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of spirit, the world celebrates, today, this

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#### THE STORY OF THE SPRING.

The Spring has been so many times— We see its arms afull of flowers, We hear again the ancient rhymes, And walk once morells Eden bowers

VOL

It ever mystic gladcess shows, The miracle of life new-born; Yet still the wonder on us grow How Na ure can the dead adorn!

She touches earth, and lot the grass ; Her sunshine teams, then comes the blid : What can this word of life surpass, When by the spirit it is heard?

It whispers: "Joy is for us here-The soul and centre of the worl 1; It must be too in otherwhere,

As silken banners far unfurled!" Ahl yes, beyond death's winter wild,

With any shadow it may bring, We shall awake like little child, And walk abroad in God's glad Spring! William Bronton

#### Easter.

#### SUBME C. CLARK.

An Address Delivered Before the Lynn Spiritualists Association, April 12, 1903, and Reproduced, (in part) by Request.

The Christian Church is celebrating its Easter festival. Once a year it remembers that Christ has arisen from the dead and become the first fruits of them that slept Only the Spiritualist has reason to celebrate his Easter every day, since he alone receives constant demonstrated proof of arisen life. Nature also observes a perpetual resurrec-tion. Nature, the bountiful mother, the faithful friend and inspirer is also the 811preme Teacher, the Revealer, since Nature reveals God and Divine Law as humanity often fails to do.

What diversity of the creative thought is expressed in the natural world, what magnitude and majesty in the starlit night, taxing the conception of man to the uttermost, to imagine what galaxies of world and mighty suns lie beyond this vast universe which he tries to see, what wondrous forces play and flash and roll and rumble through you vaulted arch, forces which man, after so many centuries, has partially enchained. What brilliance of color heralds the advent and departure of that great light to whom it is given to rule the day, what soft dreamy effulgence illumines the path of our lunar satellite! With what beauty the earth is clothed, in radiant garment like Joseph's cont of many colors, each tint with a subtle meaning and message of its own to eyes that see clearly, what diversity and delicacy in the floral or the insect kingdom.

Indeed we are so accustomed to look to Nature for our illustrations of the lessons we would teach regarding the exhaustless bounty of the Mighty Giver, that it would seem we might do well today, in observing our Easter season, to leave the city walls and streets of stone, and go forth to listen to that Easter sermon which Nature is now preaching with eloquent tongue, on every hillside and field, or in the forest, where the tide of new life is being pumped into millions of green veins, where buds are swelling by the pulsing, impelling force within, until every tree shall become an army with banners and "still green tribes from afan come trooping and over the uplands flock.' Each little fern root stirs in its sodden grave, throbs with life, with the spirit of the hour and sends forth its curling fronds to unroll upward and backward, toward a beautiful resurrection: Each grass blade now lurking in the clod, engerly awaits its cue from the Divine Prompter, to come forth to beauteous action, to high service to other lives, to become one of the creative energies of the world. Not so very long ago, a few weeks only, and these pulsing meadows, these stirring lawns were buried deep beneath the white sbrond which Nature weaves, the burial robes of the chilling frost and heavy What hope was there then of the SDOW. beauty, the promise of this joyous hour, this glad resurrection season? But there is only one life, in Nature or man, in plant or soll, and its expression as ontwrought on every plane, reproduces a similar experience. We, embodied souls, have doubtless had our snow storms and tempests, we have felt the blighting frosts crinkling to our very hearts, and I trust we have all tasted the peaceable fruit of the glad after time, have felt within us the new birth, the springing up of a new, rich growth that never could have been ours but for that grave in which former false ideals and ambitions were buried forever.

the dawn of the, sixth dispensation is upon us. May it prove indeed a glorious Easter to this dense planet, the grandest resurrection we have ever known.

How many errors have been outgrown, how many shackles broken, what heavy burdens have been laid aside. Old theology with its terfors, its narrow restrictions, its ignoble ideals of a heaven as a goal, where in a pitiful, aimless prison, a chosen few are shut in and cannot get out, and all the nice congenial people, the advanced minds, the reformers and saviors of the race are excluded; this emaciated ghost of pretended truth has nearly dematerialized, our children will find small trace of it. Theology no longer masquerades as religion, the intelligent mind refuses to feed on the husk of theory and belief, but demands truth which can be proven. Science and religion join hands in a holy partnership. As Science means knowledge and religion (from religare, to-rebind) properly indicates the binding back again of the soul to its Source in conscious union (conscions implying a knowing within), it follows that each man must have a religion of his own according to the differing degrees of this vital re-union. For the soul is always one with the Over Soul; the soul is of God, has not come out from God, to pursue a separate independent existence of its own. Hence true religion is the awaking to realize this vital at-one-ment, and can never become merely a system of man-made creed, or articles of belief and faith.

Another human fetter, worse than old theology and dogma, is wearing very thin for all the race, is wholly broken and laid aside Ly many emancipated souls, the belief in the necessity of sickness and disease. What a beneficent resurrection is this! The promise of the Apocalypse realized-"Neither shall there be any more pain." It was a long night before this morning dawned, a darkness and misery prolonged, fostered and catered to by professional zeal and solicitude in the cause of physical science, though materia medica through all this dark age has remained an experiment and never has beome a science. Nothing is a science which hits one and does not hit another, or hits him most unfavorably, even to his taking off, from this mundance sphere of existence.

But what benighted ignorance has held the world so long in the belief of physical causation, in the mastery of the body over every situation and feature of life's expression. Usefulness fettered, humanitarian impulse checked because this senseless tool of clay rebels under such demand upon its energies. Even throats give out when used by our most saintly teachers for voicing the words of divine truth. Brains succumb under the inspiration of the spirit. Ministers of a gospel supposed to "save to the uttermost."

have to be sent to Europe, or elsewhere, to recuperate, because Omnipotence is not strong enough to meet their puny demands, or their intelligent connection with its unfailing supply is imperfect. What an anomaly is this! - Was there not need of a resurrection from this grave where life's fairest possibilities were entombed? Blessed every angel hand, embodied or disembodied, that has ever helped to roll away this heavy stone from the sepulchre of human advancement, and thus makes of every day an Easter festival.

life which is more than respiration and consequent pulsation and circulation, this life which has wings, which soars in its realization far above every manifestation of mere existence, because the quenchless fire of Infinite Life is the Flame from whence this vital spark is enkindled. Spirit is the only Life, the Divine Breath, and it is possible to live the life which is spirit, now and here. We are a race of spirits now. We never can become such any more than we are at the present moment. We do not become spirits at the gateway of the tomb. That which men call death is merely getting rid of the thick overcoat which fetters freest movement and locomotion, a releasing of intelligence from sensuous limitation, a slonghing off of the cocoon, retaining only that form of finer vibration, of more ethereal quality; which has been also worn hitherto, all through the earthly pilgrimage, as well as the one more crudely tangible to sight and touch, which is so gladly laid aside.

What an insignificant thing, of what trifling mportance is the change which is misnamed Death, that glad resurrection into newness of life, which the world regards with fear and dread, even with terror, I It is God's most beneficent gift to man. As the poet sings.

"Why shrink from Death? In ancient days, we know,

The slave was raised, to freedom by blow;-Man's prison-house, not man, the hand of Death lays low,"

The brevity of life is to some its greatest charm, although there are some of our modern apostles and teachers who are striving to gain, and preach as desirable, an immortality in the flesh (oven when such exponents pos sess nearly three hundred pounds of flesh). holding that in this way the last enemy can e destroyed. How much better with Paul to die daily, to rise constantly on the stepping stones of our dead selves to higher realizations of life and love and duty, until there will be little of us left to die, when Faster morning dawns to us. To die daily-to put off the old man with

his deeds of unenlightened ignorance, his thoughts of error, of weakness and impo-tency, to exchange old mistakes and faulty beliefs for certainties of Truth, to remove old barriers of separation between our loving hearts and any other child of God, to trans-

form harsh, critical judgments into that charity which never faileth, which is invariably kind, though it suffer long, which easily forgiveth to the seventy times seven all injuries, however, undeserved, all sting of injustice which is so especially hard for the sensitive soul to bear. O how much there is still to outgrow, how much to bury in the tomb of oblivion!

But while such ideal living as this might make more endurable an immortality in the flesh, for we are undeniably immortal beings now, it is also trift that such pure, exalted life would inevitably sublimate the clay until the walls of this fleshly tabernacle must fall apart, could no longer encase or enchain the expanding spirit, which would then speed away to its own realm-the world of spirit. The law of spiritual affinity is unerring. The spirit has to stoop to vitalize this form of dust, it condescends to inspire the clay, but it could not perform this office without that blessed economy of Nature which brings recurrent night to the world, with lts mimic death-the baptism of sleep, so like its twinbrother death, except in permanence. For in slumber, the free born, freedom-loving spirit escapes its fetters and slips away into the infinite sea of Spirit, to gain in its own realm, the refreshment and nourishment without which continued existence on the dry land of earth could not be prolonged, any more than a fish could long survive on the material plane. With what reluctance on some of the radiant mornings in the fair realm of spirit. when the honr arrives for our re-awaking on earth, must we turn away from those scenes of light and beauty for this tinsel masquerade, from that glorious freedom for renewed bondage in the flesh, to exchange an abiding reality for this fleeting shadow, those higher lessons for these earthly primers of short, disconnected words which we blindly ponder over and try laboriously to spell out mere syllables of Truth. gladly we shall welcome that last morning (how often the soul must wish it could be today) when graduation will be complete and we need return to this mundane school no more. How we shall laugh then at our childish fear of death that has brought us this blessed privilege, this glorious emancipation. Ab, what will life be then, the arisen life? Life in the spirit world! What can It be like? Do you ever think of it? Can we imagine the freedom of it, the release from this clod, from all limitation, from all weariness under effort, all separation from loved ones, that clutches so at our heart

dust of this plane has been brushed from our eyes, to reach the fulfillment of dim prophecies of power, the unfoldment of latent gifts which have so yearned here for the fire; surely he was safe. expression, with the possibilities of progression that open before us, in boundless vistas, hitherto unconceived, on and on, past all vision of poet or philosopher, endless, eternal.

All this awaits us, is ours already in anticipation, can be ours in a measure today, in realization. For there is but one world, which is so bright and glorious it must cast a shadow, but we can emerge from the shadow and consciously live in the real world, the world of spirit, now. Then by realizing. ourselves to be spirits, we can lift our onsciousness into the realm of spirit to such degree, that the weight and sensation of the body appeals to us very slightly, the ground which we tread is scarcely noticed, we live henceforth under the sway of spiritual laws of freedom and upliftment; the old false potencies of fatigue, of pain, colds or contagion which should not afflict spirits such as we are, are no longer related to our plane. We are not enough in touch with them to be affected by them.

Then let us make our Easter season practical resurrection. These recurring anniversaries of the Christian church, Christneas and Easter should serve to remind us. first, of the possibility of the birth of the Christ-spirit in our own hearts, for wher-

ever unselfish abnegation is active for human needs, the relief of human suffering, and upliftment of human souls, there the Christ spirit is again incarnate, and every loving, trusting heart can become a manger for the birth of incarnate Truth. And this present festival should teach us and the world, not alone that there is no death-Life, Spirit mows it not-but the use we are to make of our crucifixions. For all must wear the cross before the purity of the ascension robe is won. Calvary is for everyone as well as for the Master who led the way, a stepping stone to the upper spheres of conscious, emancipated being. The crown of thorns may now be heavy and cruel upon our brows but it will be replaced by the halo that marks a perfect consecration and at-onement with the Great Spirit of all Life, Love and Wisdom.

Nature's radiant, pictorial, resurrection season upon which she is just entering, would not have been possible but for her winter sleep, but for the rich mold which last autumn her dying robes prepared wherewith to enrich this new expression of life, of beauty and of harvest. Then welcome every day the death of thy old self with its imperfect deeds, which will likewise enrich thy higher spiritual growth, watch for the death of its old thoughts, its old narrow conceptions and ideals. Let them die, and build upon their dying embers a new life. an immortal life now, an expression of freedom and victory, radiant with the Light of the Spirit-supernal-ineffable.

"The old, old fashion-death. O thank God all who see it for that Older fashion yet of immortality."

### The Castle Dweller.

clear vision which shall be ours when the the ears of the isolated inhabitant in his lofty retreat. He shivered and drew his raimant closer about him; he stirred the embers and drew his cushioned chair closer to

With none to rescue, all night long the frozen forms dropped one by one from the icy wreck below into the hungry maw of the cruel sen:

'Mad are the shricks and wild-voiced are the prayers, Born from those white lips but no help is nigh-

All night long the busy waves tost the lifeless bodies amid weeds and wreckage upon' the inhospitable shore. Above them, within his castle walls, the recluse slept on his dreamless pillow "unwakened and warm," for he was safe.

Morning came, and the great sun swept back the curtain of night. The storm had expended its wild fury. The billows of the troubled sea had sobbed themselves to rest and now only whispered a soft requiem to the uncoffined dead. As during the terrors of night and storm there was no hand ont-stretched to succor the living who sank with ribbling groan and stifled prayer beneath the seething waters; so there was now no hand to curtain the "lustreless windows of the soul," and perform the last sad rites to the unburied dead disgorged by the cruel sea; for what cared the selfish castle-dweller on the cliff? he was safe.

But was he safe? The laws of compensation and retribution are immutable. Provilence sometimes travels a circuitons path in adjusting accounts. In the subtle chemistry of nature disease is engendered by decomosition; so there, the poisonous affluvium arising from the unburied dead turned loose the insidious foe, and it penetrated the castle walls, and the phantom of Pestilence stalked through the ancestral halls and laid his chill hand upon the selfish wretch. His frightened menials fled, and deserted and helpless, death, who is no respecter of person, claimed the inhuman brute whose castle became his nausoleum.

In the providence of an all-wise God he who lives for self alone must pay the penalty of his selfishness. He who cuts himself loose from his fellow man who does not recognize the universal ties that bind him to, and the interpendence of the human family, who will not assume his obligations to others as a sacred trust, will sooner or later, discover that even the law of self-preservation reaches beyond the narrow limits of pure selfishness. As the trees of the forest by their proximity and interlacement of vine and bough contribute a reciprocal support, and successfully resist the destructive force of the storm, so the social structure rests upon the foundation of co-operation and mutual self sacrifice; upon the subordination of self for the universal good:-

Whether unmarked and unknown lies the grave

Where your mortal ashes shall some day sleep;

Whether 'neath the foam of old oceans wate,

Far out on the wastes of the stormy deep; Whether 'neath a northern, or southern sky, All that the earth can claim shall some day lie; It matters not to thee-nor land, nor sea. Nor when, nor where, in time or place you die; Or leaves or flowers the aging years lay Deep on your final resting place that day;-You need but ask that when the fight is And Death claims the victory of the fray, You have that rest that comes from work well done, Nor mortal lips shall dare to say thee may. It is well that your eulogy shall be, Not the formal words spoken for the dead; But the gratitude of humanity For acts, and gifts, and words you have said To uplift the world to a higher plane, And teach mankind life is not lived in vainthat worth endureth not in sculptured stone But blossoms in the grateful heart alone. Tributes of unborn millions who may say The world is better since he passed our The world is brighter since he lived and died; The poor and lowly bless his name today, Nor need no words on stately shaft to tell

The world also, the historic world of man, has had its Gethsemanes, as well as its tri-umphs, with plaudits and palms, followed by its Good Fridays and Crucifixions. But from the tomb of every Dark Age in history has arisen a Renalasance, a season of re-birth of art and chivalry, a nobler ideal, as intellect triumphed over brute force, and gave promise of a still more spiritual unfoldment and expression in the New Age upon which we have entered. For the fifth cycle has waned,

Our nation has known one anti-slavery crusade which enlisted the labor and cooperation, the tears and stripes of some of the noblest souls which any land has ever known, in the cause of human freedom or the suppression of chattel slavery. But how much more pitiful the serfdom when the victim is self-enslaved, forges his own fetters needlessly by false belief and fear, dragging the free born spirit down to the level of the dust. Is there not need of another anti-slavery crusade, fellow gladiators in the arena of Truth? Are we not all eager to engage in it? Who lacks the beneficent purpose, the fervor of duty to withhold his strong aid and masterful support? The emancipation proclamation has been already published to the world in our gospel of spirit. It needs interpreters, demonstrators of its worth and potency, exemplifiers by word and deed.

What a potent teacher is example! Can one soul grow and not advance every other soul within its sphere? Can one mind hold pure, strong, dominant thoughts and not raise the sundard of every other thinker within the radius of its active vibrations? Can the violet blossom when the morning dews rest like diamonds on its brow and fail to sweeten the world with its delicate, unobtrusive, yet characteristic fragrance? "How far a little candle sheds its beams!" We cannot live our lives alone; we lift others by our advance, and we cannot pursue an ig-

noble existence, a dissipation of Life's possibilities, which is a living death, and not be both a suicide and a murderer. Then what a responsibility life becomes! "A sacred burden is the life ye bear," this arisen, illumined, triumphant life which we feel quivering, thrilling within us this Easter day, as likewise every day and every hour.

What is Life—the more and more abund-ant life which He came to reveal whose spiritual birthday, whose return to the realm

strings, often crippling our usefulness and paralyzing our energies? Then to find the longed for re-unions so much more blessed than we could ask or think, to gain the

#### HENRY ALLEN HANCOX.

Sometime, somewhere, I have heard of a elfish voluptuary who dwelt in affluence upon a lofty cliff overhanging the rock-ribbed shore of a tempestuous ocean where frequent vrecks occur.

Safely ensconced in an easy chair before an open grate fire with all the luxurious, comforts that ease could suggest and wealth gratify, surrounded by hirelings who ministered to his every want, he would give himself up to the contemplation of his vast possessions and the selfish enjoyment of his voluptuous surroundings.

One wintry night a storm raged around this solitary castle with unabated fury and the wind with demoniacal fingers shook the shutters and shrieked and moaned down the chimney like some lost soul roaming the rayless dungeons of the damned; but the recluse, surrounded with all the environments of wealth gazed at his pictured walls and admired his collection of literature and art as he mentally ejaculated: "I am safe."

Without the tempest grew apace. All the unbridled furies of old Boreas were unlashed and swept the desolate waste of the foamcovered ocean, and hurled the mountainous waves in impotent rage upon the rock-girdled shore. The breakers below the castle thundered with a savage roar resounding above the screaming blast as they proclaimed their message of death and destruction to the helpless mariner, and the tocsin was upborn to the ears of the lonely dweller on the cliff, but the castle walls were strong and he was safe. The night was cold and starless. Sudden

ly a large vessel loaded with human freight, dismautled and rudderless, swept rapidly shoreward in the vortex of the storm, and the shricks of the helpless crew and doomed passengers ascended above the din of the blast and the fumult of the agitated sea, to

Posterity he did his earth work well.

#### THOUGHT.

Thought in the mind bath made us. What we are Ry thought was wrought and built. If a man's mind Hath evil thoughts, pain comes on him as The wheel the ox behind. All that we are is what we have thought and willed; Our thoughts shape us and frame. If one endure In parity of thought, joy follows him As his own shadow-sure.

-Sir Edwin Amold.

## BANNER OF LIGHT.

#### A SERMON TO MYSELF.

Ged doth give us life and health, Strength and power and love of being All our lifs are born of evil, Evil thoughts and evil living. If we would be free from suffering, We must use the power God gives us To deny the wrong conditions Any room to act upon us Then the angels may refresh us With the Joy of life in-flowing From the Source of all existence. Then shall we be shunning evil As a sin against our Maker. of being:

Sometimes into our poor bodies Chronic aliments have crept softly; Then perhaps our only freedom Is to seek our soul's release From its dreary, irksome prison. Go out into the glad sunshine; Lie there where it will envelop You entirely with its burning, Till you wonder if the angels Long can stand that heat celestial From the sun of heaven descending. From the sun of heaven descending. While you're thinking of the angels, Grasp a ray of heavenly sunshine

Through your prison window-grating. Through your prison window-grating. Keep it safely in your spirit, Treasure it with tender care; For the rainy days are coming. When you find a gloomy corner In your life or any other, Let this sunshine out, infilling All the place with gladsome brightness. Then within your prisoned spirit Where the little beam was treasured, Lo, you'll find it still, but trebled; And from out the grated window Streams a faint light, growing brighter.

Will you dwell in darksome corners Doubting, drending, fearing, fretting, When the sunshine of Jehovah Waits to fill with life divine All your being? 'Tis not always That the clouds shut out this sunlight, Though ye tell with loving saduess That the sky is dark above you. You have built your beings barriers, You have built your beings barrier And your discontented spirit Dwells within a self-made prison. Call it not your aching body Hus confined the soul, unwilling, For the body can prevent not 'Tis the mind enslaves the spirit. But the body suffers doubly That the soul is held in bondage.

Then hoard all the heavenly sunshine Then hoard all the heavenly sunshine That your steadfast soul can gather; Let it fill the dreary chambers With its brightness and its gladness; Let it stream through grated windows Till the bars fall out, unnoticed; Till the walls of iron are melted With its warmth; until they crumble Of themselves. Where is your prison? Where the darkness of the dungeon? Lo-even the clouds have vanished; All is light and all is freedom; Life for spirit and for body--Now abounds in every atom. EtHe Inez Faxon. Sept. 25, 1902.

Sept. 25, 1902.

### Mediums and Fraud.

E A BRACKETT.

### CHAPTER III.

#### Clairvoyance.

The twilight steals o'er hill and dale, The evening shadows drift and trail And softly blows the summer breeze That murmurs through the leafy trees.

Where slowly creeps the coming night That trembles with the lunar light, With listening ear, in anxious mood, Beneath the spreading boughs I stood

And to my inner sense there came. A low, sweet voice that breathed my nam Around, above, from everywhere, The whispered words float on the air.

Alone? Ab, not alone. I know . And see the forms that curve and flow Around me like the mist that glides And drifts along the mountain sides.

Not these the phantoms of the night, The dreams that shift and cheat our sight They are dear friends that round us rise And greet us with their loving eyes.

Much has been written and published in regard to Spiritualism, to which the outside world is indifferent and which Spiritualists accept, or lack the courage to reject. If, through my investigations, I have reached conclusions somewhat at variance with others, I see no reason for withholding them because some one has expressed a dif-ferent public.

with others, a some one has expressed a date ferent opinion. If, in order to make myself understood, I have been obliged to use names, it was not and could not be with any personal feeling. for in all such cases the parties have pub-licly stated that they were either clairvoy-antly or spiritually controlled "giving out the best their guides could furnish." They cannot, therefore, be held personally respon-sible for any statement I have called in sible for any statement 1 have called in question. Of all the different phases of mesmeric phenomena, clairvoyance appears to be the least understood. It is something very dis-tinct from spirit control, where the return-ing spirit takes possession of the organism of the medium and, by its personality, proves its identity. Evidence is not wanting to show that it is due to a semi-mesmeric con-dition in which the spirit of the mesmeric subject is only partly detached from the body. Many years ago, I had as a visitor in my home, a noted medium in whom I was more than usually interested, as I had heard of some wonderful things that had come through her mediumship. She seemed inter-ested in me and gave me excellent advice, incidentally remarking that I had a letter in my pocket which I had better not send as it would lead to a misunderstanding. No one but myself knew anything about this letter and I found, when it was too late, that it would have been better had I heeded her advice. advice noticed that during, these communica there was no change of voice or man-At the close of one I said, "You did dive me your name. Who are you?" hesitated a moment and then said, "I as medium." not give me your name.

cannot see myself I often obtain from them. I did not see the letter in your pocket and yet I knew it was there and what it con-tained."

yet I knew it was there and what it con-tained." I said, "I have many friends in this life who are sensitives; can I communicate with them through you?" "Not always. It depends upon whether I can reach them." I have tried this method of communication several times without success. It has been much more effective when tried with my mesmeric subjects. I said to the medium, "Then, according to your statement, you are in no sense a re-

I said to the medium, "Then, according to your statement, you are in no sense a re-turning spirit." She replied, "As you understand it I am not. My body is held in control by my guides and I go a little way from it, return-ing whenever they request me to do so. The farther I go from my body, the clearer every-thing seems and the stronger the temptation not to return. I often plead with my guides to let me go."

not to return. I often plead with my guides to let me go." I give this explanation as it was given to me. If it is correct, and subsequent investi-gations have strongly impressed me that it is, it will be seen that there is a marked dif-forence between clairvoyance and direct spirit control. The clairvoyance is seldom more than a reporter, describing what is seen end heard and heard.

and heard. The best illustration of this phenomena is found in the message department of the Bauner of Light, where it is not calmed that the medium is controlled by the optime

the medium is controlled by the optities describes. In its lowest phase, clairvoyance deals al-most entirely with mundane affairs. Busi-ness men sometimes consult these mediums and many spiritualistic writers ridicule them for seeking advice from ignorant spirits who know nothing about financial affairs. Busi-ness men are too shrewd to continue such practice unless they derive some advantage from it. The mistake made is that they are not dealing with spirits, but with individuals whose perceptions are abnormally, devel-oped.

oped. The difference between a successful and an

whose perceptions are abnormally, devel-oped. The difference between a successful and an unsuccessful man lies in the strength or weakness of the perceptive-faculties. I have known several distinguished busi-ness men who were saved from financial rain by consulting these mediums. Possibly there may be many failures to offset this. I num not expressing an opinion one way or the other. It may safely be left to take care of itself. Those who denounce it claiming that it is a degradation to Spiritualism, do not understand the true state of the matter. Even so interesting a writer as Mr. Sav-arge, who prides himself on his scientific in-vestigationg, loses no opportunity to condemu-clairyoyant mediums who claim to give in-formation on business affairs, saying that it places them on the same level with the cheapest kind of fortune tellers. And yet in his last book he gives, with apparent ap-proval, a very interesting account of a young German whose father died, leaving his busi-ness so entangled that his son was unable to straighten it out. He went to a medium and what purported to be his father came to him giving information necessary to enable him to settle the busines. Mr. Savage is so accustomed to stand on both sides of the fence in regard to spirit phenomen, that it may not be out of place in this instance to ask which side he is on. In the first place he utters his condemnation of these mediums, and then gives us an ob-ject lesson far more effective than any opin-ion he could possibly express. It is surprising how much there is that passes for spirit control which is due almost eutirely to clairvoyant perception, think they are spiritunally controlled, nor can they be convinced that they are not divinely in-pilte. In the senrch after evidence of spirit con-trol, it is important to understand mesmerism in cell the different rhores. It is hole of

inspired. In the search after evidence of spirit con-trol, it is important to understand mesmerism in all its different phases. It is lack of knowledge or discrimination in regard to these manifestations, that has led to more confusion and mistakes than all the supposed freedulant mediums could possible versate.

these manifestations, that has led to more confusion and mistakes than all the supposed fraudulent mediums could possibly create. There is scarcely a writer on spiritma phe-nomena who does not mislead his readers by such mistakes. Mr. Savare in his interesting little book, just published, cites many cases of phenom-ena, leaving lls readers to draw the conclu-sion that they may be due to spirit control, while the most of them are only clairvoyant manifestitions. I do not wish to be understood as in the least underrating the wonderful phenomena of clairvoyance. In its highest form it holds a close relation to spirit life, but is a second-ary manifestation describing only what is seen and heard. In its lower form, while still wonderful, it is mundane, with no valid claim beyond this world. Through it we do not reach our departed friends by direct control, but through a third party, a reporter more or less subject to mental and physical delusions emanating from the partially enfranchised spirit of the medium. Even in trance medi-umship, the partially freed spirit of the me-dium will sometimes step in to fill a break caused by imperfect control, the result being a confused medley of mundane and spiritual expression. It is also clearly expressed in materialization, when the controlling influ-ence is so weak that it is easier to trans-form the medium and bring her out as a rep-rvsentation of your friend, than to create a form distinet from her organization.

manifestations, but to the intelligent investi-scior it is easy to draw the line between clarcovance and direct spirit control. To the great mass of common-sense Spir-found in these simple manifestations evidence of an affectionate remain with their departed to my own experience. Scotting. It is better to believe too much than too little, but it is still better to know the truth. In the study of this absorbing subject, Mrs. Grandy or Respectability has nothing to do, covargeous association, the Society of Psy-chical, Research. Enough that you know still live and communicate with you. Beside this realization of your highest hopes, the sposity fraud of astral bodies, reincarnation, mocking, eruel spirits, and shattered person-alities, have no place.

### Edna V. Thomson's Courage.

#### V. DANIEL.

#### · (Concluded.)

• (Concluded.) She drew on a pair of rubber boots, donned a close fitting waterproof and hood, took two innterns, set the danger signals at the station and went forth. She ran quickly to the hobse in which she knew the hand-car of her division was stored. She threw open the door, dragged it forth by superhuman efforts to the main track, fastened her lantern se-curely, and set out for culvert 910. She put forth her whole strength and firmly resolved that she would reach the washout in time to save the train. On she sped, her lantern flashing out in the darkness, revealing the track before her,

Save the train. On she sped, her lantern flashing out in the darkness, revealing the track before her, and giving her evidence that all was well so far as she could see. On she went; and at last she felt sure she was nearing the fatal bridge. Slowing down, she sprang from the car, seized her second lantern, and rushed toward the culvert. It was several feet wide, and sure enough the bridge was gone. To cross the miniature stream was the next step, but to do so meant to ford it. She slipped down the bank, plunged into the water, holding her lantern high above her head, and pushed toward the opposite bank. The swollen stream was neither wide nor deep, yet flo water reached, her arms, but nothing daunted this matter-of-fact young woman, and she soon found herself climbing the opposite bank. Gaining the level ground she punsed for a moment, then hastened along

the opposite mark. Gaming the level ground she paused for a moment, then hastened along the track as fast as her dripping garments would permit. It was November weather, and the water was icy cold, but Edna Thom-son set her teeth hard, saying "I am bound to save the traile".

son set her teeth hard, saying "I am bound to save the train." She pushed along the track for several rods, then decided that this was the point to stop the train. Her teeth chattered, but she kept herself from freezing by frequent changes of position. It seemed as if the train would never come. At last she heard the rumtle of its wheels, and, rounding a curve, its headlight burst into view. Step-ping into the centre of the track, she waved her signal lantern to and fro, mutely appeal-ing to the engineer to "Down brakes," as there was danger ahead. The engineer saw her, whistled for "brakes" and brought the train to a full

there was danger ahead. The engineer saw her, whistled for "brakes" and brought the train to a full stop. He leaped from his cab, and breath-lessly demanded, "What's the matter?". "Bridge over culvert 910 washed out," said Edna, quietly, "and it meant the wreck of the train if you had not stopped as you did." The engineer and fireman ran down the track, and soon came to the foaming torrent

did."
The engineer and fireman ran down the track, and soon came to the foaming torrent rushing across the track with bridge gone. On going back to their train, they found the conductor and some of the passengers talking with Edna, who merely informed them of their danger, but modestly said little of her own part in the affair.
"By Hocky! it's a woman," exclaimed the engineer, as he held up his lantern. "Yes, and she's dripping wet, too!" he continued. The conductor apologized, and invited Edna to board the train. She declined the offer. saying she must go back to her station.
"You will take your death of cold," said the conductor. "besides you cannot get over the brook, now that the bridge is gone."
"I forded it as I came," said Edna, "and I can do the same thing on my return. If you will throw the light of your lanterns upon the water, I cam manage it all right."
"You forded it!" exclaimed the astonished conductor. "Who are you and where did you come from? How did you get here?"
"Go hack? Dry clothes? Well I never! How did you know the bridge was gone?" almost shouted the engineer.
"I received a message over the wires, telling me it was down, and informing me of the danger of the train," replied Edna.

self.

"You received a message?" queried the conductor. "My dear young hady, the wires have been useless since before shortly after

coarse towels, and soon came into her little onice dett, apparently as well as ever. She made a copy of the message, handed it to one of the brakemen, bade her new friends "Good night," and retired to rest. As soon as the four men returned to the train, the conductor read the message that had sent Edna Thomson to the rescue, and gare directions for the engineer to back the train to the uncerst statio. "Sure enough," muttered the conductor, "that cirl did receive the message after nine o'clock. Here is the evidence-'10.20 p. m. Rec'd;' and the wires useless since more than two hours previous. It caused Miss Thomson to save all of our lives, but how in the mischief did she get the message'. "Ing and earnestly did the conductor med-inate upon the problem, and finally gave it up as being too deep for him. "Men night, and after many hours delay, the train was again in motion. It was daylight as it flew past S.—, but the engineer saluted Miss Thomson with several extra toots of his whistle as a testimonial to her bravery. "As soon as all the passengers were astir, the story of their escape from death through the courage of one young girl, was made hown to them. They were surprised, of course, and greatly pleased that they had pasted the surprised that they had pasted through such terrible danger un-sented. "One gentleman felt that something more

cathed.

scathed. One gentleman felt that something more than these personal ejaculations of thanks should be given in this case, so he drew up a set of appreciative resolutions and secured the signatures of all persons on the train to

"Now, let us back these up with something more substantial," said the benevolent man. "Let us make up a snug sum to go with these thanks.

thanks." In a few moments he announced that he had collected the sum of five hundred dollars for the heroine of the stormy night—Miss Edna Thomson, of 8—. The conductor was selected as a committee of one to take the money and resolutions to her in the name of her friends. Edna went on the even tenor of her way, performing her duties with scrupulous fidel-ity, and suffered no harm from her exposure to the cold and rain on that never-to-be-for-gotten night.

to the cold and rain on that never-to-be-for-gotten night. About ten days later, she received an otticial letter from the President of the Com-pany, directing her to report in for duty as soon as she could instruct her successor in regard to the duties of the office at S—. In two days, Edna Thomson was under her father's roof, and awaiting developments with anxious heart. After a delay of one week, she was notified that the Fresident of the road and a body of officers wished her to call upon them at the leading hotel of the city. Edna was soon ushered into the presence of the railroad magnates, and saw among the many present the famillar faces of the conductor and engineer of the rescued train, and the four men who had gone back to S— with her. The President and Superintendent of her division both questioned her about her mes-sage, and she retold the story with which the readers of these lines are already acquainted. No one knew what to make of it—the fact of the message was apparent to all, and the saving of scores of lives added to its im-portaice. "It must have been a special dispensation

portance

and of solute of ante a special dispensation of Divine Providence," piously observed one of the Directors of the road.
"Special nothing," sharply exclaimed the President. "It was the splendid courage of this young lady that saved our Company from disaster, and the message she received, —well—wireless telegraphy has not come yet, but it is almost here. An invisible intelligence has anticipated it in this case, and flashed a message to a plucky girl who had sufficient nerve and sound common sense to save the train."

cient nerve and sound common sense to save the train." The Superintendent then arose, and ad-dressing Edna, quietly presented her in the name of the officials of her division, a beau-titul silver service. She was too much sur-prised to speak, and her confusion was doubled when the conductor presented the engrossed resolutions of the passengers and their purse of five hundred dollars. In dismay, she heard her name called by the President, who, in the name of the rail-road company, presented her with a cheque of one thousand dollars as a token of its appreciation of the special service she had rendered the road.

appreciation of the special service she had rendered the road. "And now, Miss Thomson," continued the President, smiling at her confusion, "the position of Assistant Train Dispatcher in this your home city of P—is now vacant, and it is at your disposal if you care to accept it. You might like to be near your own people, you know, and the salary is one hundred dollars per month." Edua tried to thank the people present and succeeded in impressing them with the fact of her being profoundly grateful for-the many favors received. "What I did was not for reward," she said with dignity. "It was simply my duty and I did it the best I could. Anyone else would have done the same, I am sure, for it is only right to do one's duty, especially in saving life."

Your duty has led you to do much for

maidens in the homes of the people. Com-tion sense is a fewel, and its possessors never lose themselves in the froth and foam of silly romances. They realize that Love is the Law of Life, and that the soul forever knows its own.

Many were the speculations as to the origin of the message Edna received. She knew whence it came, and so did a few others, but the yast majority who knew the circumstances are still guessing.

The Man of Tomorrow. A Study of Spirit Return,

OHARLES DAWBARN.

CHAPTER II.

ANT OF STORE

CHAPTER II. The presence of life on our planet has been spoken of with bated breath, as if it were the special gift of Divinity. There has been a period in planet history when like was ab-sent. Then came a moment when proto-plasm was flashed as an arrow from the bown of a Creator. How many misses before the iving speck hit the bull's eye has never been recorded. The exact spot so highly favored has been imagined by the theologian to have been a carefully prepared Garden of Eden. The scientist is content to believe that a tepid drop of water was all that was neces-sary. So he exact would from which life was born into our little planet remains un-frown to the mortal. But its first appear-nance stands even to the cold-blooded scien-tist as a supposed miracle, after which, he nucleus was just the virus of humanity, the microbe of Life, with which the divine sur-recorded. The coming philosopher was open to scientific examination and study. That microbe of Life, with which the divine sur-geon vaccinated the little planet. One day there was a very sore spot, at which mi-probes appeared and multiplied, starting the operation a first prize success. He may hend here then strolled off with his saportunity offered. In other words, life was if the whole of the little planet's history. Eternal hav, working through "survival of the fittest," accounts for all the rest, and ex-ist can find no other eridence of his presence in the whole of the little planet's history. Eternal law, working through "survival of the fittest," accounts for all the rest, and ex-mirretorence teaches that the Creator followed piented upon for appendicitis, at every mo-more theologian denies this, but with equal in the border. The starting the pient would subside into eternal nothinguess, is our theologich brother never three of shout-ingitent would subside into eternal nothinguess, is our theologich brother never three of shout-mirretores fresh from Cosmos, as proof that bu-piented would subs The presence of life on our planet has been

startied by the appearance of some new microbe, fresh from Cosmos, as proof that Delty is wide awake, and won't stand any nonsense. Such beliefs, whether those of scientists or theologians, have, like other myths, been fathered by ignorance. The learned scientist of today may claim that the atom is itself composed of numberless "ions." It is a nere change of name, for his ultimate is but a smaller atom compounded of cosmic substance, intelligence and energy, which eternal three are the co-equal and divine trinity. Their unided action is the ever present life, inanifested by attraction and repulsion-love and face-with an eternal restlessness that constitutes what we call history. They always manifest as "form." It is this form which the divinity student counts as divine intuition and plan; and necessarily all history is only the history of form. But form is the one important point upon which past, present and future not merely rest, but without which they become inconceivable. So the solution of the problem before us demands a study of form, and the effect of one form upon another. It is out of this study we are hoping to learn why the man of old Nippur, or his present spirit successed, does not come and interpret his old hieroglyphics for students of today, like Prof. Hilprecht and his co-workers of the Pennsylvania University. We have then as our starting point not only that form is perpetually pulling form to pleces by the process of life living upon life, but the further fact that every form takes shape anccording to its necessities. Thus while the timid deer has been saving its life and its species by swift flight it has evolved organs, sensitive to danger and capable of swift movement almost, without apparent effort. Place it where it would have no carriverous foes and abundant pasture and it would presently become a very differently shaped animal. So much is the sing song of infant science of today. Its form must accommodate itself to conditions or pass out of existence. The mother's organs of material wi

telescope, sweeping the horizon that the graceful form may flee the very shadow of a foe. A deer without these characteristics is no longer a deer, and would need new classi-fication by the naturalist. But the form of its foe is also shaped to its daily life and need. A lion that ate grass and left deer alone would no longer be a lion. His every organ is now shaped to the needs and present movements of an grass and left deer alone would no longer be a lion. His every organ is now shaped to the needs and present movements of an animal who destroys that he may himself live. So much is taught in our schools. The microscope tells the same story of form subject to the same law regardless of size. Change the surroundings and appetites of any animal and you will presently change not only its form but its very species. Or, if you choose, leave the appetite and change only the surroundings, and your five-toed-horse will gradually become one-toed, and will evolve a Shetland pony at the one ex-treme and the ponderous dray horse at the other. Man imitates Nature, and compels changes of form in all animals he can control. But Nature calls that "artificial change" and wipes it all out if man grows weary and sleeps. The point we are making is that life on our planet and outside our planet must dif-fer in form, because conditions will change the incrobe is as much a product of present conditions as the man. He has not only his nursery in the dog. Unshape your dog by new conditions which demand very different food and exercise and the infant tapeworm must find his pasture elsewhere, or go out of business. And most assuredly that dog. food and exercise and the infant tapeworm must find his pasture elsewhere, or go out of business. And most assuredly that dog, after death, finds new conditions where it becomes unfeitered by the demands of earth life. So such we can accept as strictly logi-cal. The real difficulty is to determine the effect of the change called "death" upon effect of the change called "death" upon form: That there is and must be a marked change in form after death we have accepted as logical. If the deer finds a new life where foes are unknown, and if the lion no longer seeks to capture and feed upon living prey, then both lion and deer, as we have known them have ceased to exist. But we go a step further when we remember that at every moment during earth life microscopic beings, with organized forms, make their living, so (Continued on page 3.)

resentation of your friend, than to create a

form distinct from her organization. In my long and varied investigations I have considered it necessary to cover the whole range of what is known as spiritual benomena, in order to enable me to conside the close relations existing between its dif-ferent phases, and I have small respect for those who, having investigated a small part of the phenomena, denounce all else as fraud. The illusive and hypnotic character often deschard by many children art addition The illusive and hypotic character often developed by purely, clairvoyant mediums, who honestly believe that they are spiritually controlled, giving out statements purporting to come from the spirit world, but which have no apparent relation to that state of existence, is often misleading to those who are ignorant of mesmeric phenomena. Some of these communications are full of old, ex-ploded ideas or are the echoing of the mental atmosphere that surrounds the medium and sitters; often a mere reflex of the sitter's mind.

The authority attached to purely mundand

The authority attached to purely mundane expression has been the main source of con-filcting ideas and opinions among those who have accepted them as spirit communica-tions. In complete trance, if the returning spirit is not confined by leading questions, no such conflict occurs. Among spiritualistic writers and teachers, there appears to have been but little effort to enhibiten the public in regard to these fundermices, without which there can be no intelligent investigation of spirit phenomena. On the contrary, some appear to have fallen into the ruts of old orthodox teaching, talk-ing gibby of the spirit world, averring to

She hesitated a moment and then said, "I am the medium." I asked, "How can that be? The medium is here before me, apparently insensible to all outward infinences." The still insisted that she was the medium, so far detached from her body that she was in what we call the spirit world. "I do not see your physical body, yet I see yon,—see what is outside of your ordinary senses." I said, "Are you always certain that what you see and hear is correct? A few minutes." "Tes, and no. I dild not see them as yor see, but sensed their presence and throug your magnetism thaced their relations to you I do not question nor reason about what ' see and hear. I do see and correrse with those who once dwelt on earth, and what l

conductor, and the provided of the second se

nantained per determination to return to her post of duty, and started toward the brook that had caused all the trouble, taking her lantern with her. The engineer said, "Walt one moment, Miss Thomson. We'll-infiprovise a bridge for you." He went to the baggage car, and, in a few moment, assisted by a half dozen willing pairs of hands, a trunk lifter was thrown across the chasm, over which the engineer passed to see if it was safe. He then gave her his hand, and led her in safety to her hand-car. Calling for help, several men came to his ald, the hand-car was reversed and Edna made ready to return to 8—. The conductor came forwárd and said. "My dear Miss Thomson, I insist upon sending an escort with you, so that you may reach home quicker, and have requested the two brakemen and two of the passengers to go with you. They can return upon the hand-car, and leave it here." "But it is not necessary," protested Edna. "I can go as I came, and I need exercise to keep from taking cold. Besides that, the hand-car may be wanted, and I am respon-sible for it if it is lost." "Miss Thomson, this railrond company owes you more than a thousand hand-car you can work the lever with the men, if yor wish to keep warm. Furthermore, I wan' the message you received, or a copy of it," concluded the conductor.

with

"for we happen to know something of the use you have made of your salary at S—. A child who looks out for her parents, a sister who thinks of her sisters and brothers before she does of herself deserves well in this world. Will you take this post at world.

"Yes, sir, I will," replied Ednp in even toncs. "I will take it, and, with Heaven's help I will try to do my duty." "You had Heaven's help in a trying emer-gency," said the President gravely, "and I have no fears for you here. A girl who blessing. If you remain under the guidance of the angels, your own life will be signally successful and you may yot be a savier to many others." many others."

Successful and you may yet be a savior to many others." With these words, the conference broke up, and Edna, after shaking hands with the en-tire company, hastened home to tell her loved ones of her change of fortune. There was great rejoicing in the Thomson family that night, and the way her father looked at her, stroked her hair, and called her the dear child, repaild Edna for everything. Edna Thomson's story is told. She went into her new office at P— and did the same faithful work as of yore. Her \$1500.00 pur-chased a pleasant cottage home for her par-ents, and all the children were again under one roof, where her salary cared for them all whenever her father was out of work. For all I know, she is still at P—, and is likely to remain there so long as she is able to at-tend to the duties of the office. "What! No romance? No wedding? Such

"What! No romance? No wedding? Such a brave girl as that to remain single?" asks the world. Yes, just so. Edua Thomson simply had good common sense and knew how to use it. She neither fainted nor had bysteries when face to face with tragedy, and the same intelligence that sustained her then, guided her through life, and made it possible for her to realize that the King-dom of Heaven is ever within the soul, and that true happiness is only to be found in the same sacred centre? When all of the "hilleen of earth are taught that living and doing for others, constitutes the true life, this will be a happier and better world. There will then he no wrecks on the above

There will then he no wrecks on the above of the matrimonial ocean, and no weak, con-sumptive, hysterical, useless youths and

### **APRIL 25, 1908**

# BANNER OF LIGHT.

# WILL PAY YOU

It will pay you to look into the investment ffer Dr. Peebles is piscing before Spiritualists

of the country. A few months ago the doctor incorporated his medical business at Battle Creek, for the purpose of perpetuating the good work he was instrumental in starting and has carried on the purpose of perpetuating the good work he was instrumental in starting and has carried on the purpose of perpetuating the good work he was instrumental in starting and has carried on the purpose of perpetuating the provide the perpetuation of the perpetuation of the point of the perpetuation of the perpetuation of the perpetuation of the perpetuation is a starting and has been perpetuated by the perpetuation of the p successfully for many years, and now that the success of his plans is assured, he invites Spiritualists and Liberalists all over the country to share in the success of his company.

You do not need to be wealthy to share in the doctor's company; the small investor is just as welcome as the large. The man invest-ing \$50 or \$100 will use his influence for the company just as will the one investing many thousands, and it is the good wishes and sup-port that is desired more than the money.

small amount properly invested where it will draw good dividends and continually increase in value is worth many times the same amount if allowed to lie idle or put away in a bank where it will draw only 3 or 4 per cent. at best.

It is the careful and wise investor wh places his money where it will increase that amasses the fortune. Money invested in Dr. Peebles' Company today

Will Draw Handsome Dividends

(7 Per Cent.) From the First,

and in addition thereto, the stock will increas in value so that at the end of two years at most it will be worth two or three times what you paid for it.

If you have any amount above \$10 you can spare for investment, write for full particulars at once. Seven per cent. dividends are guar anteed from the first, and much larger ones can be expected after the first year.

Address Dr. J M. Peebles, Chairman, Box 2421, Battle Creek, Mich.

to speak, earn their daily bread, and evolve vast communities within the forms by which the learned naturalist classifies life. They are always present. Man, in feeble imitation of Nature, starts new colonies by the process called vaccination, which is simply remov-ing certain forms from one pasture to an-other. And these microscopic forms will necessarily be as much changed by new con-ditions as the larger forms known to us in dather life. daily life.

daily life. These are interesting facts, but of startling import if life after death is to be founded upon conditions which do not demand that life shall live upon life. We must remember

Import if life after death is to be founded to prove for any kidney disease or be destressed by stomach troubles or tortured and poisoned by the philosopher. He is born hungry, and grows by exercising his appetite upon constitution. We rank the multicroscope, to find space uncommost powerful phicroscope, the space of the

### A Card to the Public-In Re Spiritual Facts.

It gives me pleasure, Mr. Editor, to inform you and the public, that we have now a good supply of splritual tracts at this office for free distribution. We deny none who wend for them, though we cannot spare thousands to any one association, nor hundreds to any one individual, as we have to send them to appli-cants all over the United States. All who can send stamps for postage on the tracts they apply for, are carnestly requested to do on a send stamps for postage on the tracts they apply for, are carnestly requested to do on a send stamps for postage on the tracts they apply for, are carnestly requested to do on a send stamps for postage on the synthe-cant the second the second them to appli-cants all over the United States. All who can send stamps for postage on the tracts they apply for, are carnestly requested to do on an opatage must come from the general find of the N. S. A., hence we cannot do as much in this line as we desire. A few dollars have been received from friends in ald of this especial work, since real planation, and we most sincerely thank them for their hence. The tract distribution will be sent copies of violets," a booklet of choice poems, or "Leaflets of Truth," a cloth bound volume or spiritual though. Mary T. Longley, Sec. N. S. A. 60 Penna Are, S. E., Wash., D. C.

### Lynn Spiritualist Association.

Under the auspices of the Lynn Spiritual-sts' Association, Dr. Caird presiding, ser-rices appropriate to Easter were held in Gadet hall Sunday which were attended by

The platform was profusely decorated with palms, ferns and Easter lilles and presented a pretty appearance. The Bible class met at 11 o'clock and the Children's Lyceum held a meeting at 12.30

clock.

o'clock. The afternoon meeting opened at 2.30 o'clock with singing by the audience. Miss Susle C. Clark of Boston was the speaker-who gave an invocation and read a poem appropriate to Easter arranged by herself after which she gave an interesting talk relative to the East-er tide.

to hander arranged by herself after While's Bill gave an interesting talk relative to the East-er tide. Circles were held from 4 to 5 o'clock. A song service was held at 6 o'clock led by Musical Director Harry C. Chase. From 6 to 7.30 o'clock the following pro-gram of entertainment was given by the chil-dren of the Lyceum and Etters' orchestra, assisted by Miss Rhoda Ward, vocal soloist. March, The Morning Light; valse, The Birth of Love; cornet solo, The Palms; finale, The Addins; overture, The Golden Hour; polonaise, The East Ball; Mother's Hymn to Me, Eva Manning: The Organist's Last Amen, Lottle Collier; When the Convent Bells Were Ring-ing, Mildred Tarbox; Forest Children, chorus; solo, Cora Lovejoy; piano solo, Nellie Allen; Hover chorus, chorus; duet, The Merry Green, Florence Gallyou and May Shaw; vocal solo, In Dreams I've Heard the Seraph's Fair, Miss Rhoda Ward. The evening meeting was opened at 7.30 o'clock with congregational singing, followed by an invocation by Miss Clark and the read-ing of an Easter poem. The subject which the speaker took for Fer evening discourse was "The Problem of Evil," upon which she dwelt at considerable length, handling her theme in a manner which proved highly interesting to her hearers, she being a very able speaker.

#### **NO PERSON SHOULD DIE**

**NO PERSON SHOULD DIE** of any kidney disease or be destressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of the Banner of Light who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly to stay cured. If you care to be cured of indi-gestiou, dyspeysia, flatulence, catarrh of stom-ach and bowels, constipation, or torpid and congested liver; if you wisk to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be freed from catarrh, rheumatism and backache; if you desire full supply of pure rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy, and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and peruanently with only one dose a day of Vernal Saw Palmetto Berry Wine. The original and genuine Palmetto Berry

## wonderful wisdom of God.-The Blissful Prophet in Magazine of Mysterles,

13"An excellent cabinet photo. of "The Poughkeepsie Seer" (A. J. Davis) for sale at this office. I'rice 35 cents.

### Briefs.

Briefs. Boston Spiritual Temple, Chickering Hall.-Our services were opened by organ voluntary by Miss Edith Wisgin, followed by the quar-tot, morning lesson and invocation by our teacher. Incidental to the services were finely oxecuted violin soles by Prof. Hoppe. The address concluded the series of "Glennings from Spirit Life." These morning lectures, to be appreciated and understood, should bb at-tended by all progressive minds, by all who desire to become acquainted with the condi-tions attending the exit from our lower condi-tions attending the exit from our lower condi-tions to the more progressive life in the great beyond. The spirit world is very much like this; our bomes are made of our actions while living in this condition. The wise and the genorant will not stand on the same footing in the life continued; they will be separated by the diversity of moral power which will result from the inequality of their mental stores, acquired during earthly life. Would it he in accordance with justice after death to knowledge to enter upon the same destiny as the aquired nothing, hearned nothing, and has suffered his own soul to degenerate? No-twise man must be profitable to him in the world spiritual. Yet the being who has ac-quired nothing he will pass it and enter the fruits of his earthly life shall have made him worthy of such advancement. As knowledge is earth's divinest light, blest are those who obey the mandates of earthly zitistnec to enjoy the life that is beyond.-Alonzo Dan-forth or more the Sure

is earth's divinest light, blest are those who obey the mandates of earthly existence to enjoy the life that is beyond.—Alonzo Dan-forth, cor. sec. of B. S. Temple. The First Spiritualist Ladies' Aid of Stone-ham held a meeting in Mechanics' Hall on Thursday, April 9, with Mrs. Caird and Madam Helyett for mediums. Both gave good satisfaction. April 23, Mrs. Minnie M. Soule will be with us.—Mrs. Jennie L. Draper, sec., 15 Pomeworth St., Stoneham, Mass,

Draper, sec., 15 Pomeworth St., Stoneham, Mass. Fitchburg, Mass.—The First. Spiritualist Society, Dr. C. L. Fox, president, held ser-vices appropriate to Easter, Sunday, April 12. Pythian Hall was filled to its utmost capacity at both services. The addresses of the speaker, Mrs. Butler of Lynn, were ably pre-sented, and were supplemented by many spirit messages, demonstrating the fact of the con-tinuity of life. The soprano solos by Mis<sup>3</sup> S. Plasikoski, mandolin and plano selections by Mrs. and Miss-Whalley, soprano solos and plano selections by Mrs. Nellie Hill of Wor-cester, and plano selections by Miss Howe were finely rendered. The Ladies' Spiritualistic Industrial Society held regular weekly meeting Thursday, April 9, afternoon and evening. An interesting cir-cle was held from 4 to 6; business meeting at 5.20 and the usual good supper served at 6.30 j. m.; a "while party" was the feature of the evening. First and second prizes were awarded, and two "boobies" given the lady and gentleman holding the lowest number of points. Altogether a very pleasant affair.— Nec.

The Boston Spiritual Lyceum met as usual

points. Altogether a very pleasant affair.— bec. The Boston Spiritual Lyceum met as usual; subject for the day was "Easter from the Spiritual Standpoint." Much intelligence was displayed by the children. The literary part of the program was as follows: Reading, Merrill Bill; song, Fred Taylor; music, Hatte Bros.; remarks, E. Packard and Mr. Seav-erns.—E. B. Packard, clerk. Sunday, April 5, Oscar A. Edgerly of Boston began a two months' engagement with the Englewood Spiritual Union. On that date Mr. Edgerly's guides gave an instructive and elo-quent lecture. Mrs. J. A. Murtha of Balti-more, Md., working in conjunction with Mr. Edgerly's guides gave an instructive and elo-quent lecture. Mrs. J. A. Murtha of Balti-more, Md., working in conjunction with Mr. Edgerly's guides gave a lecture on "Eas-ter Sunday, April 12, the hall and rostrum an were beautifully and appropriately decorated. Mr. Edgerly's guides gave a lecture on "Eas-ter form a Spiritualist Standpoint," that deay. Mrs. Murtha's work was eminently satisfac-tory on this occasiou, as it is in fact at all times.—Mrs. Georgé Hamilton Brooks. "Delusions." Speakers and mediums present during the day: Mr. Hill, Mrs. Wood, Mrs. Hottou, Mrs. Fox, Mrs. Whittemore, Miss Sears, Dr. Blackden, Mr. H. S. Clough, Mrs. Julia Davis, Mr. Billings; music—solo, Mrs. Fuller; planist, Mrs. Nellie Grover. Miss Scarrie Suith and Mr. Caleb Matthews, the clored vocalists, were present at the evening service. The Colored Jubiles Singers are within service. The Colored Jubiles Singers are pected first Sunday in May. Meeting for spirit messages Thursday at three. Remark-the healing circle; Dr. Clarke, Dr. Johnson, Dr. Fowler of Salem, Dr. Frank Brown, Dr. Blackden, Dr. Hastings and many magnetic healers are always present to give special treatments to those who desire them, and spirit messages are given by good mediums. —Reporter. The First Church of Christ Spiritual Soci-

### 24 Clinton St., Brooklyn, N. Y .- Correspond-

A Clinton St., Brooklyn, N. Y.—Correspondent.
The Sunablue Club, Clara E. Strong, president, had charge of the services at Mrs. Lashoche's in Romerville on Sunday, April 15.
Communications were given with the usual code results.—A. M. Strong, see.
The Ladles' Lycenm Union met in Dwight Hall, 514 Tremont St., Wednesday, April 15.
Weinsees meeting called to order at 5 o'clock by the president, Mrs. M. J. Butler, The entertainment by the Lyceum scholars was unavoidably postponed on account of the server storm. The evening meeting was opened at 8 o'clock by the president, Mrs. M. J. Butler, tests by Mrs. Butler; recitation by Carrie Ingula.
Filmer Packard, and Mrs. Butler, tests by Mrs. Butler; recitation by Carrie Ingula.
With be held Wednesday, April 22. The children's entertainment will take place May 20, in the evening; annual election of o'ficers in the afternoon of same day, the third Wednesday in May, instead of our sunal custom, the last Wednesday of May, the steady sold for the evening of May. Or evening admission.—Laura F. Sloan, or evening admission.—Laura F. Sloan, or evening admission.
The First Spiritualist Ladles' Ald Society, Mrs. Hartle O. Mason, Mr. Matter II. Mason, Mrs. Clara Strong, and Mrs. Hattle C. Mason, Mr. Matter II. Mason, Mrs. Clara Strong, and Mrs. Autie D. Albe, presided at the business meeting in the future on and many excellent messages were given by Mrs. Hattle C. Mason, Mr. Matter II. Mason, Mrs. Clara Strong, and Mrs. Lizzle Shackley. Supper was served at song by Mrs. Mason, which opened the phenomena. After a song by Mrs. Mason, which opened the phenomena. After a song by Mrs. Mason, which opened the indigned Wesh. Mason, which brief remarks and meting, here little guide "Sunshine" took control and many excellent messages with setter remarks and meting, here little guide "Sunshine" took control and pave several excellent communications to the meeting, here little guide "Sunshine" took control and pave several excellent communic

### A LESSON FROM THE FLOWERS.

#### STEPHEN BARNSDALE.

Perform thy noblest work each day, From morn till setting sun; And thou shalt surely have thy pay, For all thou hast well done.

The lovely flowers of springtime bloom In beauty everywhere: And whether seen by man or not, Shed fragrance on the air.

So learn of them, dear one, to bloom With graces pure and bright; And thou shalt then all glorions he, With rays of heavenly light.

#### How to Live in New York City on Three Dollars per Week.

#### CLARENCE HEPWORTH DOGUE.

On the solution of this problem depended a College education. The writer seeing his way clear to enter college in a year, having only a meager preparation, found that in order to enter properly qualified it was necessary to study all the time. An inventory of re-sources showed that the maximum amount at command for living was three dollars per week.

sources showed that the maximum amount at command for living was three dollars per week. This problem, without any conditions, is not diffeult: In this case it was imperative that the change did not necessitate living in an impoverished locality, and the change from a more liberal expenditure must be ade, to afford the time occupied in outside enaployment for study. Study is work, and to work well mentally or physically requires healthy blood, which is only obtained by nourishing food. A poorly nourished brain is incapable of producing healthy and strong thoughts. The problem in view of this con-sideration was "How can I live on three dol-lars per week, without starving, and among surroundings which do not 'sandwich-board,' a case of 'Broke,' which never profits any-thing except eliciting from acquaintances such sympathetic eulogies as, 'Poor fellow,' 'Sorry for him,' or a charity organization pro tem which gives nothing but advice in large enough quantities to make up the deficiency in things more practical?" The question of location was first disposed of: A hall-room, large enough to afford-per-fect comfort, was secured in a private house in Harlem. Its appearance was made more like a panlor by substituting for a bed, occu-pying all the space, a cot, which with a cover and a few cushions, posse as a couch during the day, thus adding an indispensable piece

special b, and diums. Soci-a ser-M. A. Midling Spirit-diverse a ser-spirit-diverse a ser-spirit-spirit-diverse a ser-spirit-diverse a ser-spirito which proposing to care for the form hysen, which proposition won the land-lady imme-diately with the glorious result of engaging the room for one dollar fifty "on the spot." This was victory number one: A comfortable room, in a private house, with a private family and in a desirable neighborhood for "one-fifty!" Victory number two would be won when with the remaining "one-fifty" a bill of fare supplying wholesome, nutritious food in suf-ficient quantity to satisfy a good appetite, could be established. "Necessity is the mother of invention," and the old saying this time won a "send off." The invention is three menls a day, which if they do not chal-lenge Rector or Delmonico, nourish the sys-tem so that it can work and keep it in better health than during any previous time for twenty years. tem so that it can work and keep it in better tems of that it can work and keep it in better bealth than during any previous time for wenty years. First on the shopping list is a quart bottle of milk which the milk-man leaves daily, with a weekly bill of 49 cents. A box of o atmeal, or other breakfast cereal is next on the list. A generous bowl of oatmeal and milk and a banana or orange, make up a simple but good breakfast. The noon-meal nsually consumes the bal-nice of the milk which is taken with crackers and fruit. The latter is substituted for meat, because the lack of physical exercises and hot wenther make meat unnecessary, and its favor is that fruit is cheap. This may ot be the case when ordered from one of the leading houses whose name costs, but if purchased of less presuming dealers or from the wagods; which at this season of the year crowd the commercial streets and bananas at banant and furnish the variety in diet es-ential to making it palatable. The rening meal, owing to custom, which is for meat, there are sandwiches of brown break (it has more nutritious elements than white bread) smoked or corned beef, or





## HON. H. L. DUNHAM.

An interesting letter to our readers from Hon. H. L. Danham, Ex-Mayor of Dover, N.J.

Hon. H. L. Danham, Ex-Mayor of Dover, N.J. Dover, N. J., Nov. 12th, 1992. I had both bidney and liver iroable for over three years. I tried the best physicians in Washington, D. C. Pittaburgh, Cincinnati and Chicago, and regret to say that I rece wed very little benefit nutil I com-menced taking the grvat kidney, liver and bladder remedy, Dr. Klimer's Swamp-Root. After taking the first bottle I noileed quite a change which satisfied me that at last I had found the right medicine. I continued on until I had fakes four bottles, by this time I noiceed such a marked improvement in my bealth, in every way, that I felt satisfied I was cured. But, to be positive beyrod a question or doubt, I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No. 108 State St., and had them make a thorough and complete mi-croscopical examination which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the bast in the country. Very truly yours,

Very truly yours, A.L. Dunham

Ex Mayor of Dover, N. J.

The mild and prompt effect of Dr. Kilmer's Swamp Root, the great kidney, liver and b der remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cares. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Roct will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in Boston Banner of Light.

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

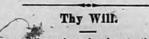
tongue, whatever kind is preferred. If it is a rainy day, I prefer a bowl of soup or chowder from condensed soups in cans, and this is most acceptable, but my supper most frequently consists of shredded wheat bis-cuits, for which I have a preference, as their bulk and wholesome food properties make them a most satisfying food. Last but not least is the cup of tea. Surely the spinster does not monopolize this beverage; not at any rate where the bachelor is in question; when visiting on one occasion, the tea served was like a tonic, and on inquiry I found that it was a Russian tea which retails in small packages at ten cenfs. One of these lasts two weels, making sufficient tea for supper, and by the way, lemon juice instead of cream is the Russian method, and it makes the tea A 1.

A 1. Summing all up I have nothing harmful or Summing all up 1 have nothing harmful or lacking in nutrition, and all is easily prepared on a single ring gas stove, which is fed from the gas jet, in such simple utensils as tea-pot, cereal pot and water kettle, and in less time than consumed by the ordinary boarding house or restnurant in the serving of a meal -all for "one-fifty" in detail about as follows (per week).

Milk (one bottle daily)	cts.
Oatmeal (or other cereal) 12	cts.
Crackers (or bread)10	cts.
Tea, sngar and lemons20	cts.
Shredded wheat biscuit	cts.
Canned meat, fish or soup 15	cts.
Fruit	cts.

This plan, as suggested, will no doubt ad-

That man dies out of his earth ine of today. That man dies out of his earth form we know as a fact, because our senses prore it to us. But at that point those senses have reached their ilmit, and cease to work. Let us clearly understand that a man cannot get is but mental athletics. Some sense by train-ing, or accident, has become a trifle more de-veloped than the general average. But he remains inside the limit of his senses all the same. And a form outside that limit has no existence for him. We discern that the process called "death," however produced, necessarily changes conditions for the individual; and if con-ditions be changed then form itself cannot remain the same. The steps of effort and necessity by which man has evoired his save that we assume that effort and necess-sity will continue to produce adaptive changes of form for every individual and race. So we will now boldy assume our own tradem form the limit and adaptive changes of form for every individual and rece he will now boldy assume our own tradem form the limit and race will now boldy assume our own tradem form the limit and race will get together and say that one must partitualists. Roy L. Allen.



spirit messages are given by good mediums.

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Qu

This plan, as suggested, will no doubt ad-mit of opposition arguments, but those been successfully answered. A favorite one has been the consumption of time, but this does not hold good since the time is less than that required in eating a family dinner, be-sides there is the advantage of adjusting meal-times to other duties. The accusation of being a "faddist" does not hold, as I argue not a condition to be adopted from caprice but from necessity. "Oh! but you men are too lazy to prepare your food and hence can never stand it," says another! This is cer-tainly true if a man is utterly negligent of his health, and for such a man I do not advise it, he probably never intends acting upon it; his alazings being displayed where there is less that such "bach". If, that is all he needs to rob him of mailness he has little to lose. Lastly come: "Miser," robbing tradesmen, etc. It robs no one as bills, even is a method suggested to enable a student to live and study, in preparation for a future where rigid economy will be less essential the purpose has not been to assall, pro or con, the much discussed "Wealth Question" that being as yet not in the writer's line.

Wait! And waiting, learn And waiting, learn That waiting ever brings The soul's desire, And if thou yearn, 'Tis not in vain; Behold, thy pain Is but refining fire To prove thee true. Thou shalt not rue If thou in patience Do but wait.

Hopel No matter what betide, Be sure that hope Inherent stays thee, And let it guide Thy star's true destiny; Thou canst not fail, Thou shalt avail And crown thine efforts With sure victory, Dost thou but ever persevere And hope. Hope

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### BANNER OF LIGHT.

### BANNER OF LIGHT BOOKSTORE. SPRCIAL NOTICE

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### Editorial Notes.

### THEISM AND ATHEISM.

Rev. F. A. Wiggin has recently been re-

ported in Boston daily papers as saving that there are atheistic as well as theistic Spiritualists, and that the former have really no proper place on the spiritualistic platform, presumably because they belong among Materialists. Such a statement may be correct, but if it be accepted it is highly necessary to discriminate carefully between atheism and agnosticism.

There are three divisions of thinkers instead of two, Theists, Agnostics and Atheists, If the latter term be permissible at all. If only two designations are to be adopted we would use Theist and Agnostic as fairly describing two sets of classifiable modern thinkers, and Agnostics are surely entitled to as much respect as Theists, even though their view of life is not as pronounced or hopeful. Theodore l'arker wisely declined to call anyone - an atheist, and we are inclined to think that he was right. It is easy enough to bandy epithets but often extremely difficult to clearly define exactly what we mean by the distinctive terms we are accustomed to employ. Many an honest person may be fully convinced of the truth of spirit-communion and yet not feel sure of God. As long as anyone is honest and does not ruthlessly assail another's faith, a simple Theist, who is a religious free-thinker, has no just occasion for complaint, and though some of Mr. Wiggin's reported atterances have been rather strong "atheists" we think he only wishes to utterly discountenance a ribald and aggressive system of attacking our neighbors' couvictions, especially when we have no definite affirmations of our own to substitute.

Swedenborg's doctrine of two bodies one nelosed within the other during earthly existence, and the finer separated from the grosser at the time of dissolution of the physical, exactly agrees with the teaching of the Apostle Paul who also seems to favor the theosophic doctrine of several bodies, one within the other, as he speaks of bodies cellestial and terrestrial and of their differing glories. Frederic Myers has said much on this intensely interesting topic in the two great volumes already noted in these columns and to which we hope to make many refer-

nces again. Physiologists of the old school allowed about seven years for the complete remodeling of our physical structures, this implying that if seventy years of age, a man has yorn sufficient substance to make ten bodies. Carmille Flammarion in "Dien daus la Xlature," says that the entire physical structure can be remodeled in something over eleven months and that some portions are completely changed in about thirty days.

All who acknowledge that man is a spiritual entity, temporarily functioning through a physical vehicle have no difficulty in accepting these declarations of physiologists which in no way disturb the permanent identity of the individual who uses these bodies as transitory instruments, but Materialists who deny the integrity of the human unit as distinct from its physical appurtenance are very hardly pressed to account for the per-sistence through eighty, ninety or more years

of individual consciousness. IS PHYSICAL IMMOBTALITY DESIBABLE?

Some metaphysicians are engaged in preaching a rather indefinite doctrine which is often called "immortality in the flesh," which is probably a decided misnomer as the writings of Helen Wilmans and others who are quoted as advocating this illusion are really looking forward to something very different.

We have often read in "Freedom" that its editor hopes at some time to visit other planets which she cannot in her present fleshly tabernacle: what is probably meant by the advocates of this peculiar doctrine is that they hope to gradually transform their bodies or so transmute them from a fleshly to a higher than fleshir state that they can escape the act of dying and pass impercep tibly through gradual transformation from the present to a future variety of embodiment. Though there may be no actual proof that this change ever does occur in the manner indicated, there is nothing in what we really know of the nature of the substance of which our flesh is composed to make such transition unthinkable, indeed the fact that it can be thought about and reasoned thoughtfully and logically is an inferential proof that it is possible; but be that as it may, we do not desire to live on one star

forever, nor are we desirous of forever perpetuating the flesh which now enrobes us. We all desire health; we all wish for sound and vigorous frames adapted to the ends of service for which they are intended, but we need not be troubled as to how long they will continue. The healthiest menta attitude is one which rejoices in active work continually, appreciates the beauty of the present, sense and gather gladness from the passing seasons, but is not harassed with any fear concerning an undiscovered furture nor invaded with dread of any death which may affect a change in personality, but cannot affect true individuality.

We ought to get the best out of every situation in which we find ourselves, but to do this we must first put our best into it. The sublimest and serenest mental state is one of blissful unconcern as to time and manner of transition. There is much of wisdom in the sentiment of an old hymn expressed in the ejaculation,

"Lord, it belongs not to my case Whether I live or die."

How we live is of supreme moment, but where we live or how long we live in a given situation need never trouble us if we do but determine to live nobly, peacefully, cheerfully and courageously regardless of the duration of any period of our existence.

MORE WRESTLINGS OF THEOLOGIANS The eminent Dr. Rainsford, rector of St.

nignant influence is due. Religion must be a vanced or higher thought;" if the milk of power for good in this present world or the human kindness be absent from the intel-people of today will eare very little about it. lectual banquet all the dainties displayed on W. J. Colville.

#### The Law of Trnth-How Shall We Bear Witness?

Lecture Delivered in New York, April 1, 1903. by W. J. Colcille.

"Thou shalt not bear false witness against thy neighbor."

The most attractive features of Bellamy's tories are those which deal with the abolition of all penal institutions of the old type. When the hero in "Looking Backward" wakes out of his trance, which had lasted for one hundred and thirteen years, he finds, himself still in his native city (Boston), every beautiful natural feature of which ha remained unaltered through that lengthy space of time; but he beholds with joy that the old Charlestown gaol has utterly disappeared, and all the ugly slums at the North End district of the city have given place to beautiful public and private edifices interspersed with charming recreation grounds equal to any of the far-famed resorts in the Back Bay district, which are celebrated the vorld over at the present time.

The letter of the law is often called the burdensome "yoke of the Torah." Nothing has served of late to bring the folly of extreme literalism more prominently before the public that the dramatization of L. Zangwill's highly romantic story, "The Children of the Ghetto." No one can read that book or witness the play founded upon it without greatly admiring the truly heroic character of "Rabbi Sheiniel," who is an excellent type of the thoroughly conscientious rabbi of medieval pattern, who may still be found in London, as well as on the European continent; but the fanatical mistake made by this thoroughly sincere and extremely con-

scientions man, based upon an altogether too literal interpretation of the Rabbinical litw concerning divorce, led to a mock marriage eing seriously treated as though it had been genuine sacrament. No other results can follow such pitiable

fanaticism than to alienate the rising generation from the faith of their fathers, and cause undiscriminating children to throw away many treasures of highest wisdom, while properly rejecting the absurdities and injustices which tradition has long interwoven with the priceless treasures of the Law. Though we can devoutly admire rev erence for ideals and glorify the utmost self. sacrifice in the course of strict adhesion to conviction, fanatical clinging to a garbled tradition is always blear-eyed, for it confounds baseless superstition with noble conviction, and rests not on the rocky foundation of enduring truth but on the slipper; sand of ever-changing fancy.

The Ninth Commandment appears to many people no more than a simple protest agains positive lying: to bear false witness is surely to tell a deliberate untruth. From a spiritual point of view the precept reaches neasurably deeper than the tongue. Ethical teachers should never refrain from embracing every opportunity to declare that it may soon become impossible to govern the tongue if thought and affection, which are the causes of speech, are permitted to roam and revel in fields of falsehood and revenge.

In that dire tragedy, "Othello," we witness Shakespeare's tremendous protest against giving ear to slander. The thoroughly honorable wife, the pure-minded Emilie, refuse utterly to believe that Desdemona is guilty of any crime imputed to her by Othello's false friend, Iago, but the invention of the treacherous hypocrite is accepted as true by the Moor of Venice, because he has permitted the foul seeds of jealousy and suspicion to take root within his conscionsness. It is but a very short and easy step from listening willingly to slander to repeating it.

and it is but another equally short and easy step from repeating slander to inventing it. How pitcous is the mental state of those poor deluded simpletons who imagine they are rendering distinguished service to the cause of virtue by dwelling upon reports of some neighbor's alleged misdoing, and who, while blackening their neighbor's reputations, fondly believe they are discouraging vice and

vanced or higher thought;" if the milk of human kindness be absent from the intel-lectual banquet all the dainties displayed on the attractively furnished table will never succeed in holding to that board genuine be indeed a happy day for morals when the the attractively furnished table will never succeed in holding to that board genuine truth seekers who, before all other considerations, properly place good will one toward the other. The vegetarian, the anti-vivisection, and many other reformatory movements, may be largely regarded as expressions of tenderbearted regard for animals as well as men; such organizations have for their chief object the further humanizing of humanity; but too often do we find the published utterances of these humane people containing belligerent and unwarrantable attacks upon the motives of people who differ from these reformers, who are, no doubt, largely in the people wrong in many particulars, but whose motives may be just as pure as those of their logical opponents.

"Oh, how they quarreled at the Peace Meeting," naturally provokes a laugh and calls out the jibe or sneer from the average press reporter; the absurd incongruity of the situation justifies the ridicule heaped upon it-for it does not seem possible that a company of people who perpetually quarrel among themselves and who cannot conduct their own meetings peaceably, can possibly exert much influence to put down war be tween the nations of the earth. Conciliation and arbitration must first be demonstrated at home, in families, societies, and comparatively small business houses, before we can reasonably expect that the nations of the world will be ready to convert swords and spears into implements of agriculture.

Let it be known, once for all, that a scolding policy can never right a wrong or sweeten a sour disposition; let it also be known that to spread evils over wider surfaces by constantly discussing and suggesting them can never put an end to them. When we have learned these lessons well we shall find ourselves far on the road toward the practical realization of those great and glorious reforms which now loom large in our ideal horizons and which we should all endeavor to actualize as soon as possible through the agency of intelligent co-operative effort.

To encourage evil speaking of any sort is to give countenance to far more lying than most people imagine: the only strictly straight course to pursue is to turn a totally deaf ear to all damaging reports which may be brought to you. You never rebuke a slanderer when you appear shocked at a scandalous tale, and exclaim, "Oh, you don't say so-I never could have believed it." Drastic treatment is needed for vilifiers, and no drastic measure is so effective as to let a scandalmonger plainly see that you regard with absolute contempt every foul report and unclean insinuation.

People who engage in Mental Healing can effect no real improvement in moral conditions if they make mental pictures of immorality and gaze upon these subjectively while professing to treat people for improved character. No wandering boy is ever led home to begin a life of righteousness because some one suggests to him that he is about as bad as anyone possibly can be, but millions of wanderers can be attracted home by the loving, faithful thoughts of those who hold the absent in the embrace of wise affection, expecting the prodigal to return to a home whose door ever stands wide open, and whose genial light is always shining through the uncurtained panes of its most conspicuous window. When you give boys and girls a truly noble reputation to live up to, even though they may not yet be fully entitled to it, your exalted thought of them serves as a encon to lure their youthful minds to higher attainments than they otherwise would have pursued. If you give them a bad reputation to live down to, unless their characters are noxious weeds to death, because the very exceptionally strong and their individualities unusally great, they will surely be caught in the maelstrom of your vile belief concerning them.

Many supposedly pious people nose about watching the movements of neighbors upon whom they spy, and then report the most shameful tales, highly exaggerated in all cases, and often with no foundation whatever in fact. Beware of the person who, under cover of supposed interest in your welfare and that of your family, brings you a bad ort of any The following incident came under the writer's immediate notice in a great American city. A young man, five feet nine inches in height, twenty-two years of age, wearing a light overcoat and a soft felt hat, was seen entering a drinking saloon late in the evening in a dim light; straightway, a mother, whose son would answer to that vague general descrip tion was told by a very sanctimonious man that her darling boy, the idol of her heart, was fast becoming a confirmed drunkard and gambler. The wretch who reported that falsehood was a good plous deacon, whose equally pious wife was a superlatively sanctified oyster and-ice-cream-woman, without whose invaluable assistance in getting up fairs and suppers a struggling church would soon have gone to pieces. Because dear good Mr. Smeethe-Broone said that horrible thing, a poor mother allowed her heart to be almost broken, and it was all in vain that her be-"Chawlie" truthfully protested that it loved must have been some other fellow who resembled him, as he was away from the city on business on the very evening when the young man in question was seen by the officions, false-sighted deacon, "Chawlie's" confession of innocence was but a fresh arrow thrust into his silly mother's heart, for to her distorted mental vision Mr. Smeethe-Broone could not possibly have been deceived, she therefore attributed to her darling "Chawlie" the vice of lying, added to drinking and gambling, just because she was so morally in herself that she could not distinguish between her son's uprightness and the chapeldencon's rascally officiousness.

world acknowledges this fact of supremest importance to equity.

Lies are frequently told by cowards to cover their own had practices; cowardice prompts offenders to shift blame on to others in their frantic hope that they may escape the punishment they richly deserve. A child at school spills ink and stains the carpet, fear of the punishment which will surely follow detection or confession causes many a timid child to search for someone on whom to lay the blame, and, as animals do not speak our language, a cat or dog serves as an efficient scapegoat. teacher, the cat got on the table and overturned the ink," sounds guite plausible, so poor pussy gets a vicarious thrashing-and the blind teacher at the next Bible reading quotes, "Be sure your sin will find you out," while the sinning child has taken a first lesson in successful lying.

Punishments are frequently out of all proportion to offences; because this is the case many a weakling accuses some innocent person who cannot defend himself, not out of deliberate mallee but in order to escape un-reasonable though not entirely unmerited punishin nt. All such correction as leads wrong doers to avoid similar wrongs in future is kind and necessary. Wise loving reproof never begets a falsehood, because it serves to develop that sublime spirit which Marie Corelli, in her marvelous romance, "The Soul of Lilith," has so beautifully embodied in the character of Fernz, a most noble young man, whom she represents as praying, not that he may escape punishment but that he may receive his full share of all needed chastisement.

Falsehood can never stand in presence of truth; no brazen-faced effrontery can outgaze the calm searching glance of thoroughly truthful eyes. Any teacher who can truly say, "I always know the truth when I hear it," can exert boundless influence for good among all the young people over whom that teacher is called to exercise authority. Talebearing and listening to tale-bearers renders the development of reliable clairvoyance or psychometry quite impossible; ' the interior self can never be known or heeded by those who depend exclusively upon external means of information when they seek to know the truth of what is going on around them.

Concerning references, testimonials, letters of introduction, etc., there is nothing so encouraging to falsehood as to place dependence upon what may be easily manufactured spuriously. So-called gilt-edged or A1 references are snares and pitfalls for the unwary, but so blind are many to all sense of characterreading at hand that they positively encourage deception in all its forms simply by their own stapidity.

Spiritualists often raise a great hue and cry over pretenders in their ranks, but fraud continues to flourish in many places just because some one else's word, pro or con, is taken in nearly every instance. Psychical Research Societies are capable of doing really valuable work by pursuing investigations along lines of dispassionate scientific examination, but not even Crookes, James, Hyslop, Hodgson, or any other honored name is sufficient to vouch for evidence save such as these good men have themselves individually accumulated.

Of course, we do not mean that evidential testimony is useless, far from it, but we do nunintain that in order to become true scientists ourselves, we must learn to use our own individual faculty of discernment, thereby culturing the prophetic faculty which inheres in every one of us. To simply decry lying and false swearing will never put these people who indulge most in these abominations are the least heroic in the community, and in consequence of their lack of moral feeling they are not reached by simple condemnation of an offence against social order; but once let these culprits know that it is all in vain that they utter falsehoods, mere selfinterest will lead them to take the first step toward moral growth-discontinuance of the pernicious practices in which they formerly indulged.

False witness is often borne rather to shield condemning the innocent. Cowardice, and nothing really worse than cowardice, lies at the root of an immense amount of untruthful testimony. A coward only needs to be assured that his mendacity can prove of no avail in the face of penetrating spiritual vision which knows innocence where it sees it, and, therefore, cannot believe guilt to be nt the door of one who is offenceless It does absolutely no good to punish people in an arbitrary way for telling falseho because such punishments as are generally meted out by irascible persons, particularly to children, only serve to encourage clandestine manoeuverings to accomplish wrong and evade detection. Moral mental treatment suggests to whoever has spoken falsely: 'You love truth inwardly, you can and you will speak truth and truth only henceforward. You love your neighbor even as you love yourself, and you know that all human interests are served by truth and by truth only." It is never necessary to confine one's self. when giving mental treatment, to any rigid form of printed or remembered words, but the above terse sentences may serve as a guide to many who are earnestly endeavoring to lead children (and adults also) out of the quagmire of falsehood on to the lofty eminence of unsullied truth. Love of truth must precede speaking truth, therefore the moral educator alone can exert a decided infinence in ridding the world of the bitter curse of evil speaking.

#### WHAT IS THE HUMAN BODY?

In C. W. Leadbeater's "Man Visible and we read of several human bodies, one within the other, and we are not at all prepared to dispute the accuracy of the statement that we are here and now clothed opon with inner and outer vestments. But whether we can clearly apprehend three or four distinct contemporary bodles, one within the other, we are all familiar with two bodies, the one spiritual or psychical, the other natural or physical.

A. J. Davis and other distinguished modern A. J. Davis and other untinguished induction seers declare they have seen the inner and more enduring body at the time of physical dissolution rise up from the head of the physical body, linger for a brief space near it and then float off into the ether regions where ordinary material vision cannot follow 0

George's Episcopal Church, Stuyvesant Square, New York, preached some lenten sermons and gave many forcible addresses during March in Philadelphia. This outspoken clergyman with his usual force and fearlessness expressed his own convictions in the pulpits of certain churches in which he was invited to preach, and some of these convictions severely tried the temper of old fashioned conservatives who felt that the foundations of their faith were being assailed and even undermined. As is usual in such instances, bitter disputes between antag onistic parties in the church have become subjects of newspaper controversy, and much of the good accomplished by the stirring words of Dr. Rainsford has been unsettled by the acrimony of the disputants, who put creed far above deed in many instances. It seems impossible to keep the peace except on a basis of stagnation within the limits of any thoroughly crystallized organization, though it seems not unreasonable to hope that even strife of tongues may lead to greater wisdom and eventually clear the atmosphere of the pages of ultra-conservatism.

The case seems lost for the old type of orthodoxy; it has done its work and lingers on as archaism undergoing a painful and lingering dissolution, while new, brighter and more helpful thought is per meating nearly all the churches and rendering the work of such truly philanthropic men as Dr. Rainsford the more imperatively demanded. Heresy hunters never ucceed in putting down what they call long run, as the heretics eresy in the usually by far the most highly educated and acceptable men in their denominations. St. George's in New York is a centre of great beneficent activity and it is to the practical good sense and reasonable as well as elevat-

romoting virtue in consequence.

It would be often uncharitable, and some times unjust also, to accuse every scandalmonger of a deliberate desire to injure another, or to promote self-interest by contributing to another's downfall, but it is most difficult to believe that the chronic slanderer can possibly be animated by any real desire to serve the cause of virtue Though such a course may be regarded as extreme, we do unbesitatingly aver that no attention whatever should be given to vituperation. So great is the wrong often done to innocent persons, and so numerous are the rualicious falschoods spread and multiplied by those who give heed to slanderous tales. that we do not feel we are going at all too far when we contend that no accusation brought against anybody should receive any attention unless positive proof is furnished, and even in that case, one who wishes to do real good in the world should adopt no other course than one which seeks to elevate the wrong-doer and protect the innocent against the machinations of the unscrupulous.

People who pose as reformers exhibit a wretched spectacle to the world when they backbite each other. No intelligent perso can suppose that the cause of Universal Peace and Arbitration can be furthered in any degree by attributing the worst possible motives to those who have not yet learned the more excellent way than to still engage in cruel warfare. It is not reasonable to hope that really intelligent people will feel dis-posed to ally themselves with organizations which often promise much for human eleva-tion, so long as they find in these organizations the same spirit of ill will to the neigh-bor which was the chief curse of some old institution from which they recently cut themselves adrift.

No matter how many conferences, convening preacher of its noble though by no means tions, or convocations there may be in the infailible rector, that very much of its be- avowed interest of what may be termed "ad-

False witness would soon become extinct If more of us became members of the most holy congregation of "deaf-adders" when scandal is on the breeze. But, many will say, some people surely do wrong in the world, seeing that outrages are unmistakably per-petrated; verily, but it is the nefarious Es-

they have fallen in the past. "Thou shalt always speak the truth thou

"I consecrate all my vocal organs to the service of unsullied truth," is a very helpful affirmation. Any such mental ejaculation is of very great value to any who may have to contend with some temptation to untruthtulness and who may feel afraid of their liability to fall into error in future because

### BANNER OF LIGHT.

# The C. E. Watkins Medical Co. FIRST PRIVATE SANITARIUM

Will be opened April 15th.

All who desire to become patients, should write at once, and engage rooms. We shall treat all chicole cases. But,

Nervous Diseases and Stomach Troubles Are Our Specialties,

though we treat all chronic diseases successfully. Dr. Watkins still diagnose, and treats dise by mail. Send reading symptoms. Terms for treatment will be made known on application to

E. T. GOVE, Gen. Mgr., - 66 Highland Avenue, Newtonville, Mass,

lovest to utter concerning thy neighbors everywhere," is a thoroughly legitimate form in which to present the spirit of the Ninth Commandment, as such affirmative language as the foregoing unites the essential elements of command from the side of Sinal and as-summee of spiritual attainment from the side of Zion.

of Zion. We conclude with the following exquisite words of Lillian Whiting:

Your life is all ready and waiting for you. Not all of its gifts come at once, it is true: They are scattered along,—you will not fail to find, If you walk in the way so divinely designed. Faint prophecies often will haunt you; and

Of pleasant things coming will flit through your dreams, Sweet glimpses of days beyond range of your

Yet still they are formed, and are coming to

N. S. A.

The N.S.A. mass meeting, three sessions, to be held in Paine hall, Tuesday, April 23, will be an event that all will wish to attend who have the interest of the N.S.A. at heart. To make the morning session at-tractive to the public, it has been voted to have the time devoted to mediums, who will disc tests or computed the set of the set of the set. have the time devoted to mediums, who will give tests or communications. Some of the best mediums will be present and it is in-tended to make this a gala day in Boston. Good speakers and mediums will be present at the other sessions, so make your plans now to take this day for spiritual recreation. Remember, April 28, Paine hall. Free all day.

#### Instructive Lectures.

Instructive Lectures. Dr. Geo. W. Carey of San Francisco, a noted author, lecturer and scientist, is now giving a course of lectures on "The Chemistry of Life and the Science of Being," at Banner Hall, 204 Dartmonth St. The second lecture will be given Friday evening, April 24. Dr. Carey answers questions on the Cause and Cure of Disease, the New Theory of Blood Formation, Wireless Telegraphy, Thonght Transference, Mental or Spiritual Healing, and explains the chemical corres-pondence between the twelve cell-salts of the blood and the twelve signs of the Zodiac. Dr. Carey filled the appointments for First Spiritualists' Church of Indianapolis in Jan-uary, and Spiritual Temple in Columbus, Ohio, during February.

#### **Connecticut** Convention.

The seventeenth annual convention. The seventeenth annual convention of the Connectient State Spiritualist Association will convene in Unity Hail, Pratt St., Hartford, Saturday and Sunday, May 2 and 3. The speakers are Mrs. Sarah A. Byrnes, Mr. J. C. F. Grambine, with Mrs. May S. Pepper as test medium. The musical part of the program will be rendered by the Ladles' Schubert Quartet of Boston. Saturday, business meeting at 10.30 a. m., a full attend-ance is desired, speaking at 2.30 and 7.45 p. m.; Sunday, 10.30 a. m., conference at Al-liance Hall, 26 1/2 Chapel Street, at 2.30 and 7.30 p. m., speaking at Unity Hall. Mr. Grumbine's subjects will be "How to Realize Divinity." "Universal Relizion," and "The Spirit World, Where and What Is It?" Mrs. J. S. B. Dillon, sec.

#### N. S. A. Mass Meeting.

N. S. A. Mass Meeting. As a constant reader of our dear old Ban-ner of Light, also an enrnest friend to the N. S. A., let me say I rejoice to see notice of the N. S. A. mass meeting to be held in Boston April 23. I sincerely trust all Spirit-ualists and local societies will try to make it a mass meeting in the true meaning of the word. I am proud of Massachusetts. I should he sorry to see this grand old state cellpsed by any other. Let us unite in hearty co-operation. We can make this mass meeting stand ahead of all others. We can make it a grand success. Most of us have admitted the need of some new effort in this state. Now that the N. S. A. is here with its missionary work, let us extend to it our most enrost help. As an old Spiritualist I believe the watch word of the hour is Organization. Brother and sister Spiritualists, let us fall in line to promote the general interests of our beloved religion.

The Ladies' Spiritualistic Industrial Society. -Thursday, April 23, will be given the regular monthly dance and Thursday, May 30, we will have the small hall adjoining for those who enjoy whist. Good speakers and me-diums will occupy the regular platform. All welcome. C. M. Mallard, sec.

#### An Interesting Gathering.

Under anspices of Cambridge Industrial So-ciety of Spiritualists the N. S. A. held its first meeting in that city on Friday, April 10. A large number of friends partook of the ex-A large number of friends partonk of the ex-cellent supper provided by the society. Ap-parently all enjoyed the social hour. At 7.30 Mrs. C. M. Hartwell, president, called the meeting to order. Mr. James S. Scarlett, in the name of the Cambridge Society and the N. S. A., extended a hearty welcome to all present. He was followed by Mrs. N. J. Willis, Mrs. Hattie C. Webber, Miss Susie C. Clark, Mrs. J. K. D. Conant Henderson, Mr. J. B. Hatch, Jr., Mrs. Dr. Caird, Mrs. Lizzle Butler, Mrs. M. E. Abbott, Mrs. Swift of Haverhill. Mrs. N. M. Kneeland sang by request a solo entitled "The Stingy Man's Fate;" remarks by Mr. James S. Scarlett. Renediction by Mrs. S. E. Hall brought to a close this highly interesting meeting. We sincerely thank the society for the free use of its hall and all that in any way contrib-uted to the success of the evening.

#### State Mass Meeting.

Massachusetts mass meeting will be held in I ynn, Wednesday, April 29, afternoon and evening. The following have been invited to take part: Dr. Geo. A. Fuller, president; Mrs. Carrie F. Loring, treasurer; Mrs. Min-nie M. Soule, Mr. Irving F. Symonds, Miss Klizabeth Harlow, Mrs. Kate Ham, Mrs. N. J. Willis, Miss Susie C. Clark, Mrs. M. A. Bonney.

J. Willis, Miss Susie C. Clark, Mrs. M. A. Bonney. If there is time after the afternoon ses-sion and supper, a circle will be held by the mediums present. Song service at 6 p.m., under the direction of Prof. H. C. Chase. Concert by Etters' orchestra from 6.30 to 7.30 p.m., interspersed with selections by the children of the Lynn Lyceum, as follows: Eva Manning, Lottie Collier, Mildreth Tar-box, Corn Lovejoy, Willie Allan, Florence Gallzar, May Shaw, Roy Lane. This will be one of the best meetings held by the State Association, and all friends are invited to be present, the meetings are all free.

free. Supper will be served at 5 p.m., price 15 cents, in Cadet Hall, 23 Market St., Lynn. 'The secretary will leave the (Narrow Gauge) Revere Beach and Lynn Station, At-lantic Avenue, at 1 p. m.—Carrie L. Hatch,

sec'y.

#### Anniversary in Troy, N. Y.

The First Society of Progressive Spiritual-ists celebrated the fifty-fifth anniversary of modern Spiritualism April 5 in Keenan Hall afternoon and evening. At both sessions the hall was filled with anxious faces. Our hon-orable president, Elisha Waters, related some of his experiences which created great inter-est. The audience seemed eager to learn something about Spiritualism. Tevening exercises: Solo, Miss Robinson; in-vocation, our speaker, Frank P. Edgerton; violin solo, Mr. Lott: remarks, Mr. Waters, Mr. Robert Doring; plano solo, Miss Robinson; solo, Mr. John Robin-son. Mr. F. P. Edgerton, under the control of his guide, reviewed Spiritualism aud what it had done for the world. Ne faces appear at every Sunday session and the good work is going on. During the winter we have been entertained by good mediums such as Mattile Weber, Mrs. Belcher and others who have won many friends for themselves as well as the Cause. Robert Doring, vice-pres.

### Vrilla Heights.

Vrilia Heights Metaphysical School (sixth season) will open June 15th. New improve-ments are being made on the grounds to suit the plans for a larger work than hitherto. The school will still be under the direction of Dr. Allce B. Stockham, by whose wise management it has reached its present high tended. eridence so longed for, and not to a Spirit-unlist, but a Reverend Doctor of Orthodoxy, a man in exalted position and unexceptional

a man in excited position and unexceptional honesty. Rev. Dr. Funk is met by the spirit of Henry Ward Beecher, and the latter gives him a "test" which ought to be satisfactory as being just what the editors of the secular press have demanded. The New York World leads in its discontent. Spiritualism is a red rag to its mud-sill philosophy. Great was Beecher on earth; just think of him as a spirit, ignoring the spicalid chance he had of communicating his ideas, and brivially inquir-ing about a lost coin! What a fool this Beecher spirit is, by Jove! To a careful thinker, at all acquainted with the subject, the question asked by Beecher is chargeteristic and convincing. We will suppose Beecher comes to a telephone, which convers thoughts by words, yet not the intonations of voice. He calls Dr. Funk. "Is that you, Brother Beecher?" "Yos."

"Yes," "How can you prove this?" Would it be like Beecher to burst out in the eloquence of a sermon, or astonish his hearers with rolling sentences? Oh, no. He bethinks him of the lucident of the coin, and justly thinks it will prove that his memory of the earth life remains. "Restore the coin you borrowed of me." ' Could he have struck a happier method? It was like him in expression. It at once awakened the enriosity of Dr. Funk. It has called out an expression from the press from Maine to Mexico. Every metropolitan editor and every manager of a four-corners, "patont inside," has ventilated his undigested opinion. If they had been in Beecher's place they

Inside," has verifiated his undigested opinion. If they has ventilated his undigested opinion. If they has ventilated his undigested opinion. If they has been in Beecher's place they would have confounded the world with the flood of knowledge they would have poured out. Not they, to idiotically speak of a "bor-rowed coin," perhaps, and they might have thought of things even more foolish. It has been stated in communications from departed spirits, that when they come in con-tact with earth-life, as through a medium, the thoughts, feelings and ideas of that life are revived. If so, should these editors return and experience such a revival, not only of things known of them, but also of things un-known, what an exhibit it would make of their character! Thus Receher entering the earth-sphere, in contact with Dr. Funk, would at once have the personal incidents known to them both revived, and the most natural thing would be his mentioning such incidents. incidents.

incidents. The remainder of the trance is not re-ported. The opposers do not want anytling more. They wish to convey the impression that, mentioning the coin, was the whole mes-sage of the spirit. We earnestly request Dr. Funk to publish all that Beecher communi-cated. We advise him to go on in his re-search. Beecher, when he has proved his identity, may have a message even the peck-suffian World editor may pronounce worthy its source.

At least, Dr. Funk will not receive much antisfaction from the Psychical Research So-ciety. It is said he appealed to its secretary. Dr. Hodgson, and desired him to invoke the services of Mrs. Piner. The position of the leaders of the society is peculiar. They look condescendingly down on investigators who have not prefixes to their names, and a de-gree, or so of abbreviations thereafter. Ordi-nary John Brown's life-long investigations are not worthy of consideration, but take off your bat to Prof. John Brown, F. R. S.; L.L. D.; X. Y. Z.; if he expresses interest. Well, Dr. Funk, bewildered by the new light suddenly thrown on his vision, appeals to Secretary Hodgson: "Is it the spirit of Beecher?"

"Is it the spirit of Beecher?"

to Secretary Hodsson:
"Is it the spirit of Beecher?"
"I don't know," says Dr. Hodsson, "maybe it is, and maybe it is not. Will not say it is, and maybe it is not. Will not say it is, if we have a doubt to stand on. Telepathy, don't you know, telepathy accounts for a lot of things. Maybe it is telepathy. Maybe the knowledge of that coin dicker came to the medium from the mind of Dr. Funk. Maybe some of those present knew about it. Maybe if they didn't, their fathers heard the neighbors speak about it and the iden has been latent. Instances have been recorded of latent ideas heing revived by one society. Maybe the coin háving been carried in Dr. Funk's pocket-book,—he had that same pocket-book in his pocket—though not the coin and the medium got a 'trace' from it and located the coin in the safe where it was found. Who knows? And being that we ask who knows, it probably is telepathy. Telepathy sounds better anyway, than spirits; takes better with the crowd, and is more scientifie! Get Mrs. Piner? Not by any means. She can't be placed on the track of Beecher. If he was wanted I should have to send out a spirit for him to hunt him up in the infinite ranges of the spirit sphere, inst as if a sheriff wanted John Doe, and knew hot where in all the realms of earth this John Doe was located!"
As is said of fine writing, this "sounds well," but as for the truth, it is wanting. If Beecher made the communication to Dr. Funk, he has not retired to the north-western limits of the milk-yay, but is right here with an understanding of the issue, and Dr. Funk, he was not retired to send messengers after him. He will gladly avail himself of every opportunity afforded him to communication to the entire do the spirit Beecher? Nothing can or will be gained by the expected corrobora-

dium who appears admirably adapted to the control of the spirit Beecher? Nothing can or will be gained by the expected corrobora-tion from another source. Hudson Tuttle, Editor-at-Large, N. S. A.



#### Sir William Crookes' Retraction.

An article appeared in the St. Louis Globe-Démocrat, beginning with this assertion: "Sir William Crookes no longer stands for spirit and the open door to the unseen. He frankly conferses that the chase in that direction has led him only to a brick wall." This wicked libel has been widely circu-lated and used as a most effective argument things Spiritualism. As their champions in the argement ranks of scientific men, Spirit-nalists by the been proud to mention the names of Wallace, Varley, Flammiarion, and Crookes, who have had the courses to face the opposition of learned associations, to which they belong, and declare then con-victions.

which they belong, and declare then con-victions. I have been appenled to by many letters asking if the report be true. I would have answered from my knowledge of the man, that it was not possible for it to be true, yet I had no evidence to make this assurance positive. Hence I wrote Sir William Crookes, stating the report and asking if he had changed his views. The following is his renty: reply:

Hudson Tuttle, Editor-at-Large N. S. A. My Dear Sir:-In reply to your enquiry of the 11th inst., I beg leave to say that there is no truth in the report you mention. William Crookes.

William Crookes. I am also in receipt of a letter from James Robertson. of Glasgow, one of the ablest writers, in which he affirms that Sir Wil-liam has the same firm belief that marked lis investigations and are recorded in his re-markable book, on psychical research. Like similar charge against Flammarion, it is made for the purpose of impeaching a chief witness, and thus destroying his evidence. In this it has met with signal defeat. If it were not expecting a miracle, we would look for the editors who have pub-lished the falschoods with such relish, and stunning headlines, to publish a "retraction."

SCIENCE AND KEY OF LIFE. Planetary Influence

By ALVIDAS BT AL. This contribution to the old but ever interesting question of existence marks a distinct epoch is the reatment of this subject. It is, is fact, much more than a science of life. It freats broadly of the devel-optiment of the universe liself from a condition of elemental matter to its existing state, and coming down to our own solar system, it explains in detail the forces and principles which have operated from the beginning and which still operate to devel-optiment of the inter element and spiritual entitles the off the physical, mental and spiritual entitles the off the physical, mental and spiritual entitles the off the physical data regarding the variable stars, the precession of the equipoxes, the polar revolution of the scientists. "When the sun was vertical to the precession of the equipoxes the polar troplead debri-tion on a formations which have berefore purched the scientists. "When the sun was vertical to the precession of the equator the troplead debri-tion on are the poles were covered with less." The transmitter which have berefore purched the scientists. Their discovery and utilization from the scientists. Their discovery and utilization from the precessity for every one which have covered with less the use of the telephone, the X-rays and the wire-best of the telephone, the X-rays and the wire-ter of yresterday. It this book are explained they preater theorem to be every one which have a vital bear-ter of where who will bereafter exist on this ther of where the benefit on further who scients to utilize the use of the telephone, the scient of the troples of the ter of where who scients to utilize the ter-ter of where the benefit and the benefit of those who compo-tion the well-being and character of every individ-ation the well-being and character of the scientistor. The term the beneficence which have a fit aber of the the benefit and the benefit of those who compo-ter of who welle beneficence which have a fit aber the to who be

But this is so remote from their ideas of policy and honesty that we are happily dis-appointed if they publish a contributed article on the subject. Together, this and the "retraction" of Flammarion, will be re-peated in sermon and through the press, as though never doubted or denied. They will be added to the stoc-lies which are re-peated by the caemies of the Cause. Every scientific man, and every one of mental ability, who has investigated Spiritualism, has become its advocate, and once an ad-vocate, has remained steadfast. There is not one instance of "retraction."

Hudson Tuttle, Editor-at-Large, N. S. A.

"The blessed voice of the Silence is sweet, calm and holy and will thrill thy soal with bliss. Knowest thou, precious one, the sooth-ing power of a holy calm?"

Time past and time to come are one. And both are NOW. -Whittier.

In the ultimate analysis we realize all Life is one-this realizing oneness with the Eter-nal One that we call God is called the un-veiling of the mind. We reach infinite perfection by work, study, thinking, reading, worshiping, knowl-edge and wisdom-by love and aspiring to know.

know. These are the means and details of attain-ment to the Most High and is the blessed trinne way to absolute freedom-Religion, Thilosophy, and Science.-Ex.

WHAT IS SPIRITUALISM? An Address Hall, Boston, Max., Sunday alternoon, October Fila, 187. This address possesses great morth. I is torse and to be point. Societies should circulate this pamphlet in their re-spective localities with a laviah hand.

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DOEMS OF PROGRESS. By MISS LIZZIR DOTEN, author of "Poems from the Inner Life." In this bost will be found many of the benutifue Inner Life." In Forms given by Miss Doten since the publication of her first young of poems. Hustrasted with a has stated engraving of Price give, postage is capta. Any iented anthoress. is cents; full gilt, \$1.56, portage 18

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# Wisdom of the Ages. Automatically transcribed by

GEO. A. FULLER, M. D.

PRESS NOTICES.

It is a book to be not only read, but read and re-read, for it is full from cover to cover of all good things, charmingly expressed in excellent form, and couvering many sparking gems of thought to those in search of Spiritual principles. It is a book that should be in the hands of the conductors of our Sunday services, for many of its chapters will form most excellent readings at the opening of our meetings all over the land. The Spiritual Revice, London, Eng.

As a purely literary production it is faultless, while the teaching given, and the force with which it is imparted is god-like. Light of Truth. This volume will be read by students of the occult and

beloved religion.

#### Announcements.

Lynn Spiritualists' Association, Cadet Hall, Alex. Caird, M. D., president. Sunday, April 26, Dr. George A. Fuller will be the speaker. It is the last opportunity to hear Dr. Fuller in Cadet Hall this season. Circles will be held by various mediums and supper served in the banquet hall, followed by song service and concert by Etters' orchestra

RRANA Clears the Brain TTZER and urges lazy livers' into natural action. At Druggists, Sile. and 81, or by mail trute The Tarrant Co., New York

of Dr. Allee B. Stockham, by whose wise management it has reached its present high standard. She will be assisted by a number of experienced helpers and teachers, and every effort will be made to make it the very hest means for spiritual unfoldment. The recreating power of Vril is evinced in the daily doing —in class work, in medita-tions, in camp antusements, in the care for the comfort of guests. Villa Heights (Williams Bay P. O.) is sit-uated on the north shore of Lake Geneva, Wis, seventy-five miles from Chicago. "The most delightful place in the world" say its friends. In tents or cottages in the woods, in boating or swimming on the lake, in the inspiration and freedom of camp life, oue or can have every condition for real recreation , and soul growth.

will be held by various mellums and subset. Will be definited place in the world". So with the world wards, in the served in the banquet hall, followed by song service and concert by Etters' orchestra. The Sunshine Club holds its public circles on Tuesdays and Fridays at Boom 202, 38 Huntington Avenue, at 7.30. A. M. Strong, Recretary. Albert P. Blinn, inspirational speaker, will hecture at Lowell April 18, 19; Providence for May 17, 34 and 31. Address 61 Dartmouth St., Boston. On and after April 27 all speakers wishing to correspond with the Waltham Spiritualist Society, please address your letters to Mirs, Millie Guilford, Adams Street. The writer, in the acrooked path, and little gain. For years the cry has gone up, "Oh that scientist scientist, Mrs. C. M. Hartwell, president, will hold meeting Friday, April 24, Cambridge Lower Hall, 631 Mass. Are; circle 3 p. m.; busines needing, 6 p. m.; supper, 6.30–15 cents evening, services, 730, Mrs. N. J. Willis will be a crooked. Prof. James, Prof

nomena, and bravely expressed their convic-tions. Since that time, the pulpit and press have joined hands in publishing that one or more of these men had "retracted;" that they were not great scientists, or that they had become lubecile. Then the demand was made for evidences of personal identity. "Why do not the spirits do something or say something that will prove identity-something no one knows anything about but themselves?" The implication has been that this has never been done. The facts are, that no Spiritualist who has made the slightest in-vestigation, but has received many such evi-dences, and the instance which is now caus-ing so much comment, of Bev. Dr. Funk, and Henry Ward Beecher, is not exceptional. It has come, however, in high place, the very

#### Nicholas Becker

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### DISEASES OF MEN





The well known author, E. & Bracketi, who some fer years ago issued an attractive work entitled "Materialized Appartitions," havreen thy brought out the cough Banner of Light Fublishing Co. another volume with the above named title. The value of a book is often enhanced iff we know someshing of the writer, and as a goor photograph reveals much to all who how something of phrasology and phylogrommy, the frowtispice portail serves as a good introduction to the volume which it prefaces. We are told that the book was written at the close of the authors with year, and that many of his experiments were made in company with Wm. H. Chaming, investor of the ing character of his thought. Mr. Brackets was hed covered the htims relayion between performed mes-matic alces pand death, and led to important disclosures concerning spirit lifts. This anthor claims immesses an-tiguity for many modern theories including approximation diverge took in a start could be an attraction and the some sem-ting the builts. This anthor claims immesses an-uiguity for many modern theories including approximation of evolution, and combines they with a consider-able portion of mysile large, which hays universating learn the portion of mysile large, which hays universating learn the portion of mysile large, which hays universating learn to a set of the store of the large large the set of the source of the source of the store of the large the set of the source of the source of the store of the source of the store of the source of the source of the store of the source of the so

able portion of myrite lore, which lays substantial claim very great antiquity. By for the most remarkable portion of the volum entilled "the Unknown." The Compter constants on the most thrilling seconds of a strange payshie ad areas who admire storing philosophy of the highly m areas who admire storing philosophy of the highly m areas and the part and the philosophy of the highly m areas and the philosophy of the the story of the the story of the philosophy of the the story of the the story of the philosophy of the the story of the the story of the story of the story of the story of the story which is substantially bound in days press down down primered and makes a handowne grift hood. Presses of the Por male by BANNES OF LIGHT FUELDENING (O

It is a mine of valuable reflections and suggestions. The Progressive Thinker.

A great book on great subjects. Weltmer's Magarine.

Its transparent truth in poe is setting, beauty of thou and lottiness of concepti -n, ris imagery and pure Bpl usity render it a book unique, fast leasting and marvele There is no lottier work among the inspired treasure the age. The Strawn, forendo.

The inspired Author of the book is held to be one Zer-toulem, the Prophrt of Tiasks and, whose words and maxima are sath red into 56 eessys of eleva ad and impir-ing enhortation. The book is bound most attractively and the letter press is adminable. Journal of Magnetime.

It is well worth perusal for its novel features, if a person does not accept any of the Spiritualistic doctrines in-cinded in its production and teachings. The augineer.

The style is apothermatic; its teachings are beauting; its philosophy grand. None can read this volume withous sensing the sweetness and richness of its spirit. The free-pic of Heath.

ple of means. The styl- is cripp and - trong, the spirit vigorous and applifung. In it is crynessed the laws by which the sou grows out of the unreal into the real. *Tolede (Ohie) Blade*.

Extracts from Letters of Noted Authors, Lec-turers and Editors. It will easily take its place among modern classics while its spiritual impress ranks it as a work of transcen-dental power. HARRISON D. BARRETT, Editor Hanner of Light.

It is a work of hich order, and will be appreciated by all lovers of good literature. GEO. DUTTOR, A. B., M. D. author of E lopathy, also works on Anatomy, Hygiens, etc.

I am immersed in the Wisdom of the Ares." It is a volume of assuring interest, of facinating revelation, and revising rhythm. PATLAVEREL, author of many Bomy and Poems of an Occult and Scientific nature.

Your book is rightly named I have h rein expresse my honest opinios. I read carefully every word and that is d frequent coccasion for group to if for what it compains wisdom. Ray, J. A. Wieters, lecurar and suther Obes and Spheres in Ruman Life."

I believe your book will have a large circu copy I abail read from at my Sunday meetings. F. PROE, author and lecturer.

A masterplece. I wish every one could read it. A.J.

Your book is certainly a beautiful and growning inspira-tion. D. F. S. BIGELOW, one of Maine's well known

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### SPIRIT Mlessage Department. MAGES GIVEN TEROUGH THE MEDIUMSHIP OF

#### RES. MINNIE M. SOULE.

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits meaking to reach their friends on earth. The measures are reported stanographically by a social representative of the Banner of Light, and are given in the presence of other mem-bers of The Banner Staff. These circles are not public.

#### To Our Readers.

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

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

### Report of Seance held April 9, 1903, S. E. 56.

#### Invocation.

On spirit of love and truth, out from the module of the great fountain of love we would feel the inflowing of the essence of life, the essence of true spiritual unfoldment, of this hour may something of the emotion, of the woold great would we dwell in the valley of dark-ness and discontent: no longer are we willing to the stand with eyes blinded by the glory of the morning, but with strong feet and with clear sight, we would walk bravely up the moun-heights glorified and made brave by the so and the darkness. May we be like those who speak of the glory possible to those who are still unable to see. May we walk through this life helping, strengthening, and wayfarers. Amen.

#### MESSAGES.

#### Henry Black, Milwaukee, Wis., to C'ara Well.

**C'ara Weil.** I see a spirit standing beside me of a man hout sixty years old. He is medium height; his hair is very gray and is pushed back from his forchead; he pushed it nervously and so constantly it stands up bryshy and full. His yers are quite blue; they are very strong and forceful too; he speaks to me in a definite way, and says: "I am Henry Black, I used to live in Milwaukee, Wis. I was attracted to this circle by friends of mine who have lately taken an interest in Spiritualism. It is entirely new to me but it seems to be a source of gratification to them to hear from spirit friends, and while it doesn't mean anything special to me to come and speak, I do it for their pleasure. The name of the one I want to reach is Clara Weil. I want her to realize we in the spirit are as strong as she is and when she sets up her will about these influ-harmonious condition that makes it hard for us to tell her the truth as she insists on having. harmonious condition that makes it hard for us to tell her the truth as she insists on having. Trath can only be spoken in harmonious con-ditions and when parents are fighting with their children for telling wrong stories, they had better look to see what the condition sur-rounding the child is. The chances are that inharmonious conditions have caused an un-truthful development in the child. I want to tell Clara too that her mother is quite anx-ious to have her unfold as a clairvoyant and that is why ghe is seeing so many different things, but tell her not to hurry it, to go slowly and it will be all the better. I thank you very much for this opportunity."

#### Christine Folger, Bath, Me.

There is a spirit of a woman before me, about twenty-eight or thirty years old. She is as fair as a lily. Her hair is a very light brown and her face is clear and smooth, but abe looks almost too pale, too waxy. She says: "That is the way I looked for a long time before I came over here. My name is Christine Folger; I used to live in Bath, Me. I want if I can to get to David Folger and tell him I am so glad to be able to send any-thing like a definite message to him. It is tell him I am so glad to be able to send any-thing like a definite message to him. It is very hard to stand off in the spirit and see one's friends and have a consciousness of their loss and yet be unable to express any word to them, and so when I have seen my David almost broken down with the grief of my passing out, I have felt I must use every means possible to return to him. I am not unhappy as a general thing; it is only when a great ware of unhappiness sweeps over him that I feel distress. My father and Aunt Sodie are with me; they are so good and do everything they can to make it pleasant for me. I wish I could tell Bertha I have seen the change she made and think it is better, not only for herself, but for all the rest."

### BANNER OF LIGHT.

same, and we seemed to have had a sort of communion together through all our lives, for he understood me and I him. I have a little grandchild with rue named Ethel and she wants to send love back too. Thank you very wash?

Jonnie Clark, Malden, Mass. A spirit comes who says the first thing, "Don't keep me walting. My name is Jennie Glark; I lived in Malden. I came out so quickly to the spirit and it was such a shock to me I don't know where I am when I try to come back from the spirit." This is a young woman, I don't believe she is over twenty-four or twenty-five years old. She is very dark, dark hair, eyes and skin, one of those impetnons, nervous people. She says: "I an much better off than I was in earth life for I had to work and work and work so hard it seemed to me there wasn't a bit of use in living anyway. I am not sorry I have come. I have a certain desize to send a mes-sage back. It is not because I want to get what him to know there isn't a single thing roms into his life that I come, but rather to be in the bilise that I come of them, but is very much to blame for some of them, but is very much to blame for some of them, but is very much to blame for some of them, but is knows what I mean very well and he can be to the see in the pleases, and if he real-Jonnie Clark, Malden, Mass.

Is knows what I mean very well and he can get out of them if he pleases, and if he real-izes I am helping him perhaps he will try harder' than ever before. Tell Bessie and Lizzle I am sorry I couldn't do better. I did the best I could. Thank you."

Joe Grant, Galveston, Texas.

Joe Grant, Galveston, Texas. Here is the spirit of as tall a man as I ever how as though he could walk far and take front of me. I think he is about forty-five how as though the could walk far and take front of me. I think he is about forty-five have a whiskers. He hasn't a bit of pride about his personal appearance. He just seems well as possible. He tells me bis name is Joe Grant, and then with a little smile says: "I mothing to General Grant, by the way, although I would not object to owning rela-tionabin with him. I belonged south—in Gal-teston, Texas. I heard people talking about these spirit messages and I thought it was all most for the tell us in a way we would under-ther hadn't much use for religion. At the sarrilege to ask your friends how they were pathene time, it seemed to me it was a kind of sarrilege to ask your friends how they were pathene time, it seemed to me it was a kind of sarrilege to ask your friends how they were pathene to be all us in a way we would under-stand just what the climate was, but anyhow if feel a good bit of a desire to send word to any Kate. I want her to know she hasn't a sing toting can harm her. She has first done as much as she is, I will be there any picture. She don't need it. She may inver I could ever have taken. I met Guy inford and had a tak with him about the said he would see if he couldn't do some the said he would see if he couldn't do some to what I can. I am glad they put the old point what I can. I am glad they put the old point is and har as I an won event and the said he would see is said he would see if he couldn't do some to what I can. I am glad they were the said he would see if he could they were might point for little Kate, and so I am trying to boy where they did. It was the best place for in and as far as I am concerned I haven't a single care about anything in earth life ex-per he people I loved and hey were emight with to he few I send my respects and the as I am having."

### William Jackson, Greenwood, Wis.

William Jackson, Greenwood, Wis. A spirit comes and at once gives his name, William Jackson. He is a very gentlemanly stort of a man about medium height, not very stort, and has a sweet, plensant voice. His hair is almost black and shines like a crow's inthe seems guite proud of, too, and he tells was something of a politician. I tried to get hiead; there seemed to be a spirit of ambition in me. I was a doctor, too, and while-I stuck to my profession I was interested in other matters. I want to say for Julia, who is with will it was an accident. We never can guite understand how it happened. We only know ve found ourselves here and I would if I could speak to those nearest me, -to Carrie and father are close to them. Tell Carrie when Hattle was there the other day we were there, too, and we heard the discussion about the house, and we think it is better for them to wit than it is to go forward with the plan just now. The school question will settle it-self. Circumstances will bring about a help-ful condition. Thank you."

### Dr. Lucy Bidgeway, Bridgeport,

from the spirit is very hard for her. She has with her a dog, a big, brown, shaggy dog, and she seems to have him everywhere she goes. She says: "He was my dog," and then she speaks a name, "Eddy," and says, "I want to send my love to Eddy," ... She has everything heart could wish in the way of attention and devotion and says she isn't unhappy, only anxious to send her love. That is all.

#### Hanyah Himball, Goffstown, N. H.

Hangah Himball, Goffstown, N. H. A woman about fifty-six or fifty-seven years of age appears. She is as sharp as a moor; she cuts through conditions here and comes and stands right beside me. Her eyes are as bright as a bird's. She says: "I am Hannah Kimball; I am from Goffstown, N. H. Tell Frank he better look out for the house; there seems to be a danger of fire." Now she doesn't want to scare him, but it seems as though if things were looked after there wouldn't be this danger. She continues: "Ellan is with me and is more anxious than I am to communicate. I can't see any particu-lar sense in just communicate. It is like whispering in school when you have nothing to say, and I have nothing to say except the fre; so look out for the fire and Eliza wants to send it little message of love and so I let her if she wants to. The twins are with us; uncle George is no longer lame, but goes about as well as any of us. Sam-has a new arm. Now you folks may think we are all sort of a patchwork, but I had one brother who lost his arm and it was a great grief to us all, and when I found him in the spirit he had two his arm and it was a great grief to us all, and when I found him in the spirit he had two arms and it impressed me more than all the rest, and uncle George had lost his leg and he was able to walk and of course that was a great comfort to us. Thank you."

#### Born Again.

### HON. JOEL B. DOW, OF BELOIT, WIS,

#### ddress given at the Funeral Services of the late Benjamin Rogers, of Pasadena, Cal.

Friends and neighbors of this peaceful home: I see before me at this hour two homes, one in the East, the other in the West; I see two men, one in each of those homes, yonder and here, Benjamin and Benjamin. I see two friends, long intertwined in bonds of mutual friendship and love; and those friends I see reaching out in thought and written message for a conscious companionship again for a season and a mutual interchange of that which touched each other's life. I look again, and from that home in the east far beyond the rivers,' the desert and the mountains, I see that friend turn his face toward this land of sunshine and flowers: and then a train, I see, freighted with human lives, and he among them, rushing madly on and brooking no de-lay, that the purpose of that one among the many should be subserved and he be privi-leged to stand once more beside his friend. And, looking again, the query arose, "Why such purpose then, and why such haste?" Today the answer is before us. Friends and neighbors of this peaceful home:

Unknown to either, the shadow of the boat-runn, who was to bear the one across the tide, had already fallen athwart his path; and but few the hours left in which the two again could hold sweet converse, friend with friend; and then, the one alone, destined not by chance, to stand beside the bier and pay the inst tribute of honor and love to him who had ascended, "where sweet eyes turn not to dust, nor dear lips to ashes." Of Benjamin Rögers, whose mortal remnins lie in the casket beside me, and he whose memory we would honor by our coming to-gether today, of him we may say:

## "God spoke and he was, God spoke again, and he was not.".

God spoke again, and he was not.". He was a living, active entity, mingling and commingling with his fellows upon the earth plane for nearby four score years, rendering such service as a fruitful mentality and an enlightened conscience dictated until the end,---tradition's limit was reached, and then, the eye, which from its sparkling depths had looked upon the blue sky and the green earth so long, was closed; the ear, attuned to the swes dulled; the tongue, palsied, the lips mute and the rhythmic heart throb stilled, for lo! God had spoken again, and he was not.

### "It a man die, shall he live again?"

Tradition tells of one who, ages ago, pro-pounded such question; but, were the thought forces of every life made manifest, each in turn, would bear record to the fact that the same query had-been raised. Years ago, Benjamin Rogers, in his early manhood, was confronted by this question of that which lies beyond, and in his own way he coucht calution

Hat which hes beyond, and in his own way he sought solution. He gathered together books, the sacred books of the East and the histories of all re-ligions, embodying the most profound thought of men. He mastered various languages, that of men. He mastered various languages, that he might not be dependent upon translator's work, but be himself a reader and translator of the originals. He delved deeply into the philosophics of the past and present. He read listory and studied the promptings of men in their intercourse, one with the other. Science, in its interpretation of nature and nature's have received its abare of his attention: and d wa He sought not from his fellows fulsome praise: To ease their pain, was ever his intent, And to this end his years on earth <text><text><text><text><text><text><text> were spent. Many will miss thy presence, kindly friend, The healing touch these folded hands did Ind, Will ne'er again be felt at bed of pain, Yet will the power that moved them still remain. Greater than death, far greater is that power, Subtle, magnetic, which was here thy dower. This, with thee went, and will with thee abide, And thon can'st heal, e'en from life's "other side. From life's Eternal Fount thou still can'st Though changed thy state, unchanged re mains the Law; Moved by desire, love-guided, thou can'st still, Send forth the potent healing of thy Will. This is our faith-therefore we will not Our friend as gone to some far distant bourne, "source on dear friend, Angels of wisdom all thy steps attend." We offer, then, no farewell word today, Nave unto this, his worn-out form of clay. Though not our friend, 'tis where he once did dwell, And for his sake, we bid it now farewell. And, as one turning from an old-time home, When he by circumstance is called to roam. Lets fall a tear, while passing through the door, Over whose threshold he will cross no more May it not be that he who once dwelt here, Within this clay, pauses to drop a tear, And say farewell, as turns he from the door, Which death hath closed to open nevermore Then for his sake, we say our last addeu, Addeu, closed eyes, windows his soul looked through. Addeu, kind hands, and weary, way-worn feet. From you we part, but he we still shall meet.

again and again by messages which reached him through the agency of those fitted by ma-ture and trained for such work, the fact, that, under proper conditions, and a careful observ-ance of natural laws, decarnate scols, can and do intelligently communicate with those still upon the earth plane; and in this fact, as well established now as any fact in science or otherwise, which appeals to the consciousness of men, he found, as do or may all today, who have the courage of their convictions and rouse to be bound by credal superstitions and ignorance, the only absolute, unmistakable answer to that mighty question which has tor-tured the ages, "If a man die, shall he live again."

again? In his large heartedness, awake now to the

consciousness of life, Benjamin librers looked with pitying eye upon the masses. The clouds and the darkness and the gloom which had hovered over and around him

The clouds and the darkness and the gloom which had hovered over and around him through all those weary years, were gone, and he would that the sunshine of truth and glad-ness which had come to him might touch and beautify and gladden every other life. And yet his knowledge of men and things, gathered from his wide, exhaustive study, showed him how difficult the task to persuade men to do or concede that which might mill-tate against business interests, social standing or tend in any way to call in question sacred tradition or a turning away from the "Faith of the Fathers." But, that the so-called orthodox world, founded solely and entirely upon the theory of the resurrection after death, should refuse to receive that, which purported to be abso-lute proof of the fact, was a proposition so strange and unnatural that it caused him at times to groan in spirit and be troubled.

strange and unnatural that it caused him at times to groan in spirit and be troubled. By the coming into his life of this beautiful Philosophy,—a Philosophy which eliminated fear of so-called death, a Philosophy which denied the teaching or conclusion that the Creator, the Infinite Intelligence we call God, had made a failure of his work to that extent that only a remnant of the countless millions who had broathed and loved, He could save to Himself.—a Philosophy which implants

that only a remnant of the countless millions who had breathed and loved, He could save to Himself,—a Philosophy which implants love and only love in the human breast, and love as the all in all, which binds together worlds and souls, I say; by the coming of this beautiful Philosophy into the life of Benjamin Rogers, he was born again; and much that had hitherto tainted and marred his strenuous life was dissipated and gone. Self-willed, strong, persistent and unyield-ing, he was frequently at war with himself, and not always.was he victor; but beneath the often harsh exterior and the forbidding as-pects, this gentle woman, the companion of his later years, in his struggles and triumphs, bears gracious evidence to the fact that be-neath all and permeating the life, was the sweetest, tenderest love nature that heaven could bestow,—a love nature for his home, his wife, his friends and humanity, which intensi-fied as his years ran on, and until the sand in the hour-glass of his life was spent. And so, not alone from choice, and not in eulogistic sense, but from a deep conscious-ness.of fact, I pay this last merited tribute to the man; and I say finally of him, A MAS-TER MIND, freed from its bondage, its earthly environment, has been transferred to the GARDENS OF GOD AND THE COM-FANIONSHIP OF ANGELS.

He is not dead. This, this, is not the end. This unresponsive clay is not our friend. 'Tis but the garment Nature to him lent, Now cast aside, by pain and suffering rent

O blessed change, which to our friend has

Surcease from pain, which here in vain he

Congratulations we to him extend, And with our tears, our gladsome blend.

Immortal life is his. O glorious phrase! Immortal life! Eternity of days! Eternity of days in which to wend Through wisdom's spheres. This, this thine, dear friend.

This, too, is ours. Immortal souls are we

As truly now, as we shall ever be. And we shall find when we have passed Death's door, We are our same old selves—no less, no

make

While here we stand beside this silent clay, We would this tribute to our brother pay. Faithful was he, in service unto all, Who for his aid, in time of need did call.

APRIL 25, 1908.

[The above written by Mrs. Stilles was read at the funeral of Dr. Pratt by George A. Fuller, M. D.]

#### Book Notes.

#### THE LOVER'S WORLD.

Alles B. Stockham, M. D.

Alice & Stockham, M. D. As the writer says The Lover's World in its entirety is a treatise on love, the appropri-cion and mastery of sexual energy, the use of massion and creative fore. Throughout the book she speaks of body, onl and spirit, and spirit is the source, the innate force or divine nature. Soul is spirit in actions and includes intellect, emotion and sen-sations, the individual personal existence, while the body is the manifestation, the visible childe of soul expression. The starts with the declaration (and a tree one), that love is the manifestation of the ded-life in man, the fulfilling of the law, and although there is only one love, its diverse expressions are classified as Kosmic love, self to e. commit love is rightly described as the force which governs and guides the universe, so that hough Kosmic love and all other forms of according to our knowledge of it and our near-

through Kosmic love and all other forms of love apring from it and are its expression according to our knowledge of it and our near-ness to it. Self love is described as self reverence, self knowledge and self control, which alone lead life to sovereign power. With the conscious-ness of the oneness of life, the divine self, that likene s of God has a revelation of man's pos-sibilities, and this is the foundation of true character. Thus we see the difference between self love and that degrading selfsh love of (ne's self unworthy the name of love. The rightcousness of self, the stability of self, the power and courage of self is demanded by the self lover, as the demand is, so will be the ful-filment. The doctor believes in romantic love as the love of ideality, love of emotion and senti-

set jover, as the demand is, so will be the ful-filment. The doctor believes in romantic love as the love of ideality, love of emotion and senti-ment; it is a luman manifestation of Kosmie love. Romantic love sees reflected in another the thoughts, feelings, aspirations, ambitions of his own soul, the lover. The writer con-demns the old custom which deprives woman of the happiness of romantic love by choos-ing a husband for her; while a free woman's privilege is to choose her husband, and she does not see why a woman should not, under cortain circumstances, pop the question. She also lashes those parents who in choosing a husband for their daughter, use less common sense and care than they do in mating their animals to improve the breed. Two chapters treat of passion in woman and in man. She says that passion is the speech of love, it is life crying for life, it is the language of the soul seeking perpetuity; it is not of the fesh. The maternal instinct is inherent to her, but with the thought of ma-ternity there is a thought of uncleanness at-tached to the act of procention. Of course mere animality' is wrong, and by learning what life is and by coming into harmony with the Author of life, we learn that all life is a stream of lore, and through conscious thought may be changed from pollution to a river of purity and all its force and activity appropri-ated in a God-like manner. This knowledge lifts woman from serfdom to royalty. Wher-ever knowledge goes, the purifying breath of spring pervades, and all things are re-created. Conjugal love is treated at length. Thus marriage is the heart's acknowledgment of union between one man and one woman; it is Kosmic love vitalized; it is rest; it is satis-faction. The true inner marriage, the heart's acknowledgment of union to heart is a sacra-ment, the outer marriage is a contract, it is an adjustment to legal enactments, it is a simple ment, the outer marriage is a contract, it is an adjustment to legal enactments, it is a simple

ment, the outer marriage is a contract, it is an adjustment to legal enactments, it is a simple symbol representing the soul speech of two already united. The author takes up all the duties of the married life, deals with them in a plain and yet masterly way. She has studied the sub-ject thoroughly and the reader can feel her heart throbs in every page. She seems to me to have received a wonderful revelation from the Kosmic Love and Life. The book should be studied earnestly by every man and woman in the land, and if put in the hands of every girl and boy as they reach the age of puberty would prevent many sad mistakes and life-Tong misery. The book is an inspiration and a revelation of the pos-shillides of life and if its teachings were prac-ticed we would see a greater, a nobler race of men and women to renow the world, such as God intends it to be. Fred de Bos.

THE ORIGIN, EVOLUTION, AND DESTINY OF MAN.

Dr. T. A. Bland has written another book, and given it the above title. It is a work that covers a wide range in the triple domain of Science, Philosophy and Religion. That it is an able, brilliant and progressive work, goes without saying, with all who have read Dr. Bland's other works, and especially his book, "In the World Calestial" which is attracting 'In the World Celestial." which is attracting "In the World Celestial," which is attracting so much attention and selling so rapidly. Be-ing a scientist, a philosopher, and a Spiritual-ist, he is eminently qualified to deal with the great problems of man's origin, progress and desting, and being a literary man of large experience he can, and does deal with them in a way to make them perfecting clear and in experience he can, and does deal with them in a way to make them perfectly clear and in-tensely interesting to the common people. Everybody ought to read this book, for it answers the questions of the ages, "Whence came man, what is he, and where is he going?" and answers them in a manner to clear away the fogs of superstition, and the false theories of materialistic science. It is not yet printed, but will be just as soon as the author gets orders enough in advance to insure him against loss. It will be printed and bound in elegant style, contain a full paye portrait of the author and sold at the low price of one dollar. Write a postal card low price of one dollar. Write a postal card to Dr. T. A. Bland, 161 S. Hoyne Ave., Chi-cago, Ill., that you will take a copy of this new book, as soon as it is published, and he will file your order and when the book is out you will be notified of that fact.

NOT DEAD.

KATE B. STILES.

brought

This, then, the lesson we today may read-A lesson it were well we all might heed. That, here or there, we by our own lives

The joy or sorrow of which we partake.

#### Amanda Lane, Calcutta, Ohio.

Annot Lane, Calcutta, Ohta, and a spin the dearest old lady comes to me now. I

<section-header><section-header><text>

#### Inex Learned, Brookfield, Mass.

These likes the second state of a girl about eighteen years old is here now. She is pretty and sweet, is rather light, with very light brown hair and very fair skin. She tells me her name is Inex I.carned; she lived in Brockfield, Mass., and has been gone about two years. She wants to tell her mother she is glad she can see her. The girl seems very weak; she had very little strength naturally and this effort of speaking

#### WORDS THAT BURN.

The first edition of the novel, "Words that Burn," by Lida Briggs Browne, of this city, has been exhausted and a second edition of two thousand volumes has been issued by the publishing honse of F. Tennyson Neely of New York. The new edition is neatly gotten up and contains an introduction by Jay Chaspel, the well known Boston journalist.

#### THE CHBIST OF GOD.

THE CHRIST OF GOD. "The Christ of God," by Charles H. Mann, is a little book of a hundred pages that will be pleasant reading to the church member. The writer deplores the fact that spiritual growth has not kept pace with the national growth. He shows that he recognizes the trend of the times when he says that Jesus thrist regarded only as a man has never been equaled in his teachings. There is absolutely nothing new in it for the advanced thinker. It is probably musd by the author as a step-ping stone to something better. R. H. Gilbert.

#### GOD WINNING US.

"God Winning Us," by Clarence Lathberg, author of "A Little Lower than the Angels," is a neat handbook of the Swedenborgian faith in which the writer deals with God,

(Continued on page 7.)

#### **APRIL 25, 1903.**

man, the Bible, this world and the other world in a most poetical manner. The first chapter is a short sketch of the life of Emanuel Swedenborg, who the author claims is the "father of the new education." He presents God in a more attractive light than the most of the religious writers. In H. Gilbart

R. H. Gilbert.

Magazine Notes.

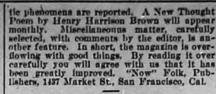
#### JESTS OF SENATORS.

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into retirement; the third now addresses you; and the last has gone over to the nullifiers, and is electioneering among the honorable Senator's constituents." Clay and Webster were not habitual humor-fists, but both had the gift of entertaining as well as of enthralling their audiences. Clay ran most to illustrative anecdote. While he was in the House, a prominent politician de-serted the Whig party in the hope of starting a general revolt. To his dismay, he found himself quite alone, and then bent all his energies to getting back into good standing. The incident reminded Clay of a story. Said he:

#### THE HURBY HABIT.

ress, in Mirch Century. THE HURBY HABIT. If there is one lesson more than another that Americans, and especially American women, need to learn, and at once, it is to indicate the solution of the principal allies of the undertaker. Hurry and worry always go together. In differentiating between haste and hurry a noted allenist cites the numerous quick-lunch restaurants which have spruug up dring the last decode in all American cities. The sight of the spry waiters rushing about apparently half frantic from having twice as mouth to do as they should, the rattling of the dishes, the spectacle of his neighbor bolting his food without sufficient chewing, the very element of hurry that seems to be in the at-mosphere about one, all have their effect upon the impressionable patron of the modern the sight of the spry waiters rushing about apparently half framtic from having twice as non-to do as they should, the rattling of the dishes, the spectacle of his neighbor bolting his food without sufficient chewing, the very element of hurry that seems to be in the at-mosphere about one, all have their effect upon the impressionable patron of the modern the sight of the spry suiters rushing about an ervons prostration. Thery destroys thoroughness, writes Rob-rith swork. Thinking constantly of what is to be done next, the task of the present is functer. Paradoxical as it may sound, hurry is the subterfuge of the lazy. A man or man who is lazy at heart often hurries to make a pretense of working and detract at-equited to compute the results achieved by the present who hustles breathlessly about with the resting and putting every. An end or man who is lazy at heart often hurries to make a pretense of working and detract at-equited to compute the results achieved by hour of the subterfuge of the lazy. A man or man who is lazy at heart often hurries to make a pretense of working and betract at-equited to compute the results achieved by hour of the subterfuge of the lazy. A man or man who is lazy at heart often hurries to ma



THE OLD FASHIONED MOTHER.

Inters, 133 Market SE, San Francisco, Cal THE OLD FASHIONED MOTHEN. To the old fashioned mother the mighty manhood of America doffs his hat. For the old fashioned mother is still with us, and to star, declares Robert Webster Jones in the March Housekeeper. Modern science has wrought many improvements that would earth, but one familiar figure they would still find here: that of the old fashioned mother. For she cannot be improved upon. Before has been be improved upon. Before starbood that binds the mothers of today to those of all the ages. What has been the mother's influence. And is it likely that at this late hour the queens of America would willingly relinquish the jeweled sceptre for a torch wherewith to chase the will o' the wisps or social delights? But there are no fashions in motherhood, no why speak of the old fashioned mother? The dictators of women's wardrobes who stationable fad is for mothers to kiss their children to be in public. The latest tabianable fad is for mothers to kiss their children on bidding them good-night." Or "The newest wrinkle indulged in by fashion-day afternoons, gathered together about the prosther so is the solid rabionable mother's now permit their children in public. The latest the informable fad is for mothers to kiss their children on biding them good-night." Or "The newest wrinkle indulged in by fashion-day afternoons, gathered together about the prother sis telling them stories on Sun-day afternoons, gathered together about the input few they are in comparison with the implity few they are in comparison with the mother sci fashion. Mothers fuithess to their sacred trust there may be, but now happily few they are in comparison with the mainline of holor of training up the coming to the volums of fashion and the privileges of motherhood are dependent upon neither fuithess to their sacred trust there may be, but now happily few they are in comparison with the mainline of holor of training up the coming

#### Mrs. Nellie Thomas.

Mrs. Nellie Thomas, wife of Herbert Thomas, engineer, passed away quiedy at 9.30 Sunday morning, after a painful ill-ness of many weeks' duration, and of entire prostrations. prostration

For many years Mrs. Thomas was a patient sufferer and an invalid. Her mind was an ex-ceptionally bright and active one. She was the ceptionally bright and active one. She was the possessor of fine poetical genius, yet was so modest in her claims for notice that she only at rare intervals gave her written gens to the public eye, but when she did her writings were always full of pathos, delicate satire, original humor, and literary merit. Her inti-mate friends knew of the brilliancy of the jewel that wished for no conspicuous setting. The obsequies were held at 2.30 p. m., Wed-nesday, at the residence, 24 (third hoor) W. It, Iteynold's' block, W. Main St., and were conducted by Julia M. Walton.

#### Augustus Kurth.

Entered into peaceful rest on Saturday, April 11, Augustus Kurth, in the seventy-cighth year of his age. After a long illness the change crime to him as a welcome release. He feared not to cross the river which leads to the summerland. He was a devoted hus-band, loving father and faithful friend; a founder of many noble charities. Many deeds of kindness to those with whom he associated will live as a monument to his memory. Truly, a good man has gone home. A peaceful end-ing to a long and useful life. He leaves a wife, Mrs. Elizabeth F. Kurth, two daughters and a son. Funeral services were conducted and a son. Funeral services were conducted at his home, 478 Grand Ave., by Rev. Ira Moore Courliss, Mr. Danmar, and others. Mrs. N. B. Reeves.

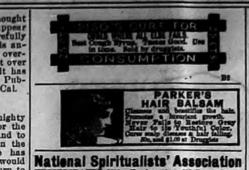
. SPIRITS' BOOK; Containing the Principles of Spiritist Doctrine on the Im mortality of the Soul: the Nature of Spirits and their Re-lations with Men; the Morai Law; the Present Life, the Future Life, and the Destiny of the Human Hace, accord ing to the Teachings of Spirits of high degree, transmit ted through warlous Mediums, collected and set in order by Alian Kardec.

ted through various Mediums, collected and set in orusr up Alian Kardec. Translated irom the French, from the Hundred and Twe tleth Thousand, by Anna Blackwell. The translator's reface, giving, as it does, a fine and the strailated iron blacked so in the set interprice of the book. Printed from duplicate English plattes, on white paper large iron op. 455, cloth; prior 87 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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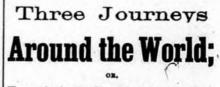
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Hurry and haste are not synonymous. A pufing, blowing, whistling tug hurries; an ocean steamship makes haste. A little less steam at the whistle and a little more at the piston-rod would add immensely to the na-tional health without spoiling the speed of our process. our progress.

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#### NOW FOR APRIL 1003.

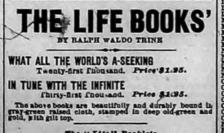
NOW FOR APRIL 1003, We call attention to the fact that Now be-pins its fourth volume with the April num-ber, 1903. It has many improvements. We call especial attention to the editorial, "Soul and Body," which is the first of a series to continue throughout the year. They are based entirely upon scientific and evolutionary prin-ciples. We also call attention to the Soul Culture Lessons, "How to be Happy through Affirmation." They are also to be continued throughout the volume. The Affirmations for April are upon "The Eternal Presence." these are given for the personal realization of the reader.

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Golden shore. Galdered home beyond th sea. Howe of rest. He's snot there. I'm sning the better land I may to be there. Looking over. Looking over. Looking beyond. Longing for home. Let me love one another. Live for an object. My shore of Jore. My shore of Jore. My shore is not here. My shore is not here. My shore is not here. My death. Not yet. No death. Not yet for me. Not yet. One wee is past. Out there. Deaves is past. Out there.

Voices from the better land. We shall meet on the bright etc: Waiting 'mid the shadows. When shall we meet again? We of the shadows. When shall we meet again? We of a shall we have a shadows. Where shall be one fail of the there. We 'll achor in the harbor. We 'll achor in the harbor. We 'll achor in the harbor. We 'll dwell beyond them all Waiting to . What must it be to be there there. Where us of spirit-life Waiting at the river. OHANTS. Outside. Over the river I'm going. Oh, bear me away. One by one. Passing away. Passing away. Parting hymn. Passing the yell. Come to me. How long ? I have reared a cast Invocation chant.

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CHANTS.

### EY J. M. PEEBLES, M. D.

Beady to go, Baall we know each other there? Sweet hour of prayer. Sweet reducting there. Sweet reflections. In this splendid work Dr. J M. Peebles, the venerable poul/s' "Splitual Filt.rm," deals with this interesting subject. It is rich in historical references, and gives no end of raluable information - this regard to all questions pertaining to the weisare of the race in all ages since man has been man. The vene able author teils his readers how to keep young through the revelation of a ps. chic secret which be has long had in his possesion. The book is written in the author's usually clear style, and attracts the reader from the very fir through its simple logic and corrincing arguments. We pred ct for it greater popu-chis data bas ever astend dany of the literary wor s of world, and be has given 1 in the happiest scalable reits to his literary sky, and has piaced a helpf.d, hopeful, sculful book before the world. O oth, fill large pages. Frice \$1.00. For sale by BANNER OF LIGHT FUBLISHING CO. Bie has crossed the river.
Bie has crossed the river.
Bommer days are coming.
They'll welcome us home.
They'le a land of fadele beauty.
They're calling us over the sea.
Sea.
The land of rest.
The shabath morn.
The and of rest.
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The shape shape shape to come.
The shape shape

# JIM Or the Touch of an Angel Mother.

### BY CARRIE E. S. TWING.

In her preface, Mrs. Twing says: I trust that the readers of "Jla" will deal with him as itenderi as they have with "Lisbeth." He is by no means a perfect boy, nor would I desire any boy to be perfect; but he is hy they will recognize the union of the Earth y and Heavenly—and while battling with earth we conditions understand that true living will bring to them the echo of "Angels' Soups."

#### CONTENTS.

CON TEIN TE. Clothat

bound, 155 pares with ortrait of author. Frie

During Dr. J. M. Pecoles 8 into (and third) trip around the world, he studied and noted the laws, cantons and re-ligions of nations and peoples, giving special attention in Spiritnalism, Magic, Theosophy and reform movements, He visited Oeylon, India, Persia, Egrpt, Syria, and the con-tinent of Europe, and secured much material, which has been embodied in a large octavo volume. The volume contains thirty-five chapters, and tr the fol

owing subjects: Home Lite in California.

My Third, Foyage. The Sandwich Islands.

The Pacific Island Races.

Ocean Bound Toward Auckland New Bealand, Melbourne,

urne, Australia. Anstralia.

From New Sealand Onward.

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Brahmo-Bomaj and Pares ism in India.

From India to Arabia-Aden and the Arab

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Athene. Barops and its Oisies, Coyien and its Buschiete. The Indus of To-Day. Hindes Decirisss of the Don . The Mediarramon Son. Byyst and Antiquity. Large Sve, cloth, gill sides and bask. films prated. Hearing 500 pages. Price, gl.de. For tage So conte. Tormie by SANKER OF LIGHT FURLERING OO.

#### Anniversery Exercises at New Bedford.

The friends in this city celebrated their an-miversary on Easter Sunday. The platform, tables, plano, and other places appeared in one blaze of beauty from the drapings of Old Glory, the profusion of flowers, and the New Charter that was hung in a conspicuous place on the wall. The charter was given the society by the first vice president, Mrs. Channing, under the inspiration of her spirit son.

son. The hall was crowded both afternoon and

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#### **Roston Spiritual Temple.**

As usual, a large and representative aud-ience gathered at Chickering Hall last Sun-day, morning and evening. Mr. Wiggin, the pastor, spoke from the subject, "Does Spirit-ulism Tend to Spiritualize"? A few sen-tences from Mr. Wiggin's address follow. "The Psychical Society, at least up to the present time, has given scarcely any thought to the highest claims of Spiritualism. All of its investigations have had to do with the phénomena of Spiritualism rather than with the Eternal Facts to which these phenom-can are related." "Scientists have been led to consider the subject of sufficient impor-tance to devote to its investigation much valuable time, while the Christian, theologi-cally considered, has been outspoken in his denunciations, but to the Christian who re-gards truth of greater value than any sec-tarian form of it which his theology may have molded, the announcement of science, that the phenomena of Spiritualism are true, will be welcomed."

that the phenomena of Spiritualism are true, will be welcomed." "With reference to the objections usually urged against Spiritualism, they are based, as a rule, upon certain kinds of manifestations, to which all true Spiritualists also object." "It scarcely needs to be said that we mean by spiritualization, not so much a state which can be viewed as a permanent fixture, related to so called sacred things, as we do to certain mind-attitudes, which wisely or-dered develop such a personal realization of the truth as to reveal all things as sa-cred."

of the truth as to reveal all things as sa-cred." "By spiritualization we mean the perform-ance of such work, in a spiritual manner, as will rid all life of corporeal grossness, sensu-ality and worldliness, and especially the spir-itualizing of the so-called secular, and so changing conscious appreciation of all things as to eliminate from the mind all lines whereby humanity has been wont to impute to the Divine Principle a fearful mixing of things, a large proportion of which has been considered secular and totally and positively eril, while the other, and smaller portion has been looked upon as sacred. In a word, we mean when mankind shall be led to see the wisdom of honest work and the eril of all worry, when the rose of justice, instead of the thorn of injustice, shall characterize the products in our gardens of earthly experience, when the spirit of oppression and avarice shall yield to the spirit of love, when hope shall crown the life of all." "The almost endless variety of architect-ure in the world is greatly admired by all, or at least attracts attention from all, and com-ments, varying in character, are larished upon these creations, with their lines,

#### LIGHT. BANNER OF

Advice to Women.

**Free Medical** 

All

Letters

Every sick and ailing woman, Every young girl who suffers monthly, Every woman who is approaching maternity, Every woman who feels that life is a burden,

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Every woman who has tried all other means to regain health without success, Every woman who is going through that critical time - the change of life is invited to write to Mrs. Pinkham, Lynn, Mass., in regard to her trouble, and the most expert advice telling exactly how to obtain a CURE will be sent abso-

The one thing that qualifies a person to give advice on any subject

No other person has so wide an experience with female ills nor such

Over a hundred thousand cases come before her each year. Some

Twenty years of constant success - think of the knowledge thus gained! Surely women are wise in seeking advice from a woman with

Mrs. Hayes, of Boston, wrote to Mrs. Pinkham when she was in great trouble. Her letter shows the result. There are actually

"DEAR MRS. PINKHAM: -- I have been under doctors' treatment for female troubles for some time, but without any relief. They now tell me I have a fibroid tumor. I cannot sit down without great pain, and the soreness extends up my spine. I have bearing down pains both back and front. My abdomen is swollen, I cannot wear my clothes with any comfort. Womb is dreadfully swollen, and I have had flowing spells for three years. My appetite is not good. I cannot walk or be on my feet for any length of time. "The symptoms of Fibroid Tumor, given in your little book, accurately describe my case, so I write to you for advice."-MRS. E. F. HAYES, 232 Dudley St. (Boston), Roxbury, Mass.

"DEAR MRS. PINKHAM: -- I-wrote to you describing my symptoms, and asked your advice. You replied, and I followed all your directions carefully for several months, and to-day I am a well woman. "The use of Lydia E. Pinkham's Vegetable Compound, together with your advice, carefully followed, entirely expelled the tumor, and strength-ened the whole system. I can walk miles now. "Your Vegetable Compound is worth fire dollars a drop. I advise all women who are afflicted with tumors, or any female trouble, to write you for advice, and give it a faithful trial." -- MRS. E. F. HAYES, 252 Dudley St. (Boston), Roxbury, Mass.

Mrs. Hayes will gladly answer any and all letters that may be

addressed to her asking about her illness, and how Mrs. Pinkham

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personally, others by mail. And this has been going on for twenty years,

cate it, and the Jews exhibit a tendency in the same direction. The governors of prisons all but one were opposed to the death pen-

#### NEGRO CHRISTIANS BLASTING BOCKS.

REGRO CHEISTIANS BLAFTING ACCR. Hooker T. Washington tells the story of an Episcopal clergyman whose wife childed his cook for the noise made by her people in re-ligious exercises. When Solomon built the temple, he remarked, there was no noise made, either in the driving of nails, or the placing of pillars. "O ma'am," replied Chioc, "it is this way, we niggers is jest blasting out rocks for the foundation of the temple."

#### A HELL GOOD ENOUGH.

An old fashioned clergyman delivered a sermon in behalf of the old beliefs, and de-nounced new-fangled notions of Hades, etc. "As for me," he said in conclusion, "the Heil

### Children's Mook.

#### "STRETCH IT A LITTLE."

Trudging along the slippery street, Two childish figures with aching feet, And hands benumbed by the biting cold, Were rudely jostled by young and old, Hurrying homeward at close of day Over the city's broad highway.

Nobody noticed nor seemed to care For the little ragged shivering pair; Nobody saw how close they crept Into the warmth of each gas-jet, Which flung abroad its mellowy light From gay shop windows in the night.

"Come under my coat," said little Nell, As tears ran down Joo's cheeks and fell On her own thin fingers stiff with cold. "Tnint very big, but I guess 'twill hold Both you and me, if I only try To stretch it a little. So now don't cry."

The garment was small and tattered and thin, But Joe was lovingly folded in Close to the heart of Nell, who knew That stretching the coat for the needs of two Would double the warmth, and half the pain Of the cutting wind and the icy rain.

"Stretch it a little," O girls and boys, In homes overflowing with comforts and joys; See how far you can make them reach, Your helpful deeds and your loving speech, Your gifts of service and gifts of gold; Let them stretch to households manifold.

### Uncle William's Experience.

It was in April, 1846, I left my cousin Shedrach, a youth of about my own age, in Jackson county, Missouri, on my way to the then distant Territory of Oregon, a land so far away, and yet at times it seemed so near. Wild Indians were to be feared, and there was danger of losing our way. Shedrach wished to go with us, but could not secure an outfit in time, so he was left behind. I found my way to the coast, to the mouth of the Columbia river that year; and having much to do, and many cartes to keep us from starvation, my chumny cousin was scarcely

of the Columbia river that year; and having much to do, and many cares to keep us from starvation, my chuminy cousin was scarcely thought of until June of the next year. Dur-ing that month I frequently felt that he was near, but, being unacquainted with Spiritual-ism at that time, I could not guess the cause. On a warm, sunny morning in June-young blue birds had come off their nests and the wild canaries were chirping in the willows, while adors from the blooming roses and from the resinous firs commingled to perfume the dewy air-I had taken my mattock in hand to smooth the ground in front of our cabin just raised in the wilderness; I again felt Shedrach's presence near and a force drawing my form to the left. I turned in that direction and saw my cousin's full form about three rods away, and about four feet from the ground. He smiled us he saw that I recognized him, then faded from view. Knowing nothing of spirit intercourse then, I wondered at what I had seen, and the question kept rising in my mind, "Is Shed-rach dead?" As we had no mails from the East in those days, I had no opportunity to verify my vision or to prove it an illusion. Years passed before mails were established be-tween the two sections of country. At length a letter came detailing the fact of my cousin's death in summer of '46. Soon after this I learned, or came to be-lieve, the doors between the two worlds were standing ajar. I sought to communicate with

How Mrs. Mayhew was Honored.

Tim and Teddy Mayhew had not gone to Lyceum very long. They used to live in the country, you know. Perhaps that was the reason, why they paid so much more at-tention to the lesson, and seemed to think of it so much oftener during the week, than a good many of the boys that I know. One Sunday their teacher had been talking to them about loving their fathers and mothers. It took Tim and Teddle a long time to get home that afterhoem they had so much to say to each other. Their mother had come to the gate and was looking down the street for them. The boys laughed softly when they saw her. "Khe doesn't know, does she?" whispered Tim. "We'll make it a perfect surprise to her."

Tim. "We'll make it a perfect surprise to her." "She's njcer than any of the other's muth-ers," whispered Teddle back. "We aren't going to let everybody else be honoring their mother and not honor ours some, I gues." Then they started to meet her on a run. Sunday was a nice day in the Mayhew family. On other days Mrs. Mayhew had to go out to work, or else she was busy wash-ing at home. But on Sunday everything was different, and it was lovely. At supper Teddle said: "Mother, don't you ever have a birthday?" "Dear me, I guess sol" she laughed. "But there isn't time to think of everything." "When is it?" asked Tim. "The end of next month.-the 26th." Teddle and Tim looked down at their slate and thought: "That suits beauti-fully! Pennles were scarce among the Mayhews. "I'd enther it would be meening."

fully: Pennles were scarce among the Mayhews. "I'd rather it would be pennles," Mrs. Mayhew used to say, "than a good many other things,-family feelings for one. I don't know how ever a poor, hardworking widow woman and her children would get on without them. I am thankful, they don't huve fol"

widow woman and her children would get on without them. I am thankful, they don't have to?"
She was right, they did not have to. Meat and potatoes might sometimes come short with the little Mayhews, but never affection. They could not have understood a world which lacked the sight of their mother's broad smile, the sound of her long and varied list of "love names," and the touch, on the cropped heads, of her big hands, wrinkled and shiny from much hot soap-suds.
"We've got to get some pennies somehow before the 26th of next month," they kept saying to each other now every day.
But the time slipped by and they were still far behind the fifteen cents which were needed. For you may be sure that they had long ago picked out the "surprise" in the shop-window. It was a gorgeous bird of paradise in china, with quite wonderful wings, brooding over a nest which the polite clerk told them was a "jewel-case,-for the ladies to put their jewels in, you know." "What's jewels, Ted?" asked Tim when they were staring outside again admiringly. "Diamonds," answered Teddie promptly, "and-and crowns, and such things."
"But mother hasn't got any," said Tim. "I'm going to buy her some, though, soon as I get big." answered Teddie.
"So am I." said Tim. "And then she'll have the jewel-case all ready to put them in,-won't she?"
So, that important point being settled, every morning they looked in at the shop anxiously, and every morning they saw their bird of the brilliant plumage seated safely on her next. But the fifteen pennies were slow to come. By the middle of the month they were only five; another week went by and then there were soly to earn it," said Tim, "if we can't earn te cents anyhow at all?"
"We've got to earn it," said Teddie, a very determined look on his freekled face. And Tim delt satisfied that it would be played, and 'feddie and Tim, like the rest

And Tim felt satisfied that it would be earned. On Saturday a great ball match was to be played, and Teddie and Tim, like the rest of the town, were wild about it. They had picked out the very telegraph pole from the top of which they could watch the game with as royal satisfaction as though they had each paid a dollar for a seat on the grand stand. But on Saturday morning Bill Lowe stopped them on the street: "I say," he asked, "do you two fellows want to earn ten cents aplece?" Did they! "Well now, if you'll stay around my place this afternoon, and look after the outfit, I'll give you that." Bill's "place" was a modest peanut-and-candy stall on a busy corner of the main street.

andy stall on a busy corner of the main street. "I want to catch the trade," he explained, "down to the last minute before the game, and right after. This town's going to be chock full of people, I can tell you. During the game I'll be selling on the grounds myself, and I'm looking for somebody to leave in charge. You two could do it. There won't be much to do, only just keep anybody from picking things up. What do you say?" It was a little hard, but they did not hesi-tate long. The bargain was soon struck, and Bill went his way. "I'd have had to give anyone else two or three times the money! Poor babies! they and-by, when they know more." But Teddie and Tim were pretty rich that afternoon.

of our fathers is good enough for me." Alexander Wilder.

nerts, varying in character, are lavished upon these creations, with their lines, both straight and curved, connecting all from base to lofty pediment, with drchitrare, frieze, niche and stone lace-work of endless variety.

variety." "This, all this, is the product of thought, and the grand, magnificent, lofty temple stood, complete and perfect, within the head of some human being, firmly fixed upon the foundation of the mind before a stone was laid in that external structure, where ob-servation could take cognizance of its exis-tance." tence.

tence." "Spiritualism is an architecf, for it is a thought founded in truth, and its visible products must, by virtue of an immutable and unvarying law, be like unto that which the station of its thought-vibrant-world pro-duces"

station of its thought-viorant-work pro-duces." "Spiritualism will spiritualize in just that degree that its followers join with all pro-gressive movements which honestly aim to make this world a better one in which to live; just as they help along every effort, un-der whatever uame, toward bringing all hu-manity into the spirit of a common brother-hood and into attunement with the vibrancy of all Divine Purposes."

How a Woman Paid Her Debts.

How a Woman Paid Her Debts. I am out of debt, thanks to the Dishwasher brainess. In the past three months I have made \$600.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my ex-perience for the benefit of anyone who may wish to make money easily. I buy my Dish-washer from the Mound City Dish-Washer Gu., & Lonis, Mo. Writs them for particu-iars. They will start you in business in your own home. L.A.C.

The depth of spiritual feeling, wisdom and power which we have depends upon the lepth of our love for all.-Ex.

Familiarity with the Bible has gone pretty much out of fashion. When an individual expresses doubt of the inerrancy of divine in-spiration of the Scriptures there is often ex-hibited a bitterness, amounting even to splic; but to quote them correctly or to recognize a quotation from them seems to be beyond the power of many who profess to believe thus acceptably. The following anecdotes gleaned from the newspapers afford apt illustrations of the common ignorance.

Familiarity with the Bible has gone pretty

Sunday-School and Class-Room Anecdotes.

#### THE CREATION.

A youngster while in his class at Sunday-School was doing some mischlevous thing, when the question came to him. It was pro-nounced in a load voice, and he not hearing it distinctly, imagined that he had been de-

helped her.

"Who created the world?" "Who created the world?" "1 did," the culprit trembling, replied, "but I'll never do it again."

#### NOT A BAMBON.

"Now," said the teacher, "can you tell me who carried off the gates of Gaza?" "No, ma'am," Johnny promptly answered. "I was not out with the boys Hallowe'en night, and so I did not have anything to do with it."

THE CONFUSION OF TONGUES AT BABEL.

"Of course, you have read of the Confusion of Tongues at the Building of the Tower of Babel?"

"A gathering of labor agitators, I suppose. No, I haven't read it. To tell the truth, I'm not interested in trades unions."-Boston Transcript.

#### ADAM IN EDEN.

"Now, little boys," said the teacher, "tell me what commandment Adam broke when he ate the forbidden fruit." Tommy replied: "Please ma'am, there were no command-ments then."

#### WICEED MOSES.

"Who was the chief of sinners?" the teacher asked. "Moses," one little boy replied. "What?" exclaimed the startled teacher, "why do you say that?" "Because he broke all the commandments at once."

#### WHERE HAMLET'S FATHER WENT.

Teacher-"What did Hamlet say of his dead father?"

The black of the mustard-seed in the thirteenth chapter of Matthew. "It means," he an-swered, "that a little religion goes a long way, and those who have the least of it here will be highest in the kingdom of heaven."

Pupil-"That he had gone to that burn from which no traveler returns."

THE GRAIN OF MUSTARD SEED

The bishop asked his son to explain the

#### IGNOBANCE TO BE FORGIVEN.

A little girl who had been a diligent reader of her Testament, was greatly interested in the marriage of two of her friends. She was asked to repeat a text suitable for such an occasion. After a little consideration she gave this: "Father forgive them, for they know not what they do."

#### TWO PETBICIANS' OPINIONS.

Two Partsicians' opinions. Dr. Schweninger, the physician of Bis-marck, speaking of medical students, re-inarked: "When a student leaves college, he knows nothing of the art of healing." Sir Thomas Watson, the author of the great work on the Practice of Medicine, gave his testimony, that for a medical student to be-come a successful physician, it was necessary to forget what he had learned in the schools.

#### LOT AND HIS WIFE.

Little Dot hearing her mother reading the account of Lot's wife, aaked: "Mama, what did Mr. Lot do when his wife was turned into a pillar of salt". The mother replied: "What do you think he did?" The little girl gravely answerd: "I suppose he went and hunted up a fresh one."

#### A CHILD'S VIEW.

The mother of a little three-year-old son of a well known public man was trying to explain to him about the seasons of the year. She told him as best she could, but the little fellow did not understand, so she went on to say that each year we have a new spring, a new summer, etc. The little man became very thoughtful. At last he said.

"My! but God is extravagant!"-Philadel-pria Ledger.

#### CAPITAL PUBISHMENT AND ADVOCATES

A society has been formed in London for the abolition of the death penalty. Dr. Old-field, the president, addressed letters on the subject to the several churches. The Bishops of the Established Church, declared without an exception, in favor of retaining the pen-alty, and the Roman Catholic priests were even more emphatic. On the other hand, not a Non-Conformist was found to advo-

death in summer of '46. Soon after this I learned, or came to be-lieve, the doors between the two worlds were standing ajar. I songlit to communicate with Shedrach but got no response. I tried again and again, but with same results, until thirty years had passed, when at a scence one eve-ning in winter the medium exclaimed, "Shedrach is here." I satisfied myself fully of his identity, and inquired why he had delayed so long in his coming. He replied that he, with many con-genial companions, had been on a long jour-ney, or rather what we on earth would call a picale excursion among the many and vast parks of the spirit world, a journey combin-ing knowledge with pleasure. Had also vis-ited many worlds in space since he arrived there, but now had returned to his native home as it were-to that part of the spirit-world that claimed him as its own. Anxious friends sometimes enquire, "Why do not my spirit friends come to me?" or "Why does a certain one delay so long in his coming?"

do not my spirit friends coule to met of "Why does a certain one delay so long in his coming?" Be patient, dear friends, for there is a cause for all and each delay; and these causes are so manifold and varied it would be tedious to mention them. But one of the most prominent is a lack of soul congeniality. There must be a degree of harmony between the spirit, the medium and the enquirer, or between the spirit and the enquirer direct be-fore the communication is probable. The most contrite and humble heart is often the first recipient of such favors. And again, as I have been taught from the spirit side of life, our spirit friends are not always at leisure to answer our calls, though a stronger spirit might, just at that time, find coull-tions favorable to speak a word for himself. It was said, in olden time, that "Angel's visits were few and far between." Such may have been in those days as it is in these of our thirsting for more, failing to appre-ciate the crumbs that fall from spirit tables, even when those crumbs, in the aggregate, would form a large loaf. We often conclude within ourselves, "How distant are our spirit friends." Uncle William. Clackamus, Oregon. Clackamus, Oregon.

#### Educating by Trusting.

It was the pen of the widest knowledge of human nature that wrote, "Those who trust us educate us." No one can succeed as a teacher without confidence and trust in the pupil. Too often do parents repel and harm their children by treating them as though they could not be trusted. Confidence is the very first step in winning and in inducing confidence.-Ex.

afternoon.

afternoon. They bought the bird of paradise on the way home. But it took a great deal of thinking to know what to do with the other ten cents, which they were both agreed must be expended on the birthday celebration. Toward the end Tim waxed in favor of "vi-bets one of these little because to for "Vilets,-one of those little bouquets of 'em like the other ladles wear." Teddy was uncer-tain of the wisdom of this choice, but he yielded, at last, good-naturedly, and "vi'lets"

The other index wear. Theody was indectation of the wisdom of this choice, but he yielded, at last, good-naturedly, and "vi'lets" is the two as the morning of the 26th the presentations were made in due form, Teddle being master of ceremonies, and though the boys had expected much from their mother in the yielded it all. Of course, they had meant to say nothing about the ball game, but secrets among the Mayhews were not fashion able, and, having just triumplantly come out of one, it was not to be marreled at that they could not at once support another. And so by and by they had told her all about Bill towe and his bargain. Then a shocking thing happened, something that they could not remember ever happening before, -Mrs. Mayhew began to cry! Darl Dear! What could be the matter?
"Nothing, nothing!" sobbed Mrs. Mayhew, "Only to think that of all the nice boys living in all the world today, me own two arealin' sons would beat the whole of 'em!."
The their mother something more useful than a bird of paradise and a bounget of yoiets. But they ware just little fellows, you see. And then, beeides, if you could have known how many, many times afterwards, when the work was hard and the day was long. Mrs. Mayhew remembered her jewel of bows protow pressed flowers in her Bible, and how it took the ache out of her head and the 'Kink'' out of her back, and made her forget that the minites were alow, perhaps you would have thought that they were pretty useful, after all.-Ex.

"A great sonl never condemns nor crit-cises the actions of any fellow-soul."