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The Home of Elia Wheeler Wilcox.

MARY JENE WRIGHT, M. D.

By special request the following account is given of a visit to the home of Elia Wheeler Wilcox. Sunday, Sept. 8, 1901, we took a trolley car from New Haven green to Short Beach, the summer home of Mrs. Wilcox, reaching there at 2.30 p. m.

The poetess and friends were dining. Her genial husband escorted us to the famous



Ella Wheeler Wilcox.

to the best man on earth—her husband.

Out on the broad porch we are once more. A winding path from the open square, with cedar trees on one side, sweet vines on the other until all the other cottages are left in the background, brings you to the Bungalow. This is a square, red building, built on a rocky prominence, sloping down to the wharf where the naphtha launch is ready for the visitor.

where the nappear is a standing on the visitor.

Up three steps and you are standing on the broad veranda which surrounds the Bangalow, with its hammocks, easy chairs, and hanging curtains of the golden sea shells to protect you from the heat of a mid-summer's

or sinks into tunnels of night. Indicates the state of the green fellage det the waters, while little crafts are ever passing. That long, dark line in the distance indicates the banks of Long Island. The door of the Bungalow opens and a girlish figure appears, clothed in pure white garments, with chestnut brown bair and eyesshe bids you welcome. At once you are let to exclaim, "Dear Mrs. Wilcox, how well you look!" "Thanks, for your generous compliment," is her reply. With a sweet and winning smile, you are introduced to those of her literary friends who are present. Two of that company, on this occasion, a gentleman and a lady, I vividly recall. She, with a graceful figure which one could but envy, with a voice like the music of a soft, subdued breeze as it stirs the green leaves on a hot summer's night, eyes that awoke a smile that you never forget—you intuitively sensed that you were in the presence of a refined, soulful woman, one of New York's brightest social stars. The man had deep-set eyes and a far away look, denoting a true psychic, a soul that had touched many points, a mind rich in literary art. We were strongly attracted to him as he sat there in the open

Bungalow. Perhaps you would like a brief description of this charming place. While waiting for the hostess, let me try to interest you by throwing up on the mental canvass a pigture of that which goes to make a perfect home.

Eatrance to the grounds is through Bungalow Lane. From this lane opens a spacious gate, which by the way is always left ajar, no ringing of belis, or kneeding-you just step over the pebbles that divide the grassy carpet from the earriage drive. Turning an angle, you see three, pretty, red cottages with their broad verandas, swinging hammocks, easy chairs—everything that suggests comfort, case and peace. These are occupied by unitarity of the salt water and Mrs. Wilcox's agreeable company.

The Queen Aune cottage with a dining hall that overlooks the blue waters, is connected with a spacious reception and music room. Here the invited guests come in close contact with the presiding genius of the place. Up a winding staircase, is the little octagon room with two thread windows from which the ever ceaseless rush of water is heard as it beats against the rocky shore.

Here is where the many thousands of letters are read and answered for the daily press—those sentiments and glowing thoughts which men and women read with such zest, meditate upon, and in their souls make good resolves as to the trath of the problems a portrait (in oil) of Mrs. Wilcox dedicated to the best man on earth—her husband.

Out on the broad porch we are once more. A winding path from the open square, with coder trees on one side, sweet vines on the ore unique path from the open square, with coder trees on one side, sweet vines on the ore unique path from the open square, with coder trees on one side, sweet vines on the ore unique path from the open square, with coder trees on one side, sweet vines on the ore unique path from the open square, with coder trees on one side, sweet vines on the ore unique path from the open square, with code in the problems of the place. Persian mats dorn the floor. A sweet halo surrounds this

Life's Journey.

As we speed out of youth's sunny station.
The track seems to shine in the light,
But it suddenly shoots over chasms
Or sinks into tunnels of night.
And the hearts that were brave in the mo

ing
Are filled with repining and fears
As they pause at the City of Sorrow,
Or pass through the Valley of Tears.

But the road of this perilous journey
The hand of the Master has made;
With all its discomforts and dangers,
We need not be sad or afraid.
Paths leading from light into darkness,
Ways plunging from gloom to despair,
Wind out through the tunnels of midnight
To fields that are blooming and fair.

Though we catch not one gleam of the day,
Above us fair cities are laughing,
And dipping white feet in some bay.
And always, eternal, forever,
Down over the bills in the west,
The last final end of our journey.
There iles the Great Station of Rest.

Tis the Grand Ceatral point of all railway
All roads unite here when they end;
Tis the final resort of all tourists,
All rival lines meet here and blend;
All tickets, all mile-books, all passes,
If stolen or begged for or bought
On whatever road or division,
Will bring you at last to this spot.

Whatever the place is you seek for, Whatever your game or your quest, You shall come at the fast with rejoic To the beautiful City of Rest,

You shall store all your baggage of worries.
You shall feel perfect peace in this realm,
You shall sail with old f-lends on fair waters.
With Joy and Delight at the helm.
You shall wander in cool, fragrant gardens
With those who have loved you the best,
And the hopes that were lost in life's journey
You shall find in the City of .exst.

Ella Wheeler Wilcox.

Occultism, Theosophy, Spiritualism

BY PAUL P. DE GOURNAY.

Three names, each claimed to represent a different advance of the human mind in the regions of the nuknown: all of them shoot from a parent stock. Let us see what is the relation between them, Spiritualism is as old as the world, the first man who felt there must be something higher than himself, some intelligent cause for the varied effects around him, some power within his physical self that made him think, act, govern that same self, was a Spiritualist. The spirit within him had awakened and it began to question, to search—what? the hidden, the mysterious, the occult, in other words. He heard voices in the air; he interpreted signs and had visions; he saw ghosts—spirits.

in the air; he interpreted signs and had visions; he saw ghosts—spirits.

Taken in its general scase, the occult comprises everything the senses cannot cognize, but which must be discovered through patient research. The laws of nature, the laws of being, of the cosmos, etc., all belonged to the occult until spiritualized man brought them under the search-light of sciency. Each conquest from the occult was a conquest over ignorance, for ignorance is typical of mental darkness and darkness is the cloak of coacealment. The "occult," then, is, primarily, an inactive condition, a terra incognito, the surrounding mystery of which appealed, and will ever appeal, to the imagination—a sorry guide for the seeker after truth.

In course of time, systems were adopted to which was given the name of "the occult sciences." Magic, alchemy, and astrology were the principal. Sorcery, witheraft, necromancy and kindred superstitions or unholy practices were the outcome of magic—of black magic, at least, for "white magic" does not resort to criminal practices. It is claimed that the ancient magi or wise men of the East have modern successors; but from all we know to the contrary, the twentich echityr maginans are too self-concentrated to think of humanity.

From Alchemy, whose adepts*—wore out their lives searching for the philosopher's stone, sprung chemistry, the most practical of modern sciences, while Astrology gave the start to Astronomy, the science most conducive to spirituality, since it takes the mind through boundless space, compelling the recognition of a Supreme Intelligence in the perfect order with which move those millions of stellar worlds, the glory of the heavens.

So, we hear little, nowadays, about "The Occult Sciences"—except Astrology, which holds its own,—but there is a pseudo-science, labeled "Occult Science," whose adepts (7) decide the most abstrace questions in a very authoritative, if not always clear way, but leave us in the dark as to whence they derive their autherity. Their dictum is as decisive as t

those Jir-atmas, Linya Shariras, Kama-rupas and Kama-Lokas; those Tanwas and Ush-tan-as, and Baddhas, of the Mazdeans, so frequently used, but a jugglery of words, a masquerade of vocables, calculated to dazale and mystify the reader? If we stody ancient books, it should not be to add foreign words to the already rich Anglo-Saxon language, but to transcribe the thought those words were intended to convey.

Then, the spiritualistic idea of direct reveliation, of individual research rewarded by individual spiritual development under the guidance of advanced spirita, is essentially acceptable to the American mind. The Simon-pure Spiritualists need not, and do not sit at

the feet of an Adept or a Master and crave initiation; they know no Chellas or Mahatmans; they enter freely the open field of investigation. How far and how fast they advance depends only on their own sincerity of purpose, prudence and self-control.

The claim is made that Theosophy is an advance on Spiritualism. Many Theosophists have "graduated" from Spiritualism: Madaman Blavatsky, the great rejuvenator of the creed, was not only a Spiritualist, but a medium, before she gravitated Eastward; and it cannot be denied that the revival of the various branches of occult research received its impetus Irom Modern Spiritualism. Self-conceit leads naturally to ingratitude, and we need not complain when the vanity-inflated foster child turns away from his nurse; lucky she is that he does not kick the breast from which he drew his vital strength.

While we recognize no spiritualistic hierarchy, we must admit that there are two classes of Spiritualists—the distinction being of their own choosing. Higher Spiritualism does not constitute an aristocracy of money, birth, or social standing; its members are simply men and women who cleave to the spirit, not to the "letter that killeth:" for them the whole range of phenomena is but a text, the costeric meaning of which they must study if they wish to reap the full benefit of the new dispensation. And to accomplish this they need not delve among musty records of ancient thought—though such delving is a commendable intellectual occupation; it is by individual soul-culture, by genuine aspiration after the truth and intelligent observation of all signs and tokens we succeed. "A soul inspired with the warmest aspirations after celestial beatitudes keeps its powers attentive" (Watts).

In vain are the exhumed oriental bugaboos, larvas, shells, clementals, etc., raised up to discourage the Spiritualist and rob him of his dearest consolation; he knows that he can communicate with his dead; he can see them, hear their voice, feel their touch, commune with them—tisble—a greater, the kno

preserved in the Orient's most-poetic conceptions.
Our carth-bound spirits are not eternally
tortured in a Krama-Loka, where negatively
good decarnates are bound to undergo a term
of probation, more or less protracted; our
happy spirits do not pass years, or it may be
ages, in a Devashan where a beatific dreamysleep is the reward of a good life: with us
no atomement is eternal, no entity doomed to
annihilation, no beatitude found in inaction.
Eternal activity, eternal endeavor, eternal
progress; such is the spirit's motto. No impassable gulf opens between the free spirit
and the earth, his former abode; he still
serves humankind, and he teaches man that
law of service which is the expression of
love, of that all-embracing, all-consuming
flame which is as an electric current from
the Infinite Intelligence to the lowest object
in creation and should return to its source,
thus forming a circle, the symbolic image of
eternity.

Some, many also, there be, who think too

in creation and should return to its source, thus forming a circle, the symbolic image of eternity.

Some, many also, there be, who think too much of Homo (to use one of Mr. Dawbarn's worsis), to learn what ego studies. These cannot be classed as belonging to higher Spiritualism, but the ray is opened to them. In true Spiritualism there is no disguise, me concealment: the study of the phenomena is experimental, the philosophy speaks to the heart and the intellect. The gist of it—and this we fail to find either in Theosophy or the neo-occultism—is that while the possibilities of the spirit's progress have no limit, the only way of that progress, the only lead to which it leads, is love—love of husanity proved by service. Whatever, system falls to awaken brotherly love in the human heart, is of no earthly use to man, though it claimed to reveal to him the mysteries of the occult and would prove the truth of the revelation—a proof that is still forthcoming.

While we may study, profitably, ancient lore and gather therefrom many precious gems of thought, only such are truly precious as are humanitarian in their application. Truths we find there, but the truth given to man in different ages of the world was interpreted according to the mental and spiritual unfoldment of the medium through whom it was given and the intelligence and rackal peculiarities of the people to whom these tanglet it. Man's mind has developed, and we, the practical thinkers of the first marient guise without accepting all of the dreamy acceptive thinkers understanding or teaching of that truth.

LINCOLN.

Here come to us another Christ;
This simple peasant of the wild,
Grew up with visage, marred with gref.
Yet kept his heart as if a child. He loved to help the poor and ead, And strew bright flowers in their way: To do the kindly deeds he did— Would turn time's wilderness to May!

Yet hatred nailed him to the eross; And spite heaped on his head all shame; But now we know him king of men, And bless the sound of Lincoln's name! William Brunt

Abraham Lincoln.

Abraham Lincoln.

We doubt if any true American, be he an ex-Confederate, or an ex-Federal soldier, ever speaks the name of Lincoln save in a spirit of reverence and profound love. He who held the Union together in the dark days of the nation's trial is now looked upon by the followers of both flags as one of the nobbest types of manthood and the truest American citizen the country has ever produced. It can be said of him as of the teacher of old, he was a man of sorrows and was acquainted with grief, yet his lofty soul towered far above all of the agonies and heartaches of earth, and made him the Just Man who could, would, and did save his country from dishonor and give freedom to the slave. He was as much above petty jealousy as the Himalaya Mountains are above the bed of the Ganges, and his nature outrode selfishness as the lightning outrides the sluggish small.

It has been said of Lincoln that he was more than a man—that he was an Event. Truer words were never spoken. At great crises in the evolution of the race, master souls from the wisdom spheres, approach the earth to lead in the great transformation from the old to the new cycle of mightier progress. Such souls were and are events in the progress of the peoples of the earth. Lincoln was one of these, and he has taken like place in falstor, as one of the greatiset of those events. He who frees his brother from bondage, and saves liberty to his people, is greater by far than is the conqueeror of a world, or the builder of the loftiest of domes. He stood between the opposing fires of greed and tyranny, and by his death cemented this nation anew by rededicating it forever to the Goddess of Liberty.

Lincoln was a prophet. His great soul grasped the lessons of the centuries past, and with cagle eye took in those of the future. He saw his country's strength and noted with regretful eye her weakest points. He spoke in one of his remarkable papers, of the dance of enslaving the yeomanry of this nation, and pointed out the steps that would be taken in that dir

shopming, cobbler, farmer, and manufacturer are all gone—and they are forced to buy what and where their masters say. In finance, his words have been verified all too literally. Foreign capitalists and combines dictabe the kind of money our people shall have and use, and the idea is slowly dawning upon the minds of the thoughtful that our nation exchanges the black slavery of the South for the industrial slavery of the toiling millions of all sections of the United States. Lincoln's predictions have been literally fulfilled.

But the spirit of Lincoln lives in the hearts

coin's predictions have been literally fulfilled.

But the spirit of Lincoln lives in the hearts
of millions of loyal sons and daughters of
America. His soul is yet marching on, and
his thought is inspiring many true-hearted
patriots to action. He will call again for
volunteers to save the nation's life, and once
more, let us hope we may see all party and
sectarian bonds forgotten, and only the good
of the entire people remembered by those
who callst in the armies of Honor and Conscience who are commissioned to break all
fetters from the limbs of Industry, and set
the great-hearted giant free. Justice is often
long delayed, but we have supreme faith in
the ultimate triumph of the right, and look
to see the awakened lintelligence of America,
rise in its might and take its proper place
upon the lofty plateau of unselfishness where
Lincoln planted the standard of rightnessness,
many decades ago. Lincoln was never so
much needed in America as he is teday, not
were his principles ever the subject of such
according and was never to see the study of such much needed in America as as a mean, were his principles ever the subject of as careful study as, they are at the prestime. His mighty soil bends low in lowes the nation he seved, and, with Washings Jefferson, Thomas Paine, and Jackson, he seeking to make America the ideal republic seeking to r which phil

A Vision.

clouds that hover o'er us, olemn joys behind you lie; de the veil that hides weally mansion in the sky.

willing now, your mautic parts drit forms do come in view, in breathe some loving messag our pathway flowers strew.

Now I see them plainer, dearer, And their hands are downward st Angel songs and angel voices, Bring to me their loving greeting

O the music of those loved ones, Fraught with heaven's own symp They are singing, O how gently, What divine sweet melodies.

See, they're slowly turning homeward.

And their strains are gently dying;

But before they wholly vanish.

One more song in farewell singing.

They are gone, the clouds sweep o'er the But a halo's left behind And the mem'ries of that vision Will remain forever mine.

A Dream of Souls.

BY MARGARET, VIEGINIA M'CABE, AUTHOR OF LUFE FORCES.

(Concluded from last week.

The monotonous certainty of each day—the reality of the mistake—the dreary existence of knowing the result of cach and every act wears out before long the fragile attraction of man's love. He want in the entertained, he wants surprises and freshness all the time, and he loves and freshness all the time, and he were supported to more than a decreasing the lower of the helds of the unity of the time of the unity of the love. And it does die unless bomb by soul love. Nine marriage is not the end of aim of life, but the beginning of the unity of true life.

One man told me in all confidence that his material home life was all any man might desire. Love was perfect, and never a cloud ore room crossed its path. His wife was more than clever, and practical, and they were more than happy on the material plane, but when by ou touched the intellectual, she stood still and he lived alone in other realms, and when he reached out to the spiritual then indeed he knew happiness was beyond his grasp, but he had strength to close out this vision and live content on the lower plane. I smiled in his face and said, "Wair" You cannot silence that voice long, it will grow in intensity the more you try to huah it, "and I pity you."

The ideal true life is two people joined in soul, happy and contented together; growing daily and hourly into perfect blies of union of the invisible and universal good, blessing others in their own joy, sendian forth greater love for maskind, reaching out with heart and souls filled to overflowing, by the touch of the Eternal One.

Vears passed over John Lee's head, and they vice that cannot long be silenced kept up its faint longings. Married life was not so peaceful as in the earl

tre and ever kino.

Its counterfeit was husks—and use
kinew it.

One day he found this poem in a paper
dropped by careless hands. We call everyrhing chance or accident but dare we so name

Little maid! Little maid! I heard your

Little maid! Little maid! I heard your voice calling.

Away back in the years of my boyhood's first dreams:

It sang in the lim of the shy waters falling.

In sun dimpled ripples in wild woodland streams.

It piped in the call of the bird of the meadows.

And laughed in the lift of the bird on the wing.

It inriked in the drowsily whispering shadows.

Of green arbored summer and light hearted spring.

And then maid of mine when my boyle parted
And its dreaming gave place to the quest of youth.

I still heard the call of my love hearted.

Far up on the pathway of progre truth.

It is well that at last you are sitting me.

Yet, through the long years, I had known that a place
By your side, dearest heart, could not long be denied me.
That soon, love, my eyes would behold your dear face.

say that I met you, and won you, not knowing at your voice in my heart was my child-hood's first song. that song in my heart, dearest love, is hestowing

A blessing that shields me from weakness
Little mald, little maid! May I hear your
voice calling
Away down the hills and the vales of the
May its song on my heart be, oh tenderly
When life's journey ends in the valley of
tears.

Can you understand its effect on a yearning cry of the soul? He had missed his little maid; her place was vacant, had never been filled; and now his heart was wear; and his life was full of mistakes—and the soul grew wider and larger.

After fifteen years of married life the final rupture came. They separated. The woman went her way, meaning mischlef—the man went his.

went her way, meaning mischief—the man went his.

Let me do him justice. He was not a bad man. Conscience was his guiding star and pity for the woman who had walked beside him so many rears, made him overlook and excuse her shortcomings, and he tried to hide from the world their difficulties. But the woman, headstrong, wilful, jealous, revengeful, followed her own inclinations and left him—seemingly alone. Conscience formed no part of her; soul had not awakened; self was all.

He went his way alone, and yet not alone. The voice of his heart called louder and off-ener; and as desires never come without fulfilment, after many days, of weary waiting, many years of heart anglesh, persys of longing vain desires—in a far off corner of the carth, he met his twin soul. Met and knew her at once.

There was perfect peace, perfect jey. His heart cried out in wildest love for the long lost heavenly bliss.

The Passing of Psychic Phenomena

A. E. CARPENTER.

A friend said to me; "Why is it that the henomena known as spiritualistic seem to be

A friend said to me; "Why is it that the phenomena known as spiritualistic seem to be insain; away?"

The question is a pertinent one, and an effort to solve the problem is in order. It is certainly true that the phenomena that were well known in almost every community thirty and forty years ago, have almost entirely disappeared, so much so that the hysphical Riescarch Society are apparently compelled to confine their investigations to one psychic, namely Mrs. Piper, and she is able to show only the mental phases with perhaps the exception of automatic writing. Heading Mrs. Carrie Twing's bright story of "'Lisbeth," in which she has so happly introduced the reader, to facts that were of the most common occurrence then, one is reminded of the raps and table moving that were taking place everywhere, forty years ago, among people who had no thought of trickery or collusion. These people were astounded, delighted, alarmed. Some belleving that it was their friends decarnate who had come to bring them love and light and hope of joy unspeakable, like "'Lisbeth," and others like "Daniel," regarding it as a new device of Satan to capture human souls, but all recognizing the genuineness of the strange phenomena so common everywhere.

I remember sitting in the parlor with a gentleman, editor of a newspaper way down in Maine. There was no one else present except a lady who was a neighbor of his belonging to one of the most respected families in the community. This lady was a medium, but not a public medium. We sat around a stand which was moved with great force apparently by an invisible agency. We had our hands resting lightly upon the table. Remembering how easy it is for people to use muscular force unconsciously I sugressed taking our hands off and moving away from the table. This we did, being separated from the table, the ready afternoon, and yet the table oscillated back and forth and answerd eduction scalared back and forth and answerd eduction scalared from the table by several feet. The room was perfectly light,

Ruch sincerity and honesty of purpose as actuated the minds of the earlier ploneers of the spiritual movement will once more open the way for the influx of inspiration and the manifestation of phenomena even upwards these of the earlier days. The student of paychic phenomena must learn that he can send the manifestation of the carlier days. The student of paychic phenomena must learn that he can send the send that he can send the s

given.

2 Stanwood Place, Boston, Mass.

Man's Aural Self.

BY CHARLES DAWDARN. CHAPTER XV.

Limit to Spirit Communications.

We have noted the remarkable fact, for Psychical Research, that spirits may be unconscious of the effect their thought is producing upon the physical organism of the sensitive. They do not know how, or in what manner their thought comes to the surface in earth life. They cannot, at least in some cases, tell whether they are writing or talking; or how many are using a mortal organism at the same time. There are times when there is so much confusion on the spirit side that those desiring and attempting to communicate retire hopeless of success. We will now watch the phenomena in which the sensitive takes no conscious part.

There is here no attempt at interchange of thought as in the case of all inspired media. The medium is said to be entranced, and to have become an unconscious medium for some other intelligence. This possibility seems sufficiently attested by S. P. R. in the case of Mrs. Piper; and also in the experiments with Miss Cook by Sir William Crooks. It is therefore accepted as a possibility, without need of further proof. The appearance of such unconscious trance is the everyday experience of investigators with many media, both professional and in private life. The sitter likes to think himself alone with a spirit, and in direct friendly converse as between mortal and mortal. How far this is possible, or even probable, our present investigations are intended to examine.

Here is a mortal with two centres of intelligence, one of which has become silear, although death has not intervened. But this is also the case in deep and refreshing sleep. The organism is then being refreshed by rest from contact with other intelligences. The functions of the various organs proceed much as usual. Even the brain exhibits sythmic polastions. Healthy slumber is merely the twillent of vital energies. Mentality has, for the time, retired from duty. Like the school boy in recess, he is not held to accountability. He plays instead of works. He is not idle, but has changed the centre of his activity.

but not a public medium. We set around a standard lay an invisible agency. We had our hands esting lightly upon the table. He membering how easy it is for Popule review of the complete the table by the complete the table by the complete the table. This we did, being separated from the table of the table by the table in the carry farter to non, and yet the table coellisted back and forth and answered questions with perfect late is lateral to the property in the carry forth and the separate that the series of the series o

streament the first, more to the opposite of the control of the co

hind him. Then peace will fill every soul and divine love will guide our footsteps; the results as we all know will be glorious—a heaven on carth. How many are ready for such a work and to aid as in sending out the peace song to the world? Let it vibrate on every wave of thought, baptising souls all over the earth that are ready. Let us hear from others that are ready for this good work. We hope that are ready for this good work. We hope that of the control of the co

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also apositive and radical cure for Nervous Debility, and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and dealing to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 847 Powers' Block, Rochester, N. Y.

The Work in Hartford.

Although there is but one organized society in the city, the work goes steadily on. There are no loud trumpets to sound its praise, but there are true and tried workers that keep the hall rolling, and none more true or diligent than those found at 122 Clark Bt., in the home of Mr. and Mrs. Joseph Stores. Here regularly each week are meetings and circles held. On Jan. 25 a Thomas Paine memorial service was held, the house being crowded both afternoon and evening, and this is a spacious house. At 5 o'clock a sumptuous supper was served by Dilly to over fifty people. In the afternoon the services consisted of short speeches from friends and local mediums. There were friends from Meriden, Bristol and suburbs of Hartford who took part. In the evening a regular address on Thomas Paine was delivered by Lizzle Harlow of Haydenville, Mass., that was pronounced good by all. The music for the day was under the direction of Mr. Winney of New York.

When it was time to say the good nights it was done with smilling faces and a universal "have had such a good time." Long may this home and these two good workers, "Dilly and Chief Joseph," be spared to earth's children to help lead more fully the human family into the spheres of commonsenses and truth.

Over-Exertion of Brain or Fody. Take Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain a erves. Wouderfully quick in its action.

Missionary Work.

Missionary Work.

We have been quite busy during January, and are much encouraged with the work of presenting Spiritualism to the hungering people; for we present the spiritualism to the hungering people; for we present the spiritualism to the hungering people; for we present the spiritualism to the hungering people; for we present the spiritualism to the spiritualism to the spiritualism that the spiritualism has been also have the sone great savior that humanity must have, in order to save them from the brutalities that are dragging them into universal helishness. Bigotry and superstition have everenslaved religious devotees. Ignorance stalks hand in hand with all these. Education is the facts of life, with absolute demonstration of sool and the communion of decarnate and incarnate, is a crying need.

The people scarcely know what they want—but Spiritualism reveals it to them. Hence, we should call all people to the assembly, where the psychic can instruct and demonstrate. Missionary work is the hope of our Cause for human co-operation. Spirits do not fall us—but people give very little heed to the spirits—but the latter labor, the latter labor and gives and lack of expirit or ideality among the Spiritualists; but a high exaltation of purpose dominates a large number, and gives promise of grand results. The latter sustains our labors as missionaries, whilst the former tear our zeal and devotion to tatters.

"What are you working for?" is often asked of us. They cannot conceive of any other oblect than for money. Gold is the

e former tear our zeal and devotion to ters.

"What are you working for?" is often ked of us. They cannot conceive of any her object than for money. Gold is the dof nearly all, and they cannot undersund that some are imbued with a love for man progress and peace. We should delep a better system of propaganda, for the ter is needed. Humanity needs to be led, thy force, but by persuasion. Whatever tree human good, should be devotedly and sely offered to them. More people volunties of the cell that the good. To decipy seek the evil than the good. To decipy the latter, we must labor lovingly, for ecohorts that are sustaining the former are some contractions and the good.

relop the latter, we must labor lovingly, for the cohorts that are sustaining the former are legion.

The priess sustains public crudity, and panders to all that is vile. The pulpit is pampered with bride, and limited by the bilindness of faith. Where shall the people turn for help? The State is weak and environed with selfish guardians of its majesty. Society is decrepted and dissolute. The forum is the home of materialistic or agnostic senility. The seance room has been debauched by persons who are the result of the senility of the se

Free to Everybody.

Dr. J. M. Willis, a specialist of Crawfords-ville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treat-ment, with printed directions, and is a posi-tive cure for constipation, billoumess, dys-pepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe and blood poison.

Vermont State Spiritualist As

The thirty-third annual Convention of the Vermont State Spiritualist Association was held in G. A. R. Hall, Montpeller, V., Jan. 24, 25, 28, 1902.

First session Friday, 2 p. m., Vice-President A. F. Hubbard presiding. Mr. Geo. Newton gave a cordial address of welcoms, responded to by A. F. Hubbard. Mrs. Abbie W. Crossett gave an invocation and made brief remarks, followed by Mrs. Helen P. Hussegue, Dr. S. N. Gould and A. F. Hubbard. Hussegue, Dr. S. N. Gould and A. F. Hubbard. Hussegue, Dr. S. N. Gould and A. F. Hubbard. Hubbard called the meeting to order. Newman Weeks of Hutland read a poem and made brief remarks. S. N. Gould gave a short talk. Mrs. Helen P. Bussegue gave a short talk. Mrs. Helen P. Bussegue gave a short talk. Mrs. Helen P. Bussegue gave a short talk and the state of the state of

made interesting Needs. The quartet rendered sweet music. Mrs. Russegue gave a fine lecture to a large and appreciative audience.

Grossett and Mr. Weeks. The quartet rendered sweet music. Mrs. Russegue gave a fine lecture to a large and appreciative audience.

Hubbard presided. After singing. Mrs. Russegue gave an invocation and read a poem, taking for her subject for her lecture "You Cannot Serve God and Mammon." She gave a fine lecture to an attentive audience. Psychometric reading followed the lecture. Sunday, 10 a. m., Vice-President S. N. Gould called the meeting to order. After a musical selection, a very interesting experience meeting was held. Remarks by Mr. Weeks, Dr. Gould, Mr. Richarlson. Mrs. Stafford and others. A. F. Hubbard gave the regular lecture of the morning. His theme being "The Progress Spiritual Truth is Making in the World." 2 p. m.—After singing, the subject of the morning conference was concluded. several interesting experiences were given. Mrs. Russegue gave a fine lecture on "Ancient and Modern Luce, 7.20.—Condended by the quartet. New part of the convenience with election by the quartet. New part of the convenience with election by the quartet. New part of the convenience with election by the quartet. New part of the convenience with election by the quartet. New part of the convenience with election by the quartet. New part of the convenience with election by the quartet. New part of the convenience with election by the quartet. New part of the convenience and the proposition of the p

For Over Sixty Years

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

Local Briefs.

Local Briefs.

The Malden Progressive Spiritualists had for speaker and medium on Sunday evening. Feb. 2, Mrs. Dr. Caird of Lynn, who gave much satisfaction to a good audience notwithstanding the storm. On Wednesday evening. Feb. 6th, Mrs. Nellie S. Noyes gare a charming smoke talk from her Indian guide, and astrological readings. Mrs. Wilkinson and Mrs. Abby Burnham also did excellent work, so did Mrs. Pettingill, Mrs. Taylor and Mrs. Munroe: also Mrs. Douglass, a most excellent medium, who in the trance state gave a very delightful lecture, followed by messages. John R. Snow, Sec.

The Ladles' Spiritualistic Industrial Society held a meeting Thursday, at 8 p. m. Mrs. Ida P. A. Whitlock, president, opened the meeting with congregational singing, directly followed by an inspirational song by Mrs. Whitlock, beautifully rendered, which thrilled the hearts of all who listened. Mr. J. R. Snow sten called and spoke briefly, giving sketches in the life of President McKinley, also Thomas Paine. Those who took part are as follows: Mrs. Dix, Mrs. Shirley, Mrs. Hews, Mrs. Chapin, Dr. Dean Clark, Mrs. Lambert, Mrs. Dickey and Mrs. Scott. Feb. 5th, Mrs. Effie Webster is to be the speaker. An orange supper will be served at 4.90. Feb. 12, a talk on Alaska, fillustrated by the stereopticon will be given in Paine Hall, 9 Appleton St., by Mrs. Ada L. Pratt. Supper as usual in Appleton Hall.—Mrs. S. A. Chadwick, Sec. pro teh.

Gospel of Spirit Return Society, 200 Huntington Ave., pastor, Minnle M. Soule, held a well attended meeting on Sunday evening, Jan. 26. Our pastor's control speaks elequently and by wise words lightens our load. "Light, more light!" should be the aspiring cry of the earnest Spiritualist. We mortals walk in comparative darkness and need soul santenance when in the thick of dally trials and those ministering spirits who are timmutably subordinate to good, to God, can vividly pervade our lives with "Light, more

are teristic charm. A seen. The Miasion file these," by Miss Austin, was specially reet and well sung. We try to extend the Im of goodwill to all strangers and these so would like to endear themselves to us more kindred association are cordially insel to our Young People's Psychic Inquiry ub, which meets at Mrs. Soule's home, 79 coppect St., Somerville (Spring Hull car), uarsday evenings.—Wm. C. Crawford, Asst.

The Spirit of Tenth Society of Spiritualisis met as usual in Red Maris Hall, Mid Trement St., Smady, Feb. 2. The speaker for the everlag was Mirs. Alby Burnham of Malden, St. 2004, Ph. 2

WHAT A SAMPLE BOTTLE OF SWAMP-ROOT DID

To Prove what Swamp-Root, the Great Kidney, Liver and Bladder Remedy will do for YOU, Every Reader of the "Banner of Light" May Have a Sample Bottle Sent Free by Mail.

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Ohlo, Republic:

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W. F. Lohnes.

The mild and extraordinary effect of the world famous kidney and bladder remedy. Dr. Kilmer's Swamp Root, is soon realized. It stands the treesing case wonderful cures of the most distressing case wonderful cures of the most distressing case. Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.



EDITORIAL NOTE.—If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Hoot, became as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

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If you are already convinced that Swamp Root is what you reed, you can purchase the regular fifty cent and one-dollar size buttles at the drugsto exercywhere. Don't make any mistake, but remember the name, Swamp-Root, and the aidress, Binghamton, N. Y.

of the church was very successful. On Saturday evening, Feb. 22d (Washington's Birthday), Mr. Coorlis will give the society a Benefit Test Sennee at Arlington Hall, Gates and Nostrand Ave., at 8 o'clock.—Correspondent.

Bostou Spiritual Temple.—The Tuesday evening meeting Feb. 4 was largely attended. After an absence of two weeks Mr. Wiggin's work was more fully appreciated and enjoyed. The topic chosen for the short talk was Spiritualism as a Religion. The seance was most excellent both in quality and in the number of messages given. Miss Christine Rrown furnished manie. Mary L. Porter, Secy.

Beston Spiritual Temple, Chickeriug Hall, Hundington Ave., Sanday, Feb. 2. Services 10,30 a. m. and 7.30 p. m. At the morning service Mr. Wiggin, entranced, was at his best and gave a fine sermon from a text taken from Acts 1-3, following with a ballot test scance. The larger part of the evening was given to the scance, preceded by a short talk by Mr. Wiggin. The Ladder's Schubert Quartet sang at both sessions. Mary L. Porter, Secy.

Feb. 2.—Not many out to the Lyceum on account of the storm, nevertheless we had a very pleasant session. Our lesson was from Carl 8, or splritual growth, a continuation of the previous Sunday. We had readings from Iona Stillings and Fern Fester; songs, Estebe Botts, Blanche Collett and Clara Weston; plano solo, Rebecca Goolitz. We were out to the Consumptives' home and carried some slowers (from his young friends) to Harry Howe, one of our number. The poor boy is very slek, and we feel we ought to go and cheer him up as often as we can, for we do not think he will be with us a great while,

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WHAT ALL THE WORLD'S A-SEEKING IN TUNE WITH THE INFINITE
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although we hope for the best. S. E. Jones, Sec'y.

The Ladies' Lyceum Union held weekly meeting Wednesday, Feb. 5, in Dwight Hall, 614 Trement St. A business meeting was beld from 5 to 6. After supper the Union Meeting was called to order by the president, Mrs. M. J. Butler. Among the speakers were Mrs. Waterhouse, Mrs. Hand, Dr. Wesley and Prof. Matock, Mrs. Hand, Mrs. Conningham, Mrs. Knowles and Mrs. Butler and Prof. Matock, Mrs. Hand, Mrs. Butler gave some very line tests, also Dr. Haut. The meeting closed with benediction by Mrs. Waterhouse. Mrs. M. Estey, Sec'y.

Question.

It seems that Jesus Christ did not leave any written account of his life or work. How long after his death was it before any-thing was written about him, and who wrote it?

Thos. A. White. San Diego.

As you know more of the created world ou will find that the true will of its maker that its creatures should be happy.—Rus-

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A Religious Science and a Scientific Religion.

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Banner of Tight.

BOSTON, SATURDAY, PERRUARY 15, 1902.

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False Charge Against A. J. Davis.

In the last Progressive Thinker there is a wholesale charge of plagiarism made against the author of "Arabula," in which Mr. Davis is said to have bodily appropriated, without giving due credit, a chapter on the "Existence of God." The charge is false, unjust in every sense, and must not be permitted to remain uncontradicted. The following is quoted from page 4, "The Arabula." in which it will be seen that Mr. Davis not only fully explains why he introduces the chapter, but also gives the author thereof ample credit for the production. The passage reads as follows:—

also gives the author thereof ample credit for the production. The passage reads as follows:—

"Judging from the variety and spirit of criticisms received since the publication of the first edition, I am constrained to conclude that, in many thoughtful minds, not only has the purport of the chapter entitled, 'God Revealed to the Intellect,' been throughly misuaderstood and unappreciated, but that the explanations and definitions of the impersonal 'Arabula' have also been sadly neglected and uncomprehended as to their bearing upon the value and object of the Argument. I have already said (see page 207 of this volume), that the chief object in latroducing the Argument (which was first published anonymously, and so placed beyond all ordinary means of knowing by whom or how it was written) was, to illustrate the best throes of Intellect in its ambitions exertions to fathom for its own satisfaction the 'light' which invariably comes silently and without argument to the awakened Intuition. [See Gt. Har., Vol. II. p. 268.] Students of the Harmonial Philosophy fully understand, and hence do not continually need to be reminded, that Intellect is to pure Reason exactly what Instinct is to Intuition. Intellect, per se, is selfahness embodied—self-assertive, proud, conceited, pompous and self-aufficient, positive and dogmatic. Its arguments and its revealings of God must necessarily correspond to its own antural laws and tendencies. Hence the conception and statement of God, which the himited and logical Intellect can possibly unfold, will of necessity be a God of personal limitations—cold, proud, judicial, majestle, jealous, wilful, and changeable under sufficient inducement. It was not designed that the Argument of the chapter, beginning on page 268, should be regarded as final, but membors y as representative of what the athesic Intellect is capable of discovering God-ward, and in its own behalf, or for its own temporary satisfaction, independently of intemporary satisfaction, independently of intemporary satisfaction,

ing the nature, existence, and government of Delty.

"Note to the Sixth Edition.—Since the foregoing was written a friend has been successful in his search for the author of the chapter on 'God,' Mr. H. Farrington, a member of the legal profession; but why he should have concealed his name from the original publication is not explained. Within it is an 'inspiration' which, according to my mental experience, was what led me to discover its existence and value."

Diverse Opinions.

Some of the worthy readers of the Banner, in commenting upon our recent explanation of the office and use of the spleen, while not disagreeing therewith, offer a different ver-sion of the duty of this organ in the complex sion of the duty of this organ in the complex human organism, and one correspondent most courteously quotes in support of this theory, an extract from that renowned scientist, Alfred Russell Wallace, in his work, "The Wonderful Century." If, therefore, it has now been decided that the Spiritualist legturer recently referred to in these columns, who proclaimed "there are no spicen," was mistaken in his conclusions, and if said important organ is at this late day emerging from its obscurity, surely any light on its beneficent ministry to mortal existence must be welcome.

Wallace, in his enumeration of the wonder-

from its obscurity, surely any light on its beneficent ministry to mortal existence must be welcome.

Wallace, in his enumeration of the wonderful triumphs of the century which has recently expired, adds on page 144. "One other physiological discovery is worth noting here, both on account of its remarkable nature and because it leads to some important conclusions in relation to zymotic diseases. Quite recently it has been proved that the white corpuscles of the blood, whose function was previously unknown, are really independent living organisms. They are produced in large numbers by the spleen, an organ which has long been a puzzle to physiologists, but whose function and importance to the organism seems to be now made clear. They are much smaller and leas numerous than the red blood-globules; they move about quite independently and they behave in such a manner which shows that they are allied to, if not identical with the amorbar found abundantly in stagnant water, and which form such interesting microscopic objects. These minute animal organisms which inhabit not only our blood vessels but all of the tissues of the body, have an important function to perform on which our very lives depend. This function is to devour and destroy the bacteria or germs of disease which may gain an entrance to our blood or tissues, and which, when their increase is unchecked, produce various disorders and even death. Under the high powers of the microscope the leucocytes, as they are termed, can be observed continuously moving about, and on coming in contact with any of these bacteria or their germs, or other burtful substances, they send out pseudopodis from their protoplasm which envelops the germ and soon causes it to disappear; but they also appear sometimes to produce a secretion which is the interest.

out pseudopodis from their protoplasm which envelops the germ and soon causes it to disappear; but they also appear sometimes to produce a secretion which is injurious to the bacteria, and so destroys them, and, these may perhaps be distinct organisms.

"It seems probable, and, is fact, almost certain, that so long as we live in tolerably healthy conditions, these leucocytes (or phazocytes as they are sometimes called from their function of devouring injurious germs) are able to deal with all disease-germs which can gain access to our system; but when we live in impure air, or drink impure water, or feed upon unwholesome food, our system becomes enfeebled, and our guardian leucocytes are unable to destroy the disease-germs that gain access to our organism; they then increase rapidly and are in many cases able to destroy us. We learn from this marvelous discovery that, so long as we live simply and naturally, and obey the well known laws of sanitation, so as to secure a healthy condition of the body, the more dreaded zymotic diseases will be powerless against us. But if we neglect these laws of health, or allow of conditions which compel large bodies of our fellow-men to neglect them, these diseases will be present in such quantities in the air and the water around us that even those who personally live comparatively wholesome lives will not always escape them."

We have heard all our lives that physicians on being questioned regarding the office of the spleen, would reply, "O it has something to do with the white corpuscles of the blood; we don't know just what." And they never can know on the strictly material plane, and cannot prove that these living organisms, whose existence none would wish to deny, are "created in vast numbers by the spleen." A bloated, inactive spleen does cause invariably the generation of gaseous secretions that crowd the action of the heart and lungs and produce dyspepsia, when the digestive organs are not seriously impaired, but gas is the most material creation of which the spleen is

lation, dispute, and theory from time immerial. As the stomach is the centre of the nutritive system, as the brain is the centre of the psychical, system, as the heart is the centre of the venous and arterial system, the spicen is the centre of the magnetic and electric distribution of the body: manufactured in the ganglia, carried forward by the sensitized membraneous system into the spicen; the spicen determines by sxact physiological processes the precise condition of the nervous system, and if the nutritive system is surcharged, if decides that no more food is required; if any portion of the system is deranged from psychological powers or forces, it is the spicen that indicates it.

"Sorrow or joy, intense emotion of any kind, love or fear or hatred are registered by the spicen and manifested there sooner than in any other portion of the system except the brain. This is the distributing house where the magnetic forces either ceasa to play, or act additionally upon any portion of the system. For the lack of a better term I might call it the magnetic and electric stomach of the system where the food of the brain and nerve-aura is received fictore it is distributed throughout the remaining portion of the body. By certain indications you will perceive its effect and influence, not as an organ of vitality, not as an organ that generates life" (not even a leucocyte) "but merely as having a distributive function of that life which, if interfered with or diverted, makes the spleen a register of disease; and is more frequently the recorder of diseases of the nervous system, indicating exactly, as a chronometer does the time, or a thermometer the condition of the atmosphere, or a barometer the changes in the weather—the precise state of the nervous system, and what portion of the vitality should be checked or changed in securior it will no longer be a term of rediscions it will no longer be a term of re-

of the nervous system, and what portion of the vitality should be checked or changed in its circulation.

"By an intelligent comprehension of its indications it will no longer be a term of represent that a person's spleen is affected or that they are hypochondriac, but rather an indication of a diseased state of the nervous system that must be treated with reference to nervous forces instead of through nutriment or remedies of the external kind."

With this enlightened statement, every spiritual healer of clairvoyant or psychometric experience must heartily accord. And while it was not the time or place for the controlling intelligence to speak of obsession as the cause of many human ills, its possibility and effects are distinctly suggested in his allusion to the derangement of the system by "psychological powers or forces" when "it is the spleen that indicates it." This has been abundantly proven in years of practice. Whether the psychological influence be from this plane (for there are human obsessions), or from the realm of disembodied life, the spleen quickly bloats in consequence, closing its pores to the influx of magnetic or electric supplies, and thus speedily depletes the system, making it negative to the inroads of any diseased condition, a far more active foe to human health than microbe or bacteria.

Are safeguarh here cannot be found in "remedies of the external kind," or even ot internal "living organisms." That soul alone which is firmly poised, needs no protection, that nature which has overrome proneness to vexation, impatience or anger, whose habits of pessimistic worry have been transmuted into that perfect trust which casts out every fear, and whose at-one-ment with the Great Spirit renders it impregnable to the attack of any lesser form of spirit, but gives it power to blesselly minister puto, redeem and uplift every spirit in prison, in either realm, such a one need fear no disordered gateway between the physical and spiritual man, but draw with every breath, deep, rich draughts of the cl

Home Again.

Home Again.

After an absence of ten weeks, I am once more at my desk in the editorial rooms of the dear old Banner of Light. The paper has been so well managed and ably edited during my absence that I almost fear the effect of my resumption of the editorial chair. But change is the order of life, and it may be that I can add a few words that will interest the patrons of the Banner, from the field of action in missionary work. My return to my desk was hastened by the critical, almost fatal, illness of Mrs. Barrett, who is yet in the valley of pain, but with a strong hope of her recovery. She has been one of the guardian spirits of the Banner during my absence, and has nobly stood at her post of duty in the face of suffering that beggars description in words.

During my wanderings, I have heard so much in praise of the contents of the Banner that I feel assured its work has been greatly improved by the infusion of the new inspiration that has been so manifest throughout the past weeks. Wherever I have gone, the venerable Banner has been found and many true and tried friends haye kept pace with it throughout its five and forty years of unselfish labor. The Light of Truth, Sandower, Progressive Thinker, and Religio Philosophical Journal were in cyldence everywhere, and had many loyal friends. Patriarbs in our Cause remembered the Banner of early days when Luther Colby's vigor made it the one stanch defender of the truths of Spiritualism. Many people of middle age were found who had been reased under the influence of the Banner of the sake of early associations, as well as for its own intrinsic merits.

I was sensibly touched by finding upon the walls of many homes that I visited, excellent pictures of that most illustrious man, Andrew Jackson Davis, as he was forty or fifty years ago, and as he is today. In the libraries of such homes, nearly all of his works were found, all of which gare ample evidence of having been frequently read. In some places, I found that the children of the household, now fathers and moth

bodied souls of the young. Surely such a life and such a work as that of Andrew Jackson Davis have been powers for good everywhere and his great influence all over the globe, has been so potent as to help to shape the daily lives of thousands. Truly, no man in Spiritualism has taught more people, influenced more lives, given inspiration to greater numbers, than has Andrew Jackson Davis. His is not a name to conjure with, but it is one that will shine with ever increasing brightness so long as time endures and thinking men exist. He will be ranked with Socrates, Buddha, Jesus, Swedenborg, and the illustrious seers of all ages when the full meaning and measure of his teachings are grasped by the people of earth.

I am glad to get home again—glad to be able to rest my voice from the labor of excessive speaking—glad to greet once more my friends, the readers of the Banner—glad to be able to report myself ready for action and hope soon to be equally able to report the same of the gentle sufferer, the able assistant editor of the Banner who is now in Boothby hospital. I trust that the reforming of the old ties will be mutually agreeable to all of the readers of the Banner, whom lask, as a special favor, to send thoughts of healing to the patient sufferer, who has been so near the border line for some days past. There is a balm of healing in every kindly thought, and the union of many such thoughts means the healing of all the afflicted, when they are lovingly directed toward the one wrestling with disease and almost seeming death. Wishing the readers of the Banner one and all, health and prosperity, I am, always,

Your sincere friend, Harrison D. Barrett.

Washington's Birthday.

Saturday, Feb. 22d will be the anniversary Saturday, Feb. 22d will be the anmiversary of the birth of the illustrious Father of his Country. As that day is a legal holiday throughout the nation, this office, in company with all business houses, will be closed in honor of the event. All persons having matter for the liner pages of the Banner are requested to place the same in our hands one day earlier than usual in order that the same may appear in due form.

Mrs. M. J. Butler,

the well-known medium, has mored her of-fice from 164 Huntington avenue to 175 Tre-mont street, Knickerbocker Building, where she will be pleased to receive all of her for-mer patrons and as many new ones as may present themselves. Mrs. Butler is one of the most reliable clairvoyants in our ranks, and deserves a goodly share of the patronage of our people.

The Small-Pox Scare

The Small-Pox Scare
has reached Boston, and rigorous measures
are being adopted to enforce vaccination. It
is to be regretted that people's fear should
lead them to sanction unjust measures of
any kind, much less one that is so inimical to
health as that of compulsory vaccination. If
people want to be vaccinated we certainly do
not wish to deprive them of that privilege,
but we do object to the poisoning of people's bodies against their wills simply to gratity the desires of medical tyrants whose chief
purpose is to add to their perquisites in dollars and cents, without regard to the welfare
of the people.

25 Our readers will regret to learn that Dr. A. Proctor, and Dr. Jackson, both of Springfield, have fallen under the ban of the new medical law, passed in 1901, and are now facing trials for the high crime of healing the siek. They are men of sterling integrity, and it is to be hoped that they will win in their contest for the right. We should have called attention to their case three weeks since and an article had been written with regard to the same, but was lost in handing copy to the printer, hence it did not find its way into our columns. We owe these valued friends an apology and gladly tender the same at this writing. Illness in the editorial staff has seriously interfered with the appearance of this notice at an earlier date.

LEFA copy of the Eric County (N. Y.) Independent has just reached us. It is published in both Hamburg and Buffalo, and is filled with interesting local news as well as valuable dissertations of a philosophical and religious character. Our old friend, Mr. Frank Walker, is the editor at the Hamburg end of the line, and fits into the editorial niche in question with such exact nicety as to make it seem that he was ever in that line of work, a veritable "living stone" in that house not made with hands, the tongue of editorial wisdom. May the Independent flourish as a green bay tree, and its genial Hamburg editor wax exceeding great in the land, so that his next embodiment may find him a veritable hierophant in political, as well as in occult iore. AFA copy of the Eric County (N. Y.) Inde

25 Mrs. Eva A. Cassell writes that she sent this office a report of the work of that gifted medium, Mrs. May S. Pepper, in the city of Salem some six weeks ago. We regret to state that said report was never received by us, otherwise it would have been given an honored place it our columns. Mrs. Pepper's work is of great value to our Cause, and should be given due credit on all occasions.

LEFLife can be made a daily round of unalloyed joy when mortals seek to live less for roef, and more for their neighbors and fellowmen everywhere. The command of the spirit is "Love thyself last;" by obeying this divine command men will be made better, and our earth will become a fit dwelling place for earth will become a fit dwelling place for "Shakespeare."

Good nature and good sense must ever join. To err is human, to forgive divine.

—Pope.

Many strokes, though with a little axe, Hew down and fell the hardest timber doak.
—Shakespeare.

Of Things Seen and Heard

BY S ONA ZODIAC

Dr. Alexander Wilder has just presented mankind with a "feast of fat things full of marrow," in the form of an authoritative History of Medicine, which every one should It is apparently too soon in the growth of Spiritualism to expect from its millions of believers much institutionalized benevolence. Spiritualists are on a par with the richest churches in eleemosynary gifts.

If any one desires proof of the constancy of inspiring streams from higher spheres, let that doubting one observe the extraordinary output of Mr. W. J. Colville—the frequency, the variety, and the abundance of his lectures and volumes.

I met'a gentleman the other day who said:
"She" (referring to an incognito lady medium
on Tremont street) "gave me, in the first ten
minutes of the interview, more positive proof
of the existence of say friends beyond the
tomb than I thought was possible to receive
in this sublunary world."

It is reported that the gifted Dr. Dean Clarke is physically enfeebled by some ner-yous trouble. But it is also reported that his inspirable "intellects" are as available as ever for good work.

Spiritualists are very busy these days in putting themselves in harness adapted to the "work" of constructiveness, under the titles of National, State and Local societies. Still there remains an outside ocean of Spiritual-ism that cannot be harnessed.

He who doubts the intrinsic merits of Dr. Jenner's discovery should read what the "Poughkeepsle Seer" said fifty years ago in the chapter on "Small-pox" in the first vol-ume of his Great Harmonia.

Did you ever read a letter by Abby A. Judson? It so, then it naturally follows that you have read her weekly contributions to the sixth page of this paper. They are excellent.

If the peripatetic editor of this Banner of Light does not "work himself to death," the fact will be owing to the discovery that "there is no such thing as death!"

In the absence of Mr. Harrison D. Barrett (the editor), we rise to remark that his in-dustry as writer and speaker, both "at home and abroad," is most effective, and is with-out an example in any other religious move-ment. May he "see the travall of his soul and be satisfied."

Mr. Charles B. Newcomb, a Boston citizen, has made humanity a rich and rare present. It exceeds in value one of Carnegie's best libraries. It is nothing less than the "Discovery of a Lost Trail." If you desire to find just "where you are at," make haste to read Mr. Newcomb's wonderful book.

It seems that the proprietor and editor of "Onr Home Rights"—a most valuable work in the interest of free medical practice—recently solicited of Dr. Durgin (of the Board of Health), the "right" to visit the small-pox hospital near Boston. His intention was to prove that the eruptive disease is not "catching." And now, in furtherance of his "Home Rights" he is prostrated with small-pox in its most aggravated form! He forgot the old saying, "Don't play with edged tools."

I have made recently many curious observations, but must reserve them for another sue; until then, farewell, but "not goodby."

As We go to press, we learn that Mrs.
Marguerite C. Barrett, although yet very ill,
is held, by the attending physicians, to stand
more than an even chance for recovery. She
trembled on the border line for several days,
and her recovery if it should be a fact, will
be another tribute to the marvels of surgery,
It will be many weary weeks ere she will be
herself again, even though no complications
of an untoward nature arise.

25 It is with deep regret that we learn of the transition of Mrs. Mary A. Hale Curtis, of this city. She was a true friend of the "Good Cause," and has long been a loyal patron of the Banner of Light. We part with our good friend most regretfully, yet we know that she has found a broader free-dom in the life beyond, hence we can rejoice with her in the peace of spirit that is now hers. A more extended reference to her life and work will appear in a future issue of the Banner.

25" Spiritualism adds to the sum total of human happiness, subtracts truth from seem-lag arror, multiplies comforts, and divides blessings among the children of men. There-fore Spiritualism is a mathematical reli-gion."—H. D. B.

25 Au excellent cabinet photo. of "The Poughkeepsle Seer" (A. J. Davis) for sale at this office. Price 25 cents.

Lo! like a troop of elfin vassals, laden With burning incense, dew, and spices rare My thoughts come banded, bearing from a

maiden
All that makes life more rich, complete, and fair;
They tell of the meek spirit's quiet glory
Brooding within her eyes, and shinlag

through Her gentle face; they give, when told their

story
Full fairy wealth of odor, fire, and dew;
Then is my soul caressed and gives caressing;
Then are my reveries thronged with sounds
and gleams,
And her fair phantom, gracious as a blessing,
Gilides through a rose and purple mist of
dreams

dreams through a rose and purple mist of dreams.

Dost ask her name? O Sweet, to me it seems.

Her name were not at least beyond thy guessing!

W. D. O'C.

Creations of the Silence.

I dimly guess, from blessings known, of greater out of sight.-Whittier.

Hapi ness is a sunbeam, which may pass through a thousand bosoms without losing a particle of its original ray.—Sir P. Sidney. Be pleasant and kind to those around you. The man who stirs his cup with an icicle spolls the tea and chills his own fingers.—Ex.

How cunningly Nature hides every wrinkle of her inconceivable antiquity under roses and violets and morning dew!—Emerson.

There are many things that are thorns to our hopes until we have attained them, and envenomed arrows to our hearts when we have.—Mirabeau.

You need have no fear of "evil spirits" if your own spirit is illumined with the Light of Love. You may fearlessly enter the domain of all the "evil spirits," incarnate or discarnate. Their darkness cannot dim your Light, but your Love-Light will lead them out of the wilderness of evil into the great Light of Wisdom's ways.—Lucy A. Mallory.

He only is advancing in life whose heart s getting softer, whose blood warmer, whose orain quicker, whose spirit is entering into iving peace.—John Ruskin.

Many men owe the grandeur of their lives to their tremendous difficulties.—Spurgeon.

That only which we have within can we see without. If we meet no gods, it is be-cause we harbor none.—Emerson. Be resolutely and faithfully what you are, be humbly what you aspire to be. Be sure you give men the best of your wares, though they be poor enough; and the gods will help you to lay up a better store for the future. Man's noblest gift to man is his sincerity, for it embraces his integrity also.—Thoreau.

It is wonderful what miracles the Great God works in wills that are utterly surren-dered to Him.—Ex.

How poor are they that have not patience! What wound did ever heal but by degrees?— Shakespeare

No matter how much trouble and sorrow you have, don't give up to complaint. Hope is the balsam—the cure for your ills and sorrows. Hope and courage are what the troubled require, and about as good a way as any to get hope and courage is to look about you, and see how much better off you are than thousands of others are, no matter how sad your case may seem.—Ex.

sad your case may seem.—Ex.

Insist on yourself; never imitate. Your own gift can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous, half possession. That which each can do best none but his Maker can teach him. No man yet knows what it is, nor can till that person has exhibited it. Where is the master who could have taught Shakespeare? Where is the master who could have instructed Franklin, Washington, or Bacon, or Newton? Every great man is unique.—Emerson.

Let us be of good charge seemed.

Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come.—Lowell.

The gift of song is never possessed by a bird of prey.—Franklin.

Abraham Lincoln said: "God must have loved the plain people; He made so many or them."

The soul environs itself with friends, that it may enter into a grander self-acquaintance-or solitude.—Emerson. Love, which is the essence of God, is not for levity, but for the total worth of man.—Em-erson.

In the struggle of human minds the victory-eventually will remain with the best.— Haeckle.

If God is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a dis-couraged or uncheerful being in the world.— Horace Bushnell.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.— Channing.

"The path of all excellence lies in the fol-lowing of advancing ideas which rise as we approach them, and which are perpetually calling us from loftler heights."

No man can learn what he has not preparation for learning. Our eyes are holden that we cannot see things that stare us in the face until the hour arrives when the mind is ripened.—Emerson.

By rooting out our selfish desires, even when they appear to touch no one but ourselves, we are preparing a chamber of the soul where the Divine Presence may dwell.— Ellen Watson.

Announcements.

Lynn Spiritualists Association, Cadet Hall, Alex Caird, M. D., president. Sunday, Feb. 18, Mrs. Sar-h Byrnes will be the speaker. Music by Thomas' orehestra and Unity quartet. Supper served in the hall.

Owing to the continued illness of Mrs. Perkins and the lack of finances we have returned to the foot-bills. All communications will reach us at Dimond P. O., Alameda Co., Calif. G. F. Perkins.

Henry H. Warner, lecturer and medium labored in Riverton, Nev., Jan. 30; Franklin, Nev., Jan. 31, Feb. 1, 2, 3, and 4; Oxford, Nev., Feb. 6; Holbrook, Nev., Feb. 7 and remains there for one or two weeks. His address until Feb. 18, will be Holbrook, Nev., then Denvey, Col.

Dr. George A. Fuller many friends will be pleased to know that he will lecture in Paine Hall, Sunday, Feb. 18, 42 7.45 p. m.

I would like to hear from societies and Spiritualists that desire to organize, and for pleaform work at reasonable terms between indianapolis and St. Louis and adjoining states; I have open dates for camps. Address file E. 18th St. Indianapolis, Ind. Virginie Barrett, speaker and soloist.

The Laddier Spiritualistic Industrial Society will hold their business meeting as usual, Thursday afternoon, Feb. 13, in Appleton Hall. Supper will be heed in Paine Hall, Mrs. Ada L. Pratt, will give a travel talk on Alaska, illustrated by stereopticon. This will occupy about one hour, after which dancing will be in order until 11.20. Mrs. B. A. Chadwick, Sec. pro tem.

Mrs. J. W. Kenyon will speak for the First Spiritualist Society, Fitchburg, Mass., Sunday, Feb. 16,

Anna L. Jones will serve the Spiritualists of Manchester, N. H., Feb. 16.

Dr. George A. Fuller will lecture in Paine Hall, Senday, Feb. 16, The Boston Spiritual Lyccum will meet at Paine Hall, Sunday, Feb. 16, The Boston Spiritual Lyccum will meet at Paine Hall, Sunday, Feb. 16, The Boston Spiritual Lyccum will meet at Paine Hall, Sunday, Feb. 16, The Boston Spiritual Lyccum will meet at Paine Hall, Sunday, Feb. 16, The Boston Spiritual Lyccum will meet at Paine Hall, Sunday, Feb. 16, at 1.30 p. m. Bring the children. Question, "Are we instruments of Fate, or Free Agents?"

The Maiden Progressive Spiritualists have meetings every Sunday and Wednesday evenings, Masonic Building, 76 Pleasant St. Sunday Feb. 18, at 1.30 p. m. Bring the children. Gross for Louis, Feb. 13, 10 c. m. Farrewell in New York and the All Progressive Spiritualists have meetings every Sunday and Wednesday evenings, Masonic Building, 76 Pleasant St. Sunday Feb. 18, 10 c. m. Farrewell in New York and the Spiritualists have meeting severy Lunday and Wednesday evenings, Masonic Building, 76 Pleasant St. Sunday Published der Grosse for Louis, Feb. 18, 10 c. m. Farrewell

Reincarnation.

A discussion as to the truth or falsity of the doctrine of reincarnation has for some time been going on in the columns of "Light." I have sent that journal the following communication, and it occurs to me that it may be of interest to your readers:

It is a painful surprise to me to read so often in the columns of Light disappointed correspondents regarding the reliability and grauineness of spirit communications. A notable instance lately is an interview with an intelligence through a medium purporting to be Edward Maitland, in which the intelligence announces a changed attitude in regard to the doctrines which he and Anna Kingsford so zaciously put forth while living. And then the disconcerted devotee of these teachers comes on questioning the genuineness of the communication. I quote: "I have read with astonishment the two columns of Light of this week purporting to represent 'the changed opinions' of Edward Maitland and of Dr. Anna Kingsford. A recuntation of all their lives' teachings such as this will need more and stronger evidence than that of anonymity, even though backed by the suppositions of the two sitters, who thought they recognized the manner and gestures of the controlling Intelligences." Your correspondant "Surporo" also finds the same difficulty instraightening the tangled evidences regarding a surgical operation which he thinks has been unfairly treated at the hands of the spirits.

It seems to me very strange after so many years of experience in mediumship that Spiritualists should not have learned how little dependence there is to be placed upon spirit communications, and the reasons why.

It is notably true that if one who is not a believer in the doctrine is very likely to be denied. On the other hand, if one who be that of the controlling spirit. Furthermore, if an investigator who has no positive convictions on the subject applies to a medium who is convictions, applies to a medium who is convictions, applies to a medium have every much to deith the conclusions advanced by their contr

Benefit Concert to Miss Amanda Balley.

To the Spiritualists of Massachusetts:—
Many of you are aware that our sweetsinger, Miss Amanda Baller, has been obliged through illness to abandon her home, and has been removed to the almahouse at Salem. We, the friends of Miss Baller, are desirous of removing her from this place, and as a place can be secured where she can be boarded at a fair price, a Grand Concert and Entertainment has been provided, and will be given at Paine Hall, Monday evening, Feb. 17. Tickets, 25 cents. Every Spiritualist in Massachusetts should secure one or more of these tickets; every penny taken will be used for Miss Baller's benefit. As I have secured the hall and printing, and there is no expense attached to the concert, send for tickets and help the good work along.

Carrie L. Hatch.

74 Sydney St., Dorchester, Mass.

Alaskan Talk.

We would call the special attention of our local readers to the announcement that Mrs. Ada L. Pratt of this city, will gire a "Talk" at Paine Memorial Hall, Thursday evening, Feb. 13, describing her last summer's visit to one of the regions of the "midnight sun." It will be given under the auspices, and for the benefit of the Ladies' Spiritualistic Industrial Society, and will be illustrated by over one hundred stereopticon views taken and prepared by herself. Those who heard her clear and graphic description of her visit to Faris and the great exposition, and all who read her concise and beautiful delineation of the splendors of the Grand Canyon of Arizona, which appeared in our columns last summer, need no assurance from us that this "Maskan Talk" will be both highly entertaining and instructive. We bespeak a large attendance,

Mrs. Soule's Photographs.

The Banner of Light Publishing Company has secured the exclusive right to sell the photographs of our circle medium, Mrs. Minnie M. Soule, and offers them to lis patrons at the exceptionally low price of twenty-five cents each. Every Spiritualist should have one of these photographs. All orders will be promptly filled. Send us twenty-five cents and secure an excellent likeness of this gifted medium.

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SPIRIT Bessage Bepartment.

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

These Circles are not public.

These Circles are not public.

The Our Beaders.

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

public. Truth is truth, and known to un-weight whenever it is made known to un-world.

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

nce held January 16, 1902, S. E. M.

Oh spirit of love, we come this morning to this circle of influences with hearts beating with love, joy, hope. We come with such tenderness of spirit, such a design of express the love that is in us, to lift neighbor of express the love that is in us, to lift neighbor of expression of the spirit, such struggling and suffering. We desire to open which the light of evertasting transpirity of the spirit of t

MESSAGES.

John Parker.

John Parker.

The first spirit that comes to me this morning is a man, tall, strong and large. He has iron gray hair, deep blue eyes, a full beard, a bright way and nice, kind, houest voice. He says to me, "Good morning, sood morning, oh, I am so grad that I am able to be according to the state of the s

Charles Holbrook, Brockton, Mass

Charles Helbrook, Brockton, Mass
The next spirit that comes is a man about forty years old. He is quick, nerrous and speaks in a rapid-fashion. He says; "My name is Charles Holbrook; I lived in Brockton, I have many friends there and I want them to know that I still live. When I came over here, I found Mattle; the first thing she did was to tell me it was possible for me to return and I said; "Nonsense, a good Congregationalist like her shouldn't have any such ideas in her head but she said; 'Wait and see' and It didn't take me long to find out that there was not so much of a change as I expected there would be. We have often been to Ida, and I want sometimes to shake her to think she doesn't pay more attention. She feels us, she sees us, and yet she says she can't understand it. She could, it she tried hard enough. Please tell Ida to send word to Henry that I have reported and I mu sil right, and as soon as I can, I will come to him."

Hattie Leonard, Chelsen, Mass.

Hattle Leonard, Chelsen, Mass.

Here is a girl about eighteen years old. She is very fair, aweet and graceful. She comes over to me and says, "I have been trying for the longest time to return. It seemed to me that it ought to be possible, and yet I never found just the right condition or the right time to get here. My name is Hattle Leonard, and I lived in Chelsea. I want to go to William Leonard. I'd like him to know that I have seen what he has been trying to do, and that while it has pleased me in a way, it gives me something like a pang to see so much of an effort made. Mother is with me; she says that she doesn't care the least bit now about what was done with the body, although at the time it troubled her, because she expected a different disposition made oit. He will remember that mother was buried she expected a different disposition made oit. He will remember that mother was buried to her that if a with moto; she sende to her that if a with moto; she sende to her that if with moto; she sende a she captain the same as she did in earth life, and as they come over to this life, it is generally at he house they stop first. Thank you."

Robert Glass, Augusta, Me.

Robert Glass, Augusta, Mc.

Now I see a man past the middle life, with snow-white hair and a white beard. Although his hair is so white, he seems to be young in his heart, and he comes over to me with such a bright manner, and says: "Well, I don't know why I shouldn't be bright, and I don't know why I shouldn't be bright, and I don't know why I wouldn't come with youth in my heart, for this spiritual life has rejuvenated me. My name is Robert Glass. They always called me Bob Glass, even up to the time that my spirit left the body, and I suppose the fact that they all did will give you an idea what sort of a man I was. I had many friends, and a good many seamles, too, for I generally spoke out as I believed, and didn't stop to weigh my words very much. You will be surprised to hear flast I came from Augusta, Me. because I am more interested all Boston than I am in Malice, but that is because I had some bunmental to the state of the state o

Thank you."

Annie Clark, Siamford, Conn.

The next spirit that I see is an old lady. It should think she was seventy or seventy. Arry years old. She is short and rather stout, and has such a nice homelike way about her, that the instant I look at her I feel that she has a big, big mother heart. She smiles at me, and says, "I am a Connecticut woman, I come from Stamford. May name is Annie Clark, and I have my husband with me whose name was Josiah, and we have children that we want to reach. If you please, will you send a direct message to Addie, who has the same name as mine, and tell her that I can reach her better than I can Arthur, and so I send the word to her. I hardly know what to say, now that I am here. Everything seems so personal, but first of all, I desire to let them know that I wouldn't have a thing different from what it is. I have seen their new house, and I am pleased with it, and I have heard them say twenty times, if once, that they did wish I could have lived to see it, and witenever I hear that, I always say if they only knew. I have a home here, and am able to have all the plants I want to, and don't feel that they are taking up too much room, and they will know that that is a comfort to me, and I a also found my little baby girl who passed out so many years before I did, and she is grown, and I am taking such comfort with her. It is impossible for me to say all the things I feel, the love that comes into my heart, the strength that I would give, and the message of comfort that I long to speak, all seem to slip away from me when I try to express it. I'd like to tell them Uncle Frank is much better, they need in twenty any more about him. He is away from them. They will know what I mean. Thank you."

Robert Hanson, Sherman, Vt.

I now see a young man about twenty-two or twenty-three years old. Seems as if he just stepped out when he was needed so much in the earth life. The first name that the gives me is Rlobert, and then he writes slowly Hanson, and then he says: "I want to go to Sherman, Vt. I passed out suddenly, and it was such a shock to me that I haven't become adjusted, and I felt that if I could only come and express myself I might be able to get a clearer head. My people don't ali live there. They are scattered about, but if I could only send this word, as I believe it will get to them. I thisk I will awaken an literact, so that they will try to talk to me. My head is in such a fierce condition, that it is almost impossible for me to think. It is so tunny to be back this way too. The last so that they away with, or have any recollection of was Fred and I want Fred to stop thinking about the so much. Certainly, it is no fault of anybody at that I am here, and I would like to relieve everybody. I am afraid I can't say any more. Perhaps you will let me come again some time when I am stronger."

Dan Johnson, Stillwater, Me.

I see a spirit that looks like a man who worked out of doors. He comes in dressed for farm work, big shovel in his hand, as though he just enjoyed working out in the dirt. He hasn't dressed up a bit. He has an old hat on, and a blue (as he calls it) jumper. He says with a grin on his face and a chuckle in his voice: "I am glad to know that people don't have to dress up to come to this place. If they did, I'm afraid I couldn't get here, because I havn't anything to dress up in, and besides I don't like to be dressed up. I would rather work. My name is Dan Johnson, and I lived in Stillwater, Me. I didn't know what to do without my pipe. People who knew me would know that I couldn't live fifteen minutes without my pipe, and I have it. It is with me, but I am growing out of it. I don't care so much about it as I did. I'd rather be free from any habit, that kept me tied down as that old pipe did. I want to get a word back to Freeman; I would like him to know that he would not be sishamed of me now. That I wouldn't speak out quite so blently, and quite so off-hand as I used to. Would be a little kinder and a little better to him, and I am sorry, yes I am, for all I ever said or did that brought him tonoble. I didn't mean it, it was just my rough way, and if he will overlook it, why we will be friends."

Albert Gerdon, Omahs.

Albert Gerdon, Omahs.

The next spirit that I see this morning is a gentleman. He is quite tall, and not very stout, but he has gray hair, blue eyes, and gray side whiskers. He has a very kindly expression, and seems so carnest in his effort to get to his own. He says: "My name, if you please, is Albert Gordon. I lived in Omaha. I feel a great desire to return to my wife, whose name is Mary. I have heard about your effort to unite those who have gone on to the spirit with those still left in the body, and so I come, asking your help, your patience and hoping, trusting that I may be able to get to my own. It will be such a comfort if she can only realize I am still with her and do know how she suffers. I could like to tell her to be quite sure that I have been there that I know the trip she have been there that I know the trip she have a compared to tell her that I knew med give her my knowstage. I found Annie and Annie sends love in ler and says, 'Be of good cheer for we will help you."

Amanda Cates, Cleveland, Ohio.

Amanda Cates, Cleveland, Ohio.

Here is the spirit of a woman about forty-five years old. She is rather stout, with a full red face, bright blue eyes and soft brown hair. She has a very pleasant way and seems to have very little of the earth condition left about her but walks over to me as gently well used to this sort of thing, and she says. "Well. I am used to coming but not in this way. I have felt for some time that I would like to send a word through the Banner. My name is Amanda Cates and I come from Cleveland, Ohio, and I want to no to Frank and if you please tell Frank that I have made this effort specially to please him, thinking he would feel a new confidence and a new strength because of the message. About affairs at home, I have little to say, I couldn't say it fa this way if I would, but I een nothing to be discouraged over or to feel the say that father, his father comes with more on as fast as he can and we will help him for every way possible." Thank you."

Louis Channing. Olneyville, R. V.

The next one that comes is a lady who is of an exh tall and thin. She has very dark eyes, and a of one of

pale, pale face. Her hair is dark and way, she is very pretty and sweet and seems so auch in need of the assurance of those who understand the retorn of spirits because it is such a question in her initial whether she can return or not. She has around her neck a very heavy chain and on it a cross; it seems as though that was her favorite article of jovelry, for she keeps touching it as though it were very dear to her and when she turns it over, I see written on it Louise from A. C. and she tells me that her name is Louise Channing and that she wants to reach some one whose name commences with A, for she points to the A on the cross. She says. "Oh, it is such a strange feeling to be here trying to communicate through people whom you never knew and never expected would be sible to speak for me. I lived in Olneyville, It. L, and I have friends who know nothing of this but who would be so glad to get word, if they were sure it was true. I do know so many things that I could tell them that would help them to understand that I am really here, but it doesn't seem so easy to say them at this time. If you will tell them that I am still interested in pictures, that I really here, but it doesn't seem so easy to say them at this time. If you will tell them that I am still interested in pictures, that I really here, but it doesn't seem so easy to plant now and then something that makes mere that they will understand a little, and please say to Charlie that I am it or recover his accustomed strength. He isn't going to come the picture, the picture, the picture, the picture, that I was true, I show any heavy here on, which will be better for mason's he knows as well as I. Thank you."

Frank Cook, Glimanton, N. H.

Frank Cook, Glimanten, N. H.

The spirit of a man walks in just as fast as he can and says, "Come, come, don't let's have any fooling, say right off the first thing that my name is Frank Cook and that I lived in Glimanton, N. II., and If I could get back to some of my people, I'd just show them what I could do. I have no sort of patience with standing round here and saying several words. I want to do something and if I could get back to the place I want to. I could do enough and don't you think I couldn't It is Jim I want to go to; I want him to sit for me, and give me some opportunity to come to him. He will remember how we used to talk things over before I came over here, and we both agreed that if it was possible for anybody to come, we would come to each other, whichever one died first, and so I have come." The man turns round to go out, and I see him. He is short, rather thickset, and one of those imperious kind or people that seem to want to do things their own way, and take no dictation.

Letter from Abby A. Judson.

NUMBER TWO HUNDRED AND THIRTEEN.

To the Editor of the Hanner of Light:

Some one has said that the cause of trouble in human affairs is that while some persons are round and others square, the square pieces of the county of the cou

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Mrs. Mary J. Colburn.

At Champlin, Minn., on Dec. 20, 1901, in passed from the mortal form to a most glorious inheritance in the world immortal, as noted and lovely character, in the person of puritan stamp, at Newburpport, Mass. Oct. 1811. Her mallen name was Mary J. 1811. Her mallen name was Mary J. 1811. Her mallen name was Mary J. 1811. Her mallen name was day of the Jackman. She was reared and education strictly in the Orthodox faith, a member of

cause in the days of Garrison, Foster, Abby, Kelly and others, and though a young lady at the time, wrote poetry and prose for the anti-slavery press. The attitude of the church upon that question caused her to dissolve her connection therewith. Later, shograduated as a water-cure physician, emigrating with her husband, Samuel Coloura, to southern Illinois, where the for a time practiced her profession, and lectured upon the subject. The climate not sulting, they came to Minnesota in 154, settling at Champlin, where she lived continuously until she passed to the higher life. Her work in Minnesota was lecturing and writing in territorial days, and when one of our early governors offered a prize for the best written essay on "Immigration" she competed for it with several gentlemen, and was the winner. Belig a woman of progressive thought, and of great intellectual powers, she could not be kept in the rear when Modern Spiritualism made its advent to suffering humanity, and after investigating the phenomena and studying the philosophy, she accepted it as the grandest truth that had ever been vonchasfed to a benighted people. Then with enthusiastic devotion engaged in missionary work for the Cause which was very dear to her, and continued during the remaining years of her earth life. The last fifteen years of her life in the physical (though suffering severe physical affliction, blind and dear), were made happy by the knowledge she had acquired of the life to which she was rapidly hastening. After the husband (who preceded her seventeen years), passed on, a sister cared for her until four year ago, when she also passed on, since which time Mrs. S. M. Lowell hastruly beeft her ministering angel, and by request of the departed, made several years ago, officiated at the funeral. There was a large attendance, not only Spiritualists, but many church people and two Orthodox clergymen who seemed to enjoy the remarks of the speaker.

St. Paul.

Frederick William Espenmiller.

Frederick William Espenmiller.

Passed to spirit life: Frederick William Espenmiller, in Los Angeles, California, on January 5th, 1902, after a brief illness, at the age of 74 years.

Trother Espenmiller was born in Germany and upou coming to this country settled in Boston, where he was well and favorably known, especially in spiritualistic circles, and from which place he came to Los Angeles ten years ago. He was a pioneer Spiritualist, and throughout his life was known both in the east and west as one of its most ardent and generous supporters. His kindly presence will be greatly missed as he was always present at the various meetings and social warm friend.

In his benefactions he remembered the Harmonial and Truth Seeker's societies of Los Angeles, four or five orphanages in different parts of the country, and the Spiril-unlist Home near Boston.

The tuneral took place from Harmonial Hall, Tuesday, Jan. 1804, the supervision of Harmonial and L. Von Freitag. Mr. Dunscomb sand L. Von Freitag. Mr. Dunscomb sand L. Von Freitag. Mr. Dunscomb and Prof. Salhvan turnished the Walson of Harmonial Roll, the services the body was taken to Research of the music. A larger the supervision of manual truth seed to the music. A larger the supervision of Harmonial solo, and Mrs. Nellie F. Walson of the music. A larger the survises the body was taken to Research emetery where it was cremated. A fool was has passed on but his works do follow him.

Nettic Howell.

3271/2 So. Spring St., Los Angeles, Cal.

Alfred Cridge.

The Oakland Spiritual Society at a special meeting on the 26th of January, 1962, passed the following resolutions: A great soul Alfred Cridge, the eminent publicist and champiou for the reform, proportional representation, and who has been an setive Spiritualist for fifty-two years and president of our society since its organization, passed to spirit life on the 13th of January at the ripe age of seventy-seven years.

Resolved, That we in our great loss add a tribiate of loving words to honor his memory, for his life was one great sermon of love and strenuous work to uplift the lowly and teach justice and mercy.

Resolved, That we as individuals, aim to make our lives "as pure in our purpose and strong in our strife," to do good works and utter good words as our friend, brother and president did when he walked among us in his earthily form.

Resolved, That these resolutions be spread upon the minutes of the society and a copy be forwarded to the Religio Philosophical Journal, to the Banner of Light, the Progressive Thinker and the Light of Truth, to be printed in their columns. Dr. A. L. Astor, secretary; Rebecca Stewart, Mrs. Emma E. Shaw, committee on resolutions.

The Sovereignty of Will.

The potency of thought, that is called new today, marks the rapid progress of man in the last hundred years. It has taken centuries to bring man into his present way of thinking, and now only a few, and not the majority, are ready for a still higher spiritualization.

ouls the property of the control of

trie and good in every soul. It was being was alive with the one thought, to be of use to the world, not only then but through the eternities to come. The Father had taught him these truths, and made him conscious of the atonement.

Love being the keynote of his being frought him into perfect harmony with all life, both celestial and terrestrial, and understanding all phases of life, made him complete master. He was able to sound the whole octave of being, and bring forth the best in human lives. He was numberless musical octaves embodied in the one ego, and was sounding every note to touch every soul lato harmony, and thus bring them into higher living, and consciouness of the Father's presence. He taught us to look within for everything, that heaven was within, and the other place was there also at times—the raging fires of anger, envy, jeal-out, malice, hate, were an farce a hell as any person could enter. He taught us to all these thoughts tould be overcome through the tried to make the heaven.

He taught us to become a law unto ourselves—through right thinking and acting. He tried to make man conscious of how to attune himself and become spiritually unfolded, and thus recognize that the universewas at his command, and from it he could draw the knowledge that would set us free. He still the six of the six of the prevention of the house of the himself and become spiritually unfolded, and thus recognize that the universewas of the command, and from it he could draw the knowledge that would set us free. He still to his distiples that he had many things to say to them, but they could not been them then, but he left much in symbols that were to be revealed to the unfolded souls of carth, and many have possessed themselves of the linner meaning of those truths today.

bear them then, but he left much in symbols that were to be revealed to the unfolded souls of earth, and many have possessed themselves of the liner meaning of those truths of earth, and many have possessed themselves of the liner meaning of those truths of the property of the property

Notes from Norwich, Conn.

Notes from Norwich, Conn.

Some time ago there came to us a "Souvenir" of the Marriage Anniversary of Mr. and Mrs. E. W. Wallis, and as we looked upon the well remembered face of Mr. Wallis, there came to us many pleasant memories of the time he passed with us white silling an engagement with the Norwich Spiritual Union. Memories of the many grand thoughts and of the sweet songs, and of the happy joyous nature of the man himself. Since he was with us many of our dear ones have gone to make their homes in spirit land; and many others are making their earthly homes in other localities; among these our own Ituth, who used to make sweet music in the meetings, and in our home as well, and who has married and gone "away out west" to live.

O blessed memories, what would life be worth without them? I sometimes think, Mr. Editor, that one-half the sum of human happiness is made up of sweet memories, and the other half of bright anti-pations for the future. I cannot the think that where we shall have acched the Summer Land am the the loved ones "long gone before," there must come to us some recoil where we shall have acched the Summer Land and the past would not make the loved ones "long gone before," there must come to us some recoil where the past would seem to me to be very unnatural.

Miss Lizzle Harlow closed a very successful month's engagement with our society the last Sunday of December. Miss Harlow is a did good work while with us, and comes again for the month of April. We wish her Godspeed and the best of success attend her wherever she map find her field of labor.

The Children's Progressive Lyceum held New Year's Festival on the evening mas enjoyed by all.

Sunday Jan. Eth, we reopened with two reviews may standing the entire session. Mrs. Webster is an houst in collar town of the month of January. Mrs. Effe. Webster, and her highest aspiration, as well as Sunbeam's seems to be to donest work. As a test medium Mrs. Webster has no superior, she also has what I am sorry to say all meediums have not, and that

Cincinnati, Ohio.

G. W. Kates and wife held meetings in Cincinnati, February 2, 3 and 4. The Gause is disorganized and the friends are so much discouring that the union society is much discouring that the union society is not apt more than the union society is the society of the society of the society is the society of the

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Or the Touch of an Angel Mother.

BY CARRIE E. S. TWING.

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Jea.
Talmed Sa,
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Children's Spiritualism.

Three Compani

We go on our walk together— Baby, and dog, and i— Three little merry companions 'Neath any sort of sky; Buo, as our baby's eyes are; Gray, like our old dag's tall; Be it windy, or cloudy, or store Our communde will never fail.

Baby's a little lady;
Dog is a gentleman brave;
If he had two legs, as you have,
He'd kneel to her like a slave;
As it is, he loves and protects her,
As dog and gentleman can.
I'd rather be a kind doggie,
I think, than a cruel man:
—Dinah Mulock-Cralk.

To Elhanan Coy, Monson, Me.

To Elhanau Coy, Monson, Me.

My dear little friend, Elhanan:
Perhaps you didn't know it, but I have been down to your home several times, and am trying so hard to come close enough to those who are round about you so that I may have an influence on your life, and on the little folks when the word of the little folks who are round about you about building bridges for round the little folks and I don't know of any better bridge to talk to you about than the area of Trust. Of course there are all sorts of bridges that one person can make for another and help them over the rough, dark sreams of earth-life, but the one of Trust is really one of the sweetest and the rough, dark sreams of earth-life, but the one of Trust is really one of the sweetest and the prettiest ones that I know anything about; and besides it is not only sweet and pretty to look at lust it is strong and useful. Perhaps you will know what I mean, even before I look at lust it is strong and useful. Perhaps you will know what I mean, even before I begin to a sum of the little folks who are the prettiest of the word of

not stopping to think of anybody, on stopping to get there as quickly as they canthey are like an engine that rushes, and sometimes crushes as it goes tearing through the iand.

Whatever it is that needs a bridge built over it you must first build the little bridge of Trust. Perhaps somebody comes and tells you what somebody else has said about you, and makes you very unhappy because you feel that the one who told this may about somehow a little bridge of the thing about here that helps your friend to walk to you and to understand you bester, will make them there that helps your friend to walk to you and to understand you better, will make them better, and they lill get right down into your heart and will get right down into your heart and when you get to be a big boy, and by when you get to be a big boy, and by when you get to be a big boy, and by when you get to be a big boy, and by when you get to be a big boy, and by when you get to be a big boy, and by any pour you get very much discouraged over it and after a while you thought that just to keep the laugh away from yourself, to keep people still when they were talking about you, you wouldn't say anything more about you, you wouldn't say anything more

Your friend, Sunbeam, through her medium, Minnie M. Saturday, Feb. 1, 1902.

An Epistle General.

To Banner Friends, Young and Old.

ELSIE A. HUNTRESS.

(Continued from Feb. 1)

(Continued from Feb. 1.)

My mama has a home-made oulja board
and receives some good messages. When
asked what makes it move, it answers, "good
spirits" or "angels." She receives good advise and messages in regard to things, or
which she knows positively and absolutely
nothing. How could she, if it was not from
spirits as that says? I do not believe my
mother is a fraud; for I caunot see any
reason or object she should have in deceiving
me, for she was opposed to Spiritualism unti
the oulja convinced her that there must be
some truth in it.

mother is a traud; for I cannot see any reason or object she should have in deceiving me, for ahe was opposed to Spiritualism until the onlia convinced her that there must be some truth in it.

My great-grandfather, who died a few years ago, saw a ghost or spirit once. He and another man were driving ox-teams along a lonely road in the day time when the snow was very deep. They saw what appeared to be a man on horse-back coming, so they turned out for him to pass when they discovered that he had disappeared. They searched for his horse's tracks in the snow, but could find none. Soon after, this spirit appeared near that spot to another man and said his name was Bryant. The spirit then told that he had been a preacher while living and was journeying on horse-back along that road when he was murdered.

I really think that there must be some truth about Spiritualism; though I have not investigated it much of any; yet I wish to as soon as I can.

Some persons refuse to believe in spirit re-

about Spiritualiam; though I have not have a soon as I can.

Some persons refuse to believe in spirit return because they say there are so many frauds, and that all of it may be a fraud. Why don't they sincerely try it for themselves with a outja or in some other way? I do not pin my faith on any other person and mother does not. The outja will work a little for me now and I intend to keep trying and need for me now and I intend to keep trying and see if I can get good messages through it. I think all persons, if they bonestly seek, may have the chance to "prove the spirita."

Though persons are fully in the simplest way, yet the same moment a small, shabby woman of the same moment a small, shabby woman as I can be the same moment a small, shabby woman as I can be the same moment a small, shabby woman as I can be stooped down and asked her what the trouble way two local to make the same shabed out.

Two lost my mama, and I can't find her."

Without a moment's hesitation he gently pleted her up, and raising her carefully to his shoulder and you can see were yetly in the room. In a few minutes were the chance to "prove the spirita."

Room expressions refuse to believe in spirit return because they are the sound that all of it may be a fraud.

Without a moment's hesitation he gently you at on my shoulder and you can see werybody in the room. In a few minutes were the same will either see your mama, or she will either see your mama.



Mrs. L. A. Harris, a Prominent Member of a Chicago Woman's Political Club, tells how Ovarian Troubles may be Cured without a Surgical Operation. She says:

"Doctors have a perfect craze for operations. The minute there is any trouble, nothing but an operation will do them; one hundred dollars and costs, and included in the costs are pain, and agony, and often death.

I suffered for eight years with ovarian troubles; spent hundreds of dollars for relief, until two doctors agreed that an operation was my only chance of life. My sister had been using Lydla E. Pinkham's Vegetable Compound for her troubles, and been cured, and she strongly urged me to let the doctors go and try the Compound. I did so as a last resort; used it faithfully with the Sanative Wash for five months, and was rejoiced to find that my troubles were over and my health restored. If women would only try Lydia E. Pinkham's Vegetable Compound first, fewer surgical operations would occur."—Mrs. L. A. HARRIS, 278 East 31st St., Chicago, Ill.

would occur."—Mrs. L. A. HARRIS, 278 East 31st St., Chicago, Ill. \$5000 FORFEIT IF THE ABOVE LETTER IS NOT GENUINE. When women are troubled with irregular, suppressed or painful menstruation, weakness, leucorrhea, displacement or ulceration of the womb, that bearing-down feeling, inflammation of the ovaries, backache, bloating (or flatulence), general debility, indigestion, and nervous prostration, or are beset with such symptoms as dizziness, faintness, lassitude, excitability, irritability, nervousness, sleeplessness, melancholy, "all-gone" and "want-to-be-left-alone" feelings, blues, and hopelessness, they should remember there is one tried and true remedy. Lydia E. Pinkham's Vegetable Compound at once removes such troubles.

there are probably some in nearly every home, who can if they try aright; so that each one who cannot receive them may have some friend whom they can trust, as I trust my mother, and need not go for proof to any medium or scance to run the risk of being humburged by frauds.

I never attended a Spiritualist meeting or Lyceum as there are none in this vicinity for many miles that I am aware of; but I would like to very much. Rosebud said that children who live where there are no Lyceums should talk about it until they got some one to organize one.

I would like to have a Lyceum and a young people's society at my bome, and so would my parents. My papa has made some effort, but finds it difficult to get enough for a reason, that I will proceed to explain, and would like for some one to suggest a remedy.

We have nearly ten tollars worth of books that we have sent off and purchased; and we have tried to loan them to some, hoppia, to arouse an interest. But the most of my associates and the people here have studies and other reading, or are common and working people that have but a common education, so most of the books are too deep, but unlike deep rivers, they seem too dry and contain much that is not understood; and as peoplehere know but very little or nothing of Spiritualism they do not have the patience, time or desire to wade through these dry rivers which resemble the River Jordan when the Children of Israel crossed over on dry ground; and are also filled with scientific, psychological or metaphysical terms and expressions, like stones on the dry river bottom that become blocks to the readers here, as they are not comprehended any more than the lines on Mars.

So we would like to buy more books and pamphiets which I wish to study myself and of Science with Theology," I say it deserves to describe which I wish to study myself and for the product of the most of the most of the most of the sould as the came up. "I're hunted everywhere and oward them."

Oh, I thought I'd lost her," she said as she came up. "I're So most of the books are too deep, but unliked deep rivers, they seem too dry and contains they do not have the patience, time or deep to desire to wade through these dry rivers with the probability of the proposed of

ry: The Twilight of The Past, and arriage of Reason and Religion.

Moses Hull.

Praise from Press and People.

Praise from Press and People.

Few books have been so highly praised by the press and the people, as Dr. Bland's new book "In the World Celestial." The Chleago Gatling Gun, says: "To Spiritualists it will be inexpressibly delightful; while doubters will find it highly cateralaning." The Medical Gleaner, says: "It presents a bright picture of the eternal dream that holds the world together. It will lift the reader into enchanting realms, and leave a sweet taste in his consciousness." Cora L. V. Richmond says: "I have read it with deep interest." Dr. Bowles, president of the National Liberal League, says: "Every page is a rich mine of intellectual gold, and each sentence a gem of moral beauty." The Light of Truth says: "Spiritualists will be charmed will lift, and skeptics converted by it."

The Chicago Record-Herald, says: "The story is a pretty bit of idealistic fancy, which are the says it is true in all essentials, and Rev. Dr. H. W. Thomas, who contributed a professe, gives the assertion this guarded professe, gives the assertion this guarded professe, gives the assertion this guarded professe, gives the assertion the search lim most for his him longest and best esteem him most for his him longest and best esteem him most for his him longest and best esteem him most for his him latellectuality, integrity and nobility."

The great Phrenological Journal, Human Faculty, says: "It tells us where the spirit world is, and what wort of a world it is, and it is a most valuable spiritual book. This book is for sale at the Banner of Light office. Price one dollar. See advertisement.

"Jim!"

"Jim!"

This new effort of that busy woman, Carrie E. S. Twing, is a creditable production. It is replete with helpful suggestions, and tender appeals. The broad, generous character of the author is well represented in her characters, and the omnipotence of love is shown in the changes wrought as by magic, when the mysterious wand touches the secret keys of human nature. Her characters are all of a type to be found in the social world, and the shams and shame of the representative ideas of the world are set before the amused reader in a light that is very realistic. The influence of the spirit mother is beautifully illustrated and the ways of circumventing prejudice and winning reason from the eclipse of creeds, are often laughable.

Jim is a hero of the right type, and his ambiltion and efforts are such as to inspire noble resolution in the reader. "Lucky Jim." May he reach many thousands with his high ideals and unselfish examples.

Asphodel Blooms.

Another fertile offering from the soul of Emma Rood Tuttle breathes upon us. Its ryhthmic messages of love and duty, hope and prophecy, are replete with tender suggestions and spiritual revelations, fresh from the loyal soul and sympathetic heart of the gifted author. She makes all phases of nature participate in the royal feast. From a Saint Bernard to "the Pet of the Flock," and from illacs and lilles to the sweet blue-eyed blooms of human childhood, she sweeps the keynotes and thrills through the whole diapason of life, with a lively imagination that translates all the phases of nature into her ideal kingdom, and charms as well as instructs, and inspires the superior emotions. All lovers of exaited verse will rejoice in this new supply of poetic wealth, and moral persuastveness.

Lyman C. Howe.

Talks with Authors and Writers in Washington.

Talks with Authors and Writers in Washington.

Miss Lilian Whiting, who is spending the winter in Washington, presents today one of the most unique figures in the journalistic world. She confesses, indeed electares herself a journalist and a "newspaper-woman" pure and simple; yet she has written an umber of books of an essence so delicate and ideal that it is diment for the public world knows her through "The World Beautiful" books and her poems, "From Dreamland Sent." to connect her in any way with the sortid rush of the newspaper office. Miss Whiting is one of the few who have spanned the supposed gulf separating journalism from literature. "Please call me just a newspaper worker, said Miss Whiting, when seen at her room at the Dewey Hotel, "just a plain reporter of the things which are. Journalism? It is the greatest and finest force in the world. Books are good; magazines are better; newspapers are best. Why? Because the umber of subjects, they stir the deepest feelings. Oh, I have the utmost faith in the future journalism and the greatest pride in literesent. I would rather do my work through an ordinary daily newspaper, and reach my public hat way, than through many, many books, bound in gold ann white.

To those who have pushed he a surprise. Some would look for the masculiae type of journalist, with shorth has been the literary editor of graft Boston weekly paper, and penned hands in consults. With shorth has been the literary editor of graft Boston weekly paper, and penned hands in our greatest which are the pretty, young, well-gowned. She is not ascetle, but wind and sanguine, with High thair, a clear, healthy complexion, and clear young eyes. Her gowns are distinctly Parisan, and her manner is polished and charming.



When her work here has been Rubbed she will go abroad to Paris and then to Florence. Florence is her favorite spot in all the world. She likes Paris next best.

"It is not that I love Paris less," said she, "but that I love Paris less," said she, but that I love Paris less," said she, but that I love Paris less," said she, but that I love Paris less, and the said like the concept of the past and of an active and alterative or the past and of an active and alterative art life of the present. It is a place to dream and work in, a place of musical she mentalis and falling stars, of musical she mentalis and falling stars, of musical she mentalis and falling stars, of musical she here to dream and work in, a place of musical she mentalis and falling stars, of musical she mentalis and falling stars, of musical she he mentalis and falling stars, of musical she he mentalis and falling stars, of musical she here are she was allefted of the she was allefted for thwith, she took from a velvet box and forthwith, she took from a velvet box and forthwith, she took from a velvet box and the gold necklace, with a locket containing a bit of Elizabeth Barvet Browning's half well and treasured it always. After heredeath Robert Browning sent it to Kate Field, and from her it came to me."—Washington Post.

Some Suggestions.

Some Suggestions.

I have just been reading of the arrest, conviction and fine of thirty dollars each of Mr. and Mr. Chesbro in Los Angeles. Cal., for practicing their God-given power of mediumals without paying the license of five dollars are according to the Superiog. Court on the plea that said city law is unconstitutional, as it ignories with religious liberty.

My sympathy goes out to the worthy mediums thus arrested, and suggestions keep pouring in ou my brain from my invisible friends as to the best methods of preventing similar occurrences in the future. If we wish to be recognized by the masses as a religious body, we must conform to the customs of such organizations. Why should we not organize as churches do, and thus avoid consider which it will authorities? Our ministers would then be treated as spiritual teachers, and not as fortune tellers. As long as our meetings are conducted on the plan of taking admission at the door, and our mediums charge for sittings, just so long will our meetings be classed as theatres or shows, and our medium to the custom of the consideration and reach shown us that other religious boddes have.

What if all the prominent ministers of a certain denomination should crowd into the few large cities of a state, open meetings on their own account, hire their own hall and music and charge admission! Would not the small towns and villages suffer thereby, and be deprived of the social help and stimulus that is given by trying to live good, upright moral lives? That is just what we are doing. Let us profit by the methods employed by church organizations, and march on with the good work, so that in every town and hamlet hungry souls may be fed with the bread of life. We have the only true scientifier religion, but unless we lary aside petity differences and organize for successful work our beautiful truths will be taught by others under another name, and the struggles which our pioneer workers made will count for naught.

Our country should be detted with churches or temples, wher

ASPHODEL BLOOMS

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