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NO. 5

A MADONNA.

Within the dusty car she sat apart,
Wrapping her torn shawl round a little child,
Who looked up in her swarthy face—then
smiled,
And dropped his drowsy head above her
heart.

saw the mystery of creation dart nto her sombre eyes; that look the "Unde-

Cast on the Babe, whose couch with straw was piledKnowing, like her, neglect and hunger's smart.
What worth were creeds, before that woman's face?

woman's face?

Isis—Demeter—Mary—'tis the same!

And ere was writ the history of the race—
(Though some were born to praise—and some
to shame)—

Each mother heart was made the resting

Of that transcendent Love, whence all life

The Transcript.

What is Conscience?

Mime Innes.

This is a question of ethics. It compre hends the whole subject of the foundation or basis of the ideas of right and wrong, a consideration which has occupied the minds of all philosophers of the past, puzzled those of the present and will remain a problem of the future. The exact and correct solution of the difficulties involved in it will probably never be reached until the shores of time have re ceded forever and in the most exalted sphere of our existence hereafter we see "not as through a glass, darkly; but then face to

Colloquially, conscience is that faculty, power or attribute of the human mind which enables it to determine for itself what is right and what is wrong. Plato touched upon it in his "The True, the Beautiful and the Good." The Latins philosophized upon it in what might be called their second-hand treatment of the Greek philosophy. The mediaeval church, like the church of today, assumed sovereign authority to determine ex cathedra what is right and what is wrong, leaving to conscience a sinecure, an office without duty. The French Cousin, the Scotch Stewart and Hamilton, the English Locke and Mills, the German Schlegel and Kant and later Herbert Spencer and our own Fiske have each tried to solve the problem with results satisfactory-to those who agree with them.

One school says that right and wrong rest in the last analysis in the nature of God; another, that to revelation alone can we look for true guidance; another, that the idea is innate, born with us; another, that the notion is a matter of judgment, based upon experience; while the church, as I have said, claims that to her alone and her interpretations of divine will and command can we look for that infallible and never failing fiat from which there is no appeal because none is needed.

It is perfectly clear to most of us that what we call conscience is a sentiment a feeling, resembling, in a way, what is known as instinct; it does not arrive at sion by any course of reasoning, at least any of which we are conscious. It must be conceded that unlike instinct it is very fallible and in many cases an unsafe and unreliable guide of action. It is not constant and has and furnishes no standard by which our conduct can be measured or gauged.

The conscience of a Chinaman is shocked at things which the Anglo-Saxon conscience approves and vice versa. The savage standard differs as much from ours as ours differ The doctrine of innate among themselves. ideas is now thoroughly exploded. At the he ginning our minds are a blank; certain tendencies exist, but no concepts, no ideas Some of the senses are active, not all alike. The child, inheriting certain tendencies, begine his education. His circumstances, his undings, his education in a broad sense determine what he shall be. The child of the slums, knowing no rule but that "he shall who can," feels no painful lesion to his conscience when he fights for a half-rotten banana and wins it; the child, reared under other and so called Christian influences would feel far otherwise. What child does not, under stress, lie, until he is taught by his reason, or by force, that it does not pay to lie. The savage fighting for existence, the barbarian of the jungle, would grin in derision at the golden rule if asked to practice it. His conscience would smite him if he followed that precept, in numberless conceivable

We came into the world conscience We acquire a conscience by our growth in goodness as a result, or a part of, our education, using that term in a broad sense. Our conscience once acquired, firmly rooted, acted upon and lived up to, becomes a habit of our mind, and like other habits, under a change of circumstances, of times, of surroundings,

Then it is that the test comes and the futility of simple conscience as a guide appears. Then it is that our reason and not our conscience must take the lead until this habit is fully outgrown and our only guide is shown to be our reason, enlightened by the very best light we can get, and even that is at best weak and faulty.

To illustrate my meaning-a child is reared by parents whose Calvinistic ideas on the observance of the Sabbath are very strict. Anything not religious, anything for amusement or pleasure, are strictly excluded on that dreadful day, the Puritan Sunday.

As the years roll on, the child, broadened by his education, has examined the Sabbath question for himself and his reason and experience have taught him that a reasonable indulgence in harmless amusement on that day is not wrong. Yet having what is called a tender conscience, he refuses for a long time to allow his reason to control, and when he does this conscience of his pricks, at what he knows to be right. He reasons it all out for himself again and again, and it is quite probable that this foolish conscience will continue, such a habit of his mind has it become, until he has reasoned it all out times enough to substitute the reasoning habit for the other habit, mere feeling, which is called con-

This illustrates my meaning, when I say conscience is a mere habit of the mind and that it is unreliable as a guide. That it is fallible and does not furnish a standard for right action is equally true. If it were the voice of God speaking in the human soul and, infallibly and without process of reasoning, applying a standard of abstract right to our action in any given state of facts, it would teach the ignorant, the degraded, the same rule that it gives the cultured and refined.

The Hindu women would no more seek the suttee than would a Yankee widow; the Japanese would hesitate to commit Hari Kari as much as would John Bull or a Presbyterian Scotchman; the wheels of the car of Juggernaut would be as free from the stain of blood as those of a Boston bicycle buggy No scalps would attest the Indian warriors prowess; no Arab-driven slave gang would make painful progress through the jungles of African swamps.

Religion, which is but the adjustment of our lives to their true relationship with God, would be useless; for each man would have God in his own soul. The millennium would no longer be in the future tense and "the light that never was on sea or land" would shine resplendent from every eye and in our flesh would we see God.

If then we cannot invariably follow conscience, what is our guide? In the last analysis, no guide, no light for our steps exists for finite minds except reason. Not that reason which is half formed, not in "the blind leading the blind"; but a reason, strengthened and educated, built up and buttressed about by every possible means.

If the means for this education, this strengthening, are not at hand, we must go out and seek them, until they are found. very ray of light shed by human knowledge must be absorbed; every aid which literature, science or religion offers must be taken. Experience must be availed of: revelation (God not only has been, but is, constantly being revealed) must be appropriated; all within our knowledge or our reach must be used until our reason becomes, as nearly as our finite possibilities permit, a pole star to which the needle of our life's compass may always point "without variance or shadow of turning." Even then we will not always steer the right course. But if we "hold our rudder true." believing that "God knows all and that h will provide," we may feel the blessed assurance of the Quaker poet, who gave us such a beautiful example of perfect faith, when

"I know not where those Islands lift Their fronded palms in air. I only know I cannot drift Beyond his love and care."

The Life of Transfiguration.

William Brunton

The story of Jesus ascending the mountain and being transfigured in the presence of his three closest friends among his disciples—so that "his face did shine as the sun and his garments become white as the light" (Matthew: 17, 2)-is exceedingly interesting and instructive. We are finding that such an event is a possibility in every particular. There is no reason why we should scout it as poetry of a superstitious age, it bears the marks of reality, and is confirmed by incidents and happenings of this beautiful nature at the present time. Men do have glorified moments of friendship and intercourse with what we call the other world. Indeed they do, and then there is a splendor falls upon it becomes outgrown, outworn, out of place, a hindrance to our proper and free action.

This scene called out the most wonderful painting of Raphael. We have all seen re-productions of it in photograph or engrav-ing, but the best way o reach its worth is to know its verity in our own life. We ought to have luminous hours which would be interpretive of ancient records and make them modern. It would spoil the miracle. but help the man, and of all things under the sun, man is the most important.

I have delight in trying to restore the scene as it appeals to my imagination. Jesus is weary with his work, he has preached and toiled apparently to so little purpose. He is scouted by his own, and he can see the cross looming up as his reward. Then he retires to the mountain, and in the solitude has the vision of what is to be. Coming events cast their shadow before, but the bright light out of the clouds falls upon him, and he is comforted by great souls who have borne witness to the truth before him.

I try to picture the renewal of his strength and how it made him grand in the eyes of his disciples. Great thoughts are illuminating and change the counterance as sunlight does a desert. The secret of beauty is in the pure and earnest heart. It radiates light and finds itself reflected in others. This is the thought that gives glory to the common days.

Men to be great must stand for great and noble principles—like the worth of the spirit as above material things; like the value of truth when it is despised and made an outcast. Men and women who put their lives into a great cause become great and have their hours of transfiguration. They are the medium of the working of divine forces, they must receive of the splendor of that for which ther stand.

Take an illustration. Some soul learns that the doors of heaven are more than left ajar, they are wide open, and the dear ones pass to and fro as freely as we pass in and out of our homes. In the face of the sorrow of the bereavements of then; in the face of their darkness and doubt, his soul gives himself to the spreading of the glad tidings, and may in consequence be as the voice of one crying in the wilderness, when he ought to be the comfort of every heart and home. But every such preacher of truth, holding to it in truth and love, is transfigured by the radiance of the immortal thought. This is how I read the heroism of the toilers of truth.

There are men who are believing in the sunny face who would fain encourage men to brighten with smiles their lives. They are not unfeeling, they are not unsympathetic; they are the children of light who ask their fellows to come out of darkness and make others feel how splendid it is to live in the light of day. Such souls are great-they transform the face from its mere shape of manhood into the face of the true man, which is as fair as that of an angel.

Such resolution to conquer care is inspiring. I have seen it put glow into dull eyes and make a laggard step brave and buoyant. And for the individual it can do so much to change the dark into the cheerful. I see now a lady that went through much trouble, Oh, very much trouble, as in the death of her on and in the ill-will and persecution of husband, but she kept hope in her heart and was beautified in character thereby. She was a superior woman by the process, as she rose to the occasion and eliminated selfish ness from her life. I could not see but what it was worth while to suffer if it could so

enrich the nature. I do not plead for care, but when it comes and the person is master of the situation and shows a shining face to it. I confess I cannot help deeply admiring that spirit.

You know it all depends how you measure things as for time, or as for time and beyond it. It takes ages to make a world, to let it grow from the seed to the flower. It takes ages to make a man from the small beginnings of time as we trace it, to the resplendence of spirit as we see it by vision in the heaven of the heavens. We must not that. Suppose a young oak was to say: "My life

high, while my neighbor, towering over me, is thirty?" You would say to it: "Have patience, be cheerful in your place, for you shall have as the other, and now is your growing time, en-

joy it and bear your green leaves in glad-

is a failure because I am only three feet

The secret of the radiant life is in the nature that is sunny from its divine convictions and the certainties of its bright faith. I try to live what I preach, and so I know it can be done. Here are some of the suggestive things I give as the open secret of brightness and spiritual succes

Submit to the inevitable with grace. If you are resigned because beaten into insensibility, then life is a prison time to you; do it heerfully and it is a school for advanced students in a world righteousness

Believe God is at the back of all, that he is the thought of your thought, and the love of your love, and you have a present help and inspiration in all your trouble.

Believe love gives you your duty in the

common tasks of the common day. It is a divine necessity that works in you to minister to others, to provide for their comfort and need. This work is the making of you; refrain from anxiety and worry, and it will do you good, and only good, all your days.

Believe that a blessing lurks in every weed by the wayside, as well as in every flower in the garden. Believe that more is to come from what we are doing now, and it is the fruit which will grow from the seed that is to be our great reward.

Now such thoughts are the dawn of the day to the darkness, and they glorify the life that puts them to the proof of a brave endeavor that nothing can daunt or make afraid. Blessed is the man who will stand in the light of God, and live and die-and live on eternally for truths that brighten the heart and transfigure the countenance.

What Spiritualism Stands For.

Dedicatory Address by Dr. J. M. Perbles, delivered al the opening exercises of the new Spiritual Tem ple, San Diego, Cal., on Sunday, March 6 1904.

Mr. President and friends of truth, the inspired psalmist of the past exclaimed: "How amicable are thy tabernacles, O Lord

of Hosts!" And how beautiful is this new temple, conceived in the higher life, materialized by human hands and now being dedicated to the worship of God-dedicated to the mental, moral and religious unfoldment of the soul-dedicated to the dissemination of that spiritual truth which demonstrates a future existence, describes the encircling spheres of the after life, comforts and brushes away the mourner's tears, seeks to hasten the coming of the kingdom of heaven and breathes the spirit of peace on earth and good will towards men.

WHAT SPIRITUALISM STANDS FOR

Spiritualism is the direct antithesis of materialism. The materialist strives to account for this magnificent universe through the interaction of matter and force-nothing more. The Spiritualist accounts for this living, throbbing universe of life, love and order, with its thronging intelligences through spirit, essential, immutable, infinite-in a word, God, who is the embodiment of consciousness, life, love, purpose and will.

"Pneuma H. Theos"—Spirit is God, said Jesus, and they that worship him must worship him in spirit and in truth, God being spirit, and man being made evolved in the image of God (which image is consciousness, life and intelligence) he is necessarily a spiritual being.

OUR BASIC FOUNDATION

And it is just as natural for spiritual beings in all worlds, visible and invisible, to sympathize and consciously respond soul to soul as it is for music to respond to music, or love to the divine principle of love. This is the basic foundation of Spiritualism, centering you see in God, and by reflex in the moral constitution of man. Its phenomena are the scaffoldings useful in the building of the temple, useful to convince such materialists Hare Judge Edmonds Robert Dal Owen and others to a knowledge of future existence, useful to bring messages from the loved ones whose white feet press the evergreen shores of immortality.

God has never left the world without bibles, angel ministries and spiritual marvels as witnesses to a future existence, our Old and New Testaments abound in prophecies, visions, trances, and using Paul's words, "the discerning of spirits." If neither God nor his laws have changed, why should not these manifestations occur now? Did not Jesus say: "These signs shall follow them that believe," and "greater works than these shall ye do."

THE CHAIN OF SPIRIT MYSTERIES.

The chain of spirit ministries is complete from Isaiah to Socrates, from Socrates to Jesus, from Jesus to Joan of Arc, from Joan of Arc to the Wesleys, from the Wesleys to the Fox family (a family of Methodists in Hydesville, N. Y.). These ministries called "Modern Spiritualism" are not new. Dr. Adam Clarke, the great Methodist commentator in commenting upon Saul and Samuel, said: "I believe there is a supernatural and a spiritual world in which human spirits, both good and bad live in a state of consciousness I believe that any of these spirits may, according to the order of God, in the laws of their place of residence have intercourse with this world and become visible to mortals."

The most distinguished souls of the past and the brainlest men of the present believe in an intercommunion between the world's visible and invisible. Personally I have sat in the seance room with Judge Edmonds of New York, Sir William Crookes of London, Leon Favre, the consul general of France, Victor Hugo and others Illustrious in science and literature.

COUNTERFEIT SPIEITUALISM.

There is a counterfelt-a vulgar atheistic spiritism akin to Old Testament necromancy

that divines for guineas, bunts for coal mines and schemes for pelf and occult power to compass selfish ends. With this I have no sympathy. It is the open gate to obessions and demoniac influences.

TRUE SPIRITUALISM.

True Spiritualism rightly and religiously interpreted—(I speak for myself only) is in perfect consonnance with the Christiantiy of the Christ. It is in spirit Catholic rather than iconoclastic-constructive rather than destructive. It seeks to build up no new and narrow sect. It would padlock no conscientions lips. It would establish no iron-clad creed, Roman or Calvanistic. It would ruthlessly demolish no cathedral, nor would it do violence to any man's deep religious connections. There are now, as in apostolic times, "diversities of gifts." Each should be fully persuaded in his own mind, feeling that we are brothers all, and that love, love to God and love to man, are greater according to Paul, than faith or hope.

NO TRUTH EVER PERISHES.

This twentieth century is one of mighty opportunities. Research, evolution, growth is everywhere manifest. Franklin's kitestring was seemingly a small matter, and Newton's falling apple was a smaller one. Joseph's dream of the coming Jesus did not create a ripple upon the Jewish mind, but in less than 300 years it shook imperial Rome to its foundations. Modern Spiritualism, a child of the skies, and pronounced over fifty years ago a 'nine days' wonder," is steadily, rapidly merging into energetic and substantial manhood. It is in this and in foreign lands putting on a rational, religious and regal maturfty. It is acknowledged to have become a power. It is a long way on the road from the platform militant to the truth triumphant. No truth ever perished. No true Spiritualist ever recanted. Men outgrow their childhood creeds. Old theologies die; Calvinism is encoffined awaiting burial; and yet around those shattered vases mosses hang and the odors of some lilies cling.

PUNISHMENT DISCIPLINALY.

Spiritualism enwraps and encourages all reforms. It teaches that man is a morally responsible being, and having power of choice, he is punishable, in the line of cause and effect, for his vices, and rewardable for his virtues. Divine punishment is disciplinary. Men as moral agents are the architects of their own fortunes. We make our own heavens and our own hells. The good man ever carries the kingdom of heaven within him. Christ-the illuminating principle of Jesus-the spirit descending dove is still preaching to imprisoned spirits. God is infinitely and unchangeably good. The door of mercy is never shut. "To your tents then, O, Israel!" To your seance rooms, O Spiritualists! make them altars of religious devotion.

WHAT THE TIMES DEMAND.

The times demand consecrated temples like this we are now dedicating-demand consecrated men and women-consecrated hearts, consecrated wealth, consecrated energies, and more better educated speakers, larger society libraries, more missionary enthusiasm, and more beautiful temples like this over whose doors I would see inscribed in letters of love "Come in." Come all ye that labor and are heavy laden-come ye who are sad and broken hearted-come mourners and hear messages from the loved that have left the fireside home-come all ye disheartened and disconsolate and here lay your burdens down-come O ye young while the red is upon the lip. and come O ye aged whose white hairs are already silvery with the celestial light of immortality-come all ye that seek sweet rest and the baptism of the new life. Come-for these temple doors swing outward and swing inward free to all.

ON THE MOUNT OF VISION.

Standing half entranced this moment upon the mount of vision I see adown the ages doubt giving place to faith and faith giving place to knowledge. I see tyranny dying upon the plains of freedom. I see error giving place to truth-vice to virtues, bigotry to tolerance and grating discords to divinest harmonies. I see rising before me a new heaven and a new earth. I see waving harvests and the gathering in of golden sheaves. I see consecrated temples like this, in all lands, crowned with the luminous words— Universal Brotherhood and eternal progresglorious, I see walking in this renewed Eden sion-and, what is a thousand times of peace and purity the living Christ—the Christ of the ages—and I hear the words: "Seeing the travail of my soul, I am satis-

The pathway through the future will I And higher. We are rising fr Unto the Christ, and human by

The Rebieber.

The Ancient Science.

Astrology in a Nutshell. By C. H. Webber (Prof. Henry), Newtonia, Boston. Price \$1.50; postage ten cents. For sale by the Hanner of Light Publishing Company.

The introductive enapter of this book opens with a clear explanation of the harmony of divine law in all things and a brief sketch of the purpose to which the wonder wheel in the frontispiece can be studied to the attainment of a knowledge of these divine laws.

The second part contains practical lessons in the study of the wonder wheel, showing the signs, lords of the signs, cusps of houses, degrees, oceans, terms, fixed stars, etc., ruling at the hour of birth. An ingenious compilation, giving at a glance on the wonder wheel what would take many pages in many different books to explain. To this is added a chapter and table of superior planetary ruling at the time of birth by revolution, making a distinction between the celestial and the mundane figuring.

The chapter on special significations gives a mundane figuring.

distinction between the celestial and the mundane figuring.

The chapter on special significations gives a clear and terse description of houses and planets. A cut of the Roosevelt wheel shows how similar conditions in life come to us through periodic revolutions, a valuable and instructive lesson; then follow fourteen pages of questions answered on the science of astrology in its higher aspect as a book of nature, "God's Book," eternally written in the heavens and should not be degraded to the level of mere "fortune telling," but should be studied by all who desire to know the link in the chain of life which holds them to the creator and find their own astrologic cross, thereby surmount impediments in life to the attainment of a realization of their oneness with all in life and their environing influences.

A chapter not to be overloosed is that which contains the origin of the word God, showing the letters are truly written annually in the heavens by the relative motions of sun and cert.

showing the letters are truly written annually in the heavens by the relative motions of sun and earth.

The heliocentric and geometric systems are discussed, and their virtues clearly shown.

We cannot have too many books on this higher line of astrology, for it tends to show astrology is the divine science of heaven and earth, therefore can never be discarded or receive a deathblow as the Copernican system of astronomy appeared to give it, but must arise from its besmirched garments and show all time, ages and cycles can be proven by a knowledge of it. The Bible, a book of numbers, is founded upon it. The universe is a universe of numbers, and astrology is a book of numbers. All should have this book who are desirous of the basic principles of true knowledge. Blessed be the mind who wields the pen to lift astrology, as this work does, from what has been denounced as a "black art" to the enlightenment of the race and "prove all things thereby." When this higher light is more generally understood on the subject, dictionaries and encyclopedias must give the word astrology its true meaning and withdraw the desecration they have attached to it.—F. Y. M.

Thou Shalt Lay Hands on the Sick.

Book of Knowledge: Psychic Facts. By Dr. Nellie Beighle. Illustrated. 534 pages. The Alliance Publishing Company, New York City. Published for the Author. For sale by the Banner of Life Publish-

For sale by the Banner of Life Publishing Company.

This work will prove of absorbing interest to students of the therapeutic aspects of spirit mediumship, as it is brim full of remarkable statements of cures effected through the instrumentality of the compiler of the volume. The book is partly autobiographical, partly narrative and partly a compilation in form, and is quite instructive and entertaining when the authoress is dealing with herself.

Mrs. Dr. Beighle, it appears, is a native of

ing when the authoress is dealing with herself.

Mrs. Dr. Beighle, it appears, is a native of lower Canada, and was born of Scotch parents, in the year 1851. Eight years afterwards she and her sister removed to San Francisco, and for a time resided near Oakland. Her first acquaintance with Spiritualism was the cause of bitter antagonism thereto, but finally her attitude was changed as she came under the influence of the spirit world and received messages from her mother and Thomas Starr King, which latter spirit gave her "numerous directions about development," concerning which she says, "Thank goodness, I have followed to the letter." She became clairvoyant, a trance medium, clairaudient, spoke in foreign languages and ultimately developed her remarkable phase of healing mediumship.

Her narrative is interspersed with numerous records of cases which have come under her treatment, some of which are quite remarkable and are apparently well attested, also a number of letters from patients speaking in the highest terms of the doctor's work and personal generosity.

That portion of the book beyond the pages devoted to the life and works of the authoress contains a great deal of interesting matter culled from a wide variety of sources. The materials thus presented relate to such matters as "Controls and Mediums," "Who Are These Spiritualists?" a "Galaxy of Modern Spiritualists," "Incidents in the Life of D. D. Home," "Was Lincoln a Spiritualist?" some of the experiences of "Florence Maryata", "A

These Spiritualists?" a "Galaxy of Modern Spiritualists," "Incidents in the Life of D. D. Home," "Was Lincoln a Spiritualist?" some of the experiences of "Florence Maryatt," "A Record of Authentic Apparitions," "Swedenborg's Spiritual Development," "Who are the Christians?" "The Man Who Looks Out of Your Eyes," "What is Religion?" and other matters, the whole making a bulky volume of over 500 large pages. The key-note of the volume is the curing of the sick by spirit power. The book is illustrated by half-tone portraits of the doctor and of her mother, and two illustrations, each depicting an ulcer and a illustrations, each depicting an ulcer and a blister, which do not strike one as being either necessary to the book or ornamental to

itter necessary to the book or ornamental to its pages.

A variety of scattered materials from various sources is gathered together within these pages which will make them useful and entertaining to many who could not otherwise obtain access to the information imparted. The work is very handsomely printed, and the binder has done his share with admirable taste.

taste.

Dr. Beighle is well and widely known in San Francisco and in the State of California, and her friends will welcome this volume from her hands, for the kindly spirit and genial disposition of its writer breathes through every page. The general reader who is unacquainted with the doctor will also be more than interested to read what she presents so pleasingly for consideration.—U. T. P.

In the World Celestial.

Mrs. M. A. Merrell, of Kent, Ohio, writes: "I have just read Dr. Bland's beautiful book In the World Celestial," and I wish to express my high appreciation of the grand truths contained therein, May the author long be spared to spiritually illumine the pathway of blind and starving humanity. This book is destined to do a great work in enlightening the world. Heaven speed the day when its grand truths shall be spread breadcast. I shall pass my book around among the preachers. One has already said he would be delighted to read it." For sale by the Banner of Light Publishing Company. Price \$1.00.

Small-Pox and Vaccination.

Alexander Wilder, M. D.

IN CONNECTICUT

The Board of Education at Waterbury, Conn., has repealed the standing rule compelling children to be vaccinated as a condition of admission to the public schools. There has been a purpose on the part of the parents and citizens for a long time to get rid of the atroclous provision, and this opposition had become a part of the city politics. Commissioner Wooster had proposed a resolution some weeks ago for the repeal, and had only waited for all the members to be in attendance before pressing the vote. This made every member bear his share of responsibility, and exonerated the majority from every imputation of "snap judgment." Mr. Wooster, when he called up his motion, declined to discuss the subject. It was already too well understood to require this. "The commissioners have had sufficient time to consider it," he remarked, "and any further discussion on my part would be useless. I would like to say, however, that it has always seemed strange to me that the American people will trust the life and liberty of a citizen only to the intelligence of a jury, and yet will try te force a man to treat his children in a way that he considers not only wrong, but dangerous."

ONE SIDED PAPERS.

ONE SIDED PAPERS.

The local newspapers had to take sides with the vaccinists. They were eager to publish every rumor designed to cast discredit on the opponents, and reluctant and unwilling to permit any correction or a fair and full presentation of the views of the-antivaccinators. So strenuous were they in this, that Dr. S. B. Munn, at one time, a year ago, printed three numbers of a little paper to set forth the obnoxious character of vaccine poisoning, and examples of the permanent ruin of health which was caused by vaccination in Waterbury. Several were made cripples permanently by the barbarous operation.

Well done, Waterbury! It is noble to weep with those who weep, but on this occasion, it is far better to rejoice with those who rejoice. It is a glorious victory and bravely won. Now let it be followed upmade permanent in Waterbury, and extended till all Connecticut shall participate in the redemption. It is not necessary in Waterbury, as it is in Boston, that a man desirous to avoid the compulsory infliction of a filthy and venomous disease can do so only by removing from the city. Waterbury is free! No more blood-poisoning by law.

IN OHIO

It will be observed that Cleveland, in Ohio, is now in the throes of an epidemic of typhoid fever, and that the cause of the pestilence is imputed to the filthy condition of the city. There are several things to be thought of in connection with this fact.

FORMALDERYDE

When Hon. Tom L. Johnson became Mayor of Cleveland, the city was in the midst of a small-pox scare. The doctors were incessantly vaccinating, but the people had so little faith in the matter and so much dread and disgust for the disease, that when they were forced to submit to the operation they learned to wash the wound thoroughly, and so eradicate all danger. Mayor Johnson is not a believer in the beneficial efficacy of vaccination. He appointed a new Health Officer who set about to arrest small-pox by cleansing the slums and reservoirs of filth. The houses were treated by him with formaldehyde which he supposed to be a sure disinfectant. It is a drug with a fearful stench, and mobody whose house has been pervaded by it could bear to go back to live in it till it had been so thoroughly aired as to clear out all traces of the fumigation. In fact, it spure atmospheric air, and not the foul substances that destroy the "germ" of disease.

THE AFLICAN IN THE FENCE.

THE AFBIOAN IN THE FENCE.

The Health Officer published a glowing account of how he had put an end to small-pox in six weeks, by "sanitation." It did read well, and offered hope. But neither he nor the sanitation held out. The African was still in the fence. There was still small-pox in Cleveland. The Health Officer had not stamina to stand out against his professional brethren. He returned, dog fashion, and went vaccinating again. He explained that he had not had good virus before, but now had obtained the genuine article.

TYPHOID

Finally, as all epidemics will eventually wane and give place to other visitations, so small-pox ceased in Cleveland. Now, however, a kindred exanthem has taken its place, typhoid fever. To get clear of this it is proposed to clear up the city. When small-pox rages, doctors make little account of cleanliness, because they profit by vaccination; but when other epidemics of the same general type appear for which they have no such specific. they become partisans of preventive medicine.

A FEW QUESTIONS.

New things engage attention in this matter. If Dr. Frederick actually cleaned up Cleveland, how comes it now that under his charge the city is so dirty as to occasion the outbreak of another epidemic? Is there not good reason to surmise that his cleaning up in the small-pox epidemic was superficial and incomplete, and that for that reason small-pox appeared again after he had boasted of its extirpation? May it not be that the present epidemic of typhoid fever is the sequela of the excessive vaccination to which he had resorted; that by the impaired condition of body thus occasioned there was produced a sensitiveness, a liability to the next morbific influence that chanced to be prevalent?

These are pregnant questions and should be answered intelligently. What is vaccina-tion virus anyhow? The question has been asked, and a reward has been offered for an answer, but nobody has ventured a reply. Does anyone know?

Caught in an Eddy.

B, A. Hitchcock.

Have you ever noticed, O nature lover, while standing on the bank of a stream the little eddies swirling round and round in endless repetition and holding in their liquid curves some helpless leaf or twig that seems to be trying desperately to get out of the disening circle and be off and away? These eddies usually lie close to some deep corner of the bank, and woe to the poor leaf that gets caught in the endless monotony of their swirling embraces. Other leaves will go floating safely by on the buoyant waves and sparkling ripples. Little twigs will jostle and tumble against one another and then sail merrily on. But the poor caught leaf! Madly will it seek to swing out from that seemingly endless turning round and round, getting nowhere, and with each fruitless effort to free itself, sinking back weary and watersoaked, to try it all over again.

Poor little leaf! alternately despairing and hoping. Well it remembers its budding days, when spring came down the mountainside to the wild, sweet music of bugling winds, and

with many flowers following in her train, the pale rose of her soft flesh gleaming through her fresh and beautiful garments of mist and dew. The new sap pulsated up through the branches of the noble free upon one of whose shining bromse brown twigs the young leafbud grew, downy and pink flushed at first, then finally unrolling into a full-grown, glossy leaf, dancing and shimmering in the golden sunlight.

All through the fair rose and lily laden summer the leaf fluttered and rioted with its emerald companions in the happy winds, while robbins fluted by day and whippoorwills chanted at night their, mysterious music in the far shadows. Softly the merry company of leaves played together in the lone twillight breezes, and the soft clapping and fluttering of their shining surfaces against one another sounded like the lapping of tiny waves, or lovers' kisses, in the dim and dewy dark.

Ah, me! Autumn came at last, with its black, chanting crickets, announcing summer's departure in a droning, drowsy monotone; and soon came the chilling frosts; and afterthat the big trampling rains and wild branches of the noble tree, and all the happy host of leaves were torn from their homes, and among them the little leaf fallen from its mother stem went sailing down the wind, rejoicing in its gold and scarlet livery, to find itself suddenly dropped among fading, rusty goldenrod by the river bank; and there it lay for a few days, while its pretty colors turned to tawny tan and rich russet.

"Is this all there is of life?" asked the leaf of a black cricket and belated bee. "Surely, something more is going to happen, is there not? How I wish I might float on the yellow-brown water that murmurs so liquidly along its willow bordered bank."

Soon a puff of wind blew the leaf into the stream. How buoyantly it started upon its way. How gladly it felt the cool water lave its already curled and shriveled edges.

"Now," thought, the leaf, "I shall sail on to great and beautiful possibilities, sometime, somewhere. At least, I am moving; and th

eddy as the rest have done and sail along after them.

But after many and many a futile effort to escape the poor leaf grew impatient and fretful. "Why am I kept here so long? All of the others have escaped and gone on who were once caught as I am! Why caunot I leap out of this eddy? I want to be free again! O, I want to get away; away!"

In vain the mad, determined leaps for freedom. The eddy turns and turns, and the poor, despairing leaf must keep up an endless round of monotonous, wearying circles, unless a large stick or branch rushing along breaks for a moment the eddy's swirl and bears the leaf out and onward again upon the strong sweep of the conquering waters. Or the big freshed may come, and a roar of grand, freshening winds, the trampling torrent of rain shall beat upon the eddy and force it to let go its hold, and the little leaf shall be set free and go rejoicing on its way.

let go its hold, and the little leaf shall be set free and go rejoicing on its way.

Oh! what joy to be free at last! To sail with another squadron of brown and crimson leaves, the mighty current! mixing with the foamy bubbles that seem to burst themselves for very joy!—riding up and down the lifting, leaping waves! Going somewhere, no matter where; doing something, no matter what. Simply rejoicing to be free from the maddening monotony of that eddy's deadly, paralyzing grasp.

Simply rejoicing to be free from the maddening monotony of that eddy's deadly, paralyzing grasp.

Or, mayhap, some one on the bank of the river, watching the struggle of the helpless leaf, may divine, through a subtle sympathy, the analogy between the leaf's futile efforts and those of a human life caught in one of the eddies of this earthly pilgrimage, and, reaching down, may lend the helping hand and set the poor leaf free.

Alas! for the human soul thus caught in one of life's eddies, to whom that helping hand never comes. Thwarted, helpless, vainly rebellious, it must go round and round in a weary circle amounting to nothing, arriving nowhere. O, for a freshet, powerful enough to beat down the waters of that eddy into foam and tumult; a freshet of gladness, of riotous change, so that that starved and imprisoned soul might float away and out upon the grand, tossing waves of freedom and live its life and fill its cramped and dwarfed existence with the delight that comes to those who have hope and opportunity. What matter that the breakers of death are just ahead, waiting for us all! After a full and completed life, death can have no terrors. But the living deatt! A live body and a starring, decaying soul! God deliver us from that. Ah, the bitterness those whose caged talents and wonderful possibilities of achievement are held swirling; round and round in one of those torturing, spirit-crushing eddies of life! and it takes so little of God's power, if so he willed, or of man's kindness, to lift them out into the swift, buoyant current, where is at least a chance for action and the

them out into the swift, buoyant current, where is at least a chance for action and the grasping of opportunities.

Whether death compensates those who are caught and held through life in one of those merciless eddies we may not surely know, but hope whispers and faith trusts that all shall yet be well. Meanwhile no sophistries of the successful can help them. Every human soul desires to live, for it is something to live one's life while life is in us and to go sailing with the rest down life's river, sharing with the great company of mortals in the sorrows and rejoicings that come to all, desiring anything, life's worst even, rather than to be left behind and stagnate in soul and body; and when we near the mist-hung breakers of death, ceaselessly intoning their mysterious, solemn litany, even then we can say: "It is solemn litany, even then we can say: "It is well. I am tired; and since I must go, I can say I am satisfied; for I have lived and have had my full, unstinted measure of life."

Canaan, Conn.

them out into the swift, buoyant current,

The Fiery Signs of the Zodiac.

Louise Muhlhausen.

The fire triplicity consists of Aries, Leo and Sagittarius. Persons coming under these signs of the zodiac will be found to be very active, quick to perceive, ambitious, very impulsive, affectionate, having a warm, pleasing nature, and are very easily aroused. This is natural as fire always suggests activity, warmth, brightness and is very pleasing, especially in cold weather.

We find persons coming under any one of these signs to be rather plain spoken, jumping at conclusions, also critical and quick to condemn when not spiritually developed. They will be found to love society, not caring for solitude: they make excellent companions, being usually very unselfish, delighting in many self-sacrifices for others and ready to extend a helping hand to those in distress.

The Sun enters Aries about the 21st of March and leaves it the 21st of April. This type manifests great affection, disorder, fear, self-sacrifice, and at times pride, all peculiarly jumbled together.

In the Leo type, from the 21st of July to the Elist of Angust, we find the most liberal of the three, leading almost to great extravagance and not much forethought.

In the Sagittarius type, from November 21st

to December 21st, we find strong conservative qualities, self-control and the ability to rule others. They pay great attention to material work and are able to plan and execute it well. They are also very decisive and impress one with great positiveness whether they are right or not.

The chief causes for disorder in this triplicity on the material plane would rise from their not mastering their fiery impulsiveness, and thus rushing headlong into disaster.

They would also be dominated by the Air triplicity as we are well aware how easily a fire is affected by a little air, therefore, companions under these signs would seem antagonistic, more or less. The fire nature inclined to excite it still more. The water temperament has the opposite effect on it as fire meets with no antagonism from water; there would be nothing to burn and no matter how furiously a fire is raging it will find its limit when it reaches the water's edge. It is equally true, however, that the water temperament when negative, can be raised to the boiling point by fire, so we see that, in turn, one affects the other.

On the higher or spiritual plane the purifying fires of the Holy Solpit must be brought

one oner.

On the higher or spiritual plane the purifying fires of the Holy Spirit must be brought to bear upon all natures before they are per-

True Marriage.

F. J. Miller.

The word marriage is derived from the Latin word "Maritare," which signifies giving in or to. Analyzing the word still farther we

The word marriage is derived from the Latin word "Maritare," which signifies giving in or to. Analyzing the word still farther we find giving to is uniting; in order to unite any two things they become a unit, meaning decimal or one; therefore, true marriage must be unity or a union or oneness.

As no two people are constituted to be exactly alike except born the same moment of time where Latitude and Longitude are the same the pertinent question arrises, How can they become one in all things? They cannot, and it would not be growth or progress if they had no difference of opinions, for we see throughcut the universe, diversity in all things, and this diversity manifests the love of the Creator to each and every one of His children. It is love which rules this universe, and we are taught from our earliest infancy that "God is love," or the source of all love and this love watches over, cares for and gives to all needed. "Gives of Himself" in thus giving there is no impoverishing of true love, for as it flows forth and around the soul that is filled with love it flows back into it. "There is no vacuum in nature," and "like attracts like."

There are many kinds of love. There is the love of selfishnes, there is the love of ambition, the love of pride, love of wealth, love of talent, love of art, knowledge, religion, purity, admiration, passion, et cetera, but not one of these reciprocated would constitute a true marriage love. Yet these different loves where they mutually exist too often attract persons of the opposite sex to each other and without waiting to analyze the cause of their attraction, hastily conclude they are deeply in love with each other owing to their united sympathy on some one or two planes, then form a hasty marriage only to awaken in a short time to a knowledge of their mistake, hence arise fault findings, bickerings, separations and finally divorce. How can these things be remedied is the question of the day?

We in our ignorance have blamed the orientals for marrying (as we have asserted),

their mistake, hence arise fault findings, bickerings, separations and finally divorce. How can these things be remedied is the question of the day?

We in our ignorance have blamed the orientals for marrying (as we have asserted), their children in their infancy, but we do not find amongst them the family divisions, quarrels and divorces that we have in the Occident. As soon as a child is borfi in India the moment of birth is noted, marked down and a life partner sought for the little one whose caste and planetary affinities will accord. The parents on both sides consult together, agree to the planetary harmony existing in their planetary charts, etc., and decide, though not irrevocably, that they will give them in marriage to each other when they are of age. Much more could be said on this subject if time and space permitted, but all can get the books on the lives and customs of the Orient and read for themselves.

In astrology we are taught the luminaries of any two persons being well aspected at birth there will be a soul attraction between them and only a soul attraction between them and only a soul attraction can constitute a true soul marriage. Such a love will enable the person to regard the welfare of the other apart from their own self and lose themselves wholly in the good they can yield to the other. The throb of kindred love will always pulsaite to the accompanying desire for the other's wishes and each day will be the birth throe of the soul to promote and preserve the welfare of the other. There will be no selfish feeling, no miniature caring for self, for the fires kindled by such loves will burn out all self to the intensity of delight of becoming capable of ministering to the other's welfare.

Ah! you may say, but where do we find such deep devotion to the other's interest? I reply, only where you find the luminaries at birth well aspected toward each other, these birth planetary aspects may not be in such perfect accord and there servers ware.

these birth planets hold their interest through life. Other planetary aspects may not be in such perfect accord and these aspects may cause some difference of opinion, hence the diversity on the external plane, but the ditersity will cause respect and consideration for the views of the other and will not disturb the interior heart throb of love to cause

Man has five senses and these five senses respond to our planets' positions in the Zodiac, but when sun and moon harmonize the other will be minor differences and will dispose of the time worn idiom, "When poverty comes in at the door love files out at the window," for where the love is based on these subtle forces of birth planetary influences the fire cannot be quenched and more true happiness can exist in a cottage withal, than in a palace without. True soul love is the only basis for true marriage and true soul love is not the imaginary love of the passions or the senses. Man has five senses and these five sense sions or the senses

sions or the senses.

In this I have only touched upon the most essential part of planetary influences. Much more could be said if the subject were discussed in its fullness. On all planes of life both bearing and forbearance must be exercised and this will be no difficult task when congenial souls are united. A true soul marriage brings to each a life of happiness, contentment and peace, not to be bartered away for the appearance of display and luxury. It is a foretaste of that higher life whose goal we all desire to attain.

But have we not among us now a number of similarly circumstanced souls—mediums, so-called? And do they make the best use of that blessed state?

Of course, saints were tempted, and may have fallen at times or under pressure. But those who valued their attained elevation undoubtedly soon recovered from it, as any ordinary mortal with a tender conscience would do today.

One sin does not make a sinner, though sinners are generally accorded better recognition than saints. But there are undoubtedly many among us now wearing unseen crowns, though they do not pass for angels. But then to seek perfection in a physical body is like expecting a white pigeon to emerge from a charcoal bin unsulled.

Environments, material influences, human impulses, thought vibrations—doubt, suspicion, ill-hūmor, carnalmindedness, prejudice—all have deteriorating effects on sensitives or mediums, and are their tempters. Glory, however, be to those who can surmount them, but let us have charity for those who fail, if they are otherwise true to their trust and honest in what they offer, be it little or be it much.

Self-respect is a yirtue that cannot be coun-

and honest in what they offer, be it little or be it much.

Self-respect is a yirtue that cannot be coun-terfeited or taken from its possessor. It defies temptation in many ways, and once entrenched is difficult to dislodge. It is the outer guard of conscience and inherits its synonym from others, even though such are lax in principles. With such reinforcements from without, much of the disordered worldly or unspiritual vibration bearing on mediums is repelled, and temptation ceases accord-ingly.

is repelled, and temptation ceases accordingly.

Man has three divine principles, which constitute the life of the soul—being intelligence, love and will. Righteously exercised they lead to spirituality, but misused, they lead to intemperance or sensualism; selfishness or late; arrogance or crime. But they have many minor branches, of which the best may own one. They are then termed weaknesses, and as such often haunt their owners to the end of life, though this is no apology for not combatting them. Thus saint and sinner alike may be afflicted, but all—not even some of the saints—make endeavor to overcome these weaknesses.

Abnegation or self-denial may be a method of suffering, but is not near so hard to bear as that following indulgence—especially if the aspirant for spiritual honors be a sensitive or medium. Abnegation is always rewarded; indulgence—be it of the sensual or selfish order—never.

or medium. Abbiguation is always rewarded; indulgence—be it of the sensual or selfish order—never.

Overcoming a sensual taste or desire adds a vibration to its opposite pole, reason. An inspiration is the result—a new truth—by virtue of the effort in the direction of the spiritual. Overcoming a selfish desire or whim invites a like influence in the shape of joy or a feeling of contentment—the reward of love. Either one adds to the potency of the will; for in both efforts the will takes part; and as this constitutes man's law, abnegation must add potency to this principle from either source.

Through the power or potency of his will, therefore, man becomes free—disconnected from the influences of matter. And who are nearer to the accomplishment of this end than our mediums? But mediums can progress as well as non-mediums. Reading spiritual literature adds vibration to the mind and reaps inspiration. Supporting their publications (directly or indirectly) adds vibration to the love-forces and reaps contentment; while exercising the will for a higher spirituality rewards itself by a feeling of tranquillity and peace in the soul!

Mediums are needed for the world's progress, for which they deserve to be rewarded; but while they are interested, may they not just as well endeavor to elevate themselves to that eminence as to deserve the term Messiah?

What Must We Do To Be Saved from Unhappiness't

Dr. Geo. W. Carey.

"Let man learn that he is here not to work, but to be worked upon."—Emerson.
"The brain of man does not think; it is a transmitter of thought."—Edison.
Thoughts are not things. Thought is singular—one—and causes differentiation on the appearances we call things, which are mosaics in a perfect whole.—Zone.
If evil is true, a fact of the universe, it can never be removed; but a belief in evil can be overcome.

overcome.

If it is not possible to find a new name for the now, mortal mind, illusion, or bad Karma, it is ruled by Pharaohs or tyrants. All rulers

it is ruled by Pharaohs or tyrants. All rulers are tyrants.

But leaving the Pharaohs means much more than that which is symbolized by the allegory of the exodus of the Hebrew children from the Egyptian ruler. We need not go back into the dim past and search through mythology or Oriental allegories to find Pharaohs that hold the soul in the belief of separateness and hondage.

separateness and bondage.
the reign of universal evil the better. Let
be as miserable and unhappy as possible.
Pharaoh means a monarch, ruler or tyrant.
While the soul is under the belief in evil, fear, error, imperfection, mistakes, evolution or a becoming in the future, instead of being in himself a demon, seven times damned, and these appearances there is no hope for man, and the sooner he finds it out and submits to The belief in time and gravitation and sickness and poverty are tyrants, quite as haughty, domineering and proud as the fabled royal king.

Time is truly a tyrant, if time is a truth, and an eternal tyrant, for truth is eternal.

Truth is the eternal, omnipotent, omnipres-ent, omniscient, absolute or wisdom. Wisdom

ent, omniscient, absolute or wisdom. Wisdom is not tyranny, therefore time does not exist. The appearance the soul calls time is just wisdom in operation.

The fact that the earth turns round has no more effect on the soul than it does on oxygen or hydrogen. Does water or air grow old? The soul is an attribute of God, or eternal wisdom, and cannot grow old. The soul, during its sojurn in Egypt (flesh) believes in environments (remember, beliefs can be overcome) and thinks it is flesh and blood, and so believes it can grow old, sicken and die.

and so believes it can grow old, sicken and die.

Atmosphere is something, a substance found everywhere in the universe, in some degree of fineness where there is use for it to clothe the spirit, thoughts or vibration, and thus manifest them on the material plane of being. Can this universal substance from which fiesh is formed, grow old or die? Does ice die when pounced fine or melted? Is water old because it chances to remain as ice seventy years?

The body is composed of water, certain mineral salts, and aerial elements, gases or atmosphere. The aerial elements pass through the air-cells of the lungs, enter the bloodvessels and continue on through the avenues and delieate capillaries of the Temple of the Living God, until they are precipitated or condensed as fiesh. Food is not transformed into fiesh, but forms the negative pole-in the internal laboratory of the human machine, sets free the salts of iron, magnesia, sodium, potassium, lime, silica, which act as carriers of aerial elements. These carriers together with the forces set free by the disintegration of food, acids, ferments, gases, magnetism, etc., are the agents or workmen

whereby the air inhaled (or "breathed" into man) is manufactured into fiesh and bone.

All food and water taken into the system leave the system, and the air from which fiesh is made is renewed every twelve months, while the sun is passing through the twelve signs of the Zodiac. So no human organism is ever more than one year old, even in time consciousness. Of course there is no time and no age; there is simply being. Bent and shrunken forms, gray hair, decayed teeth, etc., are not signs of age, but signs that the soul is getting nearer and nearer the point where it is to leave its body or temple and let it dissolve into the aerial elements of which it was formed.

Do you believe there is more than one power or source of power? A good power and one or a thousand evil powers? If you do, please point out which power is good and which evil. How did they originate—what is their source? You will not say they were created and turned loose upon the world by the good power—that power which you have time and again declared to be all—because you have said it was omnipotent; that means all power. If this other power was not created by the good power, then it must have always existed—it must be co-eternal with God or good. If so, it is as worthy of worship as the other we call good. But if there are several sources of power—good and evil sources—how are we to know which is the good fountain or which the bad? If good is not everywhere present, then we are lost indeed. If good is not everywhere how are we to find out where it is and what it is? We may be deceived and think this or that is good, and it may prove to be evil—prove to be a materialization of one or more of these evil forces which we believe in.

Souls,—men, women and children—are God's thoughts clothed with fiesh—"And the Word was made flesh and dwelt among us."

There is always a thought behind the word—there could be no word without first a thought. Hence the quotation from the New Testament might read, "And the thought of God was made flesh and dwelt among u

Jesus of Nazaretu was one of these thoughts, words, spirits or souls. And so are you and I. 206 So. 18th St., St. Louis, Mo.

The Little Things of Life.

Harriet W. H. Hildrith.

"Little drops of water, Little grains of sand, Make the mighty ocean And the pleasant land.

"Little acts of kindness, Little words of love, Make this earth an Eden Like the Heaven above."

Like the Heaven above."

Is it not the little things in life that are really of the greatest import? The kindly greeting as we meet a brother or sister on the way, the tender word, the love that looks out of the eyes (those windows of the soul), knowing not the heartaches, the soul yearnings for the same, yea not even thinking of the heavy burdens they may be carrying as we pass each other by.

How often we might take the time and trouble to speak words of cheer, to diffuse the sunlight of the soul, the food for the hungry hearted. Have we ever learned the true meaning of sympathy, of love? Yes, love, for "God is love." The angels come to earth with love and healing to help, to cheer. The birds sing to us sweet songs of love. The flowers send out to all their love in the fragrance so sweet and rare. We all need love, pure love, and love alone will redeem mankind from sorrow, from ignorance, even from sickness; from selfishness and cold conventionality.

If we know love, we shall show it, we shall

from sickness; from selfishness and cold conventionality.

If we know love, we shall show it, we shall give sympathy to those in need of it, hope and cheer to the sick and despondent ones.

Let us try to bless instead of finding fault or criticising. Let us be of service to some soul in a trying place each day, comfort all we meet on life's highway, then can we feel each night, as we go to rest, some weary soul this day 1 have tried to bless. Is that not what we live for here? Shall we not continue on the same when we step "just out there?" So

"Scatter thus your seeds of love 'Scatter thus your seeus of love
All enriching as you go—
Leave them, trust the Harvest Giver,
Then each seed we know will grow;
So, until its happy end,
Your life shall never lack a friend." Worcester, Mass.

How a Woman Pald Her Debts.

I am out of debt, thanks to the Dishwasher business. 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 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 experience for the benefit of anyone who may wish to make money easily. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home.

Letter from W. J. Colville.

During the past few weeks I have been actively at work in Florida, both in Jackson-ville and Lake Helen. Jacksonville is a fair-sized city rapidly recovering from the devastating fire which consumed the greater part of its public buildings about three years ago. The Windsor Hotel and a few other structures are handsome and imposing, and there are a great many pleasant homes all over the city. The climate is not unpleasant at any season, but the winter months prove most attractive to visitors, with whom, at present, the city is well supplied. Spiritual thought is fairly prominent, but the cause of Spiritualism is not apparently attracting very widespread interest, though Mrs. Buchanan, at 112 East 8th Street, keeps the Yuleika Spiritual Society constantly alive by her continuous activities, seconded by faithful friends.

I met some very agreeable people in Jackson will and head the privilege of addressible.

continuous activities, seconded by faithful friends.

I met some very agreeable people in Jacksonville, and had the privilege of addressing many excellent audiences. Woodmen's Hall, on Forsyth Street, is a very desirable place for meetings. "Man's Place in the Universe" was the topic, which drew the largest audience during my ten days' visit. Prof. A. R. Wallace's new volume bearing that attractive title is exciting much comment and some decided controversy. It is unquestionably a marvelous book, but some of the conclusions seem inconclusive to Flammarlon and other renowned astronomers, who, though freely admitting that this planet may be indeed, as Wallace states, a spiritual saminary, it is by no means necessary to infer that it is the only seminary throughout the vast extent of the discoverable universe.

The Southern Cassadaga Camp at Lake Helen is enjoying its record-breaking season. On all sides praise is heard of the excellent management and the manifold improvements. Much, however, still remains to be done before the grounds will be in an ideal condition, but as improvements are going rapidly ahead and confidence is felt in the truly

cient directors, pext season is looked for-rd to with high anticipations. Chook the many delightful functions none

efficient directors, pext season is looked forward to with high anticipations.

Among the many delightful functions none have been pleasanter than cottage dedications. The genial President, E. W. Bond, and the equally genial Vice-President, Dr. Hilligoss, have built beautiful villas among the pines. The home of Mr. and Mrs. Bond, dedicated March 5th, is named Rainbow Villa; and that of Dr. and Mrs. Hilligoss, dedicated March 5th, is named Rainbow Villa; and that of Dr. and Mrs. Hilligoss, dedicated March 5th, is named Rainbow Villa; and that of Dr. and Mrs. Hilligoss, dedicated March 5th, is named Rainbow Villa; and that of Dr. and Mrs. Coffman of the following the preciate them highly. Seances are well looked after also. Mrs. Twing, Mrs. Coffmann and Mrs. Flower-Brown have held many delightful circles, and they all give much satisfaction to inquirers.

The closing week is expected to be the greatest of the season, and though many visitors have been obliged to return to their homes and business, mew faces are constantly appearing and vacant places in the hotels and cottages are being rapidly refilled. Sunday, March 20th, is the closing day, and March 21st is sure to witness a considerable exodus, but though the six weeks' encampment will be over then, many families intend remaining some time longer, and there will be ample talent left to sustain excellent meetings of various natures.

I am to speak in Jacksonville again on Tuesday, March 22nd, and in Philadelphia on Sunday and Monday, March 27th and 28th, on my way back to New York, where my address is 125 West 56th Street. My first lecture there is announced for Tuesday, March 29th, at 8 p. m.

March 29th, at 8 p. m.

"THE GREAT PSYCHOLOGICAL" MOUSE.

The Mountain Brought Forth a Mouse."

That man is wise who tries to stop The ocean tides with broom or mop. Compared with him who pen doth dip To stop the use of Mediumship.

And he who dares to call that "crime," Which lifts the soul to realms sublime, Will find his place in Psychic School To be upon the dunce's stool.

So when he says that: "All control Destructive is to mind and soul," He better wait till he is "dead," And gets more knowledge in his head.

He deems himself more just and wise Than Angels are, who ways devise And do not think it an abuse To hold a medium for their use,

The facts (?) he got from "School of Science, To those of Truth are in defiance; Ere more he takes, he better halt And "take them with a grain of salt!"

That, after making such a blunder, He hides himself, is not a wonder! No doubt her grit he'll claim to share And say: "I (and Huntley) killed the Bear!

But, fie! brave man, don't act like Baalam, Nor Cotton Mather, onco of Salem— Don't be more stupid than the Ass— And "death of soul," on Mediums pass!

When Angels come, please stand aside, Or, do as now, your person hide; But do not think to have your say How they shall come—nor block the way!

Let mediums all be of good cheer. This Bogy Man they need not fear, For when he talks of "crime," to so 'Tis he himself who should Beware!

In Bible days, we are apprized, "The Holy Ghost" oft hypnotized; Who called it "crime," committed sin For which no pardon could he win!

Unless "false witness" be forgiven Unless "false witness" be longiven.
Poor chance has he to enter Heaven;
The "crime" he proved within our house
Is not a mountain, but a Mouse!
—Dean Clarke.

"The cultivation of self-hood is but the developing of competency. It requires only the merest superficial analysis to be able to see that self-hood and selfishness are as foreign to each other as the antipodes.

"The truest and the best which anyone is capable of manifesting is never borrowed from another, but is all involved within the ego, and what we mean by the cultivation of self-hood is to simply evolve all that is involved in self and then project it into this world of needs.

ego, and want want to simply evolve all that is involved in self and then project it into this world of needs.

"When selfshness obtains, the whole of self-hood is not expressed, for the true and real self is of God, and when that quality is uppermost it becomes a radiation of light, cheer, encouragement and helpfulness everywhere and at all times.

"Self-hood disdains to be an imitator, for it realizes the importance of cultivating the field of its own special domain, and will ever be so industrions in weeding its own garden that it will find no time to watch for the weeds in its neighbor's.

"True self-hood is always a firm believer in the constructive principle of nature, is optimistic and is never pessimistic or given to iconoclasm. It sees its neighbor's highest welfare in its own righteous achievements. It always has business of its own and never interferes with that of another. It is always ready to render aid to the weak and looks only for its own help to the 'Giver of every good and perfect gift'

"Self-hood bows to no priest, either of church or State, but is one of the most reliable, constant and sustaining pillars of all justly and righteously appointed laws.

"Self-hood expresses the real man, and therefore the best that is within him. The best is the spiritual, and this is impossible of the fullest and most complete exemplification until the spring of self has been dug so deep that every possible contributing vein freely pours into it and sends its sparkling water forth to bless all life."

What is True Spiritual Philosophy
To the Editor of the Basner of Light

More than a thousand millions of dollars are annually spent by the various Christian organizations and what is their spiritual teaching? Is it not composed of a thousand different opinions, with not a solitary fact to substantiate them in our scientific age? The sectarian teachers go back to a mythical age to support their assertions, but they scorn to cite a single fact of modern Spiritualism. Their profound ignorance of the true nature of spiritual life hereafter is enough to make one despair of mankind ever grasping the simple truth, and what greater, grander subject is there to investigate than the spiritual universe?

True, spirits carry with them their earthbound narrow and bigoted ideas that are so hard to get rid of (in time they get out of their old environment) so until they have progressed beware of accepting everything just because spirits say so.

A true scientific investigation is our only hope of arriving at the truth of what the true spiritual life really is. Slowly and surely we are accepting the philosophy of the doctrine of the spirit world being simply, in its general principles, a counterpart of this. The component part of the material has its spiritual, just as a tree, plant or flower has a spiritual life, as ourselves. The narrow idea that human kind is the only life that survives death is erroneous. The survival of the fittest is a great-factor in this in our conception of spiritual things. I wish those better able to carry out this philosophy would do so.

Henry Voorhies,

Henry Voorhies.

Let Us Take Counsel.

To the Editor of the Banner of Light:

Traverse City, Mich.

Let Us Take Coursel.

To the Editer of the Banner of Light:

Let me in as few words as possible write in commendation of Dr. M. E. Conger's article of March 12th under the above title, for it states the exact principle and teaching of our arisen and beloved brother, Dr. H. B. Storer. Who of his many friends will forget that inspired face when he arose to address his audience. The last words of that which he gave the public was written for Berkeley Hall Society for the anniversary in 1896 and was published in "The Banner," as near as I can remember, about April 26th, 1896, as he passed on to the higher life on the 2nd of April; but time and time again his guide, "Dr. Vandenhoff," said to me, "No, it cannot be done; the nature of all organizations is to form creeds. Creeds are circles that form around a certain few; the tendencies of circles are to contract and grow smaller, and you have another sect, another denomination. This movement of the spirit was inaugurated in the spirit world, and we are able to take care of it, as there must be no limitation placed upon it. It belongs to all mankind and for no one set or class of people, but it is to permeate all kinds and classes of people, and must be left free. You cannot put restrictions on the spirit, it must act for itself, according to its own law of being. And all organizations form restrictions."

I realize perfectly that I have not and cannot give the spirit guide's exact words, but I have tried to, and have given the sentiment. He also said, as Dr. Conger does, that to organize for the business part and financial part alone would do very well. But it was difficult for human nature to have a little power and authority without assuming to have a great deal; and that Spiritualists' organizations would always fall as long as they persisted in trying to manage the spirit as well as the material. Now let these others write.—Mary E. Kleinham.

persisted in trying to manage the spirit as well as the material. Now let these others write.—Mary E. Kleinham. Lake Pleasant, Mass.

"Infant's Skullg."

To the Editor of the Banner of Light:

Boston Spiritual Temple.

Last Sunday Rev. F. A. Wiggin, pastor of the Boston Spiritual Temple Society, spoke before that society upon the subject, "The Importance of Self-hood," and said:
"However strenuously one may strive to imitate another, nature invariably defeats the production of an exact counterpart. Nowhere in the entire realm of nature have exact duplicates been found. Each expression of life is evidently intended to perform the functions of its own specific sphere, and while each manifestation of life is dependent upon all others, a certain degree of independence is demanded in order that its strength may render it a worthy support of all that may look to it for help.

"We are all here as props and supports, and if self is not cultivated our power to function in this domain is at best weak and in most cases is entirely useless. Competency is a fountain from which the less competent may draw refreshing helpfulness. If we are not well we are shut off from a power to greatly assist the sick. If we have no food in our own larder, we are incapacitated from feeding the poor and hungry. If we possess no spiritual attainments, the spiritually hungry may starve at our very door, for we are then powerless to help them.

"The cultivation of self-hood is but the developing of competency. It requires only the merest superficial analysis to be able to see the text the self-hood is but the developing of competency. It requires only the merest superficial analysis to be able to see the text the condition of the manifestation of self-hood is but the developing of competency. It requires only the merest superficial analysis to be able to see the text the condition of self-hood is but the developing of competency. It requires only the merest superficial analysis to be able to see the text the condition of self-hood is but the developing of competency. It requires only the merest superficial analysis to be able to see that the sum of the care of the series of readway ever since he quit preaching the more than the condi

piece of roadway ever since he quit preach ing to us mortals.—A. A. Averill.

Satisfactory Phenomena.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

We have the honor of submitting to you the following report, to wit:

The Psychical Research Society of Richmond, Va., secured the services of Mr. P. L. O. A. Keeler, physical medium, of Washington, D. C., for two scances and private sittings, on Feb. 20th and 21st, last. The seances were held at the home of Mr. and Mrs. W. J. Daniels, members of the society, and were of a semi-private character, thirty

seances were held at the home of Mr. and Mrs. W. J. Daniels, members of the society, and were of a semi-private character, thirty tickets being issued to members and friends for each evening.

Not knowing the exact character of the seances made the securing of strictly mechanical test conditions a matter of dimculty for the society, but we thoroughly satisfied ourselves as to the absence of confederates, of trick paraphernalia and of any sleight-of-hand methods on the part of the medium. The seances were given in a soft light, strong enough to read by at ten feet distance. The cabinet was formed by stretching a curtain across one corner of the room, with its top at a height of four and a half feet from the floor; three chairs were placed side by side in front of this curtain, Mr. Keeler occupying the one to the left (facing audience) and a lady and gentleman, our own people, were seated on the others, to the right of Mr. Keeler, in order named, thus forming the battery. Mr. Keeler's right hand or on the upper part of the lady's left arm, his left hand clasping the wrist, the lady's right hand grasped the left hand of the gentleman on her right. A smaller curtain was then thrown over this battery and fastened by rings and hooks to the back curtain at such height and

The sellion is not responsible for opinions expressed by correspondents and same times publishes what he does not agree with for the part is of presenting views that may stick decastom.

What is True Spiritual Philosophy Tes the Editor of the Banner of Light:

More than a thousand millions of dollars are annually spent by the various Christian teaching? Is it not composed of a thousand different opinions, with not a solitary fact to substantiate them in our scientific age? The sectarian teachers go back to a mythical age to support their assertions, but they scorn to cite a single fact of modern Spiritualism Their profound ignorance of the true nature of spiritual life hereafter is enough to make one despair of mankind ever grasping the simple truth, and what greater, grander subject is there to investigate than the spiritual nuiverse?

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The third and last part of the scance consisted of trumpet phenomena. The light was turned very low for this phase of manifestation, but by careful watching, testing and weighing, those who were close enough to verify their senses are satisfied that it was all genuine psychic phenomena.

During the entire scance we repeatedly re-

all genuine psychic phenomena.

During the entire scance we repeatedly received full assurances from the ladies in the battery that Mr. Keeler hands were in position, especially during the time the more startling manifestations were in progress. We also examined the curtain before and after the seances, helped to put them in position and arrange the cabinet, so we know whereof we speak. George Christy, of minstrel fame, is Mr. Keeler's cabinet control, and proves himself not only efficient in this capacity; but also in that of entertainer, and the whole seance is enlivened by his mirthprovoking actions.

In the private slate writing sittings those who secured same are confident of the gen-

In the private slate writing sittings those who secured same are confident of the gennineness of the messages received and the phenomena, as the very simplicity of Mr. Keeler's method would prove all absence of trickery. One sitter, as a test, wrote the name of a person still in earth life, inquiring as to the happiness of the supposed decarnate one, etc., and received an answer from the person's nephew, who is in spirit life, that the party addressed was still in the flesh. A letter from one who passed out some ten person's nepnew, who is in spirit inte, that the party addressed was still in the flesh. A letter from one who passed out some ten years ago was placed between two slates, the letter not having been taken from its envelope in the medium's presence, and these slates were placed at the sitter's right hand on the table, with neither medium nor sitter touching them. When opened, both slates were found to be written full, the message was signed with the same signature that was signed to the letter in the envelope, and the message itself was full of quotations as to names, places, dates and matter written therein from the old letter written so many years ago, and was a running comment on same. These slate writings were given in broad daylight, by a clear window, at a table furnished by the society, the slates furnished principally by the sitters themselves, and at no time were they out of sight or reach of the sitters, and were held by both medium and sitters above the table during the writing.

Altography the writing.

Altogether the seances and private sittings were highly satisfactory to those of the society, who were in position to scrutinize the work at close range, those who, owing to their position and distance from the curtain at the

work at close range, those who, owing to their position and listance from the curtain at the scances, or who, by failure to secure private sittings, were unable to verify the phenomena presented, will be given an opportunity to do so shortly, as it is the desire of the society to secure Mr. Keeler for further work at an early date.

Considering the fact that our society is made up largely of investigators, rather than converts to the claims of Spiritualism, the showing made by Mr. Keeler and his controls was excellent; and our decision, as embodied in this report, is forced from us in direct antagonism to our former opinions regarding such matters by the cold, mechanical proof furnished us from this source.

We do not wish to be considered as advertising Mr. Keeler, the gentleman knows nothing of this report or its contents, and, while we sincerely hope to meet him often upon the warm plane of friendship, yet he came to us in this instance upon arrangements of a purely business character, unknown to us except by reputation, and, possessing the plane of mediumship he does, he needs no advertising from our organization.

We, the undersigned, having been present at the seances given by Mr. P. L. O. A.

he needs no advertising from our organization.

We, the undersigned, having been present at the seances given by Mr. P. L. O. A. Keeler on Feb. 20th and 21st, 1904, under contract with the R. P. R. Society of Richmond, Va., and having had the report of same drawn up by our cor. sec.. Mr. F. L. Jobson, by order of the society, hereby endorse said report as being a correct account of said seances.—E. F. Yeaton, R. B. Daniel, J. B. Klipstein, H. G. Montgomery, J. Henry Brown, A. J. Brown, Geo. M. Norris, W. S. Daniel and F. L. Jobson, cor. sec.

Richmond, Va., March 4th, 1904.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (the Clothier), says if any sufferer from Kid-ney and Bladder Diseases will write him he will direct them to the perfect home cure he used. He has nothing whatever to sell you.

Minnesota State Association.

The three day mass meeting of the Minnesota State Spiritual Association, held in St. Paul, Minn., last month, is now a thing of the past, but the grand, beautiful and uplifting thoughts that were expressed by the different speakers will live through all eternity, and I feel from the remarks that I heard expressed that they have been the means of

different speakers will live through all eternity, and I feel from the remarks that I heard expressed that they have been the means of starting a large number to realize the grand truth that the cause of Spiritualism is trying to bring to the people.

The mass meeting opened with conference, conducted by Mrs. C. D. Pruden, and in her remarks said: "I believe in theosophy to a certain extent. Christian Science is trying to steal our thunder, the churches are disturbed over our work and influence, but I also believe there are as many inspired men in the pulpits today as in Spiritualism."

Mg. Joseph P. Wnitwell expressed the thought that Spiritualism teaches fearlessness, teaches its adherent to grasp the value of true manhood. It taught its children the naural consequences of wrong doing, the value of right doing and that a good life really brings happiness.

Mrs. Lowell gave the lecture in the after-

ARE YOUR KIDNEYS WEAK

Thousands of Women Have Kidney Trouble and Never Suspect It.



An interesting letter to our readers f. om Mrs. Gertrade Warner Scott, of V-nton, lows.

Mrs. Gerirude Warner Soott, of V.-nion, Jows.

In the summer of 1823, I was taken vie-lenily III. By trouble began with pain in my stomach, so ievere that it seemed as if knives were cutting me. I was treated by two of the best physicians in the count, and consulted a other. None of them suspected that the cause of my to while was tide ev disease. They all hold me that I had cancer of the stomach, and would die. I graw so weak that I could not was was my more than a child a month old, and I only weigt ed sixty more than a child a month old, and I only weigt ed sixty more than a child a month old, and I only weigt ed sixty more than a child a month old, and I only weigt ed sixty more than a child a month old, and I only set if ed sixty more than a child a month old, and I only set if ed sixty more than a child a month old, and I only set if ed sixty more than a child a month old, and I only set if ed sixty more than a child a month of the child a child in the child a c

Gertrude Warner Scott

The mild and prompt effect of Dr. Kilmer's Swamp Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for ite wonderful dures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root 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 the 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 any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

noon, and her remarks were strong and to

noon, and her remarks were strong and to the point.

Mr. Will J. Erwood of Lacrosse, Wis., was with us, and delivered the lectures at the three evening services. And this good, true coworker should certainly be loved and appreciated by all Spiritualists, for he is doing a grand work. His subject for Friday evening was "Spiritualism World Wide and World Old." He dwelt at length on the moral and ethical side of Spiritualism. Saturday evening he lectured on "The Influence of Environment on the Evolution of Character," and his Sunday evening lecture was on "Gleams of Immortality."

The other speakers were Mrs. Joseph P.

Immortality."

The other speakers were Mrs. Joseph P. Whitwell, Mrs. Asa Talcott, Mrs. C. D. Pruden and Mrs. Carrie Tryon. Mrs. Eva McCoy of Marshalltown, Ia., was with us, and gave messages and readings every evening, and her work is so well known that it needs no comment: The other mediums that gave greetings were Mrs. E. Sauer, Prof. Zeno, Mrs. Jacobs and Brother Erwood.

To me the most impressive service was the

Zeno, Mrs. Jacobs and Brother Erwood.

To me the most impressive service was the children's lyceum, but as Brother Erwood said he would write an article upon this point, will say that it certainly was an educator,—C. P. Follett, sec., M. S. S. A.

St. Paul, Minn.

Being a full account of the life and work of the well-known medium, lecturer and author. and present editor of "The Banner of, Light.

J. J. MORSE.

CONTENTS.—Birth and Early Life. Introduction to Spiritualism. Becomes a Medium. His Future Foretold by Wella Anderson. Portrait of, and Interview with, Tien Sien Tie, the Chief Control, Interview with the Strolling Player, etc., etc. Appendix. Trance Lecture. "Some Experiences in Earth and Spirit Life," of Mr. Morse's Speaking Control. Handsome cloth, sixty-one pages, with portrait of Mr. Morse's Speaking Control.

For sale by the BANNME OF LIGHT PUBLISH ING COMPANY.

LONGLEY'S CHOICE COLLECTION OF BEAUTIFUL SONGS

Five volumes in one substantial cover. A grand book of songs with music for the hema, or meetings of any kind. This new edities of Longley's beautiful songs contains the contents of his four volumes hitherto published in a series, with the addition of another-Val. V.—of choice compositions; nearly all the songs of this later part have never been published; only two or three of the old established favorites of the author's productions are added to them, to satisfy the popular demand for these songs in a form that is convenient for congregation, as well as for home use. This entire book contains seventy-six beautiful songs, with music. Hevry one is a gem. They are bound in boards, also in cloth, and are nest and substantial. All who knew Longley's songs will wish a copy of this sightly and convenient work. All who have yet to become acquainted with them, will find their money well invested in purchasing a copy, and in singing or listaning to these rare melodies with their sweet and uplifting words. Longley's beautiful songs were publicly indorsed by the N. S. A. Convention of 1992, and delegates from different sections stated that these compositions were entirely used in the meetings of their respective societies. The Convention in Cleveland of 1994 had no other songs than Mr. Longley's compositions on its pregram for evening meetings. For sale per copy. O cents in cloth covers. In cloth covers per don. \$5.00, and is heard covers \$2.50. Special prices made to societies or agents for large orders.

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TERMS OF SUBSCRIPTION IN ADVANCE

Issued by THE BANNER OF LIGHT PUBLISHING COMPANY.

All et m nunications to be addressed to IRVING F SYMONDS,
Busin as Manager and Managing
Editor,

ADVERTISING RATES. Full particulars farmished upon appl cation

EF Advertisements to be re ewed at continued rates must be left at our Office before 9 A. H on datardly, a west in advance of the date whereon 5 tey are to appear.

The BANNER OF LIGHT cannot well undertake to rouch for the honesty of its many aftertisers. Aftertisements which ap-pear fair and how-rolde upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are all once instruction. We request patrous to notify us promptly in case they discover in our calumns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

give expression.

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Name and address of writer is indispensable as a gro
of good faith. We cannot undertake to preserve or

darticles.

Whe ever you desire the address of your paper i, always to the address of he place to which it tent or the change cannot be made.

Banner of Wight.

BOSTON, SATURDAY, MARCH 26, 1904.

ISSUED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK

Hatered at the Post-Office, Boston, Mass., as Second-Clas

The N. S. A. Declaration of Principles.

The following represents the principles adopted by the 1899 national convention of the Spiritualists of America, and reasurmed at the national convention held at Washington, D. C., October, 1903.

We believe in Infinite Intelligence. We believe that the phenomena of na-

ture, physical and spiritual, are the expression of Infinite Intelligence. 3. We affirm that a correct understanding

of such expressions, and living in accordance therewith, constitutes the true religion. 4. We affirm that the existence and per-

sonal identity of the individual continues after the change called death. 5. We affirm that communication with the

so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye even so unto them."

You Owe the Banner.

If you do not this article may not interest you. Those who do owe us will receive another statement showing the amount. In response to other calls some have remitted promptly and by paying their own debts have given us a lift with our load. Too many of you have not said a word in acknowledgment of our statements. Now let us reason together for a moment. We cannot pay our bills with these book accounts. Our landlord has no interest in them until they take the form of cash. However little or much you may think of the periodical, you are receiving it, and some of you have been for a long time, without remittance or promise. There are collectors who make a special business of such collections. Many of our contemporaries use them for this work. Somehow we have felt it ought not to be necessary to call in outside aid in this matter,-it seemed too much like a family affair. But we must have the money now, my Friends, and unless we hear from you directly upon receipt of our statements you may expect to do with the Collection Agency to which we shall turn our accounts. Pray do not interpret this action as in any way taken in a spirit of bitterness. We need money and are obliged to look for it where it is due us. Remember the terms of this subscription are \$2.00 per year, in advance. Now let us clean this matter up, my Friends. You will feel better when you once stand out free from any such foolish load as this. We will feel better. I am sure, and the way we can clean away our old accounts, if you all respond promptly, will so clear the atmosphere that our worthy Editor-in-Chief will outdo himself, even, in breezy editorial and dissecting philosophy. Whether you decide to do business with us or with the Collecting Agency, believe me, Ever sincerely yours,

Irving F. Symonds, treas.

Brevities.

A child.

A youth and a maiden. A man and a woman.

The child of today lives in a happier age than those of past days.

Our young men and maidens have the world at their command.

The man and the woman present the effects eir childhood and youth in their char-

The truly inspired Andrew Jackson Davis has wisely said, "A child is the Repository of Infinite Possibilities."

What are we as Spiritualists doing for the child, the youth and the maiden, that we may help them to become even more worthy of the honor of living in this world? Our societies have their Ladies' Auxiliaries; we have a Ladles' Aid and other philanthropic societies managed by ladies, and in a few places we hear of Young People's societies.

The young look askance at "societies." They do not want to be lectured to constantly. The weekly supper palls at last and even an occasional concert fails to elicit enough sustained attraction to hold our young folks between the period elapsing before the next entertainment. Young people need catering for on lines different from those suitable for their seniors.

Yes, we have our Lyceums which mostly meet only on Sundays. As educational agencles they are in every way admirable. What is needed is something to come between two Sundays, something that will form a centre of social contact and build up a comradeship between the young people of Spiritualism similar to that existing between the young people of the orthodox churches.

The Lyceum is indispensable as a stepping stone to that end. The neglect of such an institution is a waste of a most useful adjunct to the perpetuation of our Cause. Hence it is with great satisfaction we note the efforts of the National Lyceum Superintendent, John W. Ring, in his paper, The Progressive Lyceum, to further the interest of Lyceum work. In the current issue of his paper he reports eighteen Lyceums support ing that effort and we notice the only Ly ceum mentioned in this state is that at Brockton. The issue before us contains a poem by Emma Rood Tuttle, "The Augel Buglers," set to music, with a number of lessons by Mr. Danforth. So far so good. but let us remember that young folks are not to be held by things which will hold their elders, and that to neglect the juniors is suicidal, and to ignore the social aspect of our movement is most unwise.

A recent letter from Dr. Peebles tells us that the Pilgrim is much improved in health, but he finds an attack of pneumonia some what of a strain upon even his magnificent physical constitution. He is still in San Diego, where happily Boston blizzards do not trouble, nor New England winters treat us to a dose of nature's cold storage system for weeks at the time.

The host of Canadian and American friends of that able and cultured advocate of our Cause, Rev. B. F. Austin, will regret to learn that he has lately been somewhat seriously sick. We understand our good friend is now improving, and we hope to soon report his complete restoration to health. The "Banner" joins you in wishing Mr. Austin a speedy convalescence, and an early resumption of his valuable services to our

The "Banner of Light" prints a useful and timely protest against the affected depreciation of seance phenomena in favor of a "Higher Spiritualism." By all means let us have a "Higher Spiritualism," but not to the neglect of phenomena. We agree with every word . . . and thank the "Banner" for its sensible criticism and counsel. Thus speaks Light, of London, England, respecting our editorial in the "Banner" of January 16th, in the present year. The commendation and courtesy of our contemporary are duly appreciated.

In the days when the names of Dr. Storer, Dr. H. B. Richardson, Dr. Gardiner, Lizzie Doten, A. B. French and others were familiar to us that of Prof. A. E. Carpenter was as well known as the rest of the earnest workers of those past times. As a practical psychologist and hypnotist Prof. Carpenter stood in the foremost ranks, his entertainments and demonstrations drawing crowded audiences in all parts of the country. The memories of the past were revived by a call the Professor made upon the editor lately. and a pleasant half hour was spent in "fighting our battles o'er again." Our visitor looked in capital form and was, as of old, full of enthusiasm for our truth. He is among the contributors to our special Anniversary Number.

In another place will be found an interesting account of some of the old fashioned phenomena with which the movement was familiar in former days. The report reached us from Richmond, Va., but as we had no previous acquaintance with our correspondent we wrote for further details concerning the standing of the society he represented before making public his communication. The result of our inquiries is that we find that the Richmond Psychical Research Society was organized in 1899, and that it was chartered by the N. S. A. in 1901. The present officers are: E. F. Yeaton, president; Mrs. W. H. Dainel, vice president; J. B. Klipstein, recording secretary; and F. L. Dobson, corresponding secretary, who is the gentleman favoring us with the account of the seance. It will be noticed that the report is duly attested with the signatures of those present. We desire to as far as practicable present accounts of phenomena that are duly vouched for by responsible parties, and our readers will be glad to know that all reasonable care is exercised in this, as in other matters. The secretary, in reply to our inquiries, was most pleased to note the care exercised, and concluded by saying he was "glad for the opportunity you have given us to clinch the

Our Special International Number.

The Special International Issue of the Banner of Light" will bear the date of April oth, and will be on sale on Wednesday, April

All reports of Anniversary Exercises which our friends wish to be included in that issue must reach this office not later than early on Monday morning, April 4th, otherwise they will necessarily be held over for the subse-quent issue.

Among the American contributors whose favors have reached us, and who have been invited to tell of their own personal knowledge what they know of the past and present of our Cause, and what in their opinion is before us as a body are: Andrew Jackson Davis, Hudson Tuttle, Mrs. Mary T. Long-ley, Sec., N. S. A., George A. Bacon, Moses Hull, William Brunton, Rev. F. A. Wiggin, Lyman C. Howe, W. J. Colville, Geo. W. Kates, Dr. Geo. A. Puller, William Emmette Coleman and Mrs. Maude Lord Drake. Next week we hope to report the receipt of communications from Australia, New Zealand, England, Scotland and Wales.

Without doubt the Anniversary Issue of this year will excel in interest and historical value to Spiritualists any copy of the "Banner of Light" which has appeared in recent

The Beal's Island Pandemonfam.

The sentiment of the community recently experienced a serious shock by the publication of an account of the extraordinary events which lately transpired upon Beal's Island, some half hour's row from the village of Jonesport on the coast of Maine. The published statements fill one with a bewildering astonishment which is only curbed by sober reflection upon the elements which enter into the peculiar circumstances. Baldly stated, it is a case of religious fanaticism, but it is only when that statement is analyzed that the true import of the words used appear. Briefly stated, the following would seem to be the essential facts involved.

The community of the island is composed of fisherfolk, with their wives and families. Communication with the world is naturally more or less restricted and probably the level of education and personal development is not n high one, while the lack of the diversions and amusements of the life of towns and cities would no doubt cause a ready welcome to be given to anything which would vary the monotony of the daily round. While, as is at times the case with communities similarly situated, a vein of so-called religious sentiment would most likely be manifested. especially by the women of the island, as what is to follow will abundantly make plain was the fact. Under such circumstances as suggested the people of the island would furnish ideal conditions for the operations of astute exploiters in those walks of life affected by the unscrupulous.

To the disgust of every right thinking and fair thinking person it has to be recorded that the unscrupulousness suggested above has been illustrated to a painful extent in this instance in the name of religion. The eastern part of the state of Maine has lately been invaded by bands of religious revivalists of various denominations, whose wanderings in eastern Maine culminated some three weeks ago when Elder Buck, as he is called, a gray-bearded man of 50 years or more, began to hold a series of meetings in the Reformed Baptist, or Holiness, Church on the island. Elder Buck has been in Jonesport before, but little is known of him, whether he is a member of the Shiloh sect or not.

These first meetings were of a fervid character, and were largely attended by the women. Later Buck was joined by a man named Buber, who assisted at the meetings. and whose fiery oratory and doctrines added to the flames already kindled by Buck. Buber is described as a tall man, with a straight, slender figure. His hair and eyes were black as night, and there was a mysterious power of fascination in his gaze Buber's doctrines are unlike those of any known creed, although savoring somewhat of the tenets of the Shiloh faith.

With each meeting the excitement in reased, until the arrival of the third man, a total stranger, more mysterious than either of the others. This man called himself E. A. Allaby. He came to the island less than two weeks ago, and immediately began to work with the first comers. Allaby is a man of great height, nearly seven feet tall, some said. He wore a black mustache, his eyes, which were deep set, being surmounted by beavy black eyebrows. His face was saturnine in expression, and his appearance was awe-inspiring to the simple fisherfolk of the island.

Scenes during the meetings were weird, spectacular, horrible. Elder Buber preached a hell-fire doctrine with a vivid and impasioned eloquence. He pictured to the minds of the awe-stricken villagers awful forments which are to be theirs if they did not speedily believe and repent. He told them that they must purify themselves, body and soul; that they must sever all earthly ties, must give all their money, houses, lands, cattle and even clothing to the preachers. His listeners, terrified by the awful fate in store for them, and quaking before the awe-inspiring gaze of Allaby, assented.

The exhorter worked himself into a frenzy. He shouted aloud that the mouth of hell was eagerly yawning for sinners. He leaped high into the air, placed his hand on the top of the tall pulpit and vaulted back and forth over it. He groveled on the floor, pounded his head on the timbers and, worked up to a point of delirious frenzy, performed feats of contor-tion which would rival those of a professional

As he proceeded he became more violent and his efforts were seconded by Elder Buber, the audience also being carried away by their emotions. Men and women groaned aloud, groveled in their seats, their minds answering sympathetically every emotion depicted by the exhorter.

"How much will you give to the Lord?" he shouted, in thunderous tones.

"All, all!" answered the people rising in heir seats, and they meant it.

Allaby sat through these meetings without moving, his face never changing its expression. It was only by his eyes that one could determine that he was gloating over the situ-

What follows is almost incredible, and our readers might be excused from believing it, had not the matter become a record in the public press. It appears that at almost the last meeting the villagers turned their pockets inside out for the preachers. They gave the few valuables they had with them. I was arranged then that a final meeting of re nunciation was to be held on the following Sunday, at which a monster contribution was to be made to the preachers.

A Mrs. Beal was the centre of the group She said that they had sacrificed, or were about to sacrifice, all their worldly possessions, but that that was not enough. A living sacrifice is demanded, she said. She proposed a crucifixion and appointed her son Ell. a young man of 28, as the chosen instrument or executioner. Wild approval met the sugges tions of Mrs. Beal.

Raising her hands high in the air, as if seeking inspiration, she said that a certain dog in the village must be killed. He brought into the room. Mrs. Peal said that the dog was to typify the Lord. Eli Beal grasped the dog with hands made stronger than normal by insane fervor and tore open his throat. The sight of the blood still further maddened the fanatics. They grouned and shouted while the dog breathed his last. A cat was the next victim, similar ceremonles being gone through with.

Then it was that Mrs. Beal grouned because the holy spirit aid not wholly yield to her and said that her little boy Thirman must be sacrificed. Some joyfully acceded, and other women proposed to sacrifice their children. An orgy, so horrible that it would have shocked the entire country would un-doubtedly have followed if it had not been for Frank Wallace and John A. Beal, two strong-minded men who were present, but not participating in the ceremonies. Wallace says that in five minutes more the Beal child would have been killed and others would have followed. Wallace seized the boy, dashed for the door, and held the crowd at bay while the frightened youngster fled for his life, finding a hiding place among the rocks

Mr. Beal hurried to the mainland and notified the authorities there. Deputy Speriff Danforth French, First Selectman Freeman Wass and Constable Leighton hastened to the island. They found the fanatics in the same house, with the doors barricaded. 'they battered down the door and entered, where they were immediately set upon. A frightful struggle ensued but ultimately the assembly was dispersed.

Ghastly as the story reads, it has many sober lessons to teach the careful student of the processes of human development in relation to the religious concepts men have entertained. The tremendous power of ideas is not the least of the lessons involved. For ages past the sacrificial idea has been a central thought in the religions of a large portion of the human race. The god Moloch, the Jewish "scapegoat," African and other savage peoples with their animal and human sacrifices, and the Jesus of the Christian world are illustrations which will naturally suggest themselves at this point. A belief in sacrificial rites is clear evidence of a low grade of religious sentiment wherever and whenever accepted, no matter by whom. Yet the idea appeals with irresistible force to the undeveloped mind. For two thousand years the Christian advocates have instilled this doctrine into the minds of men, and once in a while, when the conditions approximate to that isolation, either intellectual or personal, which is conducive to exaggerated selfintrospection, the legacy of sacrificial teaching rises to the surface and religious fanaticism breaks out with the horrible results, as recently, on that little island of the eastern

Suppose such things had happened in our movement. What would have resulted? Why every pulpit in the United States would have rung with denunciations of the blasphemy and horribleness of the affair. Every newspaper editor and reporter would have produced reams of copy to show that Spiritualism was a danger to society, and that Spiritualist lecturers should be put in jail as rogues and vagabonds, and we should heartily agree that there was reason in the contentions. So far as our present information goes no preacher has taken up the parable nor has any editor in the secular press discussed the affair as a gross superstition passing under the name of religion! Of course no sensible person would for a moment charge religion in the true sense of the word with being responsible for the horrors of the island. The ological superstitions are one thing, and religion is another thing. Fanaticism will be found associated with ignorance at all times and superstitious emotionalism always leads to the most distressing results. The remedy in part lays in the education of people along truly spiritual lines, to the end that they may realize that God is not to be approached in any such way as these wandering stormy petrels of creedal propaganda assert. Also by the complete exposure of the unblushing effrontry with which such creatures seek to

fleece their unsuspecting dupes. But most of all, and best of all, by spread ing abroad the blessed gospel of Spiritualism, with its vitalizing truths of a demonstrated rational life after death a sweet helpful. uplifting communion between the departed and their friends still upon earth; with a sane and spiritual concept of the All Wise as a beneficent power who taketh no delight in the savor of burnt offerings or the shedding of blood. Let us spread such ideas abroad then may we do something to offset the evil inheritance of the ideas of a cruder age, wherein prevailed a lower sense of religion and spiritual truth than we know today, and so help to eradicate the last vestiges of the sacrificial ideas of the past from the minds of men today, and so forever after prevent their reappearance in the realms of thought There is a higher ideal of sacrifice, that rlorious service to others, an altruism spiritual in nature. Perhaps the sacrifice of blood prepared the way to an understanding of the self-sacrifice of each to the other, but the ignorant, rather than the learned, are our care and as long as we have such in our midst the pandemonium of Beal's island will remain an ever-present possibility.

Charity and personal force are the only investments worth anything.-Walt Whitman.

"The Gentleman from Everywhere."

This book is one of a kind not usually sent us for review, as it is really a sketch of the author's life and work; what he has seen and what he has done. It is interesting because of the bright, happy manner in which it is written and the amusing incidents which occur all the way through the book. For the author while going through life sees much that is bright and interesting in it.—Mind, New York, for April. For sale by the Banner of Light Publishing Company, price \$1.50, postage 11 cents,

From N. S. A. Headquarters.

LIST OF CONTRIBUTORS-ALSO CONCERNING
LAW AGAINST MEDIUMS.

To the Editor of the Banner of Light:

I am now ready to make my first report of progress, in the matter of collecting from the Spiritualists at large, the sum of one thous-and dollars, by the first of June, that we may Spiritualists at large, the sum of one thousand dollars, by the first of June, that we may secure the other thousand that has been generously promised to the N. S. A. for the Mediums' Relief Fund. As we have before stated, this National Association is paying seven mediums the sum of twelve dollars a month, each, towards their support; we would be glad to extend the list, to take in many more who are in need of aid, but not till the fund increases can this be done. During the present week, we added another aged medium, a resident of this city, to the list; this beneficiary is eighty-two years old, and has no one to lock to for aid but the N. S. A. This would have made the eighth on our list, in addition to the full support of Dr. Slade, but we have just learned of the transition of one of our pensioners in Massachusetts, Mrs Kendall, and have forwarded the sum needed for the burial of her remains. Thus the good work is going on, our beneficiaries are grateful and appreciative, and we feel that we are not only blessing them in this good way, but that every contributor to the fund is also blessed by it.

BOME TOUCHING LETTERS.

Some of the letters we receive with the contributions, are beautiful. One elderly lady, who is herself an inmate of an "Old "Ladies' Home," wrote that in sending ten dollars to the fund, she would have done more, but all she has left is a sum for the payment of cost of cremation of her body after the spirit has taken flight. Another aged friend who is ninety-four years of age, insisted on sending the only three dollars she had, gifts from friends, she is herself cared for by relatives; she said she could put her few dollars to no better use than to have some poor medium benefited by it. A gentleman in a "Home" in Pennsylvania sent his dollar, with a good word for the work. Several veteran soldiers from the soldiers' homes have sent their donations. Sweet little Alice, sent fifty cents for herself and "Precious." She wrote, "I sold my chicken for twenty-three cents, and put that in with the money." Surely, these souls must be blessed with good thoughts and happy dreams, who have innselfishly done what they could. We send our hearty thanks to all. hearty thanks to all.

SUMS RECEIVED TO DATE.

Our contributing list stands as follows:
Thomas C. Smith, \$15.00; Friend in Old
Ladies' Home, \$10.00; Chas. Bolton, \$10.00;
Helen A. Haddox, \$10.00; T. B. Wait, \$5.00;
Helen A. Haddox, \$10.00; T. B. Wait, \$5.00;
Harmony Circle Society, Buffelo, \$5.00; Wm.
Schroeder, \$5.00; A friend, Hamburg, Ia.
\$5.00; E. W. Brooks, \$5.00; Geo. Selfert, \$5.00;
Mrs. P. E. M. Dunn, \$5.00; Mrs. S. A. Geerge,
\$5.00; Samuel Day or Way, \$5.00; Mrs. A. J.
Mintun, \$5.00; Mrs. M. B. Sprague, \$3.00;
Mrs. W. J. Woodward, \$2.00; S. A. Tallmadge, \$2.00; John H. Kramer, \$2.00; Lucy
W. Houghton, \$1.50; Mrs. Nettie Johnson,
\$1.50; A friend, \$1.00; Julia A. Bunker, \$1.00;
August Kleine, \$1.00; Julia A. Bunker, \$1.00;
August Kleine, \$1.00; Julia A. Bunker, \$1.00;
Mrs. A. C. Headley, \$1.00; Mrs. S. S. Rockhill, \$1.00; E. Hughes, \$1.00; Arthur Peiffer,
\$1.00; Mrs. T. L. Schweitzer, \$1.00; Mrs. C.
H. J. Bowen, \$1.00; Geo. L. Ralston, \$1.00;
David Frolick, \$1.00; C. H. Phelps, \$1.00; A
friend, Providence, R. I., \$1.00; Abner Sisson,
\$1.00; John Lynch, \$1.00; Alice and Precious,
50c.; A friend, 50c.; Mrs. Speck, 25c.; E.
Bsocious, 25c.; Two friends, 15c.
Mrs. Zoller, Mrs. Williams, two of our
good mediums in Washington, with other
talent gave a public benefit at Wonn's Hall,
March Joth, for the benefit of the mediums'
tund, from this 'we realized, '\$12.12, this sum
added to the amount of foregoing contributions makes a total of \$133.78.

added to the amount of foregoing contributions makes a total of \$138.78.

HELP STILL NEEDED

We are greatly encouraged, and we feel, that if all who can, will send according to their means, and if other mediums in different cities and towns, will also hold benefit scances or meetings, for this fund, the required sum of one thousand dollars will be quired sum of one thousand dollars will be in our treasury by the last of May. Please, friends, do not delay, but send your contributions on as soon as possible. Mr. Ralston, whose donation appears in our list, sends a dollar each month for the mediums' fund, the one noted is the first from him since the thousand dollar collection started. thousand dollar collection started.

AGAINS' SHAPPERS ONLY.

Now, concerning the recent statement of a law to drive mediums from Washington, D. C., our legitimate mediums are not molested, do they fear, they are pursuing their work as formerly, nor do we think they will be troubled. The new law is to reach sharpers whose doings are netarious, and who are no part of Spiritualism and its work; one or two have been run out of town, and all decent people are glad they have gone.—Mary T. Longley, N. S. A. Secretary, 500 Penna. Ave., S. E., Washington, D. C., March 15, 1904.

New York State Association.

The Seventh Annual Convention of the New York State Association of Spiritualists will be held on Friday, Saturday and Sunday, June 3rd, 4th and 5th, 1904, at Empire Hall, Syracuse, N. Y. Good speakers and Phenomenal Mediums. Choice Music under the direction of the Syracuse Society. A list of the speakers and mediums will be published All are cordially and earnestly inlater. vited to be present. Individual membership \$1.00 per year. Herbert L. Whitney, secre-tary, 727 Monroe Street, Brooklyn, N. Y.

In the course of evolution there is no more philosophical difficulty in man's acquiring immortal life than in his acquiring the erect posture and articulate speech.-John Fiske.

When we are fit to receive psychic and occult powers, by our becoming universal lovers, than all the "secrets" are revealed to us.-A Mystic.

A regular, blameless life is the very first foundation for success. Stephen M. Griswold, Banker.

ANNIVERSARY NOTICES.

The Massachusetts State Association of Spiritualists will celebrate the 56th anniversary of modern opiritualism on Thursday, March Bist, 1904, in Berkeley Hall, Berkeley Street, Boston. Among those who have been invited to take part are Mr. F. A. Wiggin, Mr. A. P. Blinn, Dr. Dean Clarke, Pres. G. A. Fuller, Mrs. N. J. Willis, Mrs. Sarsh A. Byrnes, Mrs. Ida P. A. Whitlock, Mrs. Kate R. Stiles, Mrs. C. Fannie Allyn, Mrs. M. M. Soule, Mrs. Kate Ham, Mrs. Effic Webster, Mrs. C. F. Loring, Miss Susle C. Clark, Mrs. Caird, Mr. and Mrs. G. W. Kates. Good music. The morning session, part of it at least, will be devoted to business, as the Committee on Ordination has to report at this meeting, as the annual meeting adjourned to meet at this time. Sessions will be 10.30, 2 p. m., 7.30 p. m. It gives me pleasure to announce that I have received a communication from the secretary of the Ladies' Industrial Union of Boston (which meets Thursday), that they unanimously voted tradjourn their regular meeting to join with the State Association in celebration. The action was very courteous, and is appreciated by the Board of Directors.

The following musical talent will be present: Miss Florence Morse, Miss Sadle Parker, Mr. Harris Howard and Mrs. Grace Cobb Crawford, accompanist.

Among the interesting features of the evening meeting will be, "Thirty Minutes with British Spiritualists," to be given by Mr. J. Morse, illustrated by a large number of fine stereopticon views of places, persons and incidents connected with our Cause across the water.

The following have been invited to serve Massachusett- State Association.

incidents connected with our Cause across the water.

The following have been invited to serve upon the Reception committee at the anniversary exercises to be held under the auspices of the Massachusetts State Association, each person representing a society.

Mrs. L. M. Rowe, Boston Spiritual Temple; Mrs. M. E. A. Allbe, First Spiritualist Ladles' Aid Society; Mr. Irving F. Symonds, Veteran Spiritualists' Union; Mrs. Minnie M. Soule, Gospel Spirit Return Society; Mrs. A. E. Barnes, Ladles' Lyceum Union; Mrs. Ida P. A. Whitlock, Ladles' Industrial Union; Mr. J. E. Hayward, First Spiritual Temple; Miss Susie C. Clark, Mrs. M. C. Barrett and the Board of Directors of the State Association.

The meeting will be of interest to all Spir-itualists, and will be free all day.—Carrie L.

The Boston Ladies' Aid Society.

The Boston Ladies' Aid Society.

This society will celebrate the anniversary exercises on Friday, April 1st, in the regular meeting place, Appleton Hall, and three sessions will be held.

The following talent have been invited, and are expected to be with us upon this occasion: Mrs. C. Fannie Allyn, Mrs. N. J. Willis, Miss Marietta Willis, Mrs. Sarah A. Byrnes, Mrs. S. C. Cunningham, Mrs. Waterhouse, Miss Florence Morse, Mr. J. J. Morse, Mr. A. P. Blinn, Mrs. C. H. Loring, Mrs. E. I. Webster, Mrs. Kate Stiles, Mrs. Caird, Mrs. Helyett, Mrs. M. J. Butler, Mrs. Katelam, Mrs. Hattie C. Mason, Mrs. L. Shackley, Mr. F. A. Wiggin, Dr. Huot, Dr. Dean Clarke, Mr. Sawyer and Mr. George Cleaviand. Dinner will be served at 12 m.; supper at 6 p. m. Admission 10 cents. We hope everyone will be present, as a grand time is anticipated.—Mary F. Lovering, sec. pro tem.

Boston Spiritual Temple Society.

The Boston Spiritual Temple Society.

The Boston Spiritual Society, New Century Building, 177 Huntington Avenue, Boston, will celebrate the 58th anniversary of the advent of modern Spiritualism on Sunday, March 27. Services at 10.45 a. m. and 2.30 and 7.30 p. m. All meetings free. Rev. F. A. Wiggin speaker. The Ladies' Schubert Quartet will be in attendance at each meeting. Mrs. E. A. Knox will preside at the organ and Winnie C. Butler and Herbert Johnson will present vocal solos. Admission free to each meeting.

The Ludies' Lyceum Union.

The Ladies' Lyceum Union will celebrate the 55th anniversary of modern Spiritualism in Red Men's Hall, 514 Tremont Street, on Wednesday, March 30th, afternoon and even-

we are to have the best speakers and test mediums, and one of the grandest celebrations. The following is a partial list of speakers; a complete list will be published later.

Inter.

Mrs. Sarah A. Byrnes, Mrs. N. J. Willis and daughter, Mr. J. J. Morse and Miss Florence Morse, Mrs. Alice Waterhouse, Mrs. Ham, Mrs. C. Fannie Allyn, Rev. C. F. Andrews, Mrs. Ida P. Whitlock, Dr. Huot, Mr. A. P. Blinn, Mrs. Chapman, Mrs. Pettingill, Mrs. Mabel Witham, Dr. Scarlett, Mrs. Abbie Burnham, Mrs. Belcher, Mrs. Mattic Allbe, Mrs. Knowles, Mrs. Cunningham, Alibe, Mrs. Knowles, Mrs. Cunningham, Mrs. Butler, Mrs. Effie Webster, Mrs. A. E. Barnes, Mr. Smith, Dr. Clough, Mrs. Berry, Mrs. Hattie Mason, Mr. C. H. Roscoe, Mrs. A. Banks Scott, and our president, Mrs. M. J. Butler.—Mrs. M. E. Stillings, fin. sec.

The Veteran Spiritualists' Union.

The Veteran Spiritualists' Union.

The Veteran Spiritualists' Union will hold onniversary exercises at the New Century Puilding, 177 Huntington Avenue, Boston, Mass., on Saturday, April 2, at 10.30 a. m. and 2.30 and 7.30 p. m.

A program of much interest has been prepared and we hope that all societies will send delegates and help us to make the day one long to be remembered. Delegates to the morning session will kindly report to Mrs. Whitlock and Mr. Scarlett, those to the afternoon session, to Mrs. Belcher and Mrs. Caird: and those to the evening session to Mrs. Coury and Mrs. Soule. Delegates so reporting will be assigned seats with friends from their own cities. A reception to delegates and visitors will be held between the morning and afternoon sessions, and at the morning and afternoon sessions, and at the close of the afternoon session an informal re-ception will be tendered the workers of the

close of the afternoon session an informal re-ception will be tendered the workers of the day when ten will be served.

Committee: Mrs. Minnle M. Soule, Mrs. Ida P. Whitlock, Mrs. Belcher, Mrs. Ur. Caird, Mr. J. S. Scarlett and Mr. W. P.

The Boston Spiritual Lyceum.

The Heston Spiritual Lyceum.

The 56th anniversary of modern Spiritualism will be celebrated by the Boston Spiritual Lyceum in Friendship Hall, Odd Fellows' Building, on Sunday, April 3d, at 1.30 p. m. Mrs. C. Fannie Aliyn will be the speaker for the service. A special program has been arranged for the children pertaining to Spiritualism and its growth in 56 years. The admission and seats will be free.

It is a special program of the service of the service of the service. The admission and seats will be free.

It is a special program of the service of the

Lynn, Mass.

Lynn Spiritualists' Association, Cadet Hall, Alex Caird, M. D., pres. This society will hold anniversary exercises on Sunday, March 27th. Mr. and Mrs. George v. Kates, the speakers for the month, will deliver appropriate addresses and Mrs. Kates will give communications.

lyceum will give an entertainment at 4; supper will be served at 5. The usual song service by the congregation at 6, and the regular service, air, and Mrs. Kates, at 7.30. Mrs. Kates will sing and probably other special features will be added later.

The children's lyceum meets at 12.20. Everybody is invited. No efforts will be spared to make this one of the best anniversaries of the season. The exercises will be in charge of President Caird.

Ladies' Social Union, Lynn, Mass. The Ladles' Social Union connected with the Lynn Spiritualists Association will celebrate the fifty-sixth anniversary on Wednesday, March 30, in lower Cadet Hall. A tea party will be held in the afternoon at which different mediums will serve tea and will give a reading to each purchaser. Mrs. Kates, Mrs. Dr. Caird, Mrs. Mamie Helyett, Mrs. Jessie Proctor, Mrs. Maude Litch and other mediums have signified their willingness to assist. Supper will be served at 8.15 and a very fine entertainment given in the evening consisting of singing, recitations and tests by many different mediums. Mr. G. W. Kates and wife will assist in the exercises.—Sec.

New York City.

On Sunday the 27th Inst. the association will celebrate the 56th anniversary of modern Spiritualism at the Tuxedo, Madison Avenue and 58th Street. Services commence at 2.30 and 8 o'clock. An interesting program has been arranged. Mrs. Helen Temple Brigham will deliver an address. Rev. G. C. Beckwith Ewell and Miss Margaret Gaule will bring messages from our invisible friends, and a special musical program has been arranged by our valued member, Mrs. Edmund Severns. A cordial welcome awaits all who may attend.—Marie J. FitzMaurice, sec.

Springfield, Mass.

The First Spritualist Ladies' Aid Society, of Springfield, will celebrate the fifty-sixth anniversary of modern Spiritualism in Memorial Hall, Court Street, on Thursday, March 24th. Rev. May S. Pepper will be the speaker for the day and evening.—Sara G. Haskins.

Brockton, Mass.

The People's Progressive Spiritual Association will observe the 56th anniversary of modern Spiritualism by holding services in G. A. R. Hall, East Elm Street, Tuesday, March 29th. Afternoon session, 2 o'clock; evening at 7.30.

A large number of the best speakers and mediums have been engaged and we have every reason to expect a spiritual feast.
Supper will be served from 5 to 7.

Movements of Platform Workers.

Miss Florence Morse, of London, England

Miss Florence Morse, of London, England has vacant Sunday, April 3d, 10th and 17th. These are her only open dates prior to her return to England. Address her at 61 Dartmouth Street, Boston, Mass.

Lyman C. Howe is open to receive calls for lectures, funerals and camp work. He is now better in health and more fit for duty than he has been for six years past. Address him at 170 Liberty Street, Fredonia, N. Y.

Mr. Douglas H. C. Thompson inspirational

Mr. Douglas H. C. Thompson, inspirational Mr. Douglas H. C. Thompsor, inspirational speaking and spirit messages, would like engagements with any society in the United States or Canada after the third Sunday in March; or he would go to the homes of any who desired to have select parties for seances, All work done on strict spiritual basis.—Mrs. E. M. Brown, sec. Address all communications to 34 Summer Street, Watertown, Mass.

Dr. Go. A. Fuller has the following anni-

E. M. Brown, sec. Address all communications to 34 Summer Street, Watertown, Mass. Dr. Geo. A. Fuller has the following anniversary engagements: Worcester, Mass., March 27th; Brockton, Mass., March 29th; First Spiritualist Church, Onset, Mass., March 30th; State Association of Spiritualists, Berkeley Hall, Boston, March 31st, and the Veteran Spiritualists' Union, Potter Hall, Boston, April 2d. He begs to announce that he cannot take any more for this season.

Edgar W. Emerson has engagements as follows: West Mansfield, Mass., April 1st; Providence, R. I., April 3d; Waltham, Mass., April 24th. Would have engagements for March 20th, April 10th. Address 136 Bridge Street, Manchester, N. H.

The Editor of the Banner of Light will respond to calls for lectures on the Sundays of April, and on the second Sunday in May. The first Sunday in May he lectures in New York City, and the last three Sundays of that month at Worcester, Mass. He is engaged to speak at the camp meetings at Lake Pleasant and Onset.

Announcements.

The Children's Progressive Lyceum, No. 1,

of Boston, meets in Red Men's Hall, 514 Tre-mont St., Sundays at 11.30 a. m. A cordial welcome to all.

The Boston Spiritual Lyceum meets in Friendship Hall, Odd Fellows' Bullding, Berkeley Street, Boston, every Sunday at 130 p. m.

Berkeley Street, Boston, every Sunday at L30 p. m.
Lynn Spiritualists' Association, Cadet Hall, Alex Caird, M. D., president. Sunday, March 7th, Mr. and Mrs. George W. Kates. Circles are held from 4 to 5, supper served at 5, song service at 6, concert by Chase's orchestra at 6.30. Regular services at 2.30 and 7.30.
The Ladles' Spiritualistic Industrial Society meets in Dwight Hall, Red Men's Hall, Tremont Street, every Thursday. Business meeting at 4 p. m., supper 6.15, and usual meeting at 7.45 p. m.
The Progressive Spiritualists' Association, Lynn, Mass., Anna J. Quaide, president,

Lynn, Mass., Anna J. Qualde, president, meets at Templars' Hall, Market Street, every Sunday afternoon and evening. Supper at 6.15 p. m.

The Boston Spiritualist Ladies' Aid Society

meets every Friday afternoon and evening in Appleton Hall, Appleton Street. Supper at 6.15; evening meeting 7.45. First Spiritual Church of Boston, Incorpo-

rated, meets every Sunday at 724 Washington Street, America Hall, Clara E. Strong, con-ductor. Moraing circle, 11 a. m.; afternoon and evening service at 3 and 7.30 p. m.—A.

and evening service at 3 and 7.30 p. m.—A. M. S., sec.

The Progressive Spiritual Society, Malden, Mass., Louise Hall, Brown Building, Pleasant Street, Harvey Redding, president. Meetings every Sunday at 3 p. m. Circle for healing and development. Evening service, 7.30 p. m. The best of talent always present. Song service precedes each session. On Sunday, March 27th, Miss Alice M. Whall and her control, "Prairie Flower;" also Indian control, "Big Dog." The Banner of Light on sale at all of our meetings.—C. L. Redding, cor. sec.

COL. Sec. Waltham, Mass.—The Spiritual Tabernacle. Sunday services, Shepherd Hall, Moody Street, at 7.30 p. m. Mr. Douglas H. C. Thompson, inspirational speaker and mes-sages, is our medium.—Mrs. E. M. Brown,

Singers and Public Speakers will find Piso's Cure for Consumption an effectual cure for hoarseness.

communications.

At 2.20 Mrs. Dr. Caird, Mrs. Helvett and springs from the soul, and the heart of man Mrs. Litch will assist. Children from the knoweth none more fragrant.—Hosea Ballou.

Large Octavo. Full Cloth. Six Hundred Pages. Twenty-one Chapters.

LIGHT : **PSYCHIC**

The Continuity of Law and Life.

unistration by al

Mrs. Maud Lord-Drake.

CONTENTS

Tto Chateau Berleaux.

Ap Uncil rip its his own death.
Decides to commit suicide.
Experiences of A. H. Williams of Chicago. Betuns from Peru. Experiences of Laura H. Hooker, M.D. Life in Chicago.
First visit to New York City.

Experiences of E. T. King, Lima, Ohio.
Pheromena appreciable to Physical Senses. Madame Blavatsky.

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PRESS OPINIONS.

THE DAVENPORT (Iowa) DEMOCRAT Lays: "Psychic Light" is a well printed book of \$40 pages. It certainly contains some startling facts and the author vouches for them as real rather than imaginary. The facts can be verified by persons whose names and addresses are given.

There are eight half-tone photographs; three of the medium at different ages; one of Madame Blavatsky, the founder of the New York Theosophical Boclety, and of others who figure in the facts related. The book cannot fall to interest Bruttmailsts, investigators, scientias, th) lever

to interest Spiritualists, investigators, scientists, thi kers, in fact all who want to know. It contains references from orthodox biblical authority. It deals with the scientific classifications of psychic philosophy in a practical and com-

The Procuressive Thinker says: It is a worthy addition to our literature. The book is foll of meat, the meat of psychic experience. It is written in simplicity of diction, and in earnestness of purpose such as invite confidence and respect from the first sentence to the last. It means much in coming from one who in her long course of psychical ministry has been above reproach.

PERSONNAL COMMENDATIONS.

Edward Dieren, the Ethical German Scientist, wri'es It is an intensely interesting work, grand in its moral ton and logical in its deductions. How such work can be sole for \$1.50 supprises us on this ide of the water. I would not be without it for \$100. It should be in every household Mrs. Nettle Crooks, of San Francisco, writes: "It is one

of my freasure."

Q. W. Waller, one of the advanced thinkers of Philadelphia, writes as follows: "I have read the book, 'Psychie Light', and I, herewith, enclose my check to pay for six more books, which pleased send by expriss as soon as possible. It is a noble and graud work for humanity. It will mark a tunning point in the lives of all who read it. When I commenced reading it, I thought I would mark a few of the most interes ing pages by inserting a silp of paper and cal the attention of my friends to these pages. Before I had gotten half way through the book, I found I had marked hearly every page, so I took out the papers and made three xxx on the front page, advising my friends to buy and read the whole book. I thank you for placing this work in my hands us it has changed the whole current of my life for the better.

J. C. Bump, a prominent business man, of Milwankee.

J. C. Bump, a prominent business n an, of Milwaukee. Wis., writes as follows: "We are reading with great in-terest Mrs. D. ake's book, 'Psychic Light.' It should be in the libiary of every Spiritualist in the land."

Judge Gec. W. Knox, of Los Angeles, Cal., writes as follows: "I have already read the first 100 pages. It is ready as cisp and absorbit g as a novel from the hands of a mater. It is a plendid literary work. It is edited with great ability. The facts are arranged in such a powerful manner that it ought to at once take the highest place in spiritualistic literature. I have known Mrs. Drake for 31 years and can verify many of the instances in the book, epecially the chapter headed, 'A Blasted Life.' I know the circumstances connected with this chapter to be true. At that time Mrs. Drake was fiving on Park Ave., Chicago. Her control Clarence teld me at that time that they (hegaldes) had the power to alite dher and in punish any one to the death v ho would stand in their way in their efforts to use her pirit power for the good of mankind; and that they like whe had the power to reward and assist, in a material way, those who helped her in her mission. Judge Ger. W. Knox, of Los Angeles, Cal., writes as fol way, those who helped her in her mission,

way, those who nespect her in her mission.

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range of Pay chie phenomena.

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Intrinsic merits of the work itself.

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Our Some Circle. EDITED BY MINNIE MESERVE SOULE.

March.

In the dark silence of her chambers low, March works out sweeter things than mor-tals know.

Her noiseless looms ply on with busy care, Weaving the fine cloth that the flowers wear

She sews the seams in violet's queer hood, And paints the sweet arbutus of the wood.

Out of a bit of sky's delicious blue She fashiones hyacinths, and harebells too;

And from a sunbeam makes a cowslip fair, Or spins a gown for daffodil to wear.

She pulls the cover from the crocus beds

And bids the sleepers lift their drowsy heads

She marshals the close armies of the grass, And polishes their green blades as they pass

And all the blossoms of the fruit trees sweet Are piled in rosy shells about her feet.

Within her great alembic she distils The dainty odor which each flower fills.

Nor does she err, and give to mignonette The perfume which belongs to violet.

Nature does well whatever task she tries, Because obedient. Here the secret lies.

What matter, then, that wild the March

Bear patiently her lingering frost and snow! For all the sweet beginnings of the spring Beneath her cold brown breast lie fluttering

-May Riley Smith. A Link in Our Golden Chain.

"IT IS BETTER TO BE A FRIEND THAN TO HAVE ONE."—Anon.

A golden link indeed is the one we forge this week. Simple and strong as friendship should be.

should be.

Ah, the sweetness and loveliness of friendship! To have a mind and heart responsive to our own, a spirit attuned to the vibration of what we desire to be, and lifting us to that high estate by confidence and trust in our ability and possibilities. All strong and beautiful relationships include friendship and must cease, to exist without it.

All family ties, all marital bonds are worthless without the strong bond of friendship.

ship.

Many a wife and mother strives to build a wall about her husband and children and seal the gates with what she calls family devotion, when the first law of friendship would give freedom and activity to their highest and best expression in whatever direction their individuality prompted them to

Many a man restrains and binds the spirit of brother or son until crushed and broken it at last falls weeping on the breast of a friend and there for the first time in life feels the joy of being near an understanding and sym-

pathetic personality.

Yet that woman or that man invariably feels that the one who has been driven to more responsive conditions is a deserter and

friend must be free and my friendship

My friend must be free and my friendship for him must not be dependent on the number of hours he spends with me or whether I, alone, share his confidence. My friendship must make me more keen to his needs, more neute to his condition and quicken my impulse to be of service to him.

Though I have no brother or sister, no father, no mother, no child or home or fortune, I may still be a friend to everyone who crosses my path. I may quicken their lagging steps with cheeriness. I may encourage their drooping spirits with courageous words. I may at once throw myself into harnonious relations with them until I understand them, and when I understand I am their friend.

To have a friend is to have a staff, an in-

To have a friend is to have a staff, an inspiration, a comfort, a shield and a companion. To be a friend is to be all these and more, for the joy that comes from being to others all that we would have some one be to us, converts us into healthful, strong, radiant soils attracting all that is pure and beautiful to us for our use in our time of need. Surely no one can understand friend-ship until friendship has been felt and ex-

ship until friendship has been felt and ex-pressed in its fullness.

Let us no longer belittle ourselves and our friends by falling below our ideals. The more sensitive we are the more responsive we may be to the call for service. If we draw near to the spiritual life we will more readily perceive the real spirit of the people whom we meet, and it will be a joy to be able to read the hypocrite's desire, not be-cause we are able to protect ourselves by so doing, but because we have found a place to serve, and it will be a joy to read the hon-est man's spirit, because we can thus find a spirit to help us serve and redeem the

hypocrite.

A wise little spirit has said that it is easier for the bad man to begin a good life after transition than before because everybody sees him as he is, and the power to deceive his fellows being lost he finds no object in trying to play that he is something which he is not; then he starts right and prowhich he is not; then he starris right and progression is rapid. That being true we can best serve humanity by unfolding our psychic natures until we are able to see people as they really are and then use all our unfolded faculties to help them to see themselves in the true light and so start them on the path

of progression.

Then we shall know that it is better to be a friend than to have one.

A Little Mite.

"Mother took me out today To Cousin Jane's across the way, And only think
What came to their house late last night—
A little baby! Such a mite,
And on, so pink!

"Twas all done up in woolen things The kind a baby always brings. You only see Its eyes, but they are big and round, And when it cries it makes a sound

"Nurse said it was so very small
It better not be touched at all.
I watched a bit,
And when nurse didn't see,
It looked so cunningly at me,
I patted it."

Like you or me.

"Rhymes of Real Children."

Our Home Circle is Interested in every athering of people where a good purpose is unde manifest, and so we cannot pass by the comen's clubs without some notice.

Women's clubs have furnished a topic for the "space killer" to such a degree that these ndertakings have come to be considered, opularly, we fear, as merely another outlet or vanity, display and cheap imitation of ore serious centers. The Banner's "Home ircle Department" has been studying the

subject and is convinced that, whatever weakness of this sort may be revealed by this touchstone, there is a serious purpose of usefulness connected with the movement.

We found one club with a membership of barely three hundred, while it was primarily formed for social enjoyment, now making a part of its yearly work the support of a "Free Bed" in its local hospital; regular contributions to a "Scholarship Fund." by which some worthy but indigent student is aided to equip for a larger userulness. We clearn that the Federation of Women's Clubs is making a serious study of the appalling ignorance that obtains in the poverty stricken districts of Tennessee, known as the Isolated Valleys, and are already contributing generously to the support of those brave educators who have turned their backs upon the luxuries of the populous centers to carry the torch of education thither. Helpful teaching on these lines was recently given by Mrs. Lucia Ames Mead in speaking on the topic, "Woman's Work of Today," before an earnest band of Jewish women. Among other things, she said: "The mastery of nature by men has gone far ahead of man's mastery of himself. Women do not need to learn to master the physical forces of nature; few of them will be called upon to serve in the great field of railroad construction, bridge building and the heavier enterprises of material development. But women do need to take up the belated side of mastery over terial development. But women do need to take up the belated side of mastery over themselves and to learn to live beautiful lives. A great part of this material develop-ment has not helped to develop us spirit-

She held before this company a vivid object

She held before this company a vivid object lesson in her description of a rich young girl who cared for a poor child with her own hands one day each week, thus helping her and her whole family.

"We must train our children," she said, "to put themselves in the 'other fellow's' place. I find mothers more anxious to have their children dance well and make a good appearchildren dance well and make a good appear

ance than to have a proper conception of life. The first thing is to try to live more simply, and not to try and 'bent one's neighbor.'"

There would seem to be little to fear in the direction of "neglected homes" from a club choosing such instruction for its members.

"Now, children," said the teacher, "let us see what you remember about the animal kingdom and the domestic animals that belong to it. You have named all the domestic animals but one. Who can tell me what that one is? It has bristly hair, likes dirt and is fond of getting into the mud." Miss Fanny looked expectantly around the room. "Can't you think, Tommy?" she asked encouragingly. "Yes'm," was the shame-faced reply. "It's me."—Tit-Bits.

Pussy's Pins. Susie M. Best.

The second morning Harry played With little Kitty-cat, he made A great discovery,
For pussy left upon his hand
A great big scratch, you understand,
Which Harry showed to me.
"Boo hoo!" he cried with tearful din,
"The pussy scratched me with a pin!"

Some people think that if fifteen minutes with the spirits with every thought of care or responsibility cast aside is good, that fifteen hours would be better. This is a mistake. Fifteen minutes, wholly and completely with the spirits, ought, as a usual thing, to adjust and refresh and make strong, leaving a permeating influence that shall spiritualize the commoner duties. Fifteen hours or indeed any length of time spent in refreshment, which makes it necessary to neglect or rush through, only half meeting the demands of life, is a wicked and absolute waste of life.

A document was recently mailed to Presi-A document was recently mailed to President Schurman written in a character of which he could make nothing. He turned it over to Prof. Schmidt for decipherment. After careful study the learned professor pronounced the document Arabic, but he could not decide certainly whether it belonged to the 13th century B. C. or to the 3rd century A. D. The office stenographer asked to see the document, and at once recognized it as written in shorthand. She translated it readily, the last line being: "Excuse my writing in this abbreviated manner, but I've got to catch a train." "Science," decided that it was Arabic of either the 13th B. C. or the 3rd A. D. century. Common sense deor the 3rd A. D. century. Common sense de-cided that it was shorthand, written only a few days before.-Ex.

Dear Aunt Hellen has written us another story about a bobolink. It is good to thing of her tender care to the little feathered babies. She spares no pains to make them comfortable and happy, and they know and love her. Don't you think she will find her birds when she slips into spirit life? We do.

Bob was a tame bobolink. He was Bob was a tame bobolink. He was brought to me one day in haying time by a neighbor's boy; he had his cap in his hand, covered over with his handkerchief. He put the cap in my lap, saying: "There are some little birds I raked up in the hay. I'm sorry; hope I haven't killed them. I did not see them till it was too late to save them. I brought them to you 'cause you love birds so well I knew you would take good care of them. Mother would not bother with them," and sway he went. and away he went.

Well, I got an old birdcage, put in some old flannel, made a nest and put the little birds into it, fed them on soaked crackers and hard boiled eggs, mashed very fine, but the next morning two of them were dead, only one left, so I took care of him. Soon he could eat all right, then call for food when he was hungry, then feed himself, then he

he was hungry, then feed himself, then he was all right.

He soon got so be did not like to stay in his cage all of the time, so I would let him out, and he would stay in among my plants and never seemed to have the least bit of fear of us, but would let us take him in our hands and pet him, and he liked to sit on my shoulder when I was sewing.

He was very fond of music, and no matter where he was (if out of his cage) at the first sound of music he would make his way to the organ and perch on the book rack (his favorite perch) and watch me very closely, sitting very quiet all the time I was playing and singing. He was too large to wash in the canary's dish, so I got him a new tin basin. At first he walked around it a few times, scolding, ruffling up his feathers and looking into the water; after awhile he got into the water, then he just made it fly.

I am sorry to say Bob had one bad habit that he could not be broken of. He was very fond of most all kinds of sweet food, but custard pie was his special favorite, and if I neglected to see that he was in his cage and the doors shut before putting one on the table, I was sure to find him standing in the middle of it, helping himself if I left the room.

He did not like to hear a newspaper rattle,

room.

He did not like to hear a newspaper rattle, it seemed to start his temper in an instant, and he would strike a warlike attitude, standing very straight, raising his wings, scoiding and opening and closing his bill very fast, until the paper was laid down.

He was afraid of strangers, and would hide (if out of his cage) when anyone came in. That was the cause of his death. He was trying to get away from a stranger,

ing on the corner of the organ and injuring himself internally.

He never seemed to care about the wild birds, but instead seemed to be very happy and contented. We were always kind to him, I never allowed anyone to tease him or frighten him in any way and he knew we would not hurt him, so he had no fear of any of us. We felt very sorry to lose our pet. He was only a year old and had not got a full bobolink song. His song was about half bobolink and half canary.—Aunt Helien.

Little Wanterknow.

There was once a little urchin with a very curious mind:
The how and why of everything he always wished to find. was always asking questions, wherever

he might go, And all the folks that knew him called him "Little Wanterknow."

He'd want to know, "How far is it from here up to the sky?"

And, "What made George so awan sure he couldn't tell a lie?"
"What made the noise inside his drum, and why a cow don't fly?"

And, "How much would a million million million dollars buy?"

And also, if you pleased, he'd like to know about these things:
"When will tomorrow come?" and "Are the stars all worked with strings?"
"How ble'll I be when I'm big?" and, "Ain't

it ten-time yet?"
"Why it's cold in winter?" and "What makes water wet?

"Do all naughty boys get drowned?" and, "Do all good ones die?" "Do you think doughnuts are better'n

berry-ple?"
"Where does money come from?" and
"Where is by and by?" And when his questions all gave out, he'd simply say, "Well-why?"

Pearls.

You will find that the mere resolve not to be useless, and the honest desire to help other people, will, in the quickest and most delicate ways, improve yourself.—John Rus-bin

Spend yourself,-spending will enrich you Pour out your life,—the emptying will fill it higher,—C. C. Hall.

Our very care over the result of our work often defeats us in the perfect performance of it and makes us crawl where we should

All the excuses in the world are not se-

True dignity is never gained by place, and never lost when honors are withdrawn.—Se-

Hold thy lighted lamp on high, Be a star in some one's sky, He may live who else would die. -Henry Burton.

God lays a little on us every day,
And never, I believe, on all the way
Will burden bear so deep,
Or pathways lie so threatening and so steep,
But we can go if by God's power
We only bear the burden of the hour.
George Klingle.

George Klingle. The world delights in sunny people. The old are hungering for love more than for bread. The air of joy is very cheap; and if you can help the poor on with a garment of praise, it will be better for them than blankets.-Selected.

My Mail Box.

L. J. R., Paxton, Ill.—Spirits do sometimes come and talk in an audible voice. It is a phase of mediumship known as Independent Voices. Maud Lord Drake is a very notable medium through whom this phase has been demonstrated.

Mediums frequently hear their guides and other spirits speak to them when no one else present is able to detect any sound. This is clairaudience, or the power to talk with

spirits.

The battery is formed for the "Banner" circle by the "Banner of Light" guides in spirit-land and the connection is not visible. No questions are asked. The little guide of Mrs. Soule, named Sunbeam, simply tells how the spirit looks and repeats what it says to her, which is taken by a stenographer and then printed.

then printed.

No particular spirit is ever asked for as the then printed.

No particular spirit is ever asked for as the circle is a free one for any spirit who feels an inclination to send a message. If the telephone company should open an office once a week and give anyone and everyone an opportunity to telephone to any friend, anywhere, and should furnish an operator and messenger, it would be doing for mortals just what the "Banner of Light" Company is doing and has been doing for many years for spirits. When the "Banner of Light" was first published, spirits had not so many avenues of communication as now, and Fanny Conant, a wonderful medium, who loved the "Banner," planned the "Banner" Free Circle. The work has always seemed important and helpful and so is continued. The plan of which you write is already in progress.

We thank you so much for your interest and are so glad to know that you have been able to lift the burden from the mind of her who shares your home.

Truly it is a green old age which you have entered and your progress in the new life must be sweetened and strengthened by your

entered and your progress in the new life must be sweetened and strengthened by your life here. Long may you stay to bear us com-pany. M. M. S.

To S. J., Togus, Maine:

To S. J., Togus, Maine:

I am so glad you have the Banner every week, for I know it must be a comfort to you. You are not alone in you retreat. The dear wife who was your constant care during her last years here must find pleasure in being able to serve you, now that she has the freedom of spirit life. Whether we are conscious of the care of our dear ones or not makes no difference in the expression of that care over us. The mother who watches her baby, sleeping or waking, guarding it from all trouble, does not do so because the baby is conscious of her love and devotion, but because she loves the baby, and love makes her tender and watchful. The day dawns when the babe becomes a man, and the mother is content; so I think our dear ones draw near and watch over us, and are content if we grow to our full stature. How your dear wife will appreciate your thoughtulness in having the memories to her. My kindest thought goes to you.—M. M. S.

We must remember the little people in Bronson, Maine. A letter from there gives us news that they still need our loving

thought.

Everyone interested in Spiritualism must feel concern when a medium is in danger, or is too ill to carry on the good work. Our dear friend Hattle Webber is loved for herself as well as for the evidence which she has been able to give of the love and devetion of friends in spirit land to the sad ones on earth. Let the readers of the Home Circle make a circle of strength and give freely of yourselves for her use in her need.

Mlessage Department.

Report of Seance held March 14, 1904 S. E. 56.

MEDIUM, MRS. MINNIR M. SOULE.

IN EXPLANATION.

The following communications are given by Mrs. Soule while under the control of her own guides for the good of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a representative of the "Banner of Light" and are given in the presence of other members 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 in these columns. This is not so much for the benefit of the "Banner of Light" as it is for the good of the reading public. Truth is truth and will bear its own burdens wherever it is made known to the world. In the cause of truth, kindly assist us to find those whom you believe may verify them. Many of them are not Spiritualists or subscribers to the "Banner of Light," so may we ask each of you to become a missionary for your particular locality?

Again we come into this little circle with a desire to bring light and health to those who are in darkness and who suffer. Again we would give all that we have; all that we can reach of spiritual unfoldment; that these who are reaching and searching for the light may have their prayer answered and ugat be given to them. So often the cry of the soul in anguish is borne to us; so often the heart-breaking sob is heard by us; that we are strengthened to go forward to see if there be not some way that the truth that is made plain to us be made plain to all the world. As long as there is one soul crying in the wilderness; as long as there is one heart breaking with pain of separation; so long may we have the courage and the strength to carry the light and the truth and the message. May we stand steady, O Spirit of Truth, and let the light shine through us. May we be so sanctified, so glorified, by the inpouring of spiritual power that whoever desires may look and know and understand; not by the words we say; not by the acts which we do; but by the simple living day by day, bravely meeting the difficulties, standing face to face with the darkest hours of life, and yet strong and true in such adversity may our lives speak the message that our ing face to face with the darkest hours of life, and yet strong and true in such adversity may our lives speak the message that our hearts yearn to give. We would take by the hand every spirit who is seeking expression. We would gently and tenderly lead them to their own, and if they are unable to speak the word here today, we hope that we may be able to lead them into the home, however far it may be and let them express there more fully and more freely the love which they feel and which they are yearning to express. feel and which they are yearning to express, Bless us in our undertaking, and help us to do all that brave, willing spirits are able to do. Amen.

MESSAGES.

Henry Brown.

Henry Brown.

There is a spirit who comes to me this afternoon who gives his name before I have a chance to describe him. He says: "I am Henry Brown, and I lived in Natick, Mass. I was sixty-three years old. I am anxious to get back to my people and to have them know the truth of the life I am living over here. It is all so different from what I expected, so much more real than I had ever believed it possible. I cannot tell exactly what I did think this life would be like. It was indefinite to me, but I felt that in some way I would be taken care of and that all would be well. But to be alive and have duties and occupations; to be going about among my friends; to be talking and seeing and being just as I was before I came here seems strange to me even now. I am not seems strange to me even now. I am not always with my family. There are very many times that I feel a desire to know more about the life in which I live now; and so at those times I make effort to discover what is those times I make effort to discover what is beyond me now and what is the next step that I shall take. I have found that everything I tried to understand in my earth life helps me in this; that the very unfoldment of my spiritual desires, even though it was in a different way from that which I am expressing today, was and is helpful to me now. My mother is with me and her name is Lucy. She says that ever since she first came to the spirit she has been interested in the earth conditions and the people left here, because her heart was with those she had left. She sends word to Charlie that he is near to her in thought and expression and that she helps him very much."

Ellen Burns.

A spirit comes of a woman who is just as in-A spirit comes of a woman who is just as independent as she can be. She has gray hair,
sharp eyes and a very energetic manner. She
seems to have been a woman who worked
very hard, as though she worked, worked,
worked, all the time. She says: "The Lord
knows that I am glad I am over here. I
do not have to work from morning till night
as I did when I was in the body, and I have
got time now to think of my friends, I don't
think I had much time before, and anyone
who knew me will say this is true. My name
is Ellen Burns and I lived in Fall River. I
did not get much chance to go to cliurch. I
did not get much chance to go to cliurch. I
did not get much chance to do anything except work. I thought when I first came over
here there was not much for me to do, and I
was kind of lonesome without my broom. I
finally found some friends who told me there
was plenty of work to do and if I wanted to dependent as she can be. She has gray hair, was kind of lonesome without my broom. I finally found some friends who told me there was plenty of work to do and if I wanted to help the people I had left I could as easy as anything. So I set about it. I looked back to find Mary and Julia and I found them showing more grief over my death than I ever thought they felt in their hearts. I wondered if I had not been too busy to see how my friends felt about me as well as being too busy to think of them, and so I thought I would send a message to them and tell them I am glad they felt sorry. It helped me to know they cared that much about me. I want to tell Mary I know how she felt about what she got of mine. I was there when she got it, and I saw how she cried when she thought about me, and if she could only know today that I can come to her whenever I want to; that I can see her as plainly as I ever could in the body; I am sure she would not be so unhappy and she would feel that life was better than it had been. I wish she would take care of her cough and look forward to some better days that I see are coming. I found Pa just about as happy with his pipe as he ever was and just about as unwilling to move out of his corner. He does not seem to be much changed and I have wondered if he would not sit there until the Angel Gabriel blew right in his ear."

George Chase.

A spirit comes now who says his name is George Chase and that he, too, lived in Fall River, though he didn't know the spirit who came before him. He is a very gentlemanly,

"I realize that this is an opportunity to send a personal message and yet I feel the least bit selfish in monopolizing it for myself when it is also such an opportunity to tell the whole world something about the life we live over here. I was not very unhappy when I came away. I had lived an ordinary life in an ordinary way; always tried to make the best of things as they came, and so when death came I entered this life with a determination to make the best of it whatever it should be. I find not go at once to my own people. I had friends who were far more tome, speaking spiritually, than some of my relatives, and to some of these friends I went at once. I speak of going as though I knew the street and number of the homes where my friends lived, but I did not. I thought of them strongly as the ones I loved most who had gone before me and found myself there as if my will and desire were the motive power that transported me from one place to another; and when I found them it was like communing spirit with spirit and we sat in peace until I began to recollect that I had left one dear to me, and then together we came back and manifested to her and she was as brave and strong as I could wish to see her. It is to her that I would send this message of my appreciation of her effort to carry everything on just as I wanted it and just as I would have had it. I am pleased and proud of her and I hope that she will feel some joy in what I have done for her when she comes over here. It seemed hard that I should be the one to be taken and she left to do all these things, but if I could not get better I am sure I much prefer to have it as it is, and that was the verdict, you know, dear, that I could never be well again. My brother very often speaks of you, and mother says you are as dear as her own child. I know you will be as pleased to get the messages from them as if they had come from me. Do not be discouraged, Dolly, for the light is still shining over us all and I will always come to you when I have an opportunity."

Edward Fiske.

There is a man who says his name is Edward Fiske. He is very light, has very light and side whiskers, and is rather a strong looking man. He has a bald spot on top of his head. He is dressed very stylishly and seems to be entirely a man of the world. He says, "It is with a good deal of pleasure that I come here today to give my testimony. I was killed in a rallroad accident and I always thought when I got a chance I would come back and say something about it because there was so much doubt about the whole concern. I traveled a good deal and they did not get the name quite right in the list, so there has always been a certain doubt as to whether I would return. I lived in St. Louis. I am not anxious to get back or to do anything except to make plain that I am in the spirit, I am strong in the spirit, and am ready to do most anything that will bring me growth or happiness or pleasure and would like my people to know it. Most of my friends are over here; that is those very near; we are all happy and getting along as well as could be expected." Edward Fishe.

Amanda Carleton.

Amanda Carleton.

A spirit comes of a lady I should think between forty and fifty. She is rather stout, has blue eyes, hair that is just a little gray, and a full, pleasant face. She seems one of those good natured, kind hearted women who would always be seeking to do something for somebody else. She smiles when I say that. She puts her hand up to her side as though she had suffered a great deal before she came into this life and she says: "I have often thought if I could only help those who are in pain that would be enough for me, for I was always with the sick a great deal and since I have come over here I have often found my way to sick beds and have been able to soothe sufferers more than any one would think possible. This provesto me that spirits have a power of their own, a sort of magnetic power, by which any one would think possible. This proves to me that spirits have a power of their own, a sort of magnetic power, by which they are able to reach the object of their interest and are able to accomplish something for that object. My name is Amanda Carleton, and I lived in Plainfield, N. J. I frequently go to my people there, but more often am with Arthur, who lives in New York and who is interested in this subject. He has only lately become interested. He He has only lately become interested. He is very psychic and easily moved by spirits out of the body; much more so by spirits out of the body than in, because when he out of the body than in, because when he becomes aware of some one trying to influence him he often asserts his own will and refuses to be influenced. I have with me Annie, who is very anxious to get close to him and to tell him that if he will give her an opportunity to bring guides that very much can be accomplished for him. It is not necessary for him to give up his business or to go into any special school for development, but to give a little time to her and she will but to give a little time to her and she will see that he is taken care of in his unfoldment. I came to give this special message because we are anxious to bring him to a better understanding of his own power. He will be clairvoyant and able to see other conditions for other people as well as for himself."

Edith Lambert.

I see a girl I should think about eighteen. I see a girl I should think about eighteen. She is medium complexion, brown hair and brown eyes, and not very strong looking. She seems distressed from the effort of coming here, as though it was with a good deal of anxiety and a good deal of wonder as to what her success would be. She says, "My name is Edith Lambert and I am from Cleveland, Ohio. I want to go to my mother, whose name is Sarah, and I want to say to her that I am anxious to have her know I am in the home. It was so hard for me to come away and to come so suddenly. If I had only known I would have been prepared. I do not mean I would have tried to be better in any particular way, but it would not have I do not mean I would have tried to be better in any particular way, but it would not have been such a shock to me. It was such a shock to me and to you all that I have hardly gotten hold of myself to know what to do or what to say. I only know that I can see you; that I can hear you; and that I do went to tell you I am not alone. I have everybody that I ever heard about who was connected with me close at hand to give me help if I need it. Aunt Nellie is just as good as she can be. She says that by and by I will be able to come nearer to you. I hope so. Do not try to come to me, but wait a little and see what will happen. I want to send my love to Ethel, and I do want her to feel that I am not far away, but close to you always."

Candor is the rarest virtue of sociability.-

Cheerfulness is an offshoot of goodness and

No circumstances can repair a defect of

Bad men excuse their faults; good men will

It is generally more profitable to reckon up our defects than to boast of our attainments. —Carlyle.

Mr. George A. Porter, of Boston, recently addressed the Worcester, Mass., Spiritualists' Association on the above topic, and the Secretary has favored us with the following abstract of the discourse:

"The Wanderers, those men and women who have wandered far from the 5id and beaten track into the new, those noble, loving souls wire have had the courage to stand by their own convictions, although persecuted by the world's people, and termed social outcasts, these same wanderers have given to the world the brightest jewels of Truth, and in return have sacrificed their physical bodies upon the altar as martyrs to the cause they loved.

"Christ was a wanderer, he possessed none of this world's goods; without a country,

"Christ was a wanderer, he possessed none of his world's goods; without a country, without a home, he had no Church, and no creed, and yet this beautiful and divine life has left its impress upon humanity; and although centuries have passed since he was called home, the Christ-principle as taught by 'the Nazarene' is still loved and reverenced; and the beautiful wanderer, our 'Elder Brother,' of long ago, is still an ideal to millions.

enced; and the beautiful wanderer, our 'Elder Brother,' of long ago, is still an ideal to millions.

"Now, another name is presented to me, ene who indeed had the courage to leave the old that was bound and chained by Churchism, who, guided by the higher forces, sailed his barque o'er unknown seas. Christopher Columbus, who discovered the new country, this land of the free, and who recognized the Divine Presence, God, in the blue sky, the rippling brooks and murmuring leaves.

"As time goes on another name comes before me, another wanderer, a so-called criminal, who was thrown into an English prison because he dared to stand by his own convictions, and yet in those silent hours, inspired by those noble souls who have crossed the border line, who saw not the criminal, but the great heart and soul of John Bunyan, he gave forth to the world the well known 'Pligrim's Progress,' a wonderful book for the time and age in which it was written.

"Yet another name we will take from its pedestal, one who wandered far from the humblest home to the greatest home in the land and yet retained his nobleness of heart and integrity of purpose intact, one who needs no monument lies in the hearts of the people. One who realized that the Stars and Stripes that proclaimed this country to be the 'land of the free' stood as a living lie, while millions of human beings existed under its flag in slavery and in chains, Abraham Lincoln, who signed the proclamation that millions of human beings skisted under its flag in slavery and in chains, Abraham Lincoln, who signed the proclamation that millions of human beings existed under its flag in slavery and in chains, Abraham Lincoln, who signed the proclamation that millions of human beings existed under its flag in slavery and in chains, Abraham Lincoln, who signed the proclamation that only the people. One who have done who for Snisttralism one

tonight.

"We will speak of but one more wanderer, one who has done much for Spiritualism, one who always said, 'I don't know,' but now he has passed the border line and knows and understands. I speak of that noble, loving, God-like man, Col. Robert G. Ingersoil, and as time goes by there will be hundreds of monuments erected to his memory in this land. He was a gifted orator, although not termed a Christian, yet it was found by those who settled his estate that he carried thirty pensioners. And I ask was not this a Christian act?

"Out in the world today the Christians who claim to worship God know in their inmost hearts that the only God they worship is the God of gold; and the men who are rich in worldly goods, who stand in the high and mighty places in this life, will find themselves clothed in their robes of spiritual poverty when they cross the border-line. While the wanderers stand robed in their garments of truth, glistening with jewels. And all will fully realize the meaning of those words spoken by 'One of old,' 'And the first shall be last, and the last first.'"

God's Judgment.

Spiritualists have been made the butt of so spiritualism have been made the butt of so much ridiculous criticism that its opponents are hard put to to find a fresh charge to bring against them. When a Spiritualism spiritualism which is called to account for his follows:

his failure.

A few days ago the young wife of a Spiritualist husband crossed the great divide. Spiritualist husband crossed the great divide. The young man's mother, an earnest Christian, sympathetically wept out to him the declaration that his wife's disease was God's judgment upon him because of his adherence to Spiritualism.

Recently we attended an orthodox funeral service, and the officiating minister consoled the mourners by telling them that "God's will" had called the lost one home; but not one word as to the "judgment" of God. The "dead" was a Christian.

Some time since a Spiritualist fell to the ground unconscious, and later became a base less impedie. The medical men said it was a

ground unconscious, and later became a hope-less imbecile. The medical men said it was a clot of blood on the brain which had caused the awful breakdown, turning a bright, in-telligent man into a helpless idiot; but the neighbors—the Christian neighbors—shook their sanctimonious heads and muttered, "The judgment of God for his being a Spiritualist!"

A Christian parson was praying to his God

A Christian parson was praying to his God

A Christian parson was praying to his God not many days since, when he suddenly collapsed and never spoke again. His friends spoke of the sudden call, and said, "The Lord had need of him."

Not long since a church was destroyed by lightning. This, however, was not the judgment of God. It was—the spite of the devil. And so the slily game goes on. The orthodox folk who think themselves in special favor with Delty invent all manner of peurile excuses for the curses which fall upon them—all manner of subterfuges. Yet if a Spiritualist happens upon a stroke of ill fortune it is a direct manifestation of the displeasure of God.

ualist happens upon a stroke of ill fortune it is a direct manifestation of the displeasure of God.

The believer never stays to ask himself how it is that he is subject to exactly the same torments as the unbeliever. A flood descends and he is carried away, clutching at the trunk of a tree, to which is also clinging a cursed Spiritualist. A mine explodes and two men are blown to pieces, one a Christian, the other a Siritualist. The former has met with an accident which will open the pearly gates for him with a rush; the latter has been overtaken by the judgment of God, and the devil is no longer robbed of his due.

It seems incredible that in this twentieth century such ignorance should be displayed, but when the case of Dowie is considered, one is prepared to accept almost all forms of orthodox ignorance. It passes belief that thousands of Christians should follow a shameless humbug of the order of Dowie, invest with him all their worldly possessions and bow down before him even when he mounts a pair of gauze wings and struts like a vain peacock upon the piatform of his huge temple; yet, such is the credulity of Christians that they will swallow anything in the name of the Lord.

Put a Christ label round Spiritualism and it would be purchased with eagerness by the orthodox shoppers, who are always on the orthodox shoppers, wh

grant immunity from disease, and suffering must be borne, whether a man is a Salvationist or a Spiritualist.

He who speaks of the judgment of the divine, speaks in ignorance. The laws of the eternal are inexorable, and, constantly, humankind is learning that God-is no respecter of persons where suffering is concerned. All must tread the same path, all must run the same gauntlet; but the Spiritualist realizes, perhaps more clearly than some orthodox folk, the way to make life happier and better by seeing that the mind forces are directed along the right channel for true development. With the mind evenly tempered, and with the spirit philosophically dealing with the problems of life, the body will be stronger and better, and instead of leaving all in the hands of an outsida Delty, the Spiritualist recognizing the delty within, strives to allow the eternal forces to so act upon him as to regenerate his outer being by the infusion of spiritual energy.—The Two Worlds.



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Boston and Vicinity.

Appleton Hall, Appleton Street, Friday, March 18th.—The Ladles' Aid Society meetings were well attended. At the business meeting in the afternoon the vice-president, Carrie L. Hatch, presided in the absence of Mrs. Allbe, caused by the serious lilness of Mr. James G. Allbe, A public circle was held at four o'clock with several mediums in attendance, the descriptions and messages given being splendid demonstrations of spirit presence. After supper one of the most futeresting meetings of the season was held. Mrs. Mary F. Lovering presided at the plato and led the congregational singing and Miss Florence Morse sang a solo which was greatly appreciated by the large audience. The speakers of the evening were Mr. A. P. Blinn, Mr. C. C. Shaw and Mr. J. J. Morse. It being mediums' night, the greater portion of the time was devoted to the phenomena and many excellent messages were given by the following mediums; Mrs. Abbott, Mr. Osgood F. Stiles, Dr. C. E. Huot, Miss Florence Morse and Mrs. Stiles. Next Friday evening we shall have some of our best known workers with us, and on April 1st we celebrate the 56th anniversary, forenoon, afternoon and evening.—Esther H. Blinn, Sec. America Hall, 724 Washington Street, Sun-

America Hall, 724 Washington Street, Sunday, March 20th.—First Spiritual Church of Boston, Inc., Clara E. Strong, conductor. All the meetings were well attended and the interest evinced by the audiences is of great encouragement to this young society. The growth has been phenomenal. But greater than its growth in numbers and in interest is its growth in spiritual power. The clear and helpful thoughts of Dr. Huot will long be remembered by those who listened as the spirit influence spoke. "Sitting Bull," through his medium, Walter I. Mason, edified his hearers by the helpful and uplifting way in which he read and explained the Scriptures. The music and singing were very inspiring.—A. M. S., sec.

which he read and explained the Scriptures. The music and singing were very inspiring.—
A. M. S., sec.

Dwight Hall, 514 Tremont Street, March 17th.—Those who attended the meeting of the Ladies' Spiritualistic Industrial Society were greatly disappointed at the non-appearance of Mr. C. E. Watkins, as owing to illness in his family he had to cancel his engagement. The large audience were greatly interested with those who took his place on the platform, among whom were Mr. J. J. Morse, with a very interesting address on slate writing; Mr. Osgood Stiles with a few remarks; Mr. Coombs with readings; and short addresses by Miss Miller, Mrs. Dix and Mrs. Whitlock, our president, with readings. Remember that March 24th is the night of the dance. March 31st is the anniversary supper. April 7th is the Red and Green Supper. Mr. and Mrs. Kates will be present with us that evening. All are cordially invited.—F. H. Rice, rec. sec.

Dwight Hall, March 16th.—Regular meetings of the Ladies' Lyceum Union were held as usual In the evening the meeting was called to order by the president, M J. Buller. Remarks were made by Mrs. Waterhouse, who is ready at all times to give her testimony for what Spiritualism has done for her. Tests were given by Mr. Stiles, Mrs. Chapman, Dr. Huot and Mrs. Knowles. Mrs. Butler spoke of an incident that occurred at her meeting Sunday evening. March 13th, which was very interesting. Meeting closed with a benediction by Mrs. Waterhouse.—S. E. Jones, sec. pro tem.

General.

Fitchburg, Mass., Sunday, March 20th.—
The First Spiritualist Society. Large and appreciative audiences greeted the Rev. Juliette Yeaw at both services. The subjects, at the morning service, "In My Father's House are Many Mansions;" at the evening service, "The Wonderful Progress of Spiritual Truth," both were most ably presented. The medium's circle following the morning service was largely attended, and many spirit messages were given and fully recognized. Mrs. A. J. Pettingill, test medium, will address the society next Sunday.—Dr. C. L. Fox, pres.

will address the society next Sunday.—Dr. C. L. Fox, pres.
Keene, N. H., March 13th.—Mr. Edgar W. Emerson was with us on Sunday and Monday evenings. As is always the case the hall was filled to overflowing. Mr. Emerson has been with us so many times that the mention of his name is an assurance of a packed house of delighted listeners. His guides have a wonderful faculty of getting names of persons and places correctly every time.—W. D. Lockwood.

Malden, Mass. Sunday, March 13th—The

Malden, Mass., Sunday, March 13th.—The rogressive Spiritual Society. The largest Progressive Spiritual Society. The largest attendance of the season today, both afternoon and evening. The class at 3 p. m. for healing and development was harmonious. The evening session opened with song service and Scripture reading by our president, Harvey Redding. Recitation from "Cyrus" entitled "Revelation." Invocation. Mrs. R. P. Morton, Mrs. M. M. Reid, Miss Izetta B. Sears and Alice M. Whall gave tests to the satisfaction of all present. Indian control "Big Dog" gave many messages, which were well received. The "Banner of Light" on sale at all of our meetings.—C. L. Redding, cor. sec.

"Big Dor" gave many messages, which were well received. The "Banner of Light" on sale at all of our meetings.—C. L. Redding, cor. sec.

New York City, The First Association of Spiritualists.—On the first Sunday of this month Miss Margaret Gaule returned to our platform after four weeks' absence, and met with a cordial welcome. The rostrum was gay with American beauty and bride roses in honor of that lady's first appearance there since she joined the married sisterhood. At the close of the afternoon service, our president, Mrs. Henry J. Newton, on behalf of the Association, presented Miss Gaule with a box of handsome silver appropriately engraved. For once Miss Gaule was at a loss for words and could only bow her thanks.—Marie J. FitzMaurice.

Providence, R. I.—Sunday, March 20th.—The Providence Spiritual Society is enjoying a wave of prosperity since the winter has broken, and is taking on new life. Dr. Geo. A. Fuller was our speaker for the 5th, giving two of the grandest lectures ever, given for this society. Mrs. Kate Ham, of Haverhill, was with us on the 12th, and gave most excellent satisfaction in her very pleasing manner. Mr. Thomas Cross is with us today, the 20th, and he is always enjoyed by a Providence andience. Next Sunday, March 27, we celebrate the 56th anniversary, three services. Mrs. C. Fanny Allyn and Mr. F. H. Rosco and other local mediums will assist in morning exercises.—A. T. Marsh, pres.

Toronto, Canada.—A very successful "Quilt Social" was given by the Ladles' Auxillary of the Toronto Spiritualist Association on 24th ult, netting a handsome sum for the benefit of the association. The entertainment was given under the direction and leadership of Mrs. Nettie Holt Harding, whose unsparing efforts made it a complete success. Mrs. Harding is now serving the Hamilton, Ont., society during the month of March. An in-

novation in connection with the recent funeral of the late Mrs. A. W. Sparling was a marked feature in the history of the Toronto Spiritualist Association. A union service was held at the residence of Mr. Sparling comprising the Methodist and Spiritualist services. Notwithstanding the marked contrast, the Spiritualist service proved very impressive, appropriate and acceptable to the large and mixed (Orthodox and Spiritualist) assemblage present. Mrs. Nellie S. Noyes, of Boston, serves the T. S. A. during March and April. She has met with a cordial reception and is having excellent success. The association would be pleased to hear from mediums who desire engagements for 1905; also from test mediums who desire an engagement for July and August, 1904.—N. A. St. Clair, sec.-treas.

Washington, D. C.—Mrs. Mary T. Longley spoke for the First Spiritualist Society the first and second Sundays in Marcia. Mrs. A. M. Zoller and Mrs. Price gave tests after the lecture. The Sunday school is progressing as usual, with Mrs. Willis as teacher. Mrs. M. J. Stephens is expected home from Florida in April.

The Educational Spiritual Society holds meetings in Wonn's Hall at 3 p. m. Mr. Nobe is speaker and Mrs. A. M. Zoller gives tests. Mrs. Walter Williams, assisted by Mr. Williams, holds meetings in Wonn's Hall at 7 p. m. every Sunday evening.—E. R. Fielding.

Too Late for Classification.

Brighton. 'Lie Psychic Society, 14 Kenrick Street. Mr. A. F. Hill will speak upon the Message of Spiritualism" on Friday evening, March 25th. Miss I. B. Sears will be present. Excellent work is being done by these parlor meetings.

Brooklyn, N. Y. The Society of Sacred Communion, 1246 Bedford Avenue, will hold its opening service on Sunday, April 3d, at 8 p. m. Miss E. C. Resch will be the message medium. The meetings will be continued regularly hereafter, and are free to all as

sage medium. The meetings will be continued regularly hereafter, and are free to all as there is no door fee.—Peter J. Loeb.

The Boston Spiritual Temple Society. The Ladies' Auxiliary connected with this Society will give, on Wednesday evening, March 20th, a supper at 6.30. Entertainment at 8.30. Also dancing to all who wish at Howe & Woolson Halls, New Century Building, 177 Huntington Avenue. Admission 35 cents.—Mrs. Drury T. Lee, president.

-Mrs. Drury T. Lee, president.
Oscar A. Edgerly's engagements so far as made for the next six months are as follows: During April will speak at various places in New England. During May will fill an engagement with the First Spiritualist Society of Hamilton, Ontario. During June will serve the First Spiritualist Society of Conneaut, Ohio. From July 24th to 25th inclusive is engaged with the Freeville, N. Y., Camp Association From July 31st to August 25th inclusive, is engaged to act as chairman at the Grand Ledge Campmeeting, Michigan. September 3d and 4th are engaged with the Wentworth, Ohio, Association at their grove meeting. Mr. Edgerly still has the first three Sundays of July at his disposal. He will be pleased to hear from societies desiring to engage trance speakers and test mediums for season of 1904-1905. Home address, 29 Public Sq., Lima, Ohio. Spiritualism in

Lyceum Hotes.

Local.

Friendship Hall, Odd Fellow's Building. Sunday, March 20.—The Boston Spiritual Lyceum held a very interesting session today. The subject of the day was "What is the Duty of the White Man Towards His Black Brother?" We had quite a debate. Most of the responses were from the adults, of the school, but it was made very interesting to those present. We were pleased to have with us once more the Hatch brothers. Our literary part we had recitations from Nellie Bonney, Beatrice Spooner, Marian Hartman. Remarks and reading by E. B. Packard, Instrumental music by the Hatch brothers and Forest Harding. Do not forget our anniversary exercises on Sunday April 3d. Among the talent on that occasion will be that veteran worker, Mrs. C. Fannie Allyn. Do not fall to be present on that occasion, as it will be a very interesting one. Our subject for next Sunday is "Truth," and will be given by one of our young scholars.—E. B. Packard, clerk.

clerk.

Réd Men's Hall, 514 Tremont Street, Sunday, March 20.—The Children's Progressive Lyceum, No. 1, of Boston, held their regular session at 11.30 a. m. After the lesson, and session at 11.30 ft. m. After the lesson, and answers by the children on the subject, "Which is Duty?" the following took part in the entertainment: Mildred Williams, Bertha Superio, Caroline Weiss, Helen Jolly; Grace Sterling gave readings; Isabel Patter-Grace Sterling gave readings; Isabel Patterson, Mamie Orlick, Mr. Taylor sang; Mr. Danforth and Mrs. Peabody McKenna spoke briefly. Our session was short as the Angel of Light took one of our scholars, Charles Lang, across the river, and services were held at the home of his parents at 2 o'clock. Quite a number of leaders and friends attended. He was a strong believer in Spiritualism, having been brought up in, the faith by a mother who was one of the first workers in the Lyceum years ago. He has joined the Lyceum on the other side and will finish his work, which was just begun. Our president was not with us, having been ill.—Mrs. M. E. Stillings, sec.

PASSED TO SPIRIT LIFE.

EDWARD J CLARK DANIELSON CONN. EDWARD J CLARK DANIELSON CONN.

Mr. Edward J. Clark passed to the higher life from the home of Mr. Charles James, North Street, Danielson, Conn., Feb. 28th, aged 76 years. Mr. Clark was for many years a sailor, and had visited about every country of the world accessible by water. He leaves one brother and two sisters. He was a capable and trustworthy man, and will be very much missed by the children in the home, who were his constant companions. The services were conducted by the writer, assisted by the Rev. M. J. Twoomey, of Danielson, Conn.—Mrs. Fannie H. Spalding.

Passed to his home in the higher life from his residence in New London, Conn., Feb. 26th, 1904, Mr. John E. Chapman, aged

Feb. 28th, 1904, Mr. John E. Chapman, aged 56 years.

Mr. and Mrs. Chapman have been earnest and sincere Spiritualists for many years; standing alone in their religious belief, their families being Orthodox and materialist. Never have I heard the question asked by so many "of what use is Spiritualism?" so beautifully answered as in this case. Mrs. Chapman, standing with her hand upon the closed eyes of her dead husband, calmly and quietly said to the weeping relatives, "I am not a widow. If I ever had a husband, I have one now." Verily; her faith has made her whole. Mr. Chapman was a devoted husband, a kind and loving father, beloved.

d by all who knew him. Be-e and son he leaves a brother, ras at Niantic, Conn. The ser-conducted by the writer,—Mrs.

CHARLES FREDERICK LANG, DORCHESTER,

Passed into the World Spiritual, Charles Frederick Lang, on March 17, 1904, aged 26 years, son of George W. and Many A. Lang (nee Sanborn). The mother will be remembered by many as the Guardian of the first Progressive Lyceum in Boston, who early implanted the truths of Spiritualism in her syns, and Charles lived a life on earth consistent with it and passed ou to a better-life, made so by a truthful one on earth. Belonging to Lyceum No. 1, many of his associates attended the last services. Rev. F. A. Wiggin, of the Boston Spiritual Temple Society, officiated, and in his truthful way made the path through this sorrow comforting to all the friends assembled.—A. D.

J FBANK BARTER. From the Frost Hospital, at Chelsea, Mass., Mr. J. Frank Baxter, aged 62 years,

From the Prost Hospital, at Cheisea., Mass., Mr. J. Frank Baxter, aged 62 years. Feb. 28th, 1904.

It is with deep sorrow I pen these brief lines in memory of my arisen brother. Mr. Baxter was born at Plymorth and was educated in the public schools of the town, then went to the Normal School at Bridgewater, where the graduated with honors. He then began teadling school in his native town, later at Nautucket, and at Winchester, and it was while here he was called to the work of Spiritualism. Although a medium in a private way, when called to public work the committee were opposed to his relations with Spiritualism, so Mr. Baxter resigned and took up the platform for his work. He has always been an honor to our Cause, presenting both the phenomena and philosophy in an intelligent and refined manner. He won friends wherever he went—East or West—by his pleasing and gentlemanly presence and his voice of song cheered many sorrowing mortals. He was always able to give the reason for his faith, as he was truly a student and scholar, bold and ever fearless in his convictions, and ever ready to lift his voice in defence of truth and justice.

It was my pleasure to have known Mr. Baxter many years in his earlier days, having

voice in defence of truth and justice.

It was my pleasure to have known Mr. Baxter many years in his earlier days, having been associated with him in public work, and I have sat with him in circles in Plymouth and have witnessed through his mediumship some wonderful manifestations unlike anything of the present time.

There is a feeling of loneliness romes over one when they look back and find so many of the pioneers gone to the Beyond. There can be only one J. Frank Baxter. Spiritualists all over the country will recall the pleasure his life has imparted to them and while we shall miss his mortal presence we will ure his life has imparted to them and while we shall miss his mortal presence we will hope for a touch of the vanished hand and a sound of a phantom voice. Within the past few months it was the pleasure of the writer to visit with Brother Baxter socially and have a good chat along lines of the common interests of our work, talking of the past, present and future, and the memory is of great pleasure.

Now he has gone where he knows more of life than we this side, meeting with his dear companion and his spirit guides and old time friends.

companion and his spirit guides and old time friends.

He leaves one daughter, Mrs. Otto Baron, and Mr. Baron, who have done so much to make the home life pleasant, and Mr. Baxter's home was his earthly heaven, and the grandchildren were a great joy to him. He always had so much to say about his daughter and home that all learned to love her for his sake. She will miss him so much in the home, but may she find comfort in the truths of the religion that gave so much joy to the dear father and be made to sense his spiritual presence and feel that the dear father lives and loves her still.

The funeral services were held on Tuesday evening at 8 o'clock from his home. No. 8 Frankin Street, and conducted as Brother Baxter had arranged before leaving his house for the hospital, as he was doubtful about his recovery. The addresses of Bro. Fred. A. Wigsia, and the writer, with choice selections from the Schubert Quartet, consisted the service.

Many friends from all sections of the dis-

Many friends from all sections of the Many friends from all sections of the district were present and gave evidence of their love and esteem. Beautiful flowers surrounded the casket, and so we took our leave of the body and bade goodby to all of the mortal. Our hearts were filled with sorrow as we know that there could be but one J. Frank Baxter, and may his mantle fall upon some soul that will carry on the good work as faithfully as he has done. May comfort come to his household such as faithfully mortal to give. mortal to give.

"Life is ever lord of Death, And love can never lose its own."

Sarah A. Byrnes. Dorchester, Mass.

A Tribute from Willimantic, Conn.

By the transition of J. Frank Baxter "our Cause" has sustained a great loss, viewed from the material standpoint; from the spiritual there is no such thing as loss, there-fore we know, he who has so recently va-cated his house of clay will still labor for the elevation and betterment of humanity. In the elevation and betterment of humanity. In days gone by, extending through a period of many years, he has ministered unto, and faithfully toiled for, the First Spiritualist Scelety of Willimantic, Conn., and in memory of services tendered and good accomplished we, as a body, tender our sympathy to the loved daughter in these days when the shudows of her great grief close in around her. Mr. Baxter was an honor to the religion he espoused and labored for, and had suffered in its behalf. Being an educated man he was an able exponent of the tenets of our philosophy at all times, and in all places. He was above all a clean man. What greater meed of praise can be bestowed?—Annie H. Tingley, pres. First Spiritualist Society.

'The Arena" Purchased by Brandt

The fact that the well-known progressive review changes publishers, and Mr. Flower returns to the editorial management, will be a source of great satisfaction to the admirers of Mr. Flower in whatever portion of the world they are to be found, for we learn that the magazine has been recently purchased by Albert Brandt, whose "Brandt books" are a delight to book-lovers. "The Arena" was founded in Boston, in 1899, by B. O. Flower, who was the sole editor until the latter part of 1896, when it passed into hands not particularly friendly to Mr. Flower, and he retired for a time from all connection with the review. During Mr. Flower's editorial management "The Arena" attained a foremost place among the great original reviews of opinion. Among its prominent foreign contributors were such thinkers as Camille Flammarion, the emigent French astronomer, Professor Brentano of Paris, Emilio Castelar of Spain, Dr. Alfred Russell Wallace, Max Muller, the Marquis of Lorie, and Sir Edwin Arnold. After Mr. Flower retired from the editorial management of

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"The Arena," the eminent historian, Dr. John Clark Ridpath, became its editor, but the subscriptions fell off, and later the magazine passed through various hands until it was purchased by Dr. Charles Brodle Patterson for the Alliance Publishing Company, after which Mr. Flower was recalled as an associate editor, acting with Dr. Patterson and John Emery McLean.

Under the new management Mr. Flower returns to the sole editorial charge of the magazine, which will have offices at Boston, Mass., and Trenton, N. J.

THE BIGHER LIFE.

Sweet is Life's great, oh final consummation!
When worn with travail of the earthly strife,
The soul reborn, as of a new creation
Enters the fullness of the Higher Life.

Peace must be sweet, oh, far beyond all knowing!

After Life's yearning and the soul's unrest,
When the immortal sees Heaven's light ininflowing,
And feels itself close to God's bosom
pressed.

M. J. Weatherbee-Rice.

M. J. Weatherbee-Rice.

How small do some of the religions make God's great and grand universe.—Frank Har-Success lies in co-operation and not in com-petition. This blessed truth applies to all hu-man industry.—Frank Harrison.

The world owes no man anything that he has not labored to secure. There is no such thing as a forced credit balance in a man's fayor. That is children's talk. Reputation, riches and fame are simply the accumulated result of daily work.—James B. Dill.

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