican clericalism is resented, and bitterly resented, even among Churchmen. What will be the result of forging the bill through at all costs no one at present can forese."

· DINING WITH THE QUEEN AT WINDSOR.

Quite punctually at 8.30 they notified us, and we proceeded down the long corridor, W. in black breeches and stockings (no order, as he hadn't the Legion d'Honneur, and couldn't wear a foreign order). I in white brocade velvet and diamonds. We found the brocade velvet and diamonds. We found the party assembled, the Mohrenheims; Lord and Lady Kimberley; Nigra, Italian Am-bassador; Lady Churchill (who was in wait-ing); Lord Kenmore (Lord Chamberlain) and Lord Dalhousie (Lord in waiting) and one or two other men. We moved up to, a door just opposite the dining room, and about 5 the Queen came with the Duchess of Edinburgh and Princess Beatrice. She shook hands with me and Madame Mohrenheim; bowed very graciously to all the others, and passed at once into the dining room alone. Mohrenheim followed with the Duchess of Edinburgh: Nigra with Princess Beatrice; W. with Madame Mohrenheim; and Kimber-ley took me. The table was handsome covley took me. The table was handsome, cov-ered with gold and silver plate, quantities of servants in red livery, plain black, and two Highlanders in costume behind the Queen's

Highlanders in costume behind the Queen's chair. The conversation was not very animated. The Queen herself spoke little, and the Eng-lish not at all-or so low that one couldn't understand them-however, my Amhassador couldn't stand that long, so he began talking most cheerfully to the Duchess of Edinburgh about Moscow, Kertch, and antiquities of various kinds, and as the Duchess is clever and inclined to talk, that corner became more lively. I can't say as much for our end. I think most Englishmen are naturally shy, and the presence of Royalty (the Queen above all) paralyzes them.—From "English Court and Society in the Eighties," by Mary King Waddington, in the January Scribner's.

Transitions.

Rachel H. Conard entered the realm of souls, on the morning of Dec. 30, 1902, from the home of her daughter, Mrs. George W. Fulmer, of Camden, N. J. Mrs. Conard had been rapidly failing since leaving her sum-mer home here, about the first of November, and when attacked by pneumonia, was unable to resist its ravishes.

And when attacked by pheumonia, was unable to resist its ravishes. At the funeral services from her late home in Camden, on the third day of the New Year, comforting words were spoken by Cap-tain F. J. Keffer, C. Fanny Allyn, Mr. Wheeler, and Mrs. Sarah Benner, the latter, representing the Woman's Progressive Union, an auxiliary of The First Association of Spiritualists of Philadelphia, Pa. Mrs. Conard had long been a member of both of these scientistic

Control and long been a member of both of these societies. Last fall she celebrated the innetioth an-niversary of her birth, and following is a little account of it, which appeared in the "Langhorne Standard"—our local paper:

The most notable event here recently, was The most notable event here recently, was the celebrating of the ninctieth anniversary of the birth of Mrs. Rachel K. Conard, on Wednesday, September 3, at the summer home, on Parkland Heights, of her daughter, Mrs. George W. Fulmer. Mrs. Conard an-nounced to the assembled guests that she was just nineteen, and this was the spirit of youth she maintained throughout the after-noon. With her face all aglow with the radiant light of everlasting youth and happi-ness, she stood in the midst of her children and friends, for more than one hour, under radiant light of overlasting youth and happi-ness, she stood in the midst of her children and friends, for more than one hour, under influence of her spirit guides; and in a voice strengthened for the occasion, gave many in-teresting experiences of her life. She came into this world a frail, delicate child-all who saw her said she could not live --"Today," she said, "I am ninety years old," and it is the happiest birthday I ever had;" and her face and manner hore testimony to the reality of her joy; a joy that came from the realization that soon she would lay aside the worn out hody, and enter into her inheri-tance. She told us how from the age of three years she had been a medium, and at five had given to her family convincing proof of the truth of spirit communion. A notable fact in the life of Mrs. Conard is this: As a child, she never studied her les-sons from 'the books given her, like other children with whom she associated, yet, when it came her turn to recite she always knew her lesson, and stood at the head of her elass. As a life-long Spirituilist and medium, Mrs. Conard has, in the privacy of the home circle, had many evidences of the continued existence of her many loved once who have

will have a little different opinion of life it consequences. I hadn't any use for this when I was here because I didn't know any-thing about it. I should think you Spiritual-ists would wake up and tell people who don't understand, the things they want to know. both confine your attentions to the city where people are so filled up with all sorts of entertainments and things to make them happy that they dou't care anything about this, but send the word out into the country ter. where people haven't much to think about and you will find your truths increasing. I found Albert and George."

Maggie Bodge, Lacon, Ill.

A girl about eighteen years old comes to be. She is tall, slender and willowy looking, as though she had grown tall too fast. She is as though she had grown tall too fast. She is of rather light complexion, with brown hair of a medium shade and blue eyes; she has a pleasant manner. She seens to be very much concerned over her people that she has left, although her life in the spirit is bright and has much of joy in it. She says: "My name is Maggie Bodge: I am from Lacon, Ill. My mother and father are alive, that is, they are in the body with you people. It seems funny to speak of them as being alive when I am just as much alive as they are, only they to speak of them as being alive when I am just as much alive as they are, only they don't realize it. I have a brother with me named Frank who came over a long time be-fore I did. He tells me that it is possible for us to be very helpful to our friends and so I am trying to send this message to give them 'an understanding that I am still myself and able to communicate. We were not rich peo-ple, but we had a good deal of affection for each other and my mother often thinks that if she kould have done more for me I would if she could have done more for me I would have been with her now, bat I don't think that is so, because everybody here seemed to know I was coming and to speak as though it had always been understood from a little girl that I was to come at this wife. Please say to my mother whose name is Harriet and to my father whose name is Joseph, that I send great, great lors to them and would say very much more if I had a chance."

Amos Webster, Danbury, Conn

Here is a man about seventy years of age, not very stout, about the medium height, with full gray beard and gray hair which is quite beavy and long. He says his name is Amos Webster and he ownes from Danbury, Conn. "This is absolutely new to me," he begins, "it is only a little while since I have known that such a thing was possible. Why

body when you can. Make them think have money when you haven't, make think you can do things when you can't think you can do things when you can't and make them think you are a good deal better than you are and all sorts of things like that make too many cloaks to carry around. Throw off your cloaks and do the best you can and you will get along a good deal bet-tor."

Lizzie Grant, Oakland, Cal.

Here is a woman about thirty years old. She is medium height, rather plump and very fair. Her eyes are pale blue, her hair is very light brown. It seems as though she had fussed, fussed, fussed all the time until, she was just worked out trying to take care of was just worked out trying to take care of other people. You know there are some peo-pie who seem to have so much to do for every-body else that they get worn out, and she is just one of that kind. She laughs a little when I say that and says, "Everybody al-ways told me that when I was alive but I didn't know just how to hinder it. My name I suppose you want first. It is Lizzie Grant, and I didn't live around here. I come from California, Oakland; my husband is still living there and his name is Will. It seems as though it would be the easiest matter in the world for you people to send my message the world for you people to send my message to him, but he will laugh and he will say it is a lot of spook nonsense because he doesn't helieve in this at all, but it doesn't make any difference. I am going to send my message and I want to tell him I know what he has hear doing the past month and it is some and I want to tell him I know what he has been doing the past month, and it is some-thing he wouldn't want rie to know and Olive is concerned in it. That ought to be enough to let him know I can see. I wish he would leave the place. It would be better and he knows it too. but he doesn't quite want to. The place yon planned to go, dear, would be much better than to stay where you are, and conditions would be brighter for you if you would just break away. I don't say this to plagne you but to help you. Our baby is in my arms as I speak this to you and I wish that you could realize as I do that I am not separated from you. I am glad you kept the watch. It was better than to have done with it what you first thought of. I won't say goodbye, dear, for I shall come again."

esence." is surely a fine epitome of the highes 'advanced" or "new thought" teaching, is flooding contemporary literature and chal-lenging the whole thinking world to pause and

and the set of the set

plainer the way of the searcher for heart food. The Revue promises its protection to the mediums while assuring them that it is to "taste" the quality of their wares" rather than to seek fraud that representatives of the editorial staff will attend seances. A similar work was at one time done by the Banner, but investigators of physical medi-umship having lessened, it is not continued. The attitude of the people of the French capital at this time toward Spiritualism may warrant this time toward Spiritualism may warrant the establishing of such a bureau. The January number of Review of Reviews is a meaty number of this ever good publi-cation. cation.

Three timely articles relating to Venezuela Three timely articles relating to Venezuela and the Powers: The American Ox and His Pasture; The Rural Free Delivery Service: Thomas Brackett Reed; The Treasury and the Money Market; two articles on the late Herr Krupp and his work and a sketch of the life of that famous cartoonist, Thomas Nast, are the leading articles, together with the usual number of reviews and excerpts from other publications the world over cer-tainly entitle the Review to its name of "The busy man's magazine." We extract the fol-lowing from the article on The British Edu-cation Bill, by W. T. Stend: "For the information of American readers, who may not unaturally be somewhat con-

who may not unnaturally be somewhat con-fused by the din of party strife, I will at-tempt to set forth the salient facts which underlie this fierce contention of parties and

of churches. "First," let me state what is common "First, let me state what is common, ground, and is taken for granted by the dis-putants on both sides. The education of the English is not up to the mark. It is defi-cient in quantity. It is capable of great improvement in quality, and will be hope-lessly distanced by their competitors, notably by the Germans and Americans.

The place yon planned to go, dear, would be brighter for you if you would just break wavy. I don't say this to plague you but to belp yon. Our haby is in nuy arms as I speak this to you and I wish that you could realize as I do that I am not separated from you. I am glad you kept the watch. If was better than to hare done with the what you first thought of. I won't say goodbye, dear, for I shall come again."
 Ellen Swift. Manchester, N. H., to Mars. Emery.
 The last spirit this morning is a woman and seems very emphatic in her man.
 Which all things respond, in the fulness and here churches and the establishment of a uniform netional system of elementary education. . . The church of the reality spiritual type, will be well as simple permain of a uniform netional system of elementary education. . . The church is noral and deeply spiritual type, will be well as simple permain of a uniform netional system of a statu was well as simple permain of the tradition of the tred. and makes a handsome gift book. The woman and seems very emphatic in her man-

circle, had many evidences of the contigued existence of her many loved ones who have entered the higher life. On this, her ninetieth anniversary, little George Gaul, Jr., aged two years and two months, contributed in a sweet voice several sones.

Before departing, the guests were served with lemonade, ice cream, and several kinds of cake. The large birthday cake was decorated with the following dates: 1812 and 1902.

decorated with the following dates: 1812 and 1902. Elizabeth M. Fish. "Floral Heights," Parkland, Eden, Pa. Passed to higher life from his home in On-set, Mass., Dec. 26, 1902, Dr. B. B. Williams aged 76. He was an old time Spiritualist and medium. He gave many wonderful evidences of spirit return and diagnosed diseases suc-cessfully. He was a practicing physician in the city of Fitchburg and throughout Wor-cessfully. He was a practicing physica for time to time practiced throughout Cape Cod. He will be remembered for his benerolence as he never turned the poor from his door without relief. For the past year he had been failing slowly, and for about three weeks was confined to the house, but even then he diag-nosed diseases, and with assistance prepared the remedies until two days before the great change came to him. On the morning of the

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26th he quietly went to sleep; so easily and peacefully that the kind friends who watched over him thought he might be better. Alas; when he awoke it was in the Better Land. From his late home in Onset, Dec. 30, the funeral services were conducted by Rev. 8. L. Beal, of Brockton; singing by Tatlow Quartet of Onset. A Friend.

Children's Rook.

DREAMLAND.

I just came from dreamland, Mother; It is a pretty place. There I found a little brother, And had a merry race. We ran and ran so very far And saw such lovely things, It really seemed my dear Mama As if we each had wings.

I wish that I could tell you more,

I wish that I could tell you more, But now I'm not asleep— My tongue can't say just what I saw In lands the angels keep. And do you know, sweet Mother dear, That when I go away, My tongue's not there—'tis very queer!— There are no words to say.

'Twas only part of me. I fear, That went away so far And left my eye and tongue right here With you aud dear Papa. 'Cause when last night I said my prayers, And asked "my soul to keep." I guess God took it up His stairs Where eyes can never peep. Frederie Gillmur, in Mind.

News from Maine.

Dear Banner Friends:-I wish yeu all much good at the beginning of this new year and would like to see you all. I felt so sad when dear little Xilia went away. I wonder if we shall all know her in the sweet "Summerland." Please, dear Sunbeam, write us a letter soon and tell us all about Xilia in her new home.

home. I send to Mr. and Mrs. Barrett my best love. I am so sorry for them. We all felt very sad in our home. We had a very pleasant Christmas, with a the advert for the set of the set of the set.

very sad in our hone.
We had a very pleasant Christmas, with a tree, down to our Grandma's in her circle room, "The Bower of Beauty."
We are all very well this winter and love the "Banner" better than ever.
Our Leona has got so she can talk a good deal, and she is so sweet and cunning. One day she was talking with Uncle Rufus about a pony and a pug dog. When he stopped she said, "Talk some more, please, Rufus." She had a toy dog given her Christmas. She was delighted with it. Last Sunday when we had our Lyceum she slipped out quietly and brought in the dog, held it up in her little hands and said, "Bow-wow." Of course we all had to laugh. Manm sent her out with it. She soon returned and sat down as sober as could be. When we sing in our Lyceum she will sing too. She loves books and always wants to write whenever we are writing. A few days ago Grandpa took her out to see his little pig. She looked at it a minute and said, "It's a beauty." When we told her little Xilla was dead she looked sober a ninute, then said, "Xilia's all right." We said, "Yes, but her poor mama is so sad." In a moment she willed and said, "Xilia come back."
We children all like our new Lyceum paper very much and thank Mr. Ring for it. I like the beasing in our Lyceum apper was listed and said, "Bing for it. I like to hear from "Brack Susie" anio.

again. My love to everybody who reads the Ban-Ethel Ruby Coy. ner. Monson, Maine.

To the Children.

My Dear Little Friends: Again I begin a letter to you and with such different feelings than were mine when last I wrote. Then it was just before Christmas and my heart was full of joy and happiness as I thought of all the pleasure waiting to be poured out to the little people all over the world. I did not know that at that very mo-ment our dear Baby Barrett had slipped into the spirit-life and I can hardly realize it now, either. But it is true and I have no doubt that she has, before this time, been to see some of you. Indeed, one little lady saw het before she got my letter telling of her passing over.

before she got my letter telling of her passing over. Now my letter this time is not to tell you so much about Xilia as it is to have you take Xilia's mama and papa into your hearts, close, much closer than ever before and make them feel your dear love. I know the mama and papa very well indeed and I know that nothing will help them so much just now as to know that all their little friends are loving them for Xilia's sake. Suppose you went away very suddenly and you could see your friends very lonely and sad because they missed you so, wouldn't you be pleased to see a lot of happy little friends trying to send happiness to those sad and lonely friends? I am sure you would. You remember, I suppose, that we have a great many who are interested in the letters to the children, and sometimes we get a message from them telling us so. Let me see, there is little Owen Hewitt and two little baby brothers who went away some years ago and who love to come to their manu's home, there from them terming us so. Let me see, there is little Owen Hewitt and two little baby brothers who went away some years ago and who love to come to their manna's home, there is Marion l'iper, a sister to Harold and Edric Wheeler's brother Horace, and so many, many that I do not know about, who will all be so happy to show Baby Barrett some sweet attentions when she is ready to receive them. We will and do feel great sorrow that she is gone away, but we will and do feel great joy that she is not so far away that she can-not see us and talk with us, and love us much the same as if she had stayfed I used to think it was, the most awrut thing that could happen to have anyone die, but that was when I was not auro where they went or what became of them. Yow I always feel like crying when my friends to hut that is because I ann thinking of myself and how lonely I may be. I suppose we will always lonely I may be. I suppose we will always cry when our friends go out of sight until we are living such clear and pure lives that we can see right through the darkness of our loneliness and catch glimpses of them living and moving and caring for us just the same as over and moving and caring for us just the same as ever. Did you ever think what a funny and, in-deed, what a dreadfully quiet and glooiay face the world would be if there' were no children in it? Just think, a whole world with no bables, no little, prattling people, no boys and girls who want to learn something, but just a world of grown-up folks who had there work all done! I wouldn't want to live in such a world, and I don't think anyone would want to very long, but, do you know, some people think that nobody ought to go into the spirit world who isn't old and worn-of glad to see have a place of rest to retire to. Isn't that strange, and isn't it good that ba-bles and young people, and middle-aged peo-ple, are just as liable to go as old folks? Spirit-life and the spirit-world are dearer and sweeter to us all when we think of the little folks over there making joy and glad-ness, and making work, too, for those who love to work for them. Some stay and some go, and we are all glad that there are some of

all kinds in both the earth and spirit-life, and sometimes we feel that we love some so much that we want to take them with us if we go or have them stay if we stay, and that is the time that our knowledge and understanding of spirits and their power to talk with us gives us the greatest comfort, for those who have lived longest in the spirit world tell us that love is so strong and mighty that it enables even children to speak a word and hear a message after the earth body has been put away and destroyed. Write a letter, little folks, and show us that bou have not forgotten that the Banner is Dick Waterman's spirit post office, and that M. Barrett is the postmaster. I had meant to tell you in this letter what the Massachusetts State Association did for children but I must wait unit next week for that. Goodbye; love to you all. Your friend, Wednesday, Jan. 14, 1903.

The Problems of Religion and . Science.

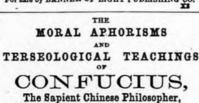
The Problems of Religion and Science.
Aniong many interesting and instructive atticles in one of our Sunday papers was of Religion and Science," which attracted my attention because of the learning of the author and the error of his deductions.
That there is an antagonism between the devotes of religion and science is a fact to a degree, but only by the limited intelligence of either side. The Religionist who dwells only in a spiritual atmosphere is short in his individual resources affil judges of physical could be received.
While the scientific structure is short in his individual resources affil judges of spiritual resources affil judges of spiritual outcomes of the same God whose spiritual revelations he receives. While the scientific student living wholly in the realm of intellect judges of spiritual phenomena from a plane of consciousness entriely foreign to the subject.
The a man cultivate his individual council and science is individual attractions in the subject.
The Cardinal says with the false logic of his craft that science is indebted to Christianity, that is Clericalism has fought the discoveries of melace discourses.
Spiritual Inspiration quickens intellectual groups of a science is indebted to Christianity, that is Clericalism has fought the discoveries of science, disclaimed its followers and seeks in the mysteries of the ignorement.
The data mental efforts. It is the quickening spiritual mental efforts the subjection of the masses.
Spiritual Inspiration is not a monopoly of forstantly or any particular religion, but the science is on the subject.

of individual effort and endeavor and not de-pendent on the chanting of vested choirs or the mystic rites of priestcraft. Religion and Cloricalism are two widely separate things, with a wider gulf between them than be-tween science and religion. Religious men have made many scientific discoveries and to a large extent it has been a spiritual revela-tion to them, but it was not due to organized Christianity, in fact Clericalism opposed and anathematized them and martyred their fol-lowers. lowers.

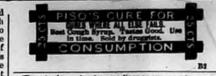
Cardinal Gibbons states there are truths of

Cardinal Gibbons states there are truths of religion difficult to reconcile with facts of religion difficult to reconcile with facts of science: a proposition utterly unwarranted except to a childish mind, for a religious truth is a scientific fact or it is no truth. The ideas of time and space and the re-lation of soul and body are not fully compre-hended by the mind of man, neither are fley spiritually revealed to any one, nor is it es-sential to the well being of body or soul that they should be, but all may freely speculate on the subject whether we agree with the charch or not without the danger of the tor-ture of persecution or the treachery of St. Bartholomew. Benjamin II. Clark. Kichmond Hill, L. I.

A FTER HER DEATH. The Story of a Sum-mer. By LiLAN WHITINO, anthor of "The World Beautin," Frim Dreminand Sent," etc. "The World It is a secret that the friend referred to in this little book ("After Her Death- the Story of a Summer") by the author of "The World Beautiful, "is Miss Kate Fried, whose portrait appears as the frontispicce. Miss Field had hips of absolute devotion, whose trust and truth and ten deroses made a kind of consecration of life. Even now this inspired on the part of consecration of life. Even now this inspiration (the outcome of the fitteen years of friendably and interest) is feit by the sathor in all she does. Gloth, idmo. Price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.



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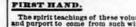
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