VOL 92.

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BOSTON, SATURDAY, SEPTEMBER 20, 1902.

Fortage Free.

No. 4

FI WEER A VOICE.

If I WEER A VOICE.

If I WEER A VOICE.

OUR ALLES LACELY.

If I were a voice, a permanairy voice.

The voice of the our boards of the mercial light, And speak in one voice a pentle might, And speak in one voice a pentle might, And speak in one voice a pentle might, And you are related as none.

I was a voice of the pentle pentl

be made successful by them nor without them... From which it were scarcely a paradox to conclude that war in the Philippines is less embarrassing for Spain than peace would be."

Thus it would appear that Spain in ceding the Philippines to us, has left ber most troublous problem for us to solve. It is evident the Filipinos will not be content and take kindly to American ideas while the shadow of the monastic incubus darkens their mind. Hated by most, loved by a few, the Spanish friars are and would remain a source of misunderstanding and strife. They are a relict of a mediaeval age which has no place in this Twentieth century. Their great wealth and their influence, which however reduced may still be strong enough to encourage and spread discontent, makes them a permanent danger to the public peace.

There are some flourishing monastic orders in the United States: they have nothing in common with these speciment of Spanish unprogressiveness, who bring to mind an old Spanish proverly: "Beware of a woman's face, of a mule's heels, but of all parts of a friar." Proverbs are popular in Spain. They constitute there, more than elsewhere, the wisdom of nations.

Psychography.

## Psychography.

PSYCHIC, PROF. PRED P. EVANS.

Experimental Seance No. 3 held at Malone N. Y.
August 6, 1902.

Experimental Scance No. 3 held at Malone N. Y.

August 6, 1952.

Assuming that the readers of The Banner of Light have read the description of experimental scances Nos. 1 and 12, through the mediumship of Prof. F. P. Evans, we will not repeat details of modus operandi.

Previous to this scance we had several sittings with Prof. Evans, at which we received messages telling us that the band would endeavor to give us a picture of our baby Edma who passed to spirit life on February 9th last. We had no idea when it would be produced.

On the afternoon of August 6, while waiting dinner for other members of the family to return from a drive, Prof. Evans suggested that we go to his room and see whether or no the spirit friends had, anything to give us. We went at once. Prof. Evans went through the usual process of slate-cleaning, all being done in plain sight. We then held the slates to magnetize them, separately, Mr. B. helding one and Mrs. B. the other of the two, which were then bound together with a heavy rubber band, the Professor first placing a finy plece of pencil between the slates. We then placed the slates flat down upon the table, Mr. and Mrs. B. placing fingers of both hands upon the slates.

A lively conversation was carried on between the three sitters during the whole time

upon the slates.

A lively conversation was carried on between the three sitters during the whole time of the seance, which lasted about twenty min-

about two years ago, has so striking a resemblance that even strangers can see the likeness. The guides gave a message upon a third slate, which so exactly explains the work done to produce the picture that we copy it here, word for word.

EXACT COPY OF SLATE.

"Dear friends, we are pleased to greet you after the absence of our medium. We have made every effort to procure a good picture of baby Edna, but owing to her lively dispo-



Baby Edna.

sition, brimming over with fun and frolic, we have not been able to produce as good a picture as we should like and hope in the near future to produce a more striking picture by a different process. Whilst the present production is more convincing, yet it is more difficult to produce perfectly and artistically, owing to the difficulty in evenly distributing the percipitation of fine coloring matter.

(Signed)

Stocky St. Clair, John Gray.

Stooley St.
John Gray.
W. C. Ra.
Dr.,
Ect. ect.



utea. The Professor appeared to feel the effect upon him more than usual. When he received notice from the spirit friends that they blue, the eyes a deep blue, it all the prodictions of Baby Edna found upon the surface of one of the slates. A copy of the slate is reproduced herewith. The face when compared with the last picture taken of baby rounds the picture is brown, to

## Spiritualism in Great Britain.

E. W. WALLIS

E. W. WALLIS.

It has been in my mind for a long time past to indulge in a little "talk" with my friends, the renders of the Banner, and to extend the fraternal greetings of Mrs. Wallis and myself to all those who remember us as the result of our pleasant visit to America some four years ago.

Spiritualism in "the old country" is making no great sensation, but we are moving along very satisfactorily and the movement is gaining in stability and coherence. We have formed a National Union, "Limited," which has legal body and can hold property, and a number of our local societies are building or acquiring "Tramples" for their Sunday services. The "resident speaker" plan is being adopted with considerable success. One of the first societies to try it. I may say, was that at Walsall, which engaged the services of Mrs. Wallis and myself, shortly after my return from America some twenty years ago; and afterwards the Glascow Association engaged us and we served then for upwards of two years. There are now nearly a donon resident speakers in different parts of the country, working with considerable success and aceptance, so that the tendency in this direction is likely to grow. At the annual conference of our "National" body the new organization was ioangurated, and while much good work was accomplished, considerable efficiency in the proposed by the effect of the Spiritualist position, or "mallupledge them or the Union to certain tones or procedure." This "by-hw" has been vitage which, in their opinion, do not accurately represent the Spiritualist position, or "mallupledge them or the Union to certain tones or procedure." This "by-hw" has been vitage which, in their opinion, do not accurately represent the Spiritualist position, or "mallupledge them or the Union to certain tones or procedure." This "by-hw" has been vitage and considerable expected and denominated "the gas." and considerable opposition still exists. It is felt that the "National Vision" is going beyond its rights and that the proper people to the olders

al, Mr. J. J. Me

With what Divine affections bold Should be the man whose thoughts hold in bour's communications.

They haunt the silence of the breast, Imaginations calm and fair, The memory like a cloudless air, The conscience as a sea at rest;

But when the heart is full of dia.
And doubt beside the portal walts,
They can but listen at the gates,
And hear the household jar within.

—Erom Tennyson's "In Mem

## W. J. Colville's Popular Lecture.

ita: publish

Froebel commenced his important philosophical treatises by selecting the best elements already embodied in the German systems of his day; he reviewed Emanuel Kant, Fichte, Goethe, Schiller, and indeed all the greatest poetical and prose writers of the fatherland. Froebel may well be called a transcedentalism has well been described by an eminent man of letters as meaning that there is something in our minds which did not cuter them through the gateways of the senses; but no tencher has ever insisted more strongly than Froebel upon a wise employment of the senses as a means of mental culture. The Mother Play, which is Froebel's most triumphant schieveneut, accomplishes the double purpose of revealing the onward march of reason in the manifestations of childhood, and of holding up rational ideals to childhe imagniation and affection. The Plays are all of them very simple, but intensely graphic in every detail, and of a nature which introduces the child at once to the practical activities of the world around him.

The first Play is with the limbs, and tends to their natural and therefore healthy exercise; it leads on from the simple use of the members of the human fault, must perform their respective part of the world around him.

The first Play is read the process of the human fault, must perform their respective part of the human fault part of the play, and these are invariably simple expositions of some obvious natural fact leading up to an elacidation of some closely connected moral problem. The Taste Song is a very fine illustration of the author's ingenuity, and serves to express in the clearest conceivable manner his profound philosophy of child culture. Froebel insists that it is dangerous to seek to produce premature activity, or to interfere in any way with a natural ripening process; it is dangerous to be supplyed, intellectual, and moral life, and destructive also to the things to work upon other unripe things. Lead children to understand that the new of the contributes to healthy growth, as well as to

particular objects in detachment from the whole of life. A high religious feeling of dependence upon the incessant bounty of the Eternal Reing is inculcated in this attractive play.

Other plays are called Beckoning Chickens, Beckoning Pirsons, Fish in the Brook, The Tarret, Fat.-Cake, The Nest, The Flower Lawrett, Children on the Tower, the Fingers, The Finger Plano, Happy Brothers and Sisters, Children on the Tower, and many others, all of which are accompanied by graphic pictorial illustrations and beautiful but simple poetry, which in the German original is even more exphonious than in the English translation. Among the later plays those relating to special occupations are of intense value; one criticid The Carpenter, another The Bridge, another The Wheelwright, another The Joiner, convey in the clearest manner possible some of the most vital lessons, with which all children need to grow familiar before they can successfully embark on any useful career and so conduct themselves in the world as to be sources of blessing wherever they may sojourn.

Though the Kindergrarten movement is generally associated particularly with the education of young children, even university professors are now beginning to discover that Froobel's system is equally well adapted to young and women. The almost universal testimony of those school teachers who receive children from the Kindergrartens is that the Kindergrarten children are far brighter and more advanced as a rule than any children of the same ange brought up without in advanting the same are brought up without in advanting second the public. New that it has been widely extended for canny years, and is now in a very flowishing condition, is that it is by far the wisest, humanest, and more advanced as a rule than any children of the same age brought up without in advant

size exceles the growth and development of this remarkable book, jibst as we read in the expressive counterance of a man at wo vanable the expressive counterance of a man at wo vanable the expressive counterance of a man at woman the expressive counterance of a sea of the expressive counterance of the counterprise of Kelsun as a sea of the expressive counterprise of the work of the theory of the counterprise of the work of the wor

to his foy by submanding his consedences of growing lower. The principal of the inestination of the high destiny address the misted and heart of the all-sidely developed human belaux in the high destiny of sich a man he has found the sin of his whose limer being is established between true insight and true relicionaness as its found the sin of his whose limer being is established between true insight and true relicionaness as its poles. Every papill is to unfold this from his own consciousness of his own power what this power may canable him to become.

"What the pupils know is not a shapeless one is made familiar with himself; three is not a trace of thoughless repetition of the one is made familiar with himself; three is not a trace of thoughless repetition of the among any of the pupils. What they express they have investigated they have investigated in the history of the pupils. What they express they have investigated in the history of the pupils. What they express they have investigated in the history of the pupils. What they express they have investigated in the history of the Berry Engel it to midel that remain is every concessorate at he made to the concessorate at he care power what the "What the profit have from provide year of the profit has a first profit of the concessorate and the profit has a first profit of the concessorate and the profit has a first profit of the concessorate and the profit has a first profit has a

"The Carpenter Prophet."

ad a Di

BY CHARLES WILLIAM PEADS

sarding blin, as "tesside hissestle," and not belleving in him, attempted in select bins and so, but at alog to his operations only to distract his own opisions, and to yield to the anthority of the learned and the yield to the anthority of the learned and the yield to the anthority of the learned and the yield to see maryels, he green satistator, followed by multitudes that only wanted to be fed on see maryels, he green heart-tele, and wongton the yellow of yello

We opine a meaning behind this explanation. The Jewish penalty for biasphemy, we
would here remark, was stoning to death as
Stephen was said to have been executed. It
was also Passover week when death-penalties might not be inflicted (Acts xil. 3, 4).
Resider, the Romans were in power, and no
Roman magistrate would condemn a man on
the ground of heresy or blasphemy of a provincial divinity. A charge of treason and
selltion was accordingly trumped up. Pilate
was still reluctant, till the Emperor was
named. Only then was sentence imposed.

Professor Pearson, at this point, makes a further departure from the Christian tradition. Jesus, he declares, never descended into hell. "His body descended into the tomb and retarned to dust, from which it was created, and his immertal spirit entered into his everlasting bigs." He says again: "It is inconceivable that God should develop through youth, monhood and age, the brain and heart of a Moses or a Paul, and then blot them utterly out of existence." Nevertheless, at this point in the story, he is not very clear in his attempts at explanation. They sound to us very much like the peculiar utterances of Frederick Harrison and George Ellot, and hardly as statements of substantial trath. Indeed, the eternal life is more than a simple existing forever; it is aconian,—the everpresent life of Eternity, to be lived now—before as well as after the dissolution of the body.

"The resurrection of Jesus" is declared by him to be "a great subjective fact." The gospel account is, accordingly, not an isolated or fettilions tale. "The split is more real than the body" our author says truly, adding: "and a resurrection of Jesus in the sonis of his disciples gives a stronger attentation to his character than any merely physical resurrection could have dose." But whether this resurrection in the sonis of the disciples is other than a moral impression such as any individual may and does make upon those with whom he is in rapport does not appea. He illustrates his statement by a comparing of the appearing in vision to Plaite's wife, and to Mary Magdalen, and further remarks that "many a time the face of Jesus stood with a physical distinctness as exercity excelled to Peter the hour of his statement by a communication trate in these occasions the senses were superseded. "God may have exculsive stationes binaself in human form and with Jesus at his side within the range of the visions of Stephen and Paul were purely mental!"

The ratious mind, it seems more consistent with the divine majesty and the usual methods of "Acts of the

It may be, however, that our author would desire to be understood as catertaining similar convictions, and we forbear further criticism.

The chapter on the Ascension contains a mention of several curious traditions. The "rague precedent of Enoch," the mysterious burial of Moses, and the fiery charlot of Elijah, it is remarked, did not satisfy the conceptions of the church. God was anciently supposed to dwell in the clouds surrounded by clouds, and so Jesus was taken from sight in a cloud. Mythology abounds with similar accounts. In due time the glory of the Son was reflected on the mother, and in consequence the death of Mary was idealized in the same manner as his. The Assumption of the Virgin became part of Christian orthodoxy.

Men's views of Jesus have passed through various stages. "To his contemporaries he was a remarkable man"—to sonfe, a supremely good man, a prophet aided by God; to others, a mistaken enthusiast; and to others still, a base deceiver and blasphemer; but to them all a man. Afterward idealizing imagination began to transform him into a demi-god of supernatural birth and powers. The Evancelists did not do him justice. They embellished his life with mythical incidents, intending to exalt, but actually degrading, him. Some of the stories "are tawdry and melodramatic marrels." Jesus has fared worse than the man who "went down from Jerusalem to Jericho and fell among thieves." With every aided title and external honor the intrinsic worth of Jesus has been lessened. Jesus the man is inexpressibly beautiful and attractive: Jesus the demi-God is still a fascinating creation of art; but the Jesus of Athanasius and Calvin and their followers, the marry and pilitiess deity, is a revolting conception, essentially and basely pagan."

Net external honor of his bear himself also idealizes Jesus. "Not a throof of his heart or

followers, the angry and philiess deity, is a revolting conception, essentially and basely pagan."
Nevertheless the Professor himself also idealizes Jesus. "Not a throb of his heart or brain has been without effect," he declares. "His life is the most successful life that was ever lived. Every great idea that he cherished has struck deep in the hearts of men, and is continually conquering new fields of thought and new areas of population."

A brief chapter is devoted to the testimony of scripture. Among other things it contains the significant statements that the doctrine of the Trinity never commended itself to any one's reasoning as an abstract of the kind; and that the earlier the mannscript he less Trinitarism it is. "Yet the oldest extant manuscripts of the New Testament are none of them earlier than the Fourth Century; and as they vary very much from each other it is a moral certainty that the text of no one of them is thoughout dentical with the original Gospels and Epistes."

There is no reasonable doubt that the books of the New Testament have been expensively altered, absoluted and interpolated

the text of no one of them is thiouchout the tidentical with the original Gospels and Epistles. There is no reasonable doubt that the books of the New Testament have been extensively altered, abridged and interpolated since they were first written. It was a common practice of the time for authors to attach some other man's name to their writings, and for copylist to change the reading. We have found what seemed to be car-marks of many perversions in the Epistles ascribed to Paul. In the book before as, Professor Pearson appears to accept many such interpolated passages as genuine. But to discriminate in this way was no part of his undertaking.

"The Christian Centuries." It begins by classifying individuals by their views in relation to the personality of Jesus. "Therewere once many, and there are still a few persons who think that there was never such a man, and that the whole story about him is a mere fettion."

"At the other extreme are those who regard every detail in the four Biblical blographies as absolutely true."

"Between these extremists there is a growing body of investigators who believe first that the historic Jesus was a man of most remarkable character, and secondly that his wonderful personality has been idealized with all the artistic skill that affection delights to lavish upon the object of its regard."

Then follows an outline sketch of the progress through the centuries. The Roman theology is described as rapidly decaying, The

gard."
Then follows an outline sketch of the progress through the centuries. The Roman theology is described as rapidly decayins, The slighter systems of Luther and Calvin, he predicts, will collapse more rapidly and completely. Unitarian congregations have met for fifty years in the very church at Genera where Calvin preached. All the Protestant churches have softened and attenuated their theology.

e defication of Jesus is the heart of the hof Rome. One who accepts that pro-illogically and value against the

Papacy, Mariolatry and saint-worship: for these are all legitimate outgrowths of the iselicit that Jesus is God."

In fine, our author believes in a victory of truth and richicousness drawing near. Instead of leoking upon the sunset of faith, he is contemplating the sauries of a vaxistly more glorious day in which religion will be not an affair of one day in seven in the church, but of every day and in every place, and its splirit carried into every-day life, into all the lindustries, all the business and all the governments of the world.

This book ought to be read by every individual who desires to take an intelligent view of the subject which it treats. It is sweet in tone, ingenious in arrangement, and attractive as a romance in its presentation of its subject. We do not accept all the statements, for we believe that if there really was such a man as Jesus, his character has been embellished beyond actual fact and teachings attributed to him by those professing to be his followers, which he did not utter. Plato evidently made use of Socrates in such a way in the propounding of his philosophy, and others do the same thing. But no such consideration should lead anyone to inselect the reading of The Carpetter Propher." The book will do a great benefit to those-tow whom it is fitting, and lits message will not return to, the writer void.

Course of Kectures.

### Course of Lectures.

W. J COLVILLE

W. J. Colville will give the following course of lectures on the science of health and heal-ing, in Banner Hall, 204 Dartmouth street, Boston, at 3 p. m.:

ing, in Banner Hall, 201 Dartmouth street, Boston, at 3 p. m.:

Thursday, Oct. 2—"Health, Our Normal Birthright; How to Attain and Preserve Pilday, Oct. 3—"Influence of Thought on All Bodily Functions."

Fiday, Oct. 4—"The Place of WILL in the Work of Healing."

Monday, Oct. 5—"The Value of FAITH as a Healing Agent."

Tuesday, Oct. 6—"The Power of Affirmation and the Use of Denial of Error."

Wednesday, Oct. 7—"Relation of Mental Healing to Medicine and Surgery."

Thursday, Oct. 5—"Hypnotism or Mesmerism Contrasted With Mental Science."

Friday, Oct. 3—"The Law of Surgestion—Auto-Suggestion, Its Place and Edicacy."

Monday, Oct. 13—"Physician, Heal Thyself —Qualifications for Helping Others."

Tuesday, Oct. 14—"Relating From a Distance—the Illimitable Range of Thought."

Wednesday, Oct. 15—"Miraculous Healing Considered in Relation to Immutable Universal Order."

Also, the following course of evening lec-

Also the following course of evening lectures, in the same hall, at 8 p. m.:

Thursday, Oct. 2—"Robert Browning's Great Message, "itod's in Heaven, All's Right With the World."

Thursday, Oct. 3—"The Binding and Loosing Power of the Spoken Word."

Saturslay, Oct. 4—"The Binding and Loosing Agencies—The Place of Chromopathy."

Saturslay, Oct. 6—"What Attitude Muss Emancipated Thinkers Take Toward Astrology and Predestination."

Tuesday, Oct. 6—"What Attitude Muss Emancipated Thinkers Take Toward Astrology and Predestination."

Tuesday, Oct. 6—"The Bailder and the Plan — What Is the Science of Being"

Monday, Oct. 13—"The Composition of a Man—Mutual Relations of Planes of Consciousness."

Tuesday, Oct. 1—"Original Sin, and the Pos-

sciousness."
Tuesdry, Oct. 14—"Original Sin, and the Possibility of Immaculate Conception—a Lesson on Hereilty."
Thursday, Oct. 16—"Science and Religion—From Dust to Divinity—the Final Outcome of Evolution."

W. J. Colville's published works procurable in the hall.

Course tickets available for all lectures (twenty-three occasions), \$2,50. Single ad-mission, 3 p. m., 25 cents; 8 p. m., 15 cents. Questions cordially invited on all occasions. SPECIAL NOTICE.

On Wednesday, Oct. 1, at 8 p. m., W. J. Colville will lecture on "The New Cycle in This Planet's History and What It Significs," and on Friday, Oct. 10, at 8 p. m., on "The Universal Law of Atonement." Admission by special ticket only.

## For Over Sixty Years

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

## Camp Madison.

Camp Madison.

The twenty-third annual camp meeting of Madison Spiritual Association opened at Lakewood Grove on the borders of Hayden Lake, Madison Centre, Maine, on Friday, September 5. The opening exercises were all the control of the control

Among the many attractions in the vicinity of Lakowood Inu a hundsome good-tempered black bear about three years of age holds high place. Dr. Bruin is hundsome in conduct as well as in appearance, and is so decile that the hotel clerks as well as his keeper can safely enter his enclosure and feed him with peanuts, of which he is particularly fond. The sechery at Madison Camp is more than optimarily enticing, and in addition to the spiritual and intellectual advantages, beating on the lake is a continual and invigorating charm.

### The Unseen.

Among all nations, in nearly every age, there have been witnessed manifestations of strange, unseen forces. It is well known that communications have been received from decarante intelligences from time immemorial. This article deals, not with the spirits of men who once inhabited mortal bodies, but with that large class of unseen beings which are known by different names, in different lands, such as fairies, good people, pixies, gnomes, berg folk, etc.

Are the stories and traditions concerning these spirits of nature all myths? No doubt the stories are exaggerated and embellished to suit the narrator's fancy, but at bottom there is a germ of truth. Perhaps some people think that fairy stories are only for children, and that there are no such things as the strange, grotesque creatures who inhabit raths in Ireland and room the hills in Norway.

strange, grotesque creatures who inhabit raths in Ireland and roam the hills in North the state of the state

## Take Horsford's Acid Phosphate.

It increases capacity for concentrated brain work. As a Tonic in run-down conditions it is remarkably beneficial.

### Lowell, Mass.

Lowell, Mass.

Truly an unseen force must have been at work in and about our beautiful grove on Sunday, Sept. 7, and the two hundred or more who attended our meetings were more than amply repaid for their trouble, had it been a pleasant day in the eity we should have been unable to accommodate the crowds that were coming. The first service, 11 a. m., was postponed on account of the few people present. At the 2 o'clock service Mrs. C. Fannle Allyn of Stoneham gave us some timely remarks which were followed with communications by Mrs. Dr. Calrd and Mrs. Littch of Lynn. At the 5 o'clock service an eloquent suffer. Dr. Calrd and Mrs. Littch of Lynn. The beautiful for Lynn, also Mrs. Anna M. Coggeshall of Lowell, gave many communications from the spirit home which were all fully reconfized. Mr. Bates of Boston allowed his control to talk to us in the Indian language, which was afterwaris translated into English by Mrs. Anna M. Coggeshall's guide. Mr. F. W. Taylor of Boston spent the day with us and favored us with solos at each service. This closed our campmeeting at Earnsellife and as the hour of departure drew nigh many expressions of regret were heard. Oct. 6 we return to our hall in Old Old Fellows building, 212 Merrimack st., and should be pleased to meet one and all of our friends. The speakers for October are as follows: 5th, Mrs. A. I. Pettingell of Malden; 12th, Mr. A. P. Blinn of Boston; 29th, Mrs. Annie L. Congeshall, Pres.

The Providence Spiritualist Association op-neal meetings on Sept. 7 for the season. Mrs. Sarah E. Humes and Mrs. Delia Smith occupied the platform afterneon and eventual the point, in favor of Dr. Prector and his work among the sick and of his arrest in consequence thereof. A collection was taken up to assist him at his coming trial. The Ladles' Aid in connection with the association began its semi-monthly suppers and circles Wednesday, Sept. 3, for the season; the matter of raising money to assist Dr. Proctor was discussed and a collection taken for the purpose. Every member present was unanimous in the resolve to do all possible to assist him. Dr. Proctor has a host of triends in this city. At the regular business meeting of the association Mrs. Emma P. Lawton was elected corresponding secretary for the season. All communications should be addressed to her, Phillipsdale, R. I. Dates all filled to 1903.

E. P. Lawton.

## Harmonial Society, Sturgis, Mich.

The annual meeting of the above society for the election of officers, to serve during the ensuing year, or until their successors are elected, was held at the residence of Mrs. Hannah Buck on Monday, Sept. 1, 1902, and resulted in the unanimous election of the following named members of the society: Thomas Collar, president; C. Creasier, secretary; Mrs. Libble Anderson, tressurer; executive committees, John Kelly, John Hodges, Mrs. N. Smith, Mrs. Elita Gilhams, Mrs. Ellen Poutlus; soliciting—committee, Miss Etta Pontius, Miss Hannah Kelly, Miss Agnes Cressler, Miss Maud Gilhams; committee on music to be subsequently appointed, by the Chair.

Thos. Harding.

"Hold on stranger! Tur the wall! For the road's very man

allf
When, back, haw there, old Baptist! Methodist, whon!
These are oxen that need all the road name know.
Yes, I drive without swearin', though st it may seem.
For I'm drivin', good stranger, my orth-

Said the lumberman of Calaveras:

"That Episcopal ox is of excellent breed Much more noted for style than he is for

Much more noted for style than be is for his speed,
Though of delicate structure, this ox will not shirk,
Yet he never was known, sir, to swent at his work.
He's a good, plous ox, never losing his way,
For he reals all the sign-boards, and goes not astray!"
Said the lumberman of Calaveras. nan of Calaveras.

"There's the good Baptist ox; he's hard-shell to the bone;

Close communion in diet—he eats all alone!

Close communion in diet—he eats all alone!

Slakes his head when it's rainin' and closes his eyes;

He hates to be sprinkled, though it comes from the skies!

Why, he won't cross a bridge unless dragged by the team;

He'll go nowhere, I swar, but 'down into' the stream!

"Presbyterian, gre! Congregational, haw!
They're good stock, let me teil you, and know
bow to draw!
They're so perfectly matched, sir, that very
few folks
Can tell them apart when they're out of the
yoke!
Yet you see a slight diff'rence when it is
shown;
One leans on his Elders and one stands alone:

"There's an ox I term Israel—oldest of all;
Once he grazed in the garden before Adam's
fall;
He went into the ark at the time of the flood,
And when Pharanh starved he was chewing
his cad!
There's an uncestry, sir, full of glory, no
doubt,
But for goring the Master they're scattered
about!

"I've an ox over there who tends strictly to bix;
He's a Catholic ox; what a monster he is!
And he keeps growin' big, while he keeps growin' old.
And he never lets go where he once gets a hold!
He's a strong one, you bet! Why, I never He's a strong one, you bet! Why, I never yet spoke
But he started right off with his neck in the yoke!

the road!
I suppose by the fuss he alone dragged
the load!
he pulls when I sing hallelujah, and

Shout:
But the worst of it is, he keeps changin' about!
He was bought on probation, and works like He was bought on protestion, and a top,
a top,
But I've had him three years, and suppose I
must swop!

"That snave Universalist many admire, Claims the devil's a myth, with his great prairie fire!
There's my Adventist claimin' to have second sight:
If he keeps on a-guessin' he'll guess the thing right!
And the Seventh Day Baptist; their numbers are such.

"Take the road that I came, and beware of short cuts;
You will not lose the way if you follow the ruts.
1 am sorry to force you, my friend, to turn out.
Rut this is the regular lumberman's route.
On the road of life, stranger, my right is supreme;
The whole world must turn out for my orthod-ox team."
Said the lumberman of Calaveras.
Battle Creek, Mich.

Battle Creek, Mich.

RULES AND ADVICE FOR THOSE DE SIRING TO FORM CIRCLES, where, through Devel oped Media, they may Commune with Spirit Friends. Together with a Declaration of Frinciples and Bullet, and Bullet, and Declaration of Frinciples and Bullet, and by JAMES H. YOUNG. Compiled by JAMES H. YOUNG. The Property Property of the Prope

## Psycho-Palmistry KEY.

BY BLANCA DOOVIES

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"Take the road that I came, and beware of short cuts."

"Take the road that I came, and beware of short cuts."

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## Mrs. Rachel Wolcott.

Mrs. Rachel Wokott.

This well-known advocate and earnest defender of the principles of Spiritualism has taken leave of earth. She had been quite an invalid for almost a full year, suffering from that dread and most painful malady—carcinoma. She knew many months ago that her stay on earth was brief, and with a serene spirit, she arranged all of her business affairs, planned her funeral services, and made herself ready for the chance in the most complete sense. Her faculties were clear to the very last, and she looked joyfully forward to the hour of her exit, feeling that it would be a happy release from physical pain into the fullness of peace and joy in the realm of the Soul. In all of her suffering, she never faltered in her devotion to her religion, and its sacred truths were to her a staff of support as she walked down the valley of shadows toward the light of the Soul's eternal morning. Spiritualism was her inspiration through all of her years on earth and it did not fell her for the reach of the reach of the reach of the reach of the reach morning. Spiritualism was her inspiration through all of her years on earth, and it did not fall her when she was called to the higher life of the

of her years on earth, and it did not fail her when she was called to the higher life of the Soul.

Mrs. Wolcott has long been the central figure in spiritualistic circles in Baltimore, Md, where she has resided for more than forty years. She was a medium in the best sense of the word, and voiced the higher truths of the spirit world to the soul-hungry children of men during the greater portion of her life. She was an inspirational speaker of ability, and in her earlier years was frequently called upon to defend the truths of the religion of her soul. In these contests, she was sustained by a power in spirit outside of herself, as well as by her own consciousness of the right-counsess of her position. She was never at a loss for a reason for the faith that was hers, and her advocacy of the same was always marked by conscientiousness of the highest degree as well as by signal ability on her own part. Mrs. Wolcott stood for Spiritualism as the expression of every cardinal virtue of truth and rightcousness. To her it was the only religion of the human soul, and only the highest, hollest and best emotions and intellectual concepts in her mind, were worthy of being placed upon its altar.

She was for many years a frequent speaker at camp meetings and in cities adjacent to Baltimore, but for seventeen years has been the settled pastor of the First Church of Spiritualists of that city. She sever de Cause she loved without money and without price. No ascrifice was too great, no service too ardeness for her te make or render for her religion. She faithfully served her fellowmen and, in that serving exalted her own

is the lotty platean of pure spirtunity and unselfish love. She never
pushed herself forward in competition
with her compeers upon the platform, but
cheerfully labored in any position to which
she was assigned, feeling that Spiritualism
and its principles were always first, and selfinterest last to be considered. In a quiet way
she infinitered unto the sick and needy, supplying many with the necessities of life and
never allowed her right hand to know what
the left hand had done. She officiated at weddings, christenines and funerals with a grace
and dign'ty that ever characterized her as a
woman, and added to the charms of her spiritual thought. She was one of the people and
they loved her for her own dear sake. Those
who knew her best, loved her most, and she
will give be held in tender memory by that
circle of friends who were so signally favored
as to be admitted into her inner life.

Not only has Spiritualism in Baltimore suf-

who knew her best, loved ber most, and she will ever be held in tender memory by that circle of friends who were so signally favored as to be admitted into her inner life.

Not only has Spiritualism in Baltimore suffered a great loss in her transition, but Spiritualism in the nation has met with a great misfortone. She was a firm believer in organization, and from the first has been a devoted friend to the National Association. Out of her sleader income, she has contributed generously to its support, and has attended many of its conventions as a delegate from her church. She has written and spoken frequently in its behalf, and was always happy in being able to render it some service of love. Her public work extended through many States, and she remembered her friends by the hundreds. All who met her recognized in her the true womanly woman, the spiritual secrees and prophetess of that diviner day when all wrong and injustice, all ignoble and ruth and parity permitted to rule the world in all their regal beauty.

Mrs. Wolcott has seen nearly all of her relatives take leave of earth. She is survived by two sisters who reside in Connecticut, and by six nieces, one of whom is a resident of Baltimore. Her husband took leave of earth many years ago in New Mexico, a victim of an Indian uprising. She recovered his body after many hardships to herself, from the efforts of which she did not recover for almost two years. She thea dedicated the remaining years of her life on earth to the service of her fellowmen, and nobly has she redeemed her every pledge. She had a kind word for every one, and was never known to utter a word of condemnation of any of her acquaintances. She was the embodiment of love and her mantle of charity enfolded even the weakest of mortals who were struggling upward toward truth and God. Her earthlife has been spent in doing good, and the garden of the Soul in higher spheres is blossoming with the beautiful flowers of love that her willing hands planted here. She has earned her retain is pirit, and

hands planted here. She has carued her rest in spirit, and deserves the reward in Soul that is now hers.

Of her it can be said in truth, "She has made the world better because she has lived in it." Her memory is precious to all who know her, and her life will be sacredly cherished by all whom she blessed with her friendship and willing service. She builded her monument in the heavenly world by the good deeds she wrought on earth. No truer, nobler, better monument can be erected for any mortal. Her earth years numbered three score ten and two years, und she filled them all with the light of love, and the radiance of Truth. The funeral services were held at her late residence in Baldimore, at \$17 No. Fremont St., and were strictly Spiritualistic in character, and Harrison D. Barrett of Boston delivered an address appropriate to the occasion. At the grave the exercises were conducted by the Eastern Star and Woman's Relief Corps, of which organization Mrs. Wolcott was a leading member. To all her relatives, especially to her niece in Baltimore, who was exceptionally near and dear to our arison friend, the Banner extends sáncere sympathy, in which it is joined by all who knew the gifted woman, the warm hearied friend, the unselfish worker for the Cause of Truth. Peace and Love be with our true friend and arisen co-worker as she begins life anew in the realms of the Soul.

## Milton Rathbun.

Milton Rathbun.

The sudden transition of this devoted friend of the "Good Cause" was briefly noticed in the last issue of the Banner of Light. The news was a shock to his thousands of friends in all sections of the nation, none of whom knew that he was ill until his transition was announced in startling headlines in the columns of the secular press. Mr. Rathbun has been a prominent figure in Spiritualism for many years, and has faithfully endeavored to promote its interests in every possible way. His high standing in the business world did not influence him to hide or to attempt to conceal his spiritual light, but rather made him glory in proclaiming the truth as he saw it. He did not seek to obtrude his riews upon others, but when questioned, he had his answer ready, and it was always to the point. He was a busy man in his daily life, hence left the work of propagandism to others, whose hands he stayed both by voice and pen. He was known as a reformer in all parts of the globe, and his feats of fasting are now matters of history. They were undertaken for the sake of his health, and he felt that they were always beneficial to him. During the past summer he was attacked by malarial fever, from which he did not rully. It was thought that he would surely recover with the coming of autumn, but the Angel of Life touched him, and he awoke in the realms of the Soul to go on with the spiritual work he had so unselfishly begun on earth. Of him, it can truly be said that he "fived in a house by the side of the roadway of life and was a friend to man." Large was his bounty and sincere was his Soul. In all things he was a hebestowed upon mortals, and he is worthy of it. He forget self in his efforts to do for others, and he was ever ready to extend a helping hand to any one whom he knew to be worthy of assistance.

He has laid down the burdens of earth-life at the early age of fifty-eight years. In those busy years, he has lived much and has done

more good than do many who live to be four score years of age. His charities were always wrought in secret, and were numerous, as well as generous. His aim was to do good, and good did he do in rich, full measure, to all who came within the reach of his sympathetic hand. He will be signally missed by all who knew him, especially by those who were the recipients of his bounty. Earth-life is poorer because of his departure, but the Soul-world is richer because of his cutrance there. Nobly has he lived on earth, grandly will he live in the realms of the Soul. His wife (Mrs. H. M. Bathbun, a well-known contributor to the Banner of Light) and two sons survive him. They have the inspiration of his unsolids life, his noble manhood, to comfort them in their great sorrow. Milion Bathbun was and is one of nature's noblemen; he was and is loved by all who knew him, and their sympathy goes out to those of his family who so deeply suffer from the loss of his physical presence. He was for many zears the loyal friend, of the writer of these lines, hence the grief of the relatives of our arisen brother is also the sorrow of the writer. We give him greeting in his new life in spirit spheres, and condole with those who mourn on earth. May the, ancels guide, guard and comfort them, and give them revelations of truth from the "Morning Land of Souls," where he now abides. Peace to the memory of a good and true man—Milton Bathbun of New York City—now of the world of souls.

### Unfoldment.

SUSIE C. CLABK

The aspirations for growth of many Spiritualists are too often limited to one avenue of expression—the psychic plane. Repeatedly the question is asked of teacher, or of healer, "How can I develop clairvoyance, how get slate-writing, or some other phase of phenomena?" although the inquirer reveals invariably his meagre comprehension of his own spiritual nature, the laws of his own being, and the paucity of that desire he should feel to bless the world through such unfoldment of his latent gifts. Nothing is more common than the anxiety for psychic development. Developing circles are usually crowded, and in the secluded home, every prescription of solitary darkened rooms, of hours spent in a chair on glass castors, holding a pencil in limp fingers, while the eyes are tocused on a glass of water, or some bright object, are faithfully followed, week after week, year after year. Meanwhile the sitter has a brain lying fallow where there is ample room for the cultivation of further brain-cells, which growth could be gained by utilizing those hours in study, or judicious reading; he has perhaps an imperfect body, not yet dominated by his own grasp of such power; he has a higher spiritual self which awaits unfoldment, recognition, and a chance to be heard; he has grand humane impulses yearning for expression, while the field of human need and suffering waits in vain the service of this idler, who is devotedly striving to "get" clair-toyance. And for what purpose? Chiefiy the would seem to gratify curiosity, or of enriching his purse later on, through the exercise of his new acquisition.

would seem to gratify curiosity, or of enriching increal later on, through the exercise of
his new acquisition.

Not all who desire psychic gifts are thus
sordid, but in every heart should not the aspiration for the greater good exceed the desire
for the less, should not the root of each human plant be strengthened and nourished,
that its buds shall more healthfully, sturdlly
unfold, since human flowers are intended for
a full, rich blossoming? Too many lives, like
the fringed gentian, remain tightly furled.
An unfolded spiritual being must naturally
use spiritual organs, must see with spiritual
eyes, and hear with spiritual ears, must discern spiritual values through clair-seatlent
perception. It is a perfectly natural state to
be spiritual, and to use psychic powers, the
gateways of the soul. Then, Spiritualists,
should we not begin at the root of spiritual
growth, at the primal source of power, in
truest cultivation of self, in learning and testing the possibilities of our own spirits, and
thus strive to encourage their more complete
expression?

In this age, wonderful forces are being

truest cultivation of self, in learning and testing the possibilities of our own spirits, and thus strive to encourage their more complete expression?

In this age, wonderful forces are being utilized, electric, etheric, or, inter-molecular energies, sympathetic vibrations, and other hidden lawa recently discovered, or revealed by our wizards, Edison, Tesla, Marconi and others. But these energies, wonderful as they seem, are all objective, outside of man. Have not the inner, subjective forces a potency holding far more in store for humanity and the advancement of the race than the material developments named? Is not man unduly prone to study everything outside of himself, to focus his gaze too far away from the soul of things, since the soul of a thing is the thing? Has he ever become fully acquainted with his own soul?

Plato reminds us that "If the soul is immortal, it were a dreadful thing to neglect so great a matter, since it goes hence possessing nothing but its discipline and education, which are said to be of the greatest advantage, or detriment, in our very starting out in the soul realm." That valuable, polishing-wheel-discipline, it cannot escape while passing through this mutable sphere of the unreal, of change, unrest, friction and unavoidable discord, and the education it must gain is one that is not acquired in school, university, or from the printed page, but one which Plato calls a recovery of knowledge, a re-collecting, an educing toward expression of every god-like attribute and power latent within.

There is a wondrous self-forming power treasured up within ourselves, but it slumbers in many hearts, unsuspected, or at least unsproporplated, and unavoid we think of a man who possessed a rich gold mine in his own garden, and still neglected to bring forth and utilize the precious over? Yet that is exactly our mortal error and limitation. Golden treasure lurks within our human nature, that nature which has been so traduced with the atigmn of total depravity, and we have not given to it sufficie

the nature, extent, and capacity of that wonderful force, the human will, that inexplicable agent which has been allike the puzzle and despair of all metaphysicians? Who of us could give an intelligent, comprehensive portrayal regarding the true office and scope of imagination, or explain how thoughts are born, how transferred from uniad to mind. How clear is our comprehension of those psychle powers we desire so much? How many of us have fully tested the power of aspiration, of the realization of our own divinity, and many other veins of this wondrous gold mine all our own? Would it not be well to delive a little deeper below the surface and with pick and hammer, with carnest, determined effort attempt to bring forth and utilize some of our buried treasure? Let the developing circles be turned lato reading clubs for a while, where every ennobling philosophy can be thoroughly studied and absorbed, and make of the homes gymnasiums of the soul for the exercise of every strong, sweet type of character, and the conquest of all spiritual possibilities.

Such unfoldment of the true selfhood and the culture of other selves besides our own, is our main errand and business on this planet, in comparison with which such strenulous efforts for psychic development, although desirable and legitimate in its place, seem narrow and selfath. For, paradoxical as it may seem, the first step toward true unfoldment of the higher self lies in the path of fergetfulness of the personal self, through gaining a more universal consciousness, a universal good will and kindly feeling of loving interest in everybody's growth and welfare quite as much as our own, since we are all members of one family in the order of soul. If the narrow, self-centred, exclusive natures could only realize what pure joy they miss by their short-sightedness, what a potent panacea for health and happiness they would possess by enlarging their loves and kindly fettered hearts, they would make every endeavor to secure it.

How strange that mortals, with the one goa

sees by enlarging their loves and kindly intercats, leting a little spiritual sanshine into the
darkened corners of their cramped, fettered
hearts, they would make every endeavor to
secure it.

How strange that mortals, with the one goal
of happiness in view, seek it by the only road
that frustrates the desired aim—the wellworn pathway of self. The selfish man is a
most unhappy man. Only by forgetting self
can we ever reach or know the true selfhood,
and yet year after year and still other years
are wasted, lost to all noble acquirement in
selfishness, self-boarding, a self-consideration
that forgets the struggles and strivings of the
world, ignoring burdens it might lift and itself
grow the stronger, happier thereby. There is
danger for us all, even students of advanced
thought, while holding the most altruistic intentions, that we become narrowed upon our
individual plans and purposes, our personal
pursuits, even on the desire for self calture,
whereby true growth is checked. Then let us
endeavor more earnestly to open outward, to
lower the bars of our exclusiveness, to encourage expansion of our caged soul possibillities, to become universal in our love and
charity and overflowing abounding good will,
not loving our own any lees but others far
more than we have ever done before, and thus
become a centre of sunshine for all the world.

What place shall books hold in our unfoldment? To the intellectual man they seem the
chief if not the only means of enlightenment
and culture, the sole avenue to wisdom, and
certainly the enjoyment of a grand book, the
absorption of its message, is of the purest
nature, of inestimable value. What should
we do without books, without the transcription of those glorious inspirations that have
come to man, the rhythm of poesy which the
muses vouchsafe, the grand philosophies and
conceptions of Truth? Through books we
gain far more than their message, we glean
the harvest of other lives, we enjoy intercourse with advanced minds, enter into the
Holy of Hollies of ripe

research and analysis to supplant the effort of our own thought and reasoning processes, putting out our thinking as we do our washing?

A certain writer has thus commented upon our present era of mental luxury: "Knowledge hangs on every bough, and blossoms in every flower. Books multiply upon us like the sheaves of autumu; we derour them and cry for more. We gourmandize our mental dishes. We read too much for our thinking; we know too much for our wisdom; we explore more than we put to use, we plow more than we sow, we gather more than we consume. We are a generation of mental gourmandizers. We luxuriate on knowledge, we bloat with the richest facts of history and science, we read without reason, we follow our masters without thought. There are many readers but few thinkers, many men of knowledge, but few men of true culture." Unfoldment of the intellectual nature must come from within, true education is not a cramming process from without, it is of endogenous growth. The advancement of the mind is not decided by what we can get out of it, not by the data of information it coatains, but by what it can do, express, achieve. Otherwise how shall we thus gain the ability to ourselves write books that will help and upilit those who come after us? For we are all writing a wonderful book every day, the book of our lives, page after page, line upon line. And what is the type which the soutcompositor uses in setting up this myriad chaptered book? The type of our thoughts which antedate every action, the substance of which they are composed forming the fibre of the parchment on which the life record is transcribed. To think deeply is a broader means of culture than to read the advanced thoughts of others. As one of our earliest

"Then write thyself, thy living soul In strong deep words of love. And cast the God-like thoughts o'er That thon hast caught above. Thou art a poem in thyself, One writing every day, Line upon line, is svery thought Ne'er to be swept away. Then pour out the fullness of thy sou In anthems strong and deep, And other hearts shall catch them up And all their sweetness keep."

### Spiritualism in Great Britain.

(Continued from page 1).

ood work "down under" and in America o, as I understand that the travelers inten

good work "down under" and in America, too, as I understand that the travelers intend to return by way of San Francisco and New York, so that American friends will be able to receive them and listen to their inspirations before we in England can welcome them home again.

We—Mrs. Wallis and I—hope your convention in Boston in October will be a "record" one in every sense; our one regret is that we cannot be with you bodily (as we most certainly shall be in spirit), to give you our congratulations and good wishes.

Dr. Peebles is hale, hearty, and happy; as optimistic, altruistic and energetic as ever—only more so! It is an inspiration to meet him and a stimulation to listen to his wise and eloquent utterances. God bless him!

The interesting historical sketch of Lake Pleasant in the Banner of July 26 touched me deeply. In memory I could see dear, venerable Dr. Beals and his gentle wife, and I walked in recollection with him about the grounds, as I did 21 years ago, while the restrum was being prepared for the presentation to him of his portrait in oils. I recall his look of surprise as we neared the "grove" and saw the decorations and heard the band strike up to welcome him. How happy we were! How overcome the Doctor was! When I remember Ed Wheeler's speeches, Frank Baxter's tests, Heary Slade's slate-writing—those happy days and the many friends I made then—a lump comes in my throat and my cres grow dim; but I thank God that I was privileged to share in the good things of those dear old days, just as I do for the joy of renewing those memories and friendships, and of making new ones, equally as valuable, four years ago, both at Lake Pleasant and those dear old days, just as I do for the joy of renewing those memories and friendships, and of making new ones, equally as valuable, four years ago, both at Lake Pleasant and Lily Dale. But what a large number of those who welcomed and were kind to the "young English trance speaker," as I was called in 1881, have since gone to that spirit world of the existence of which we were all so happy to know! Beals, Buchanan, Bundy, S. B. Nichols, Wheeler, Wilson, and the Shumways—just to name a few only. Well, they will be "over there" to meet us by and by and we shall be able to report progress and give an account of our stewardship. Would that we could show a better record!

Talking of those who have "passed on" reminds me of two quaint epitaphs which were until recently in the churchyard at Finchley, London, where I now reside. The first was as follows:

as follows:

"Underneath this turf in death are laid Two whom God in wedlock happy made; But God his favorite Votaries know And contracts life's span, replete with woe, The wife 1st summon'd by her maker's will, Quickly after (the Husband) this grave to fill.

Seven weeks pass'd and brought no warn-He in health at Noon and Dead next morn-

The old idea that this life is a "vale of lears" and of "woe" was evidently strongly entertained by the writer of those words. Here is the second:—

"Graves are lodgings of the blest, Not of honour but of rest. Not of honour but of rest.
Cablacts that safely keep
Mortal relics while they sleep.
When the trump shall all awake,
Every flesh his soul shall take,
And from that which putrifies
Shall immortal bodies rise.
In this faith they lived and dled—
In this hope they here reside."

In this faith they lived and died—
In this hope they here reside."

Comment is needless, and yet one feels inclined to ask how the "desh" shall "take" the son!, and, if the poor devoted couple are still residing in that "cabinet" (7) are they conscious? If unconscious, they are practically non-existent: If their souls are alive, active, and have gone off on their own account all these years, why should they have to come back to be imprisoned in flesh—which, after all, will not be flesh, for when that "trump" awakes the flesh which "putrifies," an entirely different body (an "immortal" body) is to arise. It is too complicated altogether, I believe it would puzzle the traditional "Philadelphian lawyer" to unravel the mystery, and if he were to try I fear his fate would be like that of the poor man of the first lines—he'd be "dead next morning"!

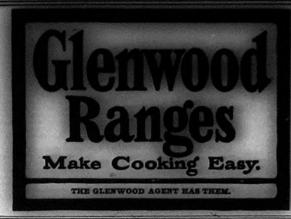
I hope I shall be forgiven for even seeming to make a joke of this subject, but a "saving sense of humor" got mixed up in my consti-

to make a joke of this subject, but a "saving sense of humor" got mixed up in my constitution somehow and I cannot help seeing the funny side of things sometimes. Anyway, it is "better to smile than to weep"!

The work for the children goes steadily on here and the Lyceum movement has had a splendld effect in establishing and sustaining the societies in quite a number of places. It retains the interest of the young men and young women, and as they grow up, marry and become parents, they support the society and are steadfast workers. All the sweetest sentiments of their lives are associated with Spiritualism and it becomes doubly dear to their hearts.

sentiments of the decomes doubly used. Spiritualism and it becomes doubly used their hearts.

The latest project is a spiritualistic quarterly magazine under the editorial direction of Mr. Will Phillips, my friend and successor in the "Two Worlds" editorial chair. It should be a useful and successful venture, as since the decease of "Borderland" there-has been nothing to take its place. "Light" continues its valuable work for scientific and intelligent minds and in a recent issue gave a plate paper supplement with the portrait of the worthy and reverend Andrew Jackson Davis, together with an appreciative sketch



Notice to Lyceum.

W. D. Blethen Married.

New Photographs of Mrs. Soule.

La Crosse, Wis.

of his careef and labors for Spiritual prog-ress based upon that given in the "Psychle Era" of Pitsburg, and so the unity of the Spirit in the bonds of Love is again exempli-fied. Spiritualism is of no country or creed, it is the true Brotherhood uniting us as it does with each other and the Unesen in the common altruistic service for the good of all. Oct. 5; Newburyport, Mass., Oct. 19; Man chester, N.H., Oct. 26. Address 126 Bridge St., Manchester, N. H. The conductor or secretary of all Lyceums in New England is requested to write the undersigned regarding the Lyceum Day to be held during the convention of the N. S. A. in October next. Wednesday evenling, Oct. 22, is the time set apart for the Lyceum work, and it is to be hoped there will be a good attendance of Lyceum members to take part. Seats will be reserved for Lyceums coming in a body or delegates. It is the intention of the committee to hold a regular Lyceum session, having the marches, songs and recitations by the children. The Lyceums are requested to bring their flags. We want to make this the finest Lyceum exhibition ever held in the States. Let me hear from you as soon as convenient, so that all arrangements can be made and space allotted to your Lyceum.

J. B. Hatch, Jr., Chairman of Committee on Lyceums, N. S. A., 74 Sydney St., Boston.

### Milton Rathbun.

It is my sorrowful duty to announce to the Banner readers the transition of our beloved friend and co-worker, Miton Rathbun, who passed to the higher, fuller life on Sunday, Sept. 7, at Hiverhead, Long Island. The final tribute of earthly respect and affection was paid him on Wednesday last at his home in Mt. Vernon, New York. The funeral was held at Willard Hall, and the very large attendance and many evidences of deep grief bore touching testimony to the love which Mr. Rathbun's life and character had inspired among all classes.

The services were conducted by Mrs. Halm.

bore touching testimony to the love which Mr. Rathbur's life and character had inspired among all classes.

The services were conducted by Mrs. Helen Russegue and Lyman C. Howe, two well-known lecturers in the spiritual field, whose friendship for our arisen brother was of long standing and of the lenderest nature. In accents tremulous with emotion they paid sweetest tributes to the tried and true qualities of the arisen one, who by his example and true charity had lightened many a heart less blest than his own, and earnestly besonght the aid of the angel world to comfort and sustain the bereaved family.

This funeral was truly a spiritual one and consistent in all ways with the tenets of our beautiful knowledge—that death, physical, is but the birth, spiritual, into a never-ending state of progression and unfoldment. Superb floral offerings and stately palms made a fitting background for the casket enclosing the physical form, while an ideal autumn day seemed to typify the glories awaiting this newly born spirit into the spheres of light. To the family whose harmonious circle has been broken, we extend our heartfelt sympathy. May they be drawn together by even closer bonds of affection than before, and may the work for humanity so conscientionsly carried on by the father throughout his entire life be continued by the sons who succeed him, to an even more perfect issue—if that possible.

Marie J.—FitzMaurice, At Etna the marriage coremony was performed by H. D. Barrett, editor of the Banner of Light of Boston. W. D. Blethen of this village and Mrs. Hannah S. Fox of Waltham were the contracting parties.

Mr. and Mrs. Blethen will be at home after November first. The couple will make a weiding trip down through the Eastern part of the state and through Massachusetts.

Mr. Blethen is a well known contractor and builder in this village and is known to many of our readers. Mrs. Fox is a noted clairvoyant and has demonstrated her wonderful gift in this line.

As a trance mesium she is well up the ladder of fame, and has surprised those who have appealed to her on important matters. Her wonderful power in diagnosis of diseases and curing the same are unquestioned.—Lisbon (Mc.) Enterprise.

possible.

Marie J. PitzMaurice,
ceretary of First Association of Spiritualists, New York,

### Maine State Spiritualists Convertion.

The Spiritualists of Maine will assemble in State Convention in City Hall, Portland, Oct. 10, 11, 12. The speakers will be Rev. F. A. Wiggin and Harrison D. Barrett, both of Boston. One session only will be held Friday, Oct. 10, at 7.20 p. m., when Mr. Wiggin will lecture and follow his address with tests. Saturday morning and afternoon will be devoted to the election of officers and the transaction of such other business as may come before the Convention. On Saturday evening, Mr. Wiggin will again lecture and give tests. Three meetings will be held on Saunday at 10.30 a. m., 2.30 and 7.30 p. m. All are cordially invited to attend these meetings, Special rates have been secured on the Maine Ceatral Railroad and all of its branches, Hotel rates are to be announced later. Come to the Portland Convention, then go on to the N. S. A. Convention in Boston.

Per order Maine State Spiritualist Association, Sadie Jordan Clifford, Pres. Viola A. B. Rand, Sec'y.

## Announcements.

Announcements.

The Massachusetts State Association will hold a mass meeting in Lowell, Monday, Oct. 4. Two sessions will be held, afternoon and the factorial statements of the factorial statement of the factorial states and wife buve open time last of October and during November, to be placed in the East. During 1903 they will accept calls ear out to California and return. They prefer to go via the Southern route and return they prefer to go via the Southern route and results and the factorial states. Address them at 600 Pensylvania Ave. S. E., Washington, D. C.

Dr. E. E. Conant and Mrs. Clara Field Conant are in the city for a few days and can be addressed care of this office. Wellman O. Wiltimey is engaged as follows: Worcester, Mass., Sept. 23; Portland, Maine, Fall River and Fitchburg. Mass, Jung October. He has a few open dates for coming season. Address, 328 Main St., Seit. 6, Springfield, Mass.

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Boston Spiritual Temple.

The Boston Spiritual Tempie Society will resume its meetings in the new Chickering Hall, Huntington avenue, on the first Sanday of October. Services at 10.30 and 7.30. During the coming season this society will hold its week evening service on Monday evenings in Pierce Hall, Copier yours. On Monday evening the people may gather in this beautiful hall at 7.30 for a half hour of social exchange of thought and friendly greeting and the services will be held from 8 o'clock to 9 o'clock. The outlook was never brighter.

### Gypsy Camp.

Gypsy Camp at Unity Camp, Wednesday, Sept. 24. Regular test scance at 3 p, m. Private readings from 10 a. m. to 8 p. m., by the following mediums Mrs. Dr. Caird, Madame Helyett, Mrs. Dr. Chase, Mrs. Albert Lewis, Mrs. Akerman-Johnson, Mrs. Maud Litch, Mrs. Lda Pre, W. A. Estes, and others to be announced later. Meeting free. Private readings, 25 cents. Lunch can be procured in the grove.

To read, to think, to love, to hope, and to pray—these are the things that make men happy. The world's progress and prosperity or adversity depend upon our knowing and teaching these few things.—Ruskin.

## ANDREW JACKSON DAVIS, M.D. PHYSICIAN TO BODY AND SOUL.

On and after Seprember 1, 1862, Dr. Davis will be in his omce, 63 Warren Avenue, Boston, Mass., from 8 a. m. to 1 p. m.

On and after September I, 1922, 1921, 1922, 202, 1921.

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Fditor of "The Oce all Trails Seeker."

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## DR. R. CREER.

So many requests have been made for photographs 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 persuaded her to take the time from her ever busy and useful life to give the artist an opportunity to photograph 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. 40 years a psychic healer, will immediately relieve paid remove prostration, our edisease, and restore lost healt Patients at a distance treated with or pralleled success Trial treatment at office, or by mady \$1.00. It by maintain are and set, with one, or twee leading symptom state are and set, with one, or more leading symptom Chiesmo. H. M. D. BERER, 32 Dearborn State Chiesmo. 14.

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# EXTRAORDINARY FREE OFFER

La Crosse, Wis.

Mrs. Kates and self visited La Crosse, to hold three meetings, Sept. 10, 11 and 12. We found a good working society under the ministration of our earnest brother, Will J. Erwood. He has succeeded in building a supporting membership and creating an earnest work by the members until they have leased and furnished a comfortable little edifice, where they have a church. With a meeting-place they coutrol, a public interest is created and an excellent work results. He holds Sanday meetings regularly in La Crosse, and does the State missionary work during the week. Hence, Brother Erwood is a busy man. As a young man be promises much for the future. Such workers are cutilled to support and praise. He sees the necessity of reaching the young, and is now starting a Children's Lyceum; and thus will build for the future of our Cause.

George W. Kates. edge If all my mention leading symptoms, in you hand writing, and I will intuitively diagnose your called a view of the work o

# TRANSCENDENTAL PHYSICS.

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to contribute towards the fund being raise for ball expenses during the N. S. A. convention, send contributions to the under signed at any time. After the fund is raises all donstions will be published in the Banne of Light. Please send in your mite that w may nil feel we are belping to entertain the visitors to the convention.

J. B. Hatch, Jr.,

Chairman Committee on Hall Fund.

74 Sydney St., Boston.

## Passed to Spirit Life.

Passed to Spirit Life.

Passed to spirit life from her home at Onset. Mars., Sept. 4., Mrs. 8. Emma Morey, aged 70 years and 7 months, wife of James Morey, Mrs. Morey had not been well for many years—in fact she had been at times a great sufferer, but one who herer complained. She was a kind neighbor, a true friend and wife, and crer interested in all things that pertained to the adyancement of the Spiritual philosophy. For many years a Spiritual shi and a medium, and one of the old residents of Oaset, she had endeared herself to a large circle of friends, by whom her outward presence will be greatly missed, but by none more than by the fathful and loving husband, who hardly left her bedsid daring her last illness. For forvaine years they had journeyed together, and their home left had power at the content of the content of the last the husband, who hardly left her bedsid daring her last illness. For forvaine years they had journeyed together, and their home left had power at the content of the content of the last the husband, who leaves a sister and daughter. May each and all be comforted and strengthened by the thought she may still misister unto them. May the blessed thought of spirit-consumion be to them a source of peace and joy. She has gone only a little way in advance of her noble husband—gone to prepare a place for him, and when the time comes for him to join her in immortal youth how glorious will be the reunion that knows no parting evermore. The services were private and very simple. Many were the beautiful floral tokers that spoke most cloquently of loving and tender remembrance. The last words were spoken by the writer. The interment was at Hopedale.

Goo. A, Fuller, M. D. Onset, Mass., Sept. 8, 1902.

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

"Within man is the soul of the Whole; the wise silence; the universal beatined; to which every part and particle is equally related; the eternal One. And this deep power is which we exist and whose beatinude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seep, the seer and the spectacle, the subject and the object, are one. We see the world piece by piece as the sun, the moon, the animal, the tree, but the Whole, of which these are the shining parts, is the soul."—

Emerson.

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SPIRIT

## Message Department.

The following communications are given by Mrs. Soule while under the control of her own pakes, or that of the individual spirits seeking to reach their friends on earth. The measures are reported steeographically by a nocial representative of the Banner of Light, and are given in the presence of other members of The Banner Staff.

These circles are not public.

These circles are not public.

To Our Readers.

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

public. Truth is truin, and known to the weight whenever it is made known to the world.

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

rt of Seance held August 21, 1902, S. R. SS.

Breathe upon us, oh, spirit of life, the blessing of peace and understanding. Open our cycs that we may see the light; open our cycs that we may see the light; open our ears that we may hear the word of truth; open our hearts that in them may dwell the spirit of all that is sweet and good and true. We hear the cyr of anguish, the wail of despair that comes up from a wounded, tired and sin sick world and we would that the peace of the spirit might be given out, and like a sweet whad from heaven be wafted over the world until all are better, happier, stronger, and are filled with faith. With this purpose in our hearts, we come into this little circle this morning and ask that whatever we have, we may be able to give, freely, gladly. May the efforts of all others who are working in the direction of peace and good will be blessed. May they feel their oneness with all workers everywhere. May we all feel that we are one in purpose of making sweet and clean, the kingdom of heaven which is with us today. Amen.

## MESSAGES.

## Issae B. Fulton, Ithaca, N. Y.

Issue B. Fulton, Ithaca, N. Y.

The first spirit that comes to me this morning is an old gentleman about seventy-five years of age. He has a long white beard, gray hair, soft blue eyes and a very quiet and unassuming manner. He says, "Will you kindly say that my uame is Isaac B. Fulton and that I am from Ithaca, N. Y. 7 I have been in the spirit a long time and have never made the effort to return before, but today it came over me with such force that I really ought to strive to give my evidence of spirit return to my people that I just came and here I am with my message. I'd like to send this word to Sarah. I desire her to feel that both myself and my mother come to her and do try to help her in her work. It is too bad that so many obstacles have been placed in her path, but the only thing to do is to just keep moving and by and by they will disappear of themselves. I have Addie with me and Willie; they send love and gay they will help, too, whenever it is possible."

## Maggie Cronin, Lynn, Mass.

Maggle Cronin, Lynn, Mass.

The next spirit that comes to me is a woman about mediam height, slim and rather light. I think she was about thirty-five years old or a little older; her face looks more careworn than that. She is very nervous and seems to haye-passed out into spirit. His under conditions of erreat agout and distress. She says. "God-bless inc, how can I ever say what I want to say or how can I express myself so that I will be understoom. And it is a say to be supported by the same that I can't I want to for my little ones. I want to say to Dannie that I wish he would try and keep them all together. It is a pity to have them separated and I would rather have them have less and be kept together than to see them put away and be better cared for. I am not much of a traveler and I stay pretty well around the old home. It is too bad that there had to be so much money spent for me, but I don't see how it could be helped. I am sure if you are a brave boy and keep working along, you will get out of debt before very long. God bless you and help me to come close to you and givo you whatever.

Alice Morton, Charlestown, Mass.

Here is the spirit of a youne girl about twenty years old, rather tail, with fair skin, dark eyes, and heavy, dark hair, which she seems to take pride in arranging. She is very graceful and easy in her manner and she puts on a little air of strength that I believe is only assumed for the occasion. When she walks over to me she says, 'lindeed I am not as strong as I want to be, but I am trying to forget my own sorrow and palm in trying to serve those I have both the strong in the strong and the strong of the s

There is a spirit comes to me now who is a funny, stout man about forty years old, full of tife and fun, with a round, full face, blue eyes, brows hair, not a gray hair in it. He dance along as though he is going to have some fun out of coming back. He says, "I always said I would dance at my own funeral and I came pretty near it. I couldn't see any sense in having tears and being disturbed. Everybody's got to die; we understand, from the time we understand any

thing, that just as seen as a child is been into the world doubt hange over it. It is the inheritance of life and why the whole world should go into mourning over snything that it is se-uniform as death I could not see it is seen and sees in all the sadaess. I see any sees in all the sadaess. I see a see it is seen in the sadaess. In the seed it is see any sees in all the sadaess. In the seed it is seen in seed in the sadaess. In the seed it is seen in seed in the sadaess. In the seed it is seen in seed in seed in the would be good count to take on the world he would be good count to take on the world in the world in the world in the seed in the world in the seed in the world in the seed in the seed in the world in the seed in t

can be formed. I am much obliged to you people for opening your doors for a stranger."

Lorenzo Baker, Montpeller, Vt.

A tall, line looking man about sixty years old comes to me now. He has a gray mustache, rather white hair, but is hald a little on the crown of his head. He seems quite military and his form is good as though he carried a commanding presence with him wherever he went. He speaks very particularly and every word comes out as clearly and distinctly as a bell. He says. "I am Lorenzo Raker. I shall be known in Montpelier, Vt., and thereabouts. I was not a politician to any great extent, but I was interested in everything that had to do with the making of the place. For a long time after I came over here, I found my interest growing and then it came over me one day that it would be well to see if these people in spirit could not influence the people in the body. I have found that the two worlds are so closely intertwined that one can hardly tell where the influences come from. I have been able to do many things in the way of directing my people towards certain other people and certain conditions that were better for them and so I come now to give my eridence, evidence, my friends, that the spirit has power to move people in the body. I would like very much to say that my sister, Mrs. Mason, is with me; she says to give her greetings to all her friends. She was much loved and sadly missed. I don't know that I can add any more without taking more time than I ought and I thank you for the opportunity."

Lowest great per month. Hones combarded and the control of the con

death. It was for another purpose and had been used on previous occasions. I am rather aurprised at what they did with what I beft. It would have been my wish to have had it some other way and they know it. They know it when they did it, yet in spite of it all they did what they wanted to and I take a sort of a pleasure in telling them that I know all about it and that it is no use to go on disregarding the wish of a spirit, for the spirit will be conscious of it. The house looks pretty bad since I came away and I should advise letting it rather than selling it. I think it would be better. I haven't the least inferest in my grave. I wouldn't turn my hand over for any sort of a mounment placed over it and feel no desire to return to earth. My only laterest is to see that some of the wishes that I expressed be carried out a little better than they have been in the past. This will reach the people I want it to and I shall be satisfied without giving the name.

## The Gospel of Spiritualism.

ADDRESS BY DR. J. M. PREBLES.

brought to a class, for var is murder on a very extensive scale."

Hy way of a moment's digression, the doctor said: "The older I grow in years, the more precious to me are the truths of Spiritualism. Growing old is an unwise habit." He felt younger, was healthler, and could do more literary work now than he could fifty years ago, and the prime reason was that he struggled to strictly obey nature's laws.

Dealing with the essential significance of, the term Spiritualism, Dr. Peebles said: "Never coafuse this word with spiritism. Never ceafound office and official, idea and ideal. These are not the same. Suffixes are modifiers. Spirit and spiritual are very unitle. You are spirits now, vestured in mortality, but to what degree you are spiritual, or angelic, I cannot say. Spirit, spiritual, Spiritualism, the angelic world, the superangelic world in the lower planes of conscious life. I am often asked," said the doctor, "What have you seen during the last fifty and more years to convince you of the reality of these transcendental truths? Hetter ask what have I not seen? What have I not heard? This very evening, through the mediumship of Mr. Everitt, in the hospitable residence of Mr. George Sprigs, I talked with Judge Edmonds, James Burns, and others, through those vibratory conussions that have startled so many atheists, and convinced so many materialists that dea

sion has brightened his crown through all the ages.

"Spiritualism gives knowledge for faith, and fruition for hope deferred. The angels message or the price of the price of

In conclusion, Dr. Peebles said, with up-

ifited gaze: "I thank you, O blessed immortals, from my very heart that you some-stines in thought, or in very deed, leave your sunnersland homes and wend your way earth-ward where you once dwelt vestured in mortality. I thank you in behalf of our common humanity—thank you to behalf of our common humanity—thank you that you come to heal the broken-hearted, to impart the vigor of health, and to break away the mourner's tears. O blessed ones, leave us not, and may we not intra coldly away and leave you. And may we so live day by day honest, pure-sunned, conscientious and spiritual lives, that you may say to us when our earthly eyes are closing. Well done, good and fulthful ones. Enter into our higher life where physical death is unknown, and where evolution is law, friendship is abiding, and love is immortal." Amen."

After some commendatory words by the chairman, Dr. Peebles offered some further observations of a general character, in which he referred to the high state of religions liberality and social development which obtained in New Zealand. The're were no snakes there, and no compulsory vaccination law. (Laughter.) The Government owned ther was a land limit. With an anecdot of the power of love and sympathy in re-claiming the deprayed of earth, he concinded his remarks amid great applause. The meeting terminated with the benediction.—London Light.

## The Coming of Elisabeth.

JESSIE S. PETTIT FLINT

Dedicated to the Cause of Truth.

CHAPTER V.

In a fashionable quarter of the city, within a fine, solidly built mansion, sat father and son, enjoying their after dinner cigars. Now was the time for confidential conversation, the hour they always choose, this father and this son, so dearly beloved by each other. Mr. Crown, Sr., was the first to break the silence.

silence. Sood to have you home again, Archibil, good, very good. Sometimes, it appeared that all things would go wrong if you did not come to help me. Your trip was satisfactory in all respects as regards the business; orders were well placed. Have you noticed the few changes we have made since you left? Miss Cutter gave out completely, and her place had to be filled; and there was Saunders, and Mitchell too, besides one or all the places for me, except the head of the millinery department; about that there is a story."

Here Mr. Crown had to stop to give vent to a chuckling laugh, which finally ended in a hearty roar, as he mentally reviewed the situation.

"Ilave you seen her, son, have you seen here." So, father, I saw her for the first, this day and I had it on my mind to ask you what sort of a little mouse you had pat in charge of so responsible a place."

"Tell me, son, how you saw her, your interview and your impressions."

"It was this way. One of the messengers came to me and requested that I should so to Miss Prart, lly the way that's a new boy loot, I don't remember him to on."

"I enquired who Miss Prart was and where to be found, and the boy said she was in the half on the first had an interview and fixed hat. So up I went to the mining yet, and the straightened herself, and remains the same and remains had a sure was just a little mouse of a woman. And she," here another smile, "was about as much astonished as I. I recalled my self-possession, and with a bow, asked her if she could tell me where to find Miss Pratt, she informed me that it was a child at first, that bit of his prosession, and with a bow, asked her if she could tell me where to find Miss Pratt, she informed me that it was a child and remained Miss Pratt is standed myself arain, and remained Miss Pratt is standed myself arain, and remained Miss Pratt is standed myself arain, and remained Miss Pratt is standed and again offered my services. Her difficulty wa

"But the truth of it?" at last asked the

SEPTE 4BER 20, 1902

"Hor in our county, born in our own county," was the answer, and again the ather and son laughed till tears ran down the father's cheeks. As soon as he could get treath, he continued. "But, boy, we told so see and we shall tell none. If people will ool themselves, let them do it. It does not urt Miss Pratt for people to think she is of 'arks; if it did, I should speak, I think it as been a help to her among the clerks, and, less you, she has needed help, with her shy laposition. But she's a jewel, my boy, a swel, and will win her way wherever she ose when people know her. And," with a ly look at the son, "If she were my daugher, a-hem! I could not be more proud of er, than I am at this moment."

Xoung Archibald suddenly remembered an magagement and rose to go, saying as he did o,. "I will be home early, father, and if you are not thred, we will talk corr some plan to dreamwent this waste at the store."

"All right, my boy, all right." After the loor had closed behind his son, he chuckled igain, and shook his head, saying as he did oor had closed behind his son, he chuckled igain, and shook his head, saying as he did on. "Hard hit, the boy's hard hit."

And hard hit he was. He had never before net a young woman who so appealed to his rotecting care, so aroused his admiration and gained his respect at the same time. I was a state of the store of the state of the comment and in personal appearance is near like what Archibaid Crown, Sr., was it the age of twenty-five as twin brothers ould possibly be. Indeed, Madam said her rother always put her in her proper place. The domestic arrangements were very simile in the Crown household conounty and her were sounded as a her ordered and under sevrants of the plane of the conounty was all out of ight, as far as the Crowns were concerned, it was sufficient to them that home meant a blace where they could enjoy each other's society—a blace of rest, of peace. Mrs. Crown had passed to the unseen world while ter son was still a youth, and in the last days of her long and tedio

the father to watch and guard the son. So their naturally sympathetic temperaments were inseparably woven together, till each feit that life would not be life without the other.

There are moments when a young man feels scarcely able to analyze his own desires and impressions, much less to voice them, even if the ear be as sympathetic as the one offered to young Archibald that evening. The father understood; understood also that the engagement was not pressing and that the son would return early. Waen he did come, not a word concerning Miss Pratt, personally, was uttered by either. The subject of conversation was confined mainly to the store in general and the best means of discovering the guarty parties. It would be necessary to employ one, perhaps two or three detectives, in the guise of clerka, messengers, or workers; especiancy a messenger to take orders from the millinery department, so as to make note of the cases a whould not be depended for the cases as whould not be depended for the cases.

So these two members of Crown & Co. made their plans, and it naturally fell that the younger member should be delegated to visit the detective force, on the following morning, while the elder should remain at the store and be particularly and especially vigitant, with both eyes apparently shut. Alas, those kind eyes did not close very early that night in sleep. They were wide open long after the owner had retired for the night. Not the worry of the store; the shriakage was an annoyance but it was not that. It was the remembrance of his young manhood, the wooling of his wife, the loys of their married life. It was a love match, pure and simple. As he thoucht, he resolved that his son should have the woman he loved, no matter want station or position in life she occupied. Money was not needed, there was enough and to spare. Love, love was the god that sanctified the marriage state, that, and that only. Better would if he for rechiballe better would it be for an life, he without the God of Love appeared. At last the ti

## The Impotence of Effort.

It is spontanelty that does the work. Pumped-up effort is as barren of results as the average prayer. You may amiably wish and wish and wish but you will never get it. You may drudge like a slave for the thing you want; and unless spontanelty is at the back of your desire, it will not materialize.

at. You may drudge like a slave for the thing you want; and unless spontaneity is at the back of your desire, it will not materialize.

You are promised "the desire of your heart." This is no apathetic, lukewarn, intermittent feeling. It is a way-down, deep, steady, determined, fire-fed wish that permeates the whole being. This flame may not blaze as brightly sometimes as others. In such case rest secure in the knowledge that proper fuel is being added to the glowing mass, and that nothing can annul the promise. The desire of your heart-the wish that matriculates in the God centre of yourself where Love holds court and woos and wins all before it was never known to go astray.

There is no labor about such wishing as this. The fire burns, the kettle bolls, and the steam of the heart's desire propels the thought that makes clear the way for the proper result.

To wish for power is to begin at the wrong place. Tower without knowledge is a weapon that kills. Every war that ever was waged has come from power unintelligently used. There was, to be sure, an education in rifles and dynamic which the majority of the world's inhabitants seem to think not only estimate but praiseworthy. The clear-tighted ones already behold a light in the Last that fortedlis the abolition of force "Knowledge is Power."

The one who knows has no need to send uit a wish for anything. It is his already. Too long has knowledge been confounded with book learning. Where are the men and comen who have been looked up to in the sist as prodictes of intellectual attainment? They were sick and sorry and they died. What have they done toward building a setter race? Literally uothing. No sallors softer the mast ever tolled harder than they, and then a comin and a grave.

ignorance.

The concentrated power of the universe will not breed intelligence days and full of trouble. Every step forward under its direction is in reality a leap backward. It tears and rends and makes much ado. It cries "Look at me and see what I have done," and all the time disintegration is doing its deadly work.

With fear and trembling and great effort you build a house. A spark from somewhere—perhaps a bolt from the sky—reduces to ashes if an hour what you have spent years of anxious thought in materializing.

Perhaps you say "God is unkind," or "What have I ever done to merit such tribulation as this?"

Nothing; the bolt was not aimed at you. It was just an instance of raw power, exactly like all force that is not directed by intelligence. Some day all this energetic world stuff will be securely harmessed. At present we are not to break our hearts concerning what comes or what goes; and the trath is, that very little will come or go that is not to our whirtual pedigree. To realize that we are not to break our hearts concerning what comes or what goes; and the trath is, that very little will come or go that is not to our what you have spent provided our selves when the provided the mansion, but it is not our master. We are not obliged to cast wildly about for ways and means to provide our selves with houses and happiness. We have made our connection with the Great Heart of the Universe and know ourselves safe the Universe and know ourselves safe (Where one we fumed and sweated in our pergrinations hither and you to accomplish some coveted object, we now sit quietly at home and know that there is no obstacle between us and our heart's desire. We praise God with every fibre of our being by praising instead of blaming our brothers and sisters.

This is one of the great gates to the kingdom of heaven. If you had no other recommendation your passport would be honored.

"Faith without works is dead," do you quote? Verily: but what do you mean by works, spontaneous help to all who need; work without labor or r

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## Children's Spiritualism.

such a dainty little girlle
All ready for her ride!
Now, be very good, my darling,
Said Mama at her side.

"Hold nursie's hand across the way, And when you're in the car Be gentle and don't speak too loud; Remember where you are.

"And when you reach dear Grand Give her a kiss for me, And recollect you're not to ask For anything you see!"

Twas some time later in the day That Mama, from the door, Espied her girlie coming home, But what a load she bore!

A jumping-jack, a squeaking pig, A dolly and her clothes, A string of beads, and tiny fan; All these had Baby Rose.

The little girl came amiling in,
"Just look! These all for me,
'Cause I told Grandma I would like
The things I didn't see!"
—In the September Delineator.

## Rob Craig's Strange Experience.

The house seemed very still that morning. Father Craig had gone to Boston on the early train, and Mother Craig had been called from her breakfast to go to Annt Phebe Perry, who was surely going to die this time. But Rob did not mind being left. As soon as his breakfast was well swellowed he took his rife out on the south porch to give it a cleaning, for he had laid out a famous day's sport.

cleaning, for he had laid out a famous day's sport.

His mother always looked very sober when the rifle was brought out, for her tender heart was sorely hurt when any little thing came to harm through it; but Ilob's favorite uncle had sent it to him the Christmas before, and his father approved of it as one of the ways to make a boy manly. So his mother said very little, except now and then to plead gently the cause of those who could not plead for themselves.

So Hob sat there, rubbing and cleaning, whistling merrily, and thinking of the squirrel's nest be knew of, and the rabbit tracks of which Johnany Bonliard had told him. He whistled so shrilly that presently a broad-brimmed hat appeared around the corner of the house. There was a little girl under the hat, but you didn't see her at first.

"Sh! Hobble," she said, holding up a small forefinger. "Amy Louise (her doll) is dread-ful bad with her head, and I'm trying to get her to sleep."

"Why don't you put a plantain leaf on her head? Plantain's prime for headaches," said Hob.

"Would you please get me one, Robble?"
pleaded the trusting little body, ""Mama said for me to too this morning."

Time was precious just then; but this one sister was very dear. So laying down his rifle, Rob ran over to the meadow across the road and brought back a huge plantain leaf, which he bound carefully upon the head of Amy Louise, quite extingnishing that suffering doll, but to the infinite content of the little girl. Then he went back to the porch, and took up his rifle again, looking admiringly at the shining barrel and polished stock.

"Now, Mr. Squirrel," he said, "look out for yourself, for I'll have a crack at you presently."

And he leaned back against the side of the porch to plan his route, for the day was too hot for any unnecessary steps. Just then heard a click, and looked around straight into the barrel of another rifle.

"My!" said Rob. "That's a pretty careless thing to do."

But the big man holding the rifle did not move, and kept his finger on the trigger. He

I'm not good to wat.

"No," said the man, "you'd be tough eating."

"And my clothes wouldn't be worth anything to you," said Rob, glancing quickly over his worn sait.

"No," with indifference. "But I came out for a day's sport, and you're the first game. I're seen, and I may as well faish you and look farther. I saw some small tracks 'round here,' and again that horrible click.

"On the cried poor Rob, 'don't shoot me! I'm the day' my you're faster and mother have, and again that borrible click.
"Palawy" cried the other, "They wouldn't mind it much; and besides, I'm coming around in a day or two to shoot them."

"Shoot my father and mother?" gasped Rob. "You wouldn't do such a wicked thing!" "Why yes I would." laughed the dreadful.

in a day or two to several in a day or two to a seven a wicked the "Noor my father and mother?" Ruspee in Rob. "You wouldn't do, such a wicked thing?"

"Why, yes, I would," laughed the dreadful man. "They are larger and better looking than you, and their clothes are worth more. I've had my eyes on this family for some time, and I may as well begin now."

It seemed to Rob as it his heart stopped beating. Then he cried out, "Please, please don't kill me. I'm so young, and I want to live so much."

The big man laughed derisively.

"Do you think I shall find any game that doesn't want to live? What do you suppose I own a gus for, if I'm not to use it?"

Somebow, even in his terror, this argument had a familiar sound. Just then the big man took debiberate aim. Rob gave one look at the landscape spread out before him. It was so piessant and life was so sweet. Then he shot his eyes. Bang!

When he opened his eyes he saw only the old south porch, with the hop tassels dancing and awinging, and his rifle failen flat on the floor. It was all a horrid dream from which his failen flet had wakened him. But the first thing he did was to peep around the copter of the house to assure himself of the saw on which his failen flet house to assure himself of the saw on the promote of the house to assure himself of the saw on the promote of the house to assure himself of the saw on the promote of the house to assure himself of the saw on the promote of the house to assure himself of the saw on the promote of the house to assure himself of the saw on the promote of the house to assure himself of the saw on the promote of the house to assure himself of the saw on the promote of the house to assure himself of the saw on the himself of the saw of the promote of the house to assure himself of the saw of the promote of the house to assure himself of the saw of the promote of the house to assure himself of the saw of the promote of the house to assure himself of the saw of the promote of the house to assure himself of the promote of the hou

his hand, he sat looking off over the fields, while a serious thinkling went on under his curly thatch, and his thoughts ran something like this:

"I wonder if the birds and squirrels feel as frightened as I did. I guess they do, for sometimes, when I only hurt and eatch them, their hearts are just thumping. And how cowardly that big man seemed coming out to shoot me-so much smaller! But I'm a great deal bigger than the things I shoot, and we don't eat them in any way. Mother won't wear the birds' wings nor let Ethel, and we don't eat them. I guess I've had a vision, a sort of warning. Oh, what if that dreadful man had found Ethel' man Hob went around the corner of the house. The procession had just turned, and was coming toward him.
"How is she?" he asked, nodding toward the afflicted Amy Louise, hanging limply over her little mistress's shoulder. "She's ever so much better. I think she would be able the swing a little if I hold her," with a very insinuating smile.
"Come along, then, little fraud," laughed Rob, turning toward the swing.
"But aren't you going shooting, Robbie?" "No," said Rob, with tremendous emphasis. When Mrs. Craig came home, tired and sad, in the middle of the afternoon, instead of the foriorn little girl she expected to find wandering about, there was a pleasant murmur of voices on the south porch, where Rob sat mending his kite, while Ethel rocked gently to and fro, with Amy Louise and both kittens in her lap.
"You didn't go hunting, then, Robert?" said his mother.
Robert shook his head, without giving any reason: but that evening, as Mrs. Craig sat at twillight in her low 'thinking chair' by the west window, there was a soft step behind her, a quick kiss on the top of the head, and a note dropped into her lap, and the note said:
"I will never again kill any creature for sport.

will never again kill any creature for

And Robert Anderson Craig."

And Robert Anderson Craig is a boy who will keep his work.—Hester Stuart, in Congregationalist.

### How Some of Our Readers Can Make Money.

Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than 19.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washer Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-Washer You. Write them for particulars, Ladies can do as well as men.

John F. M.

### To Mrs. Minnie M. Soule.

Dear Mrs. Minnie M. Soule.

Dear Mrs. Sonle:—We have a Lyceum every Sunday. We had a present at the end of last year. Grandpa Strout, my grammie's father, is the superintendent; he is in spirit life, and he asked mama and Aunt Mary to lend him each a half dollar to get us children presents, and we had a very nice time.

I thank you for the valentine that you sent me, and I will thank you for Leona; she cannot write, so I will write for her.

We chose the same ones for our Lyceum, and he made Aunt Mary think what to get us; so she got a box of writing paper, with envelopes and all, and I got two peuclis and a pin that we wear at our necks.

I am very sorry that Mrs. Barrett is sick, and I am always glad whea I hear she is better.

Grandma has been were alick but is better.

I nm very sour; that and I am always glad when I hear she is better.

Grandma has been very sick, but is better now. Mama is down there now. The snow is going off fast and the hill will be green soon. We hope to have some flower heds in the yard. Goodby.

With love to you,

Ethel Ruby Coy,

Monson, Me., March 21.

## To Ethel Ruby Coy.

My Dear Little Friend:—I think it quite time that I answer your letter to me of so long ago. The first sentence in it gave me much pleasure, and as I read it over again tonight I was made very happy again.

You are still a little girl and cannot realize what a blessing it is to have a Sunday school what about are taught about the spirit-life to the property of the little people and big pears ever ready to help little people and big people, too, when they need it.

Very many beys and girls, indeed the greater part of them, never heard of such a thing as a little spirit guide, and they are taught to believe that if any of their loved friends die, they are far, far away from them and know nothing of their life. This seems very wicked to me now, because I know it is not true. It seems to me that it would be just as sensible for your school teacher to tell you that there was no such place as India just because she had never been there. I suppose, however, that our good guides will keep working and bringing evidence to people until by-and-by the truth will be as plain to every-body, so it is to us. An untrue statement always brings pain and sorrow to some one, and so there will always be pain and sorrow over the death of the body of loved friends until the truth is told by everybody to every-body.

ntill the truth is told by everybody to everyody.

I did not expect you to thank me for
rour valentines. They were sent just as one
throws kisses to one they love, and I meant
hem to tell you that on St. Valentine's day,
when everybody felt free to tell their love, I
was telling mine to you.

Dear Mrs. Barrett has been very ill, but she
as going to be better now, and will soon be
well, very soon I hope. We shall probably
nave a letter from her, telling us that she
has never for a moment forgotten any one of
the Banner children. She told me once, when
she was sick, that it made her more patient
to bear her pain when she had so many loving
and lovely thoughts sent to her. So we will
all keep on sending them and make her strong
and well.

and lovely thoughts were and make her strong and well.

Have you had a good time this summer on the Green Hill, and did you have a lot of flowers? I hope so.

Some kind people in Boston formed a society for the distribution of flowers among the poor, and they do so much good! There are large boxes in all the railroad stations, and the people from out of town, when they pass through the station, leave whatever they have of flowers in the boxes and later they have of flowers in the boxes and later they have of flowers in the boxes and later they have of flowers in the boxes and later they have of flowers in the boxes and homes where they have of flowers in the boxes and some are given to hospitals and some to sad homes where here a flower lifts its face to the sun because no sun shines there, and some are given to the children on the streets.

I never walk far with flowers in my hand that I am not followed by several little bright eyed folks, who wort go sway until I give them a flower. I often wish I had a big farm, where I could send some of them and let

heaven to seme of them who have never walked on anything but brick sldewalks and payed streets. But there are very many kind people in Boston after all, and they are always doing something to make summer life in the city more bearable for those who are obliged to stay there.

Some time I will tell you about some things that have been done. Will you give my love to dear Grandma and to Grandpa Sirout? To Grandma because she has been sick, and to Grandpa Sirout because I am interested in his cyceum. Sandeam sends love to you alt, and I will write a letter to the boys very soon. I enjoyed their letters so much. And now goodbye, my Ruby, and write me again when you can.

when you can.
Your friend,
Minnle M, Soule.
79 Prospect street, Somerville, Mass.

YOU CAN MAKE MONEY AT MOME.

I never made less than \$2.00 a day selling Martha Baird's Flavoring Creams, wed to Bayer and color lee Creams, Costard's Fles, Desserts. Chiev. I clugs, Candies, etc. The Costoring is strictly Verstable to the Costoring in the Costoring of the Costoring of the Costoring of the Costoring in the Costoring of the Costoring of the Fruit, they represent. I sell from one to ten flavors at every Houve, Herel, Bastriags-House, Drag-Store, etc. With a little Cake Ictug, I dem nature that the Costoring of the Costoring Co

## THE SILENCE OF SPIRIT.

In the silence of Spirit I patiently wait Until there shall open the beautiful gate Of the temple celestial whose glories untold, One after another to me will unfold.

In the allence of Spirit I listen to hear The voice of all voices to me most dear; For it awakens my soul to an anthem of praise As the rose to the sun all its beauty dis-plays.

In the silence of Spirit I pause to be taught The lessons of life with sincerity fraught,— How truly to love and how rightly to live, How wisely withhold and how justly to give.

O, sweet, hallowed silence of Spirit divine!
Upon thy still bosom I love to recline,
Where, rested, refreshed, and revived through
and through
I come forthy
abeliance of the struggles anew.

—From Soul Fragrance.

-From Soul Fragrance.

## Letter from Abby A. Judson.

NUMBER TWO HUNDRED AND THIRTY-FIVE.

To the Editor of the Banner of Light:
Since becoming a Spiritualist fifteen years
ago, I have noticed that a large portion of
those who adhere to our faith and derive comfort from if are aged. And on reading in our
papers the notices of those who have passed
to the other side of life, nearly all of them
have reached the seventieth and the eightief
milestone on the pathway of life on earth. I
have wondered why this was so, and have
found a partial solution in the old adage:
"The young may die, but the old must."

The young do not like to think of death. In

have wondered why this was so, and have found a partial solution in the old adage:

"The young may die, but the old must."

The young may die, but the old must."

The young do not like to think of death. In fact, they virtually believe that they will never die. Life looks to the young so long, or vast, that they cannot picture an end to it. And when reason tells them that all that live must some time die, and that their turn will surely come, they flatter themselves that when the dreaded measenger comes for them they will be very, very old. And as they feel their own abounding life in every limb, they do not find it possible to identify with themselves that aged man or woman whose trembling limbs bear him to the gloomy gate of death, in about eighty years from now. That very old person, they think, will have been so changed by the long experience of life that he may be quite ready for that event, the very thought of which fills them with dismay. So, as there can be nothing in common between that arged pigrim and themselves, they forget all about death, and feel exactly as if they themselves are going to live forever. By-and-by, they meet a Spiritualist, who tells them how pleasant it is to think about going to the other world, and to have our friends who have gone there return and tell as about it. But these young people recoil in horror, say they want nothing to do with dead people, and that they fear a ghost beyond anything else.

I have known such young persons to be afraid to be with me, and have learned incidentally that no money would tempt them to sit down alone with me, while the thought of spending the night in my house terrifes them beyond measure. They fancy that being with me would make them see dead people, not realizing that if they themselves have clairvoyant power, they might see the so-called dead when no other mortal was near.

There is but little use in trying to interest such in Spiritualism. We must wait antill the experiences of life have brought them into a different frame of mind. By-and

As the poet sings:
"More homelike seems the vast un Since they have entered there; To follow them were not so hard, Wherever they may fare."

Wherever they may fare."

It is sad to see elderly persons in dread of death, and averse to the consolations that Spiritualism brings. Some of them so fear the dying hour that they try to forget that it can ever come to them. And yet, 'n all their avocations, in their hours of social amusement, when seemingly absorbed in book or magazine, and especially during wakeful hours of the night, a deep, gloony whisper is ever heard, "I must die." That dead persons can return only reminds them that they have died, and that they themselves must soon die. And so their days are over-shadowed by the "coming bulk of death," and the Pasimist's valley of the shadow of death is no fiction, but a living reality.

Roon after my joyful entrance into the cheering brightness of Spiritualism. I again

that seems incomprehensible to me, and I can only thank those watchful spirits who gently led me "from night to morn." and make me feel that heaven is better than earth, and that its joy is mear.

Desiring to send an anniversary gift to a belovel friend, I was impressed to send to Thomas Burleigh, 876 Strand, London, for the first and the second series of Annie E Stapler of the Burleigh, 876 Strand, London, for the first and the second series of Annie E Stapler of the Miller of the Stapler of the Miller of the Mill

"Over the river faces I see, Fair as the morning, looking for me. Fair as the morning, bright as the day, Dear ones in glory, looking this way."

Yours for humanity and for spirituality, Abby A. Judson. Arlington, N. J.

That which we call our sacred thoug Speeds to the earth's remotest spot, And leaves its blessing, or its woes, Like tracts behind it, as it goes.

And after you have quite forgot, Or all outgrown some vanished thought, Back to your mind to make its home A dove or raven it will come.

Self-kindled every atom glows.-Emerson. "Where there is hope there is a soul nea

"No lot in life is small enough to stunt a soul. Lowly circumstances are no bar to high thoughts."

It is hard to personate and act a part long; for where truth is not at the bottom, nature will always be endeavoring to return, and will peep out and betray herself one time or other.—Tillotson.

True peace and rest lie not in outward things. There liveth no man on earth who may always have rest and peace without any troubles and crosses. Wherefore yield thyself willingly to them, and seek only that true peace of the heart which none can take away from thee, that thou mayest overcome all assaults.—Theologia Germanica.

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Epillepsy has be fined the medical world since the time of Green, and, but world out to Eminem appeciation for Green, and, but world out to Eminem appeciation for Green, and, but world out to Eminem appeciation for the Course for Kulepsy been known. The Device has passe it is every case of file he has freaded in the past five years, handreds of whom had tired everything they could have years, handreds of whom had tired everything they could have years, handreds of the one had been dependent of the country of the case. In due to Injury, that it will be desire. I cannot thank you could be for the country of their the dictation of the country of their their dictation of the country of their dictation of the country of the country of the country of the country of their country of the country tired everything to could be seen the trust of the state of the harder and more freeders. It had git too subtle not every cose of my neighbors told me of your great cure. I should not have written this if he had not surple me, for I should not have written this if he had not surple me, for I had been fooled so often that I had resolved to pay cut no me and saved me from a lift worse than death. Do not experiment longer with "Free Cures" and worthless nontrums containing injuries hypothese, etc., but write at cace to Dr. Charles W. Green, Tis Mource St., hattle Remee's. It will care you and brighten the rest of your if a Will care you and brighten the rest of your if a Will care you and brighten the rest of your if a Will care you and brighten the rest of your if a Will care you and brighten the rest of your life. Write at once giving full facts about your case; the doctor will sell you a sayly what can be done for you. Remember the breatment is positively guaranteed.

Happiness is of the soul and not of the mind. When the soul of man is fully roused the mind is stilled and is subject to the soul. When people are unhappy it is because their minds and wills dominate—they live too much in the realm of mind and too little in the realm of mind and too little in the realm of soul. All the great and useful and happy men and women of the world have been soulful or religious men and women. I am not speaking of so-called "professional" religious men and women; but of men and women who Do and Achieve and who put God and Christ and religion into all they do. Religioa means, put God in all we do.—Ex.

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