

WINTER CHEER.

William Brunton.

When the fire of life burns low,
And dark shadows gather round;
When we hear the fierce winds blow,
And the snow is on the ground,—
Bring the wood to feed the fire,
—Let your hope as logs be cast,
Quickened now your soul's desire,
Love the future as the past!

Hope has eyes to look afar,
Past the present, darkly drear;
In its presence all things are,
—Safely ours, and no near;
And its pictures are the gleam—
Of the pleasures we have known;
Stir the fire, and dream the dream—
To the spirit sweetly shown!

This our world is but one world,
If we live with patience pure;
All of good is oft unfurled,
—All of beauty must endure;
All old friends are near us now,
—None are dead and none are lost;
As before the fire we bow,
Here they are in spite of frost!

So we cling to memories dear,
Happy scenes of long ago,
Shutting door in face of fear,
—Glad all gladness yet to know;
We have vision bright and blest—
Of like pleasures still to be
Many a bird shall build its nest—
In the future's blossomed tree!

When the fire of life burns low,
When the shifting shadows fall,
Stir the fire into a glow—
Making pictures on the wall,
Throw upon it faith's new brands,
—While without we hear the blast,
Warm the heart and warm the hands;
Winter days will soon be past!

Telepathy.

Mime Inniss.

Telepathy, like many other scientific terms, is a coined word. It is a draft made upon the old Greeks to fill the ranks of the scientific nomenclature, an incursion of the press gang of modern science into the musty classics of the past. It comes from an adverb meaning "a-far off" and the aoid, tense of the verb, which, in its fundamental sense means "to receive an impression passively." This word "telepathy" then means, in its primary sense, the passive reception of impressions from afar off; but a more correct definition of its present use gives the more general application of it to the sending actively of impressions as well as the reception of them; in either case it must be from a distance. From a distance here means any distance from the quarter of an inch to a million miles. It is only necessary that it be outside one's own mind.

Whatever its etymological meaning, the term Telepathy, as now commonly understood, is used to describe any intercourse between the minds of two or more individuals without the aid of speech or any form of writing. It is sometimes called "mind reading," an inaccurate use, however.

In the psychic world, telepathy is the means by which one mind communicates with another; the silent, unseen, unreadable conversation of spirit with spirit.

On the mortal plane, it is the means by which impressions are given, conveyed and received. The mind healer uses it in his so-called absent treatment. The hypnotist is largely, but not entirely, dependent upon it. Through the silence of the night, the lover conveys by it his unspoken, but none the less keenly felt, impressions of his affection and the maiden receives them in what perhaps she deems a beautiful dream of the absent one. In the hurly burly of the market place at mid-day the masterful mind of the leader by it impresses himself and his leadership on the common crowd. The scientist, through the storm and over great distances, by it tries his theories and practices his experiments; and the magician and wonder worker, to cause amazement in the gaping crowd, performs seeming miracles.

Between this life and the next, it is one method of communication. The entranced psychic speaks to us with the voice, look and gesture of the disembodied spirit so vividly that we seem to hear the voice of our departed friends and see their old expressions and gestures, communicated to the controlling spirit by a form of telepathy.

We are taught, too, to believe that in that realm of untrammelled life, soul speaks to soul, not by the harsh, half-understood speech of words that confine and limit our earth talk, giving each but a partial idea of the conception of the other, but the clearer, more perfect and complete method of one mind seeing clearly and wholly and therefore with a perfect understanding, all that the mind of the other would have us know. These are the true heart to heart talks. This is the way God speaks to the soul of man. This is the true poetry of the universe.

The scientist, too often a simple materialist, attempts to account for all life, all thought, all spiritual results by some law of

physics. The Indian heard in the thunder the voice of God. The scientist, learning that he could explain that by physical laws, tried to explain by other physical laws all the phenomena of life. Encouraged by his success as he advances deeper and more deep into the mysteries of our universe, he comes to believe that outside of material things whose workings he is explaining more and more fully, there is nothing, nothing; all is matter. There is no spirit. It is but a dream, a phantasm of our material mind. Love, sentiment, anger are all mere products of some lobe of our material brain.

But search as he may among the ultimate cells of matter, the ions of ether, or the most microscopic protoplasm, he is still eluded by life. The old breath of life which was breathed into the soul of man avoids his microscope, eludes the finest chemical analysis and is no nearer rewarding the search of the materialist than when some rude savage burned the club that has struck him, in punishment for the blow.

The one thing of all things, life, the soul principle, the breath of God, the divine essence which pervades all and without which all is a mere chemical alembic in action, is still the only thing. It is all. Without it all our material world is one vast, soulless Sahara, the play of mere chemical laws and forces, a soulless mass.

Now to this materialist, telepathy comes, like a star-eyed Goddess, to relieve his woe and account for the play of those finer soul forces which cripple his philosophy and put his materialism to a stand. Through this force he attempts to explain in terms of material physics the otherwise unexplainable. And how does he explain?

In the first place, it should be prefaced, to him there is nought but human telepathy. The telepathy between mind and mind to his empirically bound intelligence, cannot cover the whole universe. Although he may, like Hudson, demonstrate an after existence of spirit and mind, albeit in a mere pantheistic, unindividualized state where our souls sink back and are lost in one grand mass of oversoul, without form or singleness of individuality; yet this beautiful communion of mind with mind can not occur when this entity of embodied mind becomes a disembodied entity, even though, as he admits, the embodiment is a hindrance to interchange of thought. Now for the materialistic explanation.

The materialist claims that our mental product is the result of certain action of our nerve centres, principally manifest in certain portions of the brain. It follows that, portions of the brain being removed, the corresponding mental product is lost. Now action of this sort, the product of certain movements of certain organs is communicated to the outer world from the "think shop" (a humorous though from a materialistic standpoint perfectly adequate phrase) by the nerves which actuate our physical expression of speech, or look, or writing.

Of course, telepathy, which uses neither speech nor look, nor written word, cannot be accounted for by anything I have thus far described. Yet the thing telepathy exists; or, if it does not, the only other resort is to spirit communication, which the materialist cannot for a moment admit. The phenomena exist. Telepathy must explain them. But how to explain telepathy when the only action occurs within the body. This is the dilemma. To get out of this dilemma whole, the materialist is driven to imagine a duplicity, a doubleness of mind. He admits this doubleness has no location in the brain, a fatal admission from a materialist. He admits it is incapable of scientific proof. However, he adopts it as "a working hypothesis." That is to say, to explain something which he knows exists, he imagines something which he does not know has any existence. If this imaginary thing explains the things he knows of, and all the things he knows of, then he will say this imaginary thing must exist.

Like some Robinson Crusoe, who finds in the land of his involuntary exile some mark on the sand or in the woods. He says, "what are these marks? I never saw them before. To me they are unexplainable. I will imagine a Gyascuticus who is able to make such marks. I don't know that there is such an animal as a Gyascuticus. If there was one, I don't know that he would leave marks like these. But I will imagine a Gyascuticus and I will imagine he has toes and teeth which would leave marks like these on the sand and on the trees. Now, if my imaginary Gyascuticus will explain the presence of these marks and all these marks, then I will believe that a Gyascuticus does exist."

He imagines an animal to explain the marks and then makes the marks explain the animal. Each proves the other, and there you are. The problem is solved. This is the form of reasoning to which the materialist resorts to explain telepathy. The phenomena of telepathy exist. To explain them he imagines a double mind, and then proves the double mind by telepathy. If this is not reasoning in a circle, it is certainly

circular reasoning. It can be kept up forever, for it is "Round as a ring, which has no end!"

But, to go a little further with our materialist, this double mind is made up, like the Irishman's apple, of "two unequal halves." Our conscious mind has nearly all the characteristics and limitations of the other half, called our "subliminal self," our unconscious mind, our subconsciousness, etc. But it cannot go out of the shop and telepath to its neighbor across the way. On the contrary, lacking all initiative, having no will, it can only act when told to do so and then only as told; but it has absolutely perfect memory, never forgets the slightest thing that once passes through the conscious mind and has the marvelous power of acting outside itself in a place where apparently it is not.

It is this subconscious mind for which telepathy is a tool and through which in some way, as yet unknown, it acts. It can act only upon other subconscious minds, never upon the conscious mind. Whether or not it is always acting whether we know it or not, as the sunlight shines upon the sightless as well as upon those who can see, is not known. We only know of its action, when the subconsciousness of the sender, or receiver, is for some unknown reason able to inform the consciousness.

To imagine in a mechanical way what happens when perfect telepathy occurs between two people, let it be said A, by his consciousness puts himself and his subconscious mind into the proper conditions. His conscious mind communicates its message to his subconsciousness with the direction to transmit that to his friend B. The subconsciousness, by an unknown process, gives the message to the subconsciousness of B. B is also under perfect conditions and his subconsciousness receives the message and awakens the consciousness of B to it and the act is complete. An instance of telepathy has occurred. The materialist has explained the transmission of thought.

But has he? All the machinery he wants he has imagined, but has he shown us how the intangible thing called a thought, has made its way through space to B? This is just the question. After all our creation of imaginary machinery with its imaginary powers, we still do not know. We must still further guess and hypothesize an ether, an all pervading thing, more material than thought, the hardest yet the most elastic substance known and yet not a gas, possibly something akin to or another form of electricity (that thing which we only know by its results) which is caused to pulsate or vibrate as the deep waters of a pond vibrate when a pebble sinks through its depths. These vibrations, like the vibrations of the telephone disk, transmit different vibrations for different thoughts. "Thus," the materialist says, "God moves in a mysterious way his wonders to perform." This is the materialist's explanation.

The phenomena he attempts to explain are in a general way classifiable.

1. Where both parties are trying.
2. Where the sender alone is trying.
3. Where the receiver alone is trying (this is mind reading proper).
4. Where there are 3, 4, or more parties, between the sender and the receiver, called telepathy a trois, a quatre, etc.
5. Omniscient telepathy, where, the receiver alone trying, instantly selects from the subconsciousness of all the living minds in the world the particular thought he wishes. This sort of telepathy so far transcends probability that it is too great a strain on human credulity to ask belief in it.

Under one or the other of these heads, the materialist thinks he can explain all occult phenomena, including hypnotism, clairvoyance, clairaudience, dreams, ghosts, spirit communications and Christ's miracles. To consider these classes a little more in detail.

1. Where both parties are trying. This has already been considered and we are all so familiar with it, that we may leave it without further delay.
2. Where the sender alone is trying.

This presupposes, of course, that the sender is consciously in condition and that the receiver also must be under proper condition although not consciously so.

An illustration of this came to my notice about two years ago. A young friend of mine, whom we will call Brown, because that is not his name, was engaged to be married to a young lady whose name I do not know. We will call her Miss Smith. She had a friend, whom we will call Miss Jones, who happened, without the knowledge of Brown, to be spending the night with Miss Smith.

Brown is a deep student of all occult problems and on the night of the occurrences to be described was several miles from Miss Smith's home. He conceived the idea of trying to send his spirit, as he expressed it, to Miss Smith as an experiment. He put himself into an easy position and into as passive a state of mind as was consistent with the

active intent of sending away his spirit and then tried to will himself to Miss Smith's chamber.

As it happened the two young ladies were in the act of retiring for the night. Miss Smith had got into bed and was suddenly startled at the terrified scream of Miss Jones and her exclamation, "Oh, there is Mr. Brown right in the doorway." Miss Smith, who was lying with her back to the door, looked, but saw nothing. Her whole attention was then given to restoring her friend, who had fainted. A comparison of the time of this occurrence with Brown's effort revealed later that both were simultaneous.

Another example under this head is the so-called "absent treatment," given by mind healers. These are very numerous, sometimes successful; although the difficulty about them, when the materialist attempts to explain them, is that they don't always succeed. This is true of all telepathic phenomena and it seems to me to be fatal to the materialistic explanation.

When Marconi or Edison makes a successful experiment under any newly discovered law of physics, he can repeat it endlessly. But when the materialist gets everything ready, his telepathy seems to work only when it "gets good and ready," as the boys say. It is never possible to predict when it will or will not succeed, even in the simplest form and under conditions apparently most perfect.

3. When the receiver alone is trying.

Except in what is known as the trance state, examples of this class are exceedingly rare. There are some people who can feel in a general way the state of mind or general nervous condition of some friend or associate with whom they are in close sympathy. I know of no illustration outside of the trance state. From a materialist point of view, the conditions of the receiver makes no difference. The law controlling the phenomena is the same. The state of the receiver is only one of the conditions of the action.

A psychic under control tells a sitter as a test that his mother's wedding dress was made of silk which was of a steady blue, or bluish gray color, changing in the light. The waist was cut V shape in the neck. The sitter never had heard or known about this dress. Inquiry made of his mother developed the fact that the dress was Quaker gray, changeable silk, with plaits from the shoulder meeting at a point at the waist which produced, in a way, a V shaped effect.

This is what the materialist would call an example of class three.

As it will illustrate the weakness of the telepathic theory, I shall speak of it again later.

4. Where there are 3, 4 or more parties between the sender and the receiver, called telepathy a trois, a quatre, etc.

It is in cases like this that the materialist begins to meet those quagmires of difficulty which finally, it seems to many, to cause him to become hopelessly and beyond extrication stuck in the mud. Here he is obliged to resort to a telegraphy which is wireless, but not poleless. In fact, for perfect transmission, wires are useless; but poles are absolutely necessary.

My meaning will become clearer, perhaps, when I give you the only illustration I know of. This was an actual occurrence within my own knowledge.

John Doe was engaged in a large business transaction wherein he had once for a few minutes only met one of New York's multimillionaires, the so-called Ice King, Charles Morse. About Morse John Doe knew only that he was from Maine, that he had in a very short time amassed great wealth. His interview with Morse had been very brief, of less than five minutes, and about Morse's habits, or his daily life, his pleasures, or his business methods, he knew very little. The gentleman who introduced Doe to Morse, however, was an old schoolmate of Morse, who knew and had from boyhood known all about him. This gentleman whom we will call Tom, knew Doe almost as well as he knew Morse, although his acquaintance dated from a more recent time.

Now Doe, when asking an entranced psychic about his business venture with Morse, was told that the psychic saw only a long, low, black steamboat, very fast and very narrow, that the seats along the side of the deck turned up like the seats in a theatre. Doe knew nothing of this and to him it had no significance whatever. He said he thought it might be a ferry boat, but "no," he was told, "it is not a ferry boat." "Then it means nothing to me," he said. When Tom, however, was told of this, he at once recognized it as Morse's private yacht which, as he expressed it, "was so narrow they had to turn the seats up in order to get by."

My own explanation of this is quite simple. But the materialist has an explanation which, however complicated, certainly displays an ingenuity which it seems wicked to waste.

He says that while the psychic (who is the receiver you see) is not in telepathic rapport

with Morse, yet he is in rapport with Doe; Doe is in rapport with Tom; and Tom is in rapport with Morse. Thus the psychic gets the telepathic telegram through Doe and Tom from Morse. The system is wireless, but it requires two poles between the receiver and the sender. This telepathy a quatre, where four people are required; or if the psychic got his information from Tom, telepathy a trois, where three people are required.

5. Our last class is Omniscient telepathy. This is the materialist's last ditch to explain those spirit communications which are otherwise inexplicable.

For example, a sitter absolutely unknown to a psychic, asks information as to the hiding place of a person, a stranger to the enquirer, who has suddenly disappeared. The psychic tells him and investigation proves the information to be correct.

Here there is no possible claim of people in telepathic sympathy. The psychic, according to the materialist, instantly selects from the millions of minds on the earth, that one person whose subconsciousness contains the information desired and receiving it therefrom by telepathy, answers the sitter's question. If a Spiritualist should resort to an explanation as unreasonable as this, he would be pointed at as a man whose zeal had made him mad and some scheming relative, citing this as an evidence of insanity, would undoubtedly sequester the poor chap in some so-called Insane Asylum (and all the Asylums I ever heard of are insane in their plan if not in their management); but for a scientist to ask belief for such a preposterous proposition,—well the English language sometimes meets tasks to which it is inadequate; and this seems to be one of those times.

I have now outlined as briefly as I could, a skeleton of the telepathic theory and its explanation with a few examples to make my meaning clear. Now to sum up.

I regard the effort of the materialist to be an absolute failure, even from the point of view of a physicist and I think it presents a sorry spectacle which shows the result of prejudice against so-called Spiritualism. While I cannot regard this prejudice as altogether unfounded when we consider the history of some of the spiritualistic frauds we all know of and deplore, yet the same zeal which was employed in smelling out fraud, had it been used to find good instead of evil, would have shown that half the so-called fraud was self deception. For we must not forget that mankind as a whole is honest; start with that as a postulate and your results would have been more truthful because more discriminating. Then, too, do not forget that many of the exposures so called were made when no exposure meant no filling of a column of space in the next morning's paper; and that while newspaper reporters are bright boys, yet the science of the world would hesitate much longer before taking their word in other matters, than when the knights of the pen seek to prove spiritualistic fraud. Reporters are scarcely scientists on whichever side of the question they act. Scientific men, too, do not want to base any postulate of so great importance as future existence, on the evidence offered by people as ignorant of scientific truths and methods as many of the older mediums were. Have they forgotten that "He has concealed these things from the wise and prudent and revealed them unto babes?" To a man of science it is often true that Bible is not argument. But the truth of that maxim is older than any Bible; it is as old as childhood and as ancient as innocence.

But this is mere preliminary. Now to the argument.

I do not know whether telepathy be true or not. It may be. It is not proven. When the scientist will show me how a mind, or any other created entity, can act where it is not, I will believe it; but, before he can show this, he must show that in an act of telepathy there is some connecting medium between the minds. There are yet no known laws of physics by which two entities miles apart can act one upon the other, without anything substantial or ethereal between them. In other words, no physicist has yet claimed except in explaining telepathy that a power can act where it is not. It has to be transmitted by something.

But assuming that telepathy does exist, human telepathy I mean as explained by the materialist, still I know that there are phenomena (for I have seen them), which no telepathy will explain; that can be explained by no known theory or law except that of the action of intelligences outside of ourselves. Note this carefully, word by word, the action of intelligences outside of ourselves. No such active intelligences have ever been known to the mind of man since the days of creation, except the disembodied spirits of the so-called dead. How do I know these are spirits? They act, talk, think, feel, look like the disembodied human; they answer every test that our senses can give, i. e., they resemble what they claim to be by every test which the human mind can make; and when

(Concluded on page 5.)

DRIFTING HOPES.

Bella A. Hitchcock.

I have watched my fair hopes go drifting by,
Drifting so slowly by.
They seem reluctant to give me pain,
And they often turn and look back again;
And sometimes one lingers as if to stay;
Then tenderly, softly, she turns away.
Each tries to comfort me as they go,
With a softly whispered, "This better so."
I have wept till the fountain of tears seems
dry.
So I only murmur, good by, good by.
Fond hope of happiness, fair to see—
Drifting away from me.
She will not stay, though I want her so,
And cry, "O I cannot let you go."
In the shadowy distance she disappears;
I watch her leave me, through blinding tears.
"Life without happiness? Ah, I cry,
"How can I bear it?" Good by, good by.

Alas! I could see them go drifting by,
Drifting so sadly by.
If only one hope might with me stay,
The hope of Love's meeting Love's own,
some day.
Dear Hope of my heart, she is loth to go;
She pities my anguish and longing so.
The yearning ache in my heart for you!
It never will leave me, O Love, be true.
For one glad meeting I vainly sigh.
Sweet Hope is drifting, good by, good by.
Canaan, Conn.

They Are Waiting.

Paul F. de Gournay.

It is to be regretted that discussions, not free from sarcastic personalities, have of late been indulged in by Spiritualist workers on subjects that are at best side issues which cannot help the Cause, for they represent only individual opinions, but which may do it harm by exposing the want of harmony in our ranks and, it may be added, the lack of brotherly consideration for others' feelings.

To the metaphysical disputes which caused so much printer's ink to flow, in the long ago, was due in great part the split in the Christian church as originally founded, leading to persecutions the most violent for "Schism, Heresy, Blasphemy," etc., the outcome of the denial of free thought and free speech by the stronger party. True, we need not fear such persecution, but we do have to fear the weakening that arises from disunion.

Is it not passing strange we can be so intolerant when, as an organization, we have good cause to complain of the intolerance of the world? Besides, the immediate effect of these disputes is our taking sides with one or the other of the disputants and losing confidence in the judgment, nay, in the spiritual illumination of the disagreeing one, however accustomed we have been to look to him for words of wisdom and spiritual light. Thus the disputants injure themselves as well as the cause they serve.

It were well, also, that we all, individually, should heed the advice of the Apostle James and learn to "bridle our tongues." "If any man among you seem to be religious and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. And, further, "It (the tongue) is an unruly evil, full of deadly poison." "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

How much harm we do, daily, by the malicious, or even the unthinking repetition of some scandalous story or injurious remark concerning an often innocent brother or sister Spiritualist, which, growing as it circulates, ends by attaching an indelible stigma to that brother or sister's fair name, causing heartaches that sometimes lead the sufferer to leave the Spiritualist fold in which he or she has been made to appear a black sheep. The secret history of many defunct societies would reveal the fact that their downfall was due principally to the "unbridled tongue" of some of their members.

This state of things simply shows that we have not yet learned the lesson the spirits are trying to teach. This lesson may be summarized in these two commandments of the gentle Master: "Love ye one another. Do unto others as you would others should do unto you." Simple words that are in their simplicity a complete code upon which it may well be added, "Hang the law and the prophets."

"Oh, yes," I hear it said, "the twentieth century, governed by the Golden Rule! A beautiful ideal, but only an ideal. You cannot change human nature and make man perfect. The world has progressed, besides, and you would have it turn back to the infantile ways of Biblical times. Impossible!"

Nothing is impossible to the spirits working for truth and justice. The ideal is the real, which the soul sees and strives to bring into men's lives. To pursue it, to make it real so far as we are concerned, discarding the man-made conceits of the reality our intelligence condemns, is a noble life's work for whoever loves his kind. Moreover, on this law of love and brotherhood the Christian church was founded; the disregard of it in course of time is the cause of the failure of the church to redeem the world from wrong and error. Upon it, also, is modern Spiritualism founded. This we shall try to demonstrate without preaching a sermon.

"Love ye one another" is the admonition repeated by the spirits through thousands of mediums throughout the civilized world. It is the basic principle of all social reform, for where love is paramount no wrong or evil can prevail.

Love for our neighbor manifests itself in three ways: by thought, word and deed. If we think evil we are recreant to our duty. The harm done is occult, but not the less real, though we ourselves may not be conscious of it.

Speaking evil, making charges, true or false, betrays an inherent blackness of the heart; it calls for judgment upon the speaker who will be judged even as he judgeth others.

Evil deeds are more than a disreputance of the law of love; they are the open violation of that law and carry their own penalty if they do not receive immediate punishment under human law. All wrong must be righted, that is, atoned for, ere we enter the way of happy progress in the spirit.

These are the stumbling blocks in the way of the worker who would conquer "human nature" and attain a spiritual status.

Unless we overcome the temptation to wrong our neighbors by thought, word, or deed, we are not competent workers under the direction of the spirits. For the high council of the spiritual realms who framed a plan for the regeneration of mankind must need find clean hearts and willing hands to carry out their generous undertaking.

Love is the shibboleth, the pass-word of the would-be reformer, and love in the spiritual sense means altruism, means service. To serve is to do—the only way of doing our duty to God our Father, to man, our brother.

Say we have learned the esoteric meaning of the spirits' message and, by dint of endeavor in self-reform, are accepted workers; there still remains something to be done: for we are not expected to work merely for self advance, to "save our soul," but for the common good of mankind. We must learn to co-operate, co-operate with other willing

workers for the reform of wrongs under which the majority of men are groaning. Social reform, political reform, spiritual reform are all akin; they can be brought about only by steady, persistent co-operation, by disinterested effort and sacrifice, for we may not reap the fruits of our labor, we may not accomplish all we desire, but we pave the way for those who will come after us, while from the celestial regions we will encourage them, even as we are encouraged.

Spiritually enlightened we must make a practical application of our principles to the existing order of things. We complain of unjust methods that govern the relations of capital and labor, of the corruption in politics, of the bad laws and their still worse interpretation by the courts. What are we doing about it?

We have one priceless privilege which nothing short of a change from a Republic to an Autocracy can rob us of—the ballot. What use do we make of it? When we go to the polls, be it to select a Justice of the Peace or a Senator to Congress, a dispenser of a maker of laws, do we pause to inquire whether the candidate is friendly to the gospel of Spiritualism or inimical to the truth, whether he is honest or corrupt, ignorant or wise? No; we cast our vote for the candidate of "our party." The party of reform, the party of equal rights and justice, the party of the brotherhood of man under the Fatherhood of God? Nonsense! Party fealty must guide our choice, we vote for the Republican or the Democratic candidate foisted upon us by a conclave of bar-room politicians and tricksters.

And we call ourselves free men and glory in our freedom! We spout platitudes about the wrongs of our fellow-men, and we vote to perpetuate those wrongs; we consecrate the very things we condemn as abhorrent to every manly feeling. What adorable consistency! You would change if you could; but what is the remedy for long-existing evils?

Co-operate; count your numbers and be a party, in town, village or city, pledged to uphold the principles of true altruism—or abstain from sanctioning by your vote what you condemn in your heart. Let politicians be made to feel your weight in the councils of the nation. Don't look for immediate success; be content to act as sowers, the seed you sow broadcast shall not all fall on barren soil. Go to work now.

When the council of wise altruistic spirits undertook to save mankind from material sloth, they did not promise to do our work; nor did they expect us, in our present condition of ignorance to do it satisfactorily by ourselves. They showed us the way and promised to co-operate, to back our inexperience, to inspire and guide us, provided we made ourselves competent and moved in concert and harmony, thus giving us an object-lesson in altruism. They help us that we may learn to help one another.

Some little advance we have made—or a few have made—carrying the light into many dark corners; but there is still a foe to further advance which must be vanquished; the name of that foe is General Apathy. Action, not numbers, wins the victory.

The spirits have endeavored to rouse our dormant energy, to awaken us to the danger of sloth and indifference. They must be sure of our efficient co-operation before they make the last great move that will insure the triumph of Spiritualism. Will you respond? They are waiting.

In Reminiscent Mood.

Alexander Wilder.

May we trust that the present stress of weather does not incommode you, that you have coal in the cellar, flour in the barrel and a bank account not overdrawn. These appear to be the principal necessities of life, all else are luxuries.

I read some years ago of a traveler in Siberia whose experiences seem pertinent to the present situation. As he was writing out his journal he set down the words, "It is ex—" when he became perfectly frozen. Some years afterward a party of tourists found him and thawed him out. He at once completed the sentence, "tremendly cold."

With our thermometers recording zero and below, we feel like saying: "This day is this scripture fulfilled in your ears." The Medical Brief, a broad journal on therapeutic questions, gives an example of curing by the arousing of the "subliminal self." A man had received the last rites of the church and sunk into the coma which enables one to pass quietly out of life. Then somebody in the next house struck up the "Anvil Chorus" from Il Trovatore. Efforts to stop the noise were unavailing, and the din roused the silent one. The pulsations were renewed; he looked up and motioned to his sister. He whispered his admiration of the tune, and in short, rallied and recovered. "So," says the writer of the account, "I have discovered that anything that can rouse the subconscious, the subliminal self will cure my patient when all drugs fail."

A prettier story, however, is told of the soul selecting the body in which to live on earth. It is so good that it ought to be true, and I more than half believe it. The little girl came to her mother and said: "Mother, after God made me and I was sitting up in heaven waiting for a mother, God asked me which mother I would take. I told him I would take the one sitting over by the angels; so I took you, and you have been very good to me."

Many years ago, my sister's oldest son, a three-year-old, discoursed with me, giving his history before he was born here. It was at the south, he said; and he gave a very minute description, connected as a narrative, and with every resemblance to a recollection. I do not remember the details now, and at the time I was disposed to regard it as merely a child's fantasy. Probably it was, for young children are very inventive. But it was coherent and lifelike. Whence came the notions into his mind? He was a bare child, not well out of helpless infancy, and had no experience of that sort to repeat, or even to dream.

Years afterwards he became a man, entered the Union Army, spent eighteen months in Libby prison, Columbia, and was treacherously placed with others exposed to fire when the army invested Charleston. Finally Gen. Ethan A. Hitchcock wrote me that he had escaped. I saw him on furlough some weeks after, poisoned by vaccination. He lived on till the last of the century. Whether he has gone again "to the South" as before birth I would like to know. It was somewhat like the account in the Phaedrus of Plato.

Little boys, however, are not very often angelic. It is a pleasing saying of Wordsworth that "Heaven is about us in our infancy," but little boys do not often show it. It is not easy to perceive the nimbus. I am a mystic myself, and believe in the presence of the celestial company about us and the Divine present in us. Yet the average child is abounding with certain negative qualities. He is often peevish, selfish always, and disputatious. One such was crying because it rained so that he could not play out of doors. His grandmother tried to soothe him by explaining the uses of rain and its agency in the developing of flowers.

"Would you not," she asked, "would you not like to go to heaven and be among beautiful flowers?"

"No," he replied, "I would rather stay down here with the weeds."

That boy was much like the rest of us. Warmly as a belief is proclaimed of heaven and its delights, few are in any haste to leave and go to it. Death is generally viewed as a calamity, some disagreeable thing that is encountered because it must be—a kind dispensation of God. I think this is a false view, the result of unfortunate teaching, and that individuals are gradually and steadily coming to look upon it as really a benefit and not to be dreaded.

I remember a man was hanged many years ago in Philadelphia on a false charge of murder. He was somewhat eccentric, but always mild and harmless. He betrayed no emotion at the execution. He was innocent and told of the angels about him.

Yet I cannot forbear, even if it is out of place, to repeat an anecdote of Father Dukey. Walking along Fourth Avenue in New York, he saw a little boy crying, and a little girl endeavoring to comfort him. She tenderly asked what ailed him, why he was crying so hard.

"Because mother has gone to heaven," he replied.

"O, don't fret so," she said consolingly, "sure, may be she hasn't." Do not, however, be amazed or disturbed at my mode of treating these matters. I believe that eternity is more real than time, that we are of and from Divinity and can find it with and in us and we with and in it, without the need of dying to experience it. Still death is a boon if we could but know it. I am just now recuperating as well as may be from an attack of palsy during which while unable to work, read or write, I had abundant opportunity, undesired, it is true, to contemplate all these things. But nothing was new. I could think, laugh and joke as well as ever, and I did. I believe, too, that if our friend Peebles, who has had an encounter with a similar visitor, were to speak of it, he would tell a similar story. We still live and mean to keep on at it.

Concerning "Parsifal."

"Who shall decide when doctors disagree?" is a time-honored question that seems to have a direct application to the antipodal views expressed by Rev. Dr. Newell Dwight Hillis of Plymouth Church, Brooklyn, and Rev. Dr. Charles H. Parkhurst of New York on the recent spiritual values of "Parsifal."

These distinguished clergymen, says the Boston Transcript, profess a common creed, though there may be some variations in their mental reservations. Views widely differ as to the merits of this work considered as an entertainment, but it has been so well advertised, mainly by the clergy, that most of those who have the price will prefer to exercise upon it their personal judgments rather than form their opinions at second hand. It is evidently considered quite as much a social as an artistic event and, as Dr. Parkhurst somewhat sadly declares, "the enterprise will blossom all over in shreds."

Certainly the production seems to possess great power to attract as well as power to violently repel, according to the point of view, judging from the contrasting estimates of its reverend champion and its equally reverend assailant. Dr. Hillis does not believe that inspiration ceased a great many centuries ago. He holds that each generation has its prophets and that we should make the most of their prophecy. And so he is ready to declare that "the light that glows in the 'Parsifal' is a light that streams down out of the sky, and the sweetness that it breathes is the sweetness that is distilled out of purity, holiness and immortality." Those who condemn "Parsifal" must condemn the "Idyls of the King," he says, and he adds that "it has ministered unto the very highest faculties and ideals in some lives."

Dr. Hillis has seen "Parsifal." He has seen it at Bayreuth, not once but many times, and his days while there and thus employed were among the "greatest days" of his life. Dr. Parkhurst has not seen the production, but he has "read and reread the libretto with conscientious care." Had he been a respectable heathen he thinks he should have simply been wearied by the stupidity of the first act and laid it down, though even as such his ethical susceptibilities might have suffered had he persevered. As a Christian he reads the whole thing out of court. He finds "the thing detestable beyond words" of his "to express, disgraceful to those who participate in any way in its presentation and sacrilegious on the part of those who witness it. This is a wholesale antiethism. It is going to take the art and the society world of the metropolis, and it doesn't even save the humble and the poor except through force of circumstances, because they, too, would witness it if they could afford to do so."

The eminent counsel for the defence and prosecution have spoken. "Parsifal" is "to redeem, cleanse and save the soul," says Dr. Hillis. It is "stupid sacrilege," "stuffed and nonsense," declares Dr. Parkhurst. It is now up to the great jury of the public to decide, and there, too, there will be disagreement, though the latter gentleman seems to have made the tactical mistake of abusing that jury in advance.

The Great King and His Children.

William Brunton.

Once there was an exceedingly good king who ruled over men in the three kingdoms of here, there, and everywhere. He treated his people with the greatest of kindness, and was careful of all their requirements, and sought to have them live in peace and harmony and love. And when his subjects were true to his leading, their lives were blest with tranquility and great delight.

But strangely enough there were of all the multitudes some who unwisely lived not near to him. It was hard to account for this, and could only be done by the thought of the king making new demands on their powers, and the unbelieving put not forth their strength in obedience, and they were not clothed in the beauty of those who were faithful. And then came trouble to them and they resisted not—and more and more of trouble was.

It seemed but a little thing at first—only a shade of difference, and the difference not always marked by a shade on the outside. The sweets things turned sour—but were first so in the mind, and then in the body, and then in the sin, and then in the thought misery to men. They knew they were not wanted, and so they lived now in one place and then in another—but perplexity was where they came, and men were as if deaf and blind by reason of the darkness that gathered within.

So the king put an end to all this, had a day when he called his people before him, and he said to them:

"My children, the wish of my heart is for your happiness, and I have arranged that there shall be new things to call you to newness of life, to a sense of joy beautiful and sweet as you follow the light of love in obedience. If you seek good, you shall assuredly find it—but this demands endeavor of the brave heart, and there must be the denial of shadows, and the disloyalties of discontent. I know of vanities of thought among you, that some have foolishly sheltered—these they should drive out into the wilderness—where they will vanish into thin air."

And I desire you to have naught to do therewith. There is but one law for you, there is but one joy and peace. These are in you, hold fast to them in the beauty of their strength. Show your love of me by making your hearts strong against all suggestion of wrong. Now for each day of the many days making the year, I ask you to be faithful to the light of my love. Let it be in you and of you and for you; let faith and hope in like manner come. These are of me and bear blessing in all they do, and where these are, there am I, and where I am the beautiful and the good are for you."

And it came to pass that the word was memorable to them, they listened with rapture to its music, and words of fidelity were freely spoken by those who knew right was Right, and love was Love. These found the world was ever bright and fair, for it was lighted from within; but some kept to the shadows, and they found the world dark for they had no inward brightness, which is all that can make it bright. And yet the light is, and yet each year it is the joy of all wise souls to hear the king speak to them in warning, but also in sweet encouragement to abide with him. And this is our privilege and blessing at his hour and all hours, and on and on in the eternal, for the word of God is always new, and new and true its happiness.

The Trend of Modern Spiritualism.

J. S. Loveland.

As the first man who gave a lecture upon modern Spiritualism, and gathered the first association and lectured to it some thirty years, almost under the shadow of Bunker Hill Monument; and since then have lectured in nearly all the principal cities of the Northern States; have been editor or contributor to the spiritist press for over fifty years; and being personally acquainted with all the old leaders of the movement, I assume to have a very thorough knowledge of the progress of the movement. Fifty years ago, in common with many others, I had no doubt but that spiritism would ere this have overcome the control of Christianity over the popular mind. But that was a great mistake. The church is stronger now than then. And the spiritist movement, as embodied in, and represented by, the National Spiritualist Association, is making its way rapidly back to fellowship with church superstition. To comprehend this trend and the reasons therefor requires some special explanation which I will herewith make.

In the commencement of the movement, the spiritists, in harmony with religionists, affirmed the future, conscious existence of mankind. In harmony with Liberalists as they were called, they affirmed that all phenomena of every kind were natural—the effects of natural causes and in harmony with natural law. In opposition to both Liberalists and religionists, they affirm that the spirits of the dead communicated with the living by methods as natural as the telegraph or telephone. Thousands of the Liberals were captured and became spiritists. The same thing occurred with the most progressed religionists. The primary phenomena of spiritism, raps, tips, etc., were of such a character as to continually force the proposition of naturalness to the front, and it did not require a very profound logician to see that all spirit phenomena were natural, then there could be only natural beings behind them; consequently all the gods and devils must be relegated to nonentity. All supernaturalism—miraclem—were the progeny of ignorant superstition. Hence, the Bible was seen at once to be a jumbled up mass of history, tradition and mythological fables. As an inevitable result, the spiritist platform became the forum where the Bible and its monstrous doctrines were assailed without mercy. The query will arise how could such a change be made as we now witness. I have already stated that thousands of religionists were converted to spiritism. With many it was only a partial conversion. The old notion of miracleism still lived, and it was God who sent the spirits to comfort them. Some of these half converts became mediums and lecturers, and when entranced would offer up prayers. The charitable spiritists would endure it because they thought it was a spirit not much progressed. But for years I never heard a man lecturer offer any prayers. Never saw a national or state convention opened with an invocation.

But now I take up a spiritist paper and read that the Rev. Moses Hull offered the invocation. Invocations are now the regular practice in all their meetings. The tolerated exception has become the rule.

But it is during the last fifteen years that the backward trend to churchism has been most rapid. Difficulty was experienced in securing bequests, and the railroads were becoming more strict in granting rebates. The religious character of the isms and the lists was not very clear to the courts or railway officers. Something must be done. So at an annual meeting of the N. S. A. a creed was adopted for the express purpose of enabling the association to hold property willed to it as a religious body, and for lecturers and mediums to secure half fare on the railroads as ordained ministers of religion. This creed is a most extraordinary document. It consisted at first of five articles. Afterwards the "Golden Rule" was added as sixth. The first article reads, "We believe in infinite intelligence." The second one reads, "We believe the phenomena of Nature, physical and spiritual, are the expressions of infinite intelligence." The third declares that a correct understanding of those expressions and living in accordance therewith constitutes the true religion. It is very difficult to decide whether craftiness or ignorance constructed this creed, for it can be construed either as a Theistic or Pantheistic document. President Barrett evidently perceived this, for it was reported that he voted against it because of its indefiniteness.

The many parts of this creed is its utter repudiation of the fundamental basis of spiritism. Spirit phenomena, manifestations—facts, is the grand armory from which they have brought all their weapons. The creed of the N. S. A. affirms that discarnate spirits manifest to incarnate ones, and at the same time, as quoted above, that "the phenomena of nature, physical and spiritual, are the expressions of infinite intelligence!" That is, the rap, the tip, the slate-writing—the trance and the materializations are the expressions of infinite intelligence! The same as the hiss of the snake, the roar of the lion, the crash of the cyclone or the Te Deum of the church. The curse of the profane and the prayer of the pious are phenomena of Nature, are "expressions of infinite intelligence." This equals the decrees of Calvinism in absurdity and monstrosity, but it is what makes the N. S. A. a "religious" organization. Now, will the N. S. A. please inform the world how phenomena can be natural and at the same time "expressions of infinite intelligence?" Also, how they can be direct, personal expressions of spirit persons and infinite intelligence? Do finite spirits constitute infinite intelligence?

But if infinite intelligence is the producing cause of so-called spirit phenomena, then it is a most arrant liar, for it persistently affirms itself to be the spirit of some former resident of the earth, and very rarely claims to be Jesus Christ or the Almighty God.

I am of the opinion that President Barrett sees some of the absurdities and contradic-

tions of their creed and is desirous of a more explicit statement. This is apparent in his annual report to the N. S. A. at its recent meeting in the city of Washington. In that report he says: "This convention should declare to the world the religious side of Spiritualism and place it squarely and reverently upon the basis of scientific Theism." This shows that he is not satisfied with the "infinite intelligence" part of his creed. He wants it more definite. But it is very much desired, by thinkers, that President Barrett would explain the difference between "scientific" and unscientific Theism. Indeed, we would like to know what connection science has with Theism. If science means anything it is knowledge. Does he know anything about Theism—Godism? If he has the science of God he should most certainly publish it, for the great mass of Theists have only faith, not knowledge. This report, however, is only one of the evidences of the backward trend of organized spiritism to church superstition. In another article, I will point out the long steps towards amalgamation with the church—The Searchlight.

Waco, Texas.

"Tell Me the Old, Old Story."

Abby Morton Diaz.

Yes, tell all the old, old stories, so far as they are good ones to live by, but by the same rule tell the new, new stories. Once upon a time and many times upon many times has been heard the old, old story of man's villainy and weakness. Let us now hear the story of man's divineness as child and heir of the Infinite. What does Infinite mean? It means the All; the all of strength; the all of power; the all of presence; the All of All; the All of ourselves. Are we, then, something apart from the All? something added to Infinity?

Phillips Brooks said some people think of God as a garrison might of a captain up on a hill, to be called down in case of need, but others think of God as a mountain might of the forces which hold it together, and make it a mountain—build it together, as we are said to be "built together for a habitation" of the Infinite Omnipresence. "In that mustard seed, thy heart, thrones the Lord who inhabits immensity." "In thy heart and in thy mouth." "A ready help." "Nearer than breathing" or "than any thought of yours." "I am pervaded by Thee. Thou containest me." "The tabernacle of God is with man." "In thee, in me, in everyone, the Lord of Life resideth." "All the Divine sources abound and flow at the root of our being." "All my springs are in Thee." "The kingdom of God is within you." "Through you all, in you all."

A very old story, and told in divers times and divers places, this story of a central, innermost Life, and of man as the existence from this innermost. Why has this true old story been told us as a sort of fable, not as a reality of human life? It is a very old song; why has it been heard but as the echo of a far-away melody?—and this in spite of the above assurances of continuous divine indwelling! Alas! Here has been the error. The wonderful story, old, but ever new—new, but always old—is a story of the oneness of man with God. The error has been in representing a separateness. This indwelling Omnipresence has been placed "In the sky above us"—besought to "look down."

Shall we never make it real to ourselves that we are centered in Infinite Life? and that strength and might from this central Life are ours, if we will but claim them? "There is no bar or wall where man, the effect, ceases, and God, the Cause begins." "Man rests upon the bosom of God, and draws at his need, inexhaustible power."

Yes, we are born into this possession, this "ready help." It is ours to live from, to work from, to live our everyday lives from, and thus to live them gloriously from the divineness within, by keeping ever in mind the word—Omnipresence. Is there a hard day's work before us? a night of watching? a disagreeable duty? a temptation to keep sweet with a bitterness around? Think the word Omnipresence. Think it down in the deep withinness, in the silence of the soul, and how will our large duties be lessened and the small ones ennobled by letting the Light of His glory fill the house of His glory? Indeed, there is neither small nor great, low nor high, when all is illumined by the glory of the Divine Omnipresence!

Virtue.

Arthur F. Milton.

Virtue, like true pride, is that which can resist temptation and suffer rather than be untrue to self. But virtue is manifold. Pride is a virtue if consistent and not falsified by vain glory, self-sufficiency or self-righteousness. Even stubbornness may be accorded a virtue if its progenitor is governed by fear to do or be wrong in its surrender. Ignorance sometimes maintains a consistency that wisdom can admire. But when undermined by a false sense of pride or conceit it erects an adamantine wall around the spirit, increases its soul in loneliness, with no spiritual light penetrating to soothe or encourage beyond its own conclusions.

Such is a form of self-obsession which makes the individual a fixity to material conditions—earth bound. It is all well enough to hold with the world, but we should guard against the breakers of conventionality or worldliness, corruption and vice, prevalent with the age. Wisdom and strength are effects of being "up-to-date" in matters spiritual or moral, while appreciation of true virtue comes with a personal knowledge of it—self acquired. For the nearer to perfection the nearer to truth in all human affairs. Understanding is the reward, for the attainment or practice of virtue inherits inspiration, which is understanding without effort or study—due to the drifting of the soul from its earth-bound anchorage and being free to lift itself temporarily out of its physical tenement and catching rays of spiritual sunshine, which constitutes light or truth.

Now, any good quality that makes for progress, mentally or morally, is a virtue, and may be the "kindly light" that leads to greater things than we have reasons to suspect, it but consistent or true to self. "Lead us not into temptation" is a beautiful, moral to pin to one's heart; and if remembered at the right moment will prove a great aid to any governing virtue. Understanding or inspiration (often called intuition) is invited by the desire to be or do right. "The wish is father to the thought," in more ways than one—it being also the father to truth or spiritual guidance. But the parent of all virtue is Love—developed through affection or sympathy—humanity exalted above sense or self.

Are you a being and boss of your soul?
Or are you a mummy, to carry a scroll?
Are you Somebody Else, or You?
When you finally pass to the heavenly wicket
Where Peter the Scrutinious stands on his picket
Are you going to give him a blank for a ticket?
Do you think it will do?

Letters from Our Readers.

The editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Rev. Dr. Hillis' Mistake.

To the Editor of the Banner of Light:

In one of his sermons Dr. Hillis reported to have compared the religion of Christ with other religions of the world, asserting that the Christian religion was the only one in which love was the central and all-important idea.

Dr. Hillis ignores the teachings of the Jewish prophets. Rabbi Hillel taught: "Be of the disciples of Aaron, love peace, pursue peace, love all men and invite them to a life of virtue and holiness." In the interview of Christ and the lawyer, the responses of the former to the question, What to do to be saved, Christ directed the lawyer to keep the law, and said: How readest thou? The lawyer read: Thou shalt love the Lord thy God with all thy soul, etc., and thy neighbor as thyself. Of this character was Christ's reply to the young man. Keep the commandments. He also informed the young man who addressed him as "Good Master," that only God was good, and inferentially rejected the term "Good Master." Jesus characterized himself as a prophet.

St. Augustine in the fourth century declared: "What is called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh, from which time the true religion which existed already, began to be called Christian."

It was the dictum of that peerless prophet, Buddha, who taught nearly a 1,000 years before the Nazarene turned water into wine instead of bread and thus sanctioned the use of intoxicants, which Buddha prohibited, that: "A man who foolishly does me wrong I will return to him my ungrudging love—the more evil grows from him, the more good shall go from me." Such was the dictum of Buddha.

The improved Voltairian dictum is a compact and comprehensive creed—"Love the good God, be good and do good." Not only traditionalists, like Dr. Hillis, but all aspiring souls should remember—Quaker.

Wauseon, Ohio.

In Reply to Salvarona.

To the Editor of the Banner of Light:

Your issue of the 5th ultimo contained an article from your correspondent Salvarona entitled, "The Appearance of our Bodies," in which he refers to Christian Science in a manner which I fear may give your readers a wrong impression of its teaching. He says, "Our Christian Science brethren tell us that there is no such thing as 'matter'"; also, "If, on the other hand, they (Christian Scientists) mean that the phenomenal sun in the heavens, and the air of the firmament, have no phenomenally vibrational relation whatever, to either the retina of the eye, or the tympanum of the ear by which we are enabled to see the pages of 'Science and Health' or to have them read, then they are mistaken."

The gentleman introduces speculative propositions which are not attempted by Christian Scientists and which should not really be associated with this Science. The premises of Christian Science are quite readily understood and only those who adhere to them can understand its conclusions. Christian Science teaches that God is Mind, Spirit, and that the universe is the expression or manifestation of the infinite Mind; that all things in creation exist as emanations of the divine Mind, but that these are incorrectly perceived by the material senses. Christian Science does not teach that the heavens are "merely an erroneous mental image of the mortal mind," but that the mortal-mind conception of these is erroneous. The entire universe, in the light of Christian Science, is "God-created."

Our friend is exceedingly kind, but I would advise him to omit all speculations about Christian Science in his writings, leaving the elucidation of that Science to those who enter into it practically. He writes apologetically and quizzically and thus admits his lack of comprehension of the subject; and if what he writes concerning it affects all of his readers as it affects the writer, it mystifies rather than teaches on this important subject.

I am inclined to think that the gentleman writes well from his standpoint, but I do not believe that his reference to Christian Science contributes anything toward the end which he has in view: namely, the exposition of his own beliefs. Alfred Farlow.

Boston, Mass.

An Easy Way to Make Money.

I have made \$560.00 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will do all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-washer Co., St. Louis, Mo.

Mrs. W. B.

The Modern Minister.

The demands made upon a modern minister are most exacting, yet if he achieves success it is only because he rises to the occasion and meets the requirements of the situation in which he is placed. Church work has still its two broad divisions, secular and religious. Today the preaching aspect of ministerial work has ceased to be, to any very marked degree, formative, for it is in many cases barely doctrinal. The popular minister so far as pulp work is concerned adopts either ethics, or history past and present, for his themes, or else falls back upon sensationalism more or less disguised. The days of Revivals are gone for good. The Moody and Sanky episodes, with its business managers and advertising agents could not be repeated today. Alexander Dowie owes his success, in part, to his amazing self-confidence, and the establishing of worldly undertakings to provide support for his people and himself. His theology is too non-descript to carry any weight in the theological world.

If there is apparently a decline, or change, in the character of religious work, there has been even a greater change in the secular work, of churches and ministerial workers. But, here again, two divisions are noticeable, which may be described as the worldly and humanitarian. In the first case the minister must have as great an aptitude for business and as marked a capacity for detail, as the president of a mercantile corporation. He must organize his labors along business lines whether it is a fair, a picnic, a social, a young men's class, the Sunday school, or a lecture

course. Competition is keen in church affairs as it is in secular enterprises. The need of funds is imperative, and while the minister is straining every nerve to achieve worldly results it is not difficult to imagine that his opportunity for religious work must be very materially reduced.

In the humanitarian department of ministerial labor the modern minister finds his work among the neglected and worse of our cities. He not only preaches his gospel to them but moves among them, and, in part, lives with them. He helps them to form clubs, to start work, to seek something to do in the world, and all the while he is assisting them on humanitarian lines he is striving to build up morality as well as religion in their lives. He is more or less imbued with true social socialism and seeks to cultivate in the understandings of those he labors with that the unselfish serving of others is indeed a step, and a long one, too, towards the Kingdom. As an indication of the startling changes in ministerial methods the following will well serve present purposes:

A few years ago there was an evangelist invoking the old methods of revivalism in New England. This preacher, Rev. B. Fay Mills, has found it wise to change his methods. Accordingly, he is now holding a series of meetings at Green Bay, Wis., in which he throws aside all theological discussion and presents truth on which all churches meet. He next goes to Los Angeles, Cal., to hold a similar series of meetings. This new evangelism is now being much sought. Mr. Mills has invitations, if accepted, to occupy him for two years or more, some from orthodox and others from heterodox pulpits.

Mr. Mills labored for two years in Boston in an independent religious enterprise. For four years he supplied a Unitarian pulpit in Oakland, Cal. He now throws all doctrinal controversy overboard, and makes unselfish living the basis of his evangelism. He directs individuals to practice unselfishness in every relation of life, and tries to inspire a sense of brotherhood so that every criminal, pauper, stranger and unfortunate may have personal friends. He thus believes that he will solve every personal and social problem. He is indifferent whether he speaks inside or outside of the church. He is ready to speak in theatres or in halls.

Another preacher in Indianapolis, a Methodist circuit rider, has recently made several inventions which have netted him half a million dollars. Instead of retiring from the ministry, he is taking the profits of his inventions and ministering to the people of the country churches, passing from town to town and preaching and practising together. He was a successful preacher before "he" was rich, but he is a better preacher now that he is rich in deed as in word.

This is a practical age and saintship is not to be acquired by seclusion from the world, and a renunciation of the duties and the trials of life. Ministers, who possess foresight, see plainly that the days of priestly assumption and privilege are rapidly passing away, they are learning that the salvation of men from the real evil and misery of this life is of more urgent need than an attempt to rescue them from the hypothetical hells of the orthodox teaching. Practical Spiritualism urges that, to enter the life of the Summerland at our best, we must live our highest while here, and that end can best be realized by doing our part to overcome, by all just and lawful ways, the social evil and ignorance around us. We can learn something from the modern minister, and if we co-operate to similar ends as the social workers of the religious world have in view we shall prove our claim to be considered reformers.

A Glowing Tribute to Woman.

"Woman, divinest of God's creatures, Golden vessel turned to common uses, sweet star made to serve as the drunkard's lamp and the profligate's plaything; yes, plucked from your native skies to be worn alike by the fool, the knave, and the self-seeker, and yet faithful to them all; to be trod into the dirt by the earthy brute, and jeered at by the heartless cynic—how immeasurable is the injustice, how vast the wrong that has been and is daily heaped upon you!"

"How much we hear of woman's duty to man, how little of man's duty to woman! how hard we are upon your sins and weaknesses, how tender you are to ours!"

"Surely it will be a happy day for the civilized world when, freed at last by the growth of knowledge and the increased sense of justice, woman takes her place as man's equal, no longer his vassal and the minister of his wants and pleasures only, but as his equal; when she brings her fine intellect and enlarged capacity to bear upon the questions which hitherto he has been pleased to consider his exclusive right, and her trained intelligence to their solution; when the social barriers are broken down and she is untrammelled in the exercise of her natural rights, except by the true sense of virtue and the stronger sense of duty which even now often elevate her far above our heads."—H. Rider Haggard.

A Triumph of Endeavor.

On Sunday, January 3, it was my privilege and pleasure to serve the Independent Liberal Church of Greenwich, Mass., and I believe a few lines in regard to the work of that energetic and progressive little society of Spiritualists will be of interest to the readers of the "Banner," as showing what determined effort can accomplish.

With less than fifty members, these being mostly farmers and their families, with very little ready money, although they all own their comfortable homesteads, in less than three years these people have raised enough money to build a church edifice. A little more than two years ago, when they were suddenly left without any meeting place, these few persevering souls have continued to regularly hold Sunday meetings twice each month in a hall placed at their disposal by their Orthodox neighbors, and have employed the best speakers obtainable, among them being J. Frank Baxter, C. Fannie Allen, Geo. A. Fuller, Mrs. Sarah A. Byrnes, Dr. Perry Marshall, Welman C. Whitney, the writer and others.

When I state that for each meeting the railroad fares of each speaker amount to nearly five dollars, it can be easily seen that the expense of the meetings is no trifle, and yet the society decided to have a church and, without a dollar in the treasury, the members started working toward that end. They braided palm leaf hats and sold them, wove Indian baskets, made bed quilts, held socials and sales, and furnished suppers. Even the children, inspired by the spirit of their elders, were anxious to help. One little fellow, eight years old, too impatient to wait for summer, took orders from the neighbors in winter for huckleberries, and the next summer filled the orders with the result that he promptly brought two dollars to his mother, "to help build our Spiritualist church." His little sister of five years was not to be outdone. She, too, went berrying, and from her sales had a dollar "for grandma's new church." Needless to say that both of these children attend the Lyceum.

In less than one year more than three hundred dollars were in the treasury as a building fund, and then a good friend, who had watched their efforts from the start until her

confidence was verified by results, came forward with a substantial donation which will be a monument to her spirituality in the hearts of the grateful recipients for many years to come.

The good work went on and today the church is nearly completed. As I stood within its portals last Sunday and realized that in less than three years' time, harmony, perseverance and united effort had materialized that splendid structure, which, with its heating apparatus will cost \$1,500, and that \$1,525 of that amount was already raised, I felt proud to be called upon to serve such Spiritualists.

Now they need \$275 to give them their church free from debt. There are many Spiritualists who have received more from our Cause than they can ever repay, and who are ready and willing to support it financially if they could be assured that their money would be used judiciously. To such I appeal. If any of you, dear readers of the "Banner," have one dollar, or less, or more, to spare for the Cause you claim to love, send it to the treasurer, Abel Parker, Greenwich Village, Mass., and you will be the richer for it, and I assure you that your gift will be most gratefully received, and economically expended.—Albert P. Blinn.

61 Dartmouth Street, Boston.

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 colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

A Veteran Lyceumist Speaks.

Thomas Lea.

Among the many good articles in your New Year's issue is the editorial "1904"; and prominent among the well presented ideas is this: "The weak spot in our methods is the lacking so painfully manifest regarding Lyceum work." Truth in a nutshell. I regard that as a centre shot.

Our broken ranks and scattered forces today are largely attributable to the little interest manifested by the average Spiritualist in the Lyceum work; not only by the laymen, but by our speakers, mediums and even the spiritualistic press. This, Mr. Editor, is the cause, I believe, of the "missing links," "cohesion and unity" that should and would have held us together had we as Spiritualists done our duty in regard to our children.

When the N. S. A. was organized some eleven years since, Lyceum workers for a time were buoyed up with the hope of its assistance in their uphill work. What has it done? Beyond mere mention of it and lukewarm promises at its Annual Conventions, it has given the Lyceum movement no aid until the past year, and that is but very little. Now that the truth is known and the "weak spot" pointed out, it should serve as an incentive to duty. Will it?

What will the National Association, the spiritual press and Spiritualists generally do this year to promote more active work in our Lyceum cause? The paramount work, it seems to me, in the spiritual movement.

It grieves me to refer to the status of the Lyceum movement in this city. After struggling for thirty-three years with a few others to sustain the Cleveland Lyceum, organized by Andrew Jackson Davis in 1871, waiting for the aid that never came, the old workers (tired out), withdrew, leaving the younger folks to grapple with the arduous work. It proved too much for them. In eighteen months the then oldest children's progressive Lyceum in the country, petered out—died, yes, died, in the old meaning of that very ugly word—went clean out of existence.

Since then several weak attempts have been made to build up others without success. Lately, however, a few earnest souls have banded together under the leadership of Mr. Richard Wills and organized a new Lyceum known as "The East End Spiritual Sunday School." God speed it. I wish it the success I hardly expect it to realize unless the N. S. A., "The Banner of Light," and our other papers and periodicals, together with the co-operation of Spiritualists generally supply the "missing links," "Cohesion and Unity," it takes no very great prophet to predict its death.

It seems to me, Mr. Editor, that before much of a "National Lyceum Union" can be formed, more concentrated effort is necessary all along the line; though by banding together what few Lyceums there are throughout the country, may give an impulse to the Lyceum movement, which in time will give strength to our Cause. Come on with your "missing links."

As I said twenty-five years ago, the Children's Lyceum is the bedrock of Spiritualism, and should be the pride of every true Spiritualist.

Cleveland, O.

The Five Senses.

The things that are not seen make the things that are seen. This is certainly a self-evident proposition, and yet how many folks do we meet who act as if they had never been introduced to the fact.

Everything is hidden until the proper time arrives for it to come forth. The babe lives in the dark of its little house the requisite period and the chicken breaks its oval enclosure at the proper moment. From vegetable to human, everything is conceived in darkness. During all these occult and waiting processes, growth is as steady as it is silent and unobscured. The Unseen has attended to species and variety of species. Some call this nature or infinite force. Some call it God.

Viewed in any light, it is certainly the only method of operation. Every thought we think is in the silence. A word is always a thought before it is uttered. Speech does not always express the thought, it is true, but this is because of haste and slovenly mental habits. Thoughts are wrenched from their places before they are mature, and the result is like all unripe or distorted births. If the words that fall from the average mouth could be weighed and measured with regard to their value, we should be astonished at the paucity of the result.

We hear a great deal of illogical talk concerning this matter of the occult. It usually commences with a glorification of the five senses. That which cannot be heard, seen or felt is not worth a moment's consideration. The head of cabbage which is brought in for dinner is a concrete fact. It can be handled, eaten, smelt. It is something to trust. A friend may disappoint you—a cabbage, never. Its odor remains as an assurance of the substance you have enjoyed. It has been known to outwear its welcome.

What about this odor? What about any odor? Can you measure or materialize it? Can you describe it? Only in the way of comparison or by its effect upon your feelings. It is reasonable or unreasonable. It makes you ill or you never feel of it. This odor that you can neither see, feel, nor weigh is exactly as perceptible to what you call your sense of smell as the cabbage to your sense of taste or the house opposite to your sense of vision.

What about this sense of taste and this sense of vision? Can you describe them as you can the cabbage or the materialized ob-

jects before you? Are you able to do more than to feel or be conscious of effects; and what are feeling and consciousness? Can you see feeling or measure consciousness? The truth is that the five senses which have falsely figured as the basis of so-called "common-sense" and materialistic beliefs are, considered from this hypothesis, as inexplicable as any other form of the occult.

I touch your hair or your handkerchief with some perfume which lingers for hours, perhaps for days. You call it a volatile substance. What does that mean? A thought presents itself to your mind, which when communicated to you proves perhaps to be an answer to something you were anxious about or a message from some seemingly absent friend. For a moment you are pleased and astonished, but if you have had an education in the testimony of the five senses to cast off the spell of the unusual and wave the shillalah of common sense in my face. You may admit that fraud will not explain the phenomena, but you are perfectly sure that there is nothing psychic or occult about them. It may be good guess-work or the result of an overactive imagination. If I ask you for a definition of imagination, you can no more give it than you can account for the rose or its odor. You intend to keep on the safe side, and the only way to do this is to take no stock in anything that you cannot see, handle, or eat. This attitude is not the safe one. It is a pinch of a place. It is absolutely without outlook. It is a hole filled with darkness and lies.

I rejoice with exceeding joy that I have never been sensitive to criticism or ridicule in this matter of the unseen—unseen to many, but not always unseen to me. I have been so appreciative, so thankful for the light upon cause as well as a knowledge of effect that nothing could disturb me. I have been very frank with my friends and readers upon these subjects because it was impossible to be anything else and live a true, whole life. I know that in as far as I am governed by the promptings of the innermost—the spirit—without regard to the suggestions of others, I find myself in a very safe and comfortable country. If I allow myself to be governed by outside advice, ignoring the voice of my divine counsellor, confusion is the consequence. I do not mean "spirits" when I say spirit and counselor, although I believe as implicitly in the existence of what are popularly termed spirits as I do in the materialized forms about us. They are my friends and neighbors, dependable now if dependable before; my lovers and comrades. But I do not expect these dear ones to take any more responsibility of my life than those who love me in material evidence. . . . That I often receive valuable hints and encouraging endorsement from these sources is a pleasant fact to acknowledge. And then the vibrations of love which are as indescribable as they are joy-producing—how can these be rated? This so-called psychic power is a universal possession. It is too often covered up, set aside, and fatally misunderstood. It is frequently misused by those who have no conception of its sacredness and whose sole desire is to make money. When it is devoted to worthy purposes, its effect upon conduct is most marked. There cannot be too many clean, honest, reliable psychics in a community, and there cannot be too few of the other sort.—Eleanor Kirk, in January Kirk's Idea.

The Little Black Fairy.

(Concluded.)

The first rays of the morning sun now put an end to the conversation by driving all the fairies to their mossy beds. The little black one sought hers and slept.

When the moon rose the next evening she did not watch the dancers. She sat down by the side of the pool which bordered the western edge of the fairies' glen, and gazed down at her own little dark reflection. While she was so employed, a low cry smote upon her ear.

"Oh, dear! oh, dear!" said a voice, "How can I get in? How can I get in?" Turning, our fairy saw a frog, whose leg seemed broken, lying on the grass not far away, writhing and twisting in a vain endeavor to reach the water's edge.

"Oh, you poor thing," she cried, running to his side, "what can I do for you?"

"If," panted the frog, "you could help me into the water."

"But the water will hurt your leg," said the fairy. "Wait. I will bind it up."

She gathered some blades of grass and wound them skillfully around the broken limb. In a few minutes with her assistance, the frog was in the pool.

"Thank you, you kind little creature," he said. "If I can do anything for you at any time, don't hesitate to mention it."

She leaned over the water to watch him swim away and was startled to see the reflection of a little dark brown creature instead of a black one. She supposed the light had changed.

The next evening she went to the pool, hoping that her friend would be there and would talk to her a little. A frog is not a fairy, but he is better than nobody at all. She did find him. He was about to swallow a poor little spider, who could not disentangle himself from the bit of his own web which hung to the frog's lip.

"Let me go!" cried the spider. "I'm so young. And I do want to spin one good web before I die."

"Oh, let him go, good frog, please. You said you would do something for me," pleaded the fairy. The frog was not pleased, but he let the spider go.

That little creature turned to the fairy. "A friend in need is a friend indeed," he said. "I'll do a good turn for you some day."

As the fairy leaned over the pool to call out the frog, she saw a little tan-colored image in the water. She was greatly puzzled.

On the third night her help was again claimed, this time by a beautiful butterfly with a broken wing. "I don't know what to do," moaned the butterfly. "The only thing that can do me any good is a strand of spider's web, and who ever knew of a spider giving anything away?"

"Here is one who will," said the fairy, joyfully, as her friend of the evening before spun himself into view, hanging from the rose bush near. "He has promised to help me, and he will help you instead."

The spider was no more pleased than the frog had been. It was one thing to make promises at the moment of deliverance from a great danger, and quite another thing to keep those promises in the calmer mood that accompanies complete safety. He gave the web, however, and soon the butterfly was making graceful circles in the air.

The fairy called out to the frog, who had been watching the performance from the water. As she did so she uttered a cry of astonishment. No other fairy was near, yet the pool reflected a little creature, clothed in purest white—a creature with face as fair as the petals of the lily of the valley, lighted up by blue eyes and crowned with golden hair. She ran away in bewilderment, almost in terror, to the fairy queen, who smiled upon her.

"You have been helping others," was all the queen said.

"Is this white fairy really me?" asked our heroine.

"Really you," replied the queen. "I did not

NATURE'S GREATEST CURE



Hon. H. L. Dunham.

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

Dover, N. J., Nov. 12th, 1902. I had both kidney and liver trouble for over three years. I tried the best physicians in Washington D. C., Pittsburgh, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles, by this time I noticed such marked improvement in my health, in every way, that I felt satisfied I was cured. But, to be positive beyond a question or doubt, I was in Chicago during July, 1902 and went to the Columbus Medical Laboratory, No. 109 State St., and had them make a thorough and complete microscopic examination which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country. Very truly yours,

H. L. Dunham
Ex-Mayor of Dover, N. J.

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

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

tell you this would happen, for it would not have happened if your motives had been mixed. Be careful, now, and let no sin stain your face again."

"A new fairy," said some of the others, crowding up. "Come and dance. Have you come from far?"

"Not very," said the no longer black fairy, keeping her own counsel, but gladly joining the dance.

Our faces show no stain when we are selfish, cruel or untrue; but the stains are on our hearts. Let us remember the little black fairy when angry words rise to our lips, when selfish thoughts govern our deeds, when we forget others, and seek to please ourselves.—Christian Register.

Dr. C. E. Watkins,

the famous physician and psychic, has been giving his ILLUSTRATED LECTURE on "The True and False in Spiritualism" to crowded houses all through Ohio the past six weeks. Dr. Watkins is now making out his route for a tour through Massachusetts and the State of Maine. All societies interested should write the Doctor at once to 134 Churchill street, Cleveland, Ohio. The Doctor pays his own expenses, charging admission, and dividing the profits with societies. While in your city he will give free lectures on Health and Disease and Psychic Healing, and will diagnose disease free. Why not write the Doctor at once? His lectures are something new and most attractive and entertaining and are causing the greatest of interest wherever he goes. Dr. Watkins has no equal in his phase. Direct all letters to C. E. Watkins, M. D., 134 Churchill St., Cleveland, Ohio.

Three Gateways to the West.

Since The Southwest Limited, the new electric-lighted train of the Chicago, Milwaukee & St. Paul Railway, has been placed in service, Chicago to Kansas City, this company offers the best of train service to the West through three important gateways—Kansas City, Omaha and St. Paul.

The Pioneer Limited, Chicago to St. Paul and Minneapolis, for years has been the most popular train between these cities. The Overland Limited, Chicago to Omaha and San Francisco, is the most famous of transcontinental trains through Omaha.

The Southwest Limited, Chicago to Kansas City, with its standard and compartment sleepers, library-observation cars and other excellent equipment, offers travelers to the Southwest better service than they have heretofore enjoyed, and in consequence has proved a success from its initial trip.

Put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade and say nothing about it. Love hides even from itself.—Drummond.

Every power that is put into action goes on to a determined limit, assigned by God. His judgments are not judgments that wait like thunderbolts under His throne, ready to dart forth when He shall command; but they are accumulating in the soul of every man in the relation in which every man stands to his fellow-men.—W. H. Channing.

There is nothing more helpful and uplifting to man than to think and meditate upon the magnitude and mightiness of the Infinite One—God. Such holy meditation, in a while, expands and opens the finite mind so that it is receptive to the Infinite Mind, and ultimately the finite comes into merger with the Infinite, and knoweth that knowing which all is known. It is not truth that God or the Infinite One is not to be comprehended by the finite one—by you. There are boundless possibilities for growth and progression here and now, if man will but centre his mind on the Infinite—on the eternal omnipresent God within his own soul. Prayer to and meditation on God carries man to the Most High.—A Mystic.

PUBLICATION OFFICE AND BOOKSTORE
No. 206 Dartmouth Street, next door to Pierce
Building, Copley Sq., Boston, Mass.

WHOLESALE AND RETAIL AGENTS,
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston, Mass.

THE AMERICAN NEWS COMPANY,
41 Chambers Street, New York.

TERMS OF SUBSCRIPTION IN ADVANCE
Per Year \$2.00
Postage paid by publishers.

Edited by
THE BANNER OF LIGHT PUBLISHING COMPANY.

Editor.....J. J. Morse
Contributing Editor.....S. C. C. Clark
All communications to be addressed to
IRVING F. SYMONDS,
Treasurer, Business Manager and Managing
Editor.

ADVERTISING RATES.
Full particulars furnished upon application.

Advertisements to be renewed at continued
rates must be left at our office before 9 A. M.
on Saturday, a week in advance of the date
whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for
the honesty of its many advertisers. Advertisements which
appear fair and honorable upon their face are accepted, and
whenever it is made known that dishonest or improper persons
are using our advertising columns, they are at once interrupted.
We request patrons to notify us promptly in case they discover
in our columns advertisements of persons whom they have proved
to be dishonest or unworthy of confidence.

Our columns are open for the expression of im-
personal free thought, but we do not necessarily endorse all
the varied opinions to which correspondents may
give expression.

No attention is paid to anonymous communications.
Name and address of writer is indispensable as a guaranty
of good faith. We cannot undertake to preserve or return
unsolicited articles.

Wherever you desire the address of your paper
changed, always give the address of the place to which it
is then sent or the change cannot be made.

Banner of Light.

BOSTON, SATURDAY, JANUARY 16, 1904.

ISSUED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK
FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class
Matter.

The N. S. A. Declaration of Principles.

The following represents the principles
adopted by the 1899 national convention of
the Spiritualists of America, and reaffirmed
at the national convention held at Wash-
ington, D. C., October, 1903.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expressions, and living in accordance therewith, constitutes the true religion.
4. We affirm that the existence and personal identity of the individual continues after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye even so unto them."

Brevities.

The Massachusetts State Association held its annual convention last week.

The weather was most unpropitious, consequently the attendance, though small, must be recorded as satisfactory.

For a State Association the income is not what can be called excessive, but the expenditure was moderate, and the balance in hand carried forward is a nice little nest-egg for the ensuing year.

The stormy weather had a rather serious effect upon the meetings in most places lately. Arctic temperature and North Pole conditions are not exactly such things as to invite one to leave a cozy room, and brave the rigors of a blizzard.

The editor was pleased to have a call and a short chat with Mr. O. H. Wilkins, of Albany, N. Y., last week. Mr. Wilkins reports much interest in the subject in the city, and that the people are ready for an intelligent presentation of our philosophy.

At the head of the Banner of Light, J. J. Morse, of England, a splendid medium and author of note, has assumed charge of the editorial columns of the Banner of Light—The Progressive Thinker, Chicago. Thanks! The Light of Truth makes a similar acknowledgment.

Our Waltham correspondent would have imparted more weight to his favor if he had not refrained from signing his name thereto. If he will send in his name his communication will be considered.

The Boston Free Thought Society invites Free Thinkers and all lovers of liberty to join with it in a Paine Celebration in Paine Hall on Sunday, Jan. 31, 1904, at 2.30 o'clock p. m. There will be good music, vocal and instrumental, and several speakers, whose subjects will be announced later.

The Boston Spiritual Temple Society is to be heartily congratulated upon the abolition of the door fee at its Sunday services. This is in harmony with the idea expressed in the editorial upon "1904," printed in the "Banner of Light" for the 2d inst.

Later details concerning the Chicago horror serve to show that something more than simple carelessness was involved. When mechanical devices to produce spectacular effects are allowed to interfere with the safety appliances of a place of public assembly the top notch of stupidity, or the low note of ill-favored cupidity has been struck. Reprehensible fatality is a mild description to apply to the facts recently ascertained.

Bargains are invariably attractive. Especially so when they are really bargains. Please turn your attention to a new advertisement in this issue regarding the books of J. C. F. Grumblin. They are among the best books upon the subjects treated upon. They are offered at such low prices as to empty our store of them at once. We regret our supply is but limited, so advise early purchases. If you desire to secure copies. Two of the books are by Mr. Grumblin, one is by Miss Follett, and the other by Mr. E. Gamfeld.

Individual initiative has been the first step in the formation of many societies. But when individual effort has resulted in a development calling for further labors then the time has arrived in which that form of effort was merged into a collective undertaking, the society taking up the work first commenced by the individual. Properly organized societies are the safeguard against individual exploitation of our work for personal profit. Such societies are entitled to be known as representative bodies, since they afford the assurance that the money they receive is for public work, and not for personal gain.

Everybody knows Lillian Whiting, at least by name, and thousands read her books. Her latest one is *The Life Radiant*, concerning which Kate Sanbourn writes in the *Somerville Journal*, "To my mind it is her best book yet." While *The Outlook*, New York, says, "The voice that rings through Miss Whiting's books is a voice from the uplands of the spiritual life. *The Life Radiant* is really entered upon when one has come absolutely to merge all his longing and desire into the divine purpose. This connects him with the infinite fount of power, upon which he may draw without limit. We live in a spiritual universe and the *Life Radiant* consists in the full realization of the fact." This charming work can be obtained from this office, as it is for sale by the Banner of Light Publishing Company.

An Important Matter.

Mrs. Mary T. Longley, the Secretary of the N. S. A., in the course of her letter printed in the previous issue of the "Banner," refers to the assistance rendered to certain worthy workers in our ranks through the Mediums' Relief Fund, adding that the funds available for that purpose were none too large, and asking that contributions towards it should be sent to her from all who can spare little or much, to assist our toil-worn workers standing in need of either temporary or permanent assistance. We would emphasize our sister's timely words, not that we would bespeak the bestowal of charity, or dotes, but that some small deed of justice be done to those who have honorably and faithfully served our Cause in the past, but who now, either from advancing age, increasing infirmity, or other causes over which they have no control, find themselves unable to prosecute their usual calling.

Mediums, being more sensitive than ordinary people, are not so well fitted to bear the rough and tumble of the secular forms of winning a livelihood. Freedom from material cares and personal necessities is as essential to their success as much as in the case of ministers of religion. A medium's mind disturbed by the harassing anxieties pertaining to material needs, is not in a condition to adequately respond to the vibrations from the spirit world. The messages given by such an instrument, afflicted by these disturbing conditions, will not adequately reflect or properly express the purposes and desires of the controlling spirit. Many of our instruments are unfortunately subject to the difficulties of securing a just recompense for their services, and not only does the anxiety previously referred to affect their mediumship, but it wears down health and strength in body and nerve alike. The result is, in various instances, that the unfortunate medium fails in health and mediumistic efficiency long before such results should begin to manifest themselves. The means of livelihood ceasing, the sympathy of friends is the next resort, and while sympathy may render temporary assistance, it does not, save in exceptional instances, continue as a permanent means of relief. Therefore, as a matter of prudence or justice, to say nothing of sound business policy, it is necessary that a stable and constantly available source of assistance should be established and maintained for the relief of the necessities of the veteran workers of our Cause who have been unable to provide for their declining days, or who may be from accident or illness temporarily debarred from pursuing their daily duties.

Such a fund as that in care of the National Association is what we have in mind. It is adequately safeguarded, and we are confident, carefully administered. It should be held in the memory of not only all the members of the N. S. A., but in the recollection of every Spiritualist throughout the land, and once a year, at least, if not oftener, if every Spiritualist throughout the United States would donate the small sum of twenty-five cents, that would be sufficient to support a fund of magnificent proportions fully adequate for every honest demand likely to be made upon it.

Without any desire to lecture Spiritualists, or the boards conducting the business of Spiritual Societies, there, however, is a point that should not be allowed to escape attention. At the present time, the remuneration bestowed upon mediums who practice, and who occupy our public platforms, is not of the one time generous proportion. Why this is the case, it were, perhaps, futile to discuss. It cannot be as a consequence of "hard times," for the country is quite prosperous. It surely cannot be because our people have grown niggardly, and want to get something for as little as possible. Our workers, stand, perhaps, in a relation of greater importance to our people, than does a minister to the members of his denomination. The medium affords us the evidences proving the continued existence of man after death, provides consolation which stays the tears of the mourner, restores to the bereaved those whom were thought to be lost forever in the silence of the grave. But

for mediumship, Spiritualism would not be; but for mediumship, Spiritualists throughout the world would not possess the consolations which are theirs. In all events, our debt to those who serve us is beyond appraisal, therefore, the least we should do is either to reward them while working so that they, themselves, may provide for the necessities of advancing years; or, if we are indisposed to do that, we should be willing to generously support a benevolent fund to provide annuities, or grants in aid, as may be determined best. There need be no publicity and its resultant humiliations. There need be no feeling on the part of the recipients that they are in receipt of charity; for in sober truth, it is but the payment of deferred emoluments.

We at least should be willing as a body to take care of our own, and so by the example, set in our own household, of help in the time of need, show the world at large that our talk of brotherly love and mutual service is not all sentiment, for we should then be putting into practice the theories we profess.

Life's Rhetoric.

Of the making of books there is no end, books of every calibre and degree. Most numerous is the ephemeral fiction of the day, which floods the market with prolific harvest, the varied portrayal of human passion, its ceaseless play upon the lyre-strings of the human heart, by authors good, bad and indifferent. But there are books likewise of far different character, volumes furnishing the latest researches of science, treatises and critiques of the world's literary masterpieces, attractive memoirs of the great ones of earth. There are so many books that are vital and inspiring, which no intelligent reader can afford to miss, that the eager student is almost in despair when contemplating this feast of wisdom, of which, through conflicting duties, he is unable to partake.

But how many of these busy workers stop to realize that they also, each and all, can rightfully be classed among the true authors of the day, that they too are writing a most momentous volume—the book of Life. It is written usually in laborious prose, although rare life-poems are sometimes offered for our perusal, human dramas illustrated by those pictorial epochs in a mortal career which outrank the imagery of fiction; yet these are exceptional. The heaviness of unilluminated prose characterizes the ordinary existence, with far more touches of tragedy in the plot, than of comedy. Yet the master of rhetorical art can redeem the pages of life's volume with an inspiration from the Soul—the real author. Its light can transform the gloom of life's scenes into a revelation of that glorious sequel to be reached, beyond this present mortal finish. It can touch each mundane event with a glinting of radiance from spheres where Life abides, of which, existence is only a fleeting shadow, the picture briefly reflected on the human canvas.

This continued story now being written, displays all the figures of rhetoric which so embellish with beauty and force the novelist's creation. Its metaphors and similes of comparison, the relation existing between the false and the true, the temporal and abiding, each sequence of life clearly unfolds, and reveals to the merest scribbler, that "Life is an island between two eternities." The slow outworking of a divine plan in this life-story is in itself a continued allegory; and nowhere is the striking effect of antithesis more apparent than in human existence, even in one brief chapter, whose lights and shadows, the sudden transitions from joy to sorrow, from wealth to poverty, outranking a Munchausen tale, in their climax of hyperbole.

And thus the book moves on, under its nom de plume of Smith, or Brown, or Jones. The true author remains behind the scenes, in the realm of spirit. The real designer, architect and scene-shifter of the drama is seldom seen on the boards of action. We are never, while embodied, all that we are in soul, but we can strengthen our active connection with the soul, can express its plan and purpose in our present existence more perfectly, we can inscribe its wisdom more clearly, demonstrate with greater fervor its universal love and charity, we can wait for its cue before every action, and thus write a book of life in clear type, of fairest, illumined pages, whose perusal even the angels watching from the hills of light will enjoy.

"Then write thyself, thy living soul,
In strong, deep words of love,
And cast the god-like thoughts o'er earth
Which thou hast caught above."

S. C. C.

The War Clouds in the Far East.

Spiritualists are interested in humanitarian reforms. The gospel of Spiritualism is a gospel of peace and universal brotherhood. It does not rest upon sentiment, even though that sentiment be the outcome of the highest aspirations of the soul. It is based upon the facts of life here and hereafter. According to all testimony from the spirit side of life, the departed ultimately realize the futility of all past bitterness, strife and rancor. The futility of suicide is brought home to those who rashly cross the threshold, since they discover death has affected merely a change of state, but no alteration in personal, mental and spiritual conditions.

It is sad to contemplate at this late day, in spite of the preaching of the spirit of the Gentle Nazarene, that one nation in the far East which may presumably be characterized as Christian, appears as if determined to force certain of her claims to the issue of battle. Possibly Russia has not reached that development which Southern peoples have unfolded. It is, however, worthy of note, that in spite of the efforts of the Czar to establish the peace tribunal at the Hague, he is being hurried forward, or at least appears to be unable to stem the tide which may yet hurry his country on to war. It is, perhaps, not correct to assume that the little brown men have not been sufficiently indoctrinated with the gospel of the Prince of Peace, that they are yet too near the political and social

conditions they so recently emerged from, as to be excused to a considerable degree if, in the full flush of a new nationhood they are determined to hold their own even against the sword of so powerful a foe as Russia. The Japanese are, however, no doubt, quite willing to conform to the highest dictates of civilization, but like many of us who ardently wish to live the higher life, find circumstances more difficult to control than was anticipated. Hence circumstances, rather than deficient civilization, may be the cause urging them to a possible war.

The abolition of war has been the dream of the humanitarian for ages. The victories resulting from conflicts on the field, are too dearly purchased, when gained, by the slaughter of thousands, and the maiming and injuring of hundreds besides, to say nothing regarding the legacy of bitterness and hatred which they bequeath to succeeding generations. It is to be hoped in the interests of national morality and human well-being, and if we may be allowed the phrase, the realization of the gospel of "peace on earth" and good will amongst mankind, that the clouds in the far East may be dispersed ere they can meet and clash, and send their flashing lightnings and reverberating thunders through the startled air.

It is good to know that there are people in our ranks who are interested in promoting peace, and the methods of peace, in the nations of the earth. In this city of Boston is an organization known as the Emerson Union, which, though small in numbers, is zealous with a wholehearted zeal towards the end above referred to. At a recent meeting of this body, a series of resolutions were discussed and unanimously passed with the view of their presentation to the Legislature for legislative action. Among those who participated in the proceedings of this interesting occasion, were Mr. Charles Molloy, Mr. Hamer B. Sprague, Mr. Butterworth, and Mrs. Abby Morton Diaz. The trend of the discussion disclosed an earnest effort to mold public sentiment according to the best methods possible, toward a recognition of peace and peace methods, here and now. Petitions will presently be ready for all who care to use them, to obtain signatures toward the end in view. The cost of preparing such papers involves an amount of expenditure which the Union asks the friends of peace to share with it. These petitions, when they are ready, will be furnished to applicants at ten cents per one dozen copies. This small price will just barely cover the cost of postage, cartages and other small expenses incident to the work. Friends who are willing may give such amounts as they choose toward the work in hand, and those amounts will be gratefully accepted and properly applied. By these means the Emerson Union hope to strike the first printed public trumpet-note for peace.

Mrs. Diaz is so well known as an eloquent advocate upon whatever theme she touches, that her services in the direction in which the Emerson Union is engaged cannot fail to be valuable. In another part of the paper is printed a brief petition with reference to a better method of observing the national holiday, Independence Day, which will commend itself to those who feel that patriotism need not necessarily be expressed in pyrotechnics, nor love of one's country be celebrated by noises which cause its citizens to wish, for the time being, that they were out of it. Those who desire to address the Emerson Union in reference to this matter can do so by sending their letters to the Post Office, Back Bay, Boston.

Lessons from the Blizzard.

When a storm like our recent visitation sweeps over the land, it must bear some message besides purifying the air from every taint of miasma, besides paralyzing travel, embarrassing trade, or, since it is an ill wind that blows nobody good, providing employment for an unskilled class of laborers who are in most direful need of the same. There are no accidents to mar the sway of Omnipotent Law. And in every manifestation or outworking of divine law, even through such volatile channel as the elements, its ethical bearing and purport must appeal forcibly to the spiritual observer.

The first thought suggested by the huge drifts, which the open sweep of suburban localities encourages, is the power that lies in co-operation, in solidarity of purpose. For what more fragile, weak and evanescent than a snowflake? Catch it in the hand for inspection, and where is it? Yet, in union, what mighty strength, what unwelcome permanence does this frail expression exhibit. Then what power might be evolved through the bond of human fellowship, in a close fraternal union of hearts that are aiming for a common cause. What if all Spiritualists stood shoulder to shoulder, in sturdy resistance to their common foe—materialism, instead of opposing each other, standing aloof in exclusive personality, exaggerating their small points of difference, disintegrating thus each his own strength and building power. One almost wonders at the wide growth our philosophy has attained, when weighted and weakened by such sad lack of co-operation. Consider the snowflake: learn therefrom and be wise. Let even the fierce rude blasts that sweep across mundane levels drive all spiritual disciples closer together in concentrated power, even as the drifted snowflake builds a stronger barrier through such agency.

It should be remembered, likewise, that each tiny unit in the great snowbank is a marvel of individual grace and beauty, of elaborate geometrical design, no two alike, two hundred different forms having been observed, stars, prisms and pyramids, all mathematically accurate, and each unerringly gauged to a sextuple law. Even so, each individual Spiritualist should make of himself a perfect likeness of a divine prototype, though distinct in personality, according to the laws of his own being, to thus add strength and worth to all co-operative effort.

Another demand which the storm made upon human hearts was its strong call for

charity to the unsheltered and needy. Only the sordid nature considers alone how he can keep his own house warm, vital as is that necessity, for there are other children of the same Father, not of his own household, who must also be warmed and fed.

Again, the unfillial, unreluctant soul can hardly walk abroad under the increased difficulties of locomotion which the storm imposes, without learning, in self rebuke, a touching lesson of obedience and trust from the faithful, submissive horses, whose labors are so cruelly increased, yet who patiently toll on, or stand knee deep in the cold snow which they cannot understand, but who still under every trying circumstance, unlike their biped companions, obediently, patiently, do their best.

On passing the once hospitable steps, or verandas, of familiar homes, one recalls the summer aspect of these now frigid, snow-laden, icicle-fringed precincts, and sees in remembrance the luxuriant green vines embowering those open portals, hears the merry laughter of gossamer-robed friends sitting there in the warm twilight, enjoying genial interchange of thought, a scene which might still remain unbroken throughout the year, in sunnier climes. It is only a matter of that stubborn factor—climate. And what adaptability of temperament and organism is necessary to successfully meet such extreme changes of temperature and conditions. And no less adaptability is required on the mental plane, to deftly meet the wide diversity of human natures, the fiery and the cold, the tempestuous and serene, the false-hearted and the true. This range of adaptability varies greatly in human beings, but it can be widely increased under cultivation, by those who realize they are also spiritual beings now, and therefore strive to manifest their divinity.

A snow scene is wondrously more attractive when it is framed in gold and lights up some corner of a pleasant parlor, than when viewed through the chilling window-pane in its cheerless monotony, and under the relentless rigor of the Frost-King's reign, in a below-zero mood. But this ermine mantle which now covers the cold breast of mother earth, is in its tone color, its purity of tint, typical of that Deific centre wherein all colors and all attributes are included and thence find birth in the realm of expression. When the one white ray of light is broken upon the prism of existence, it reveals its component parts and tones; as on the natural plane, in summer's vast kaleidoscope of color, and in the realm of the soul, in the varied attributes of Love, Truth, Wisdom, Charity and Self-Abnegation, which in union comprise Divinity.

To every soul, as once to Job, might the question forcibly appeal: "Hast thou entered into the treasures of the snow?"

S. C. C.

Gov. Bates on Woman Suffrage.

In his inaugural speech upon taking up his duties as Governor of the State of Massachusetts for the present term, Gov. Bates, among many good and true things upon the occasion referred to spoke upon the question of Municipal Suffrage for women saying: "Many of my predecessors, including in recent years Govs. Claflin, Washburn, Long, Butler, Ames and Greenhalge, have directed the attention of the General Court to this subject, and earnestly advocating the granting of the suffrage to women."

"They receive the benefits of our educational system. They outnumber the young men in all our schools, colleges and universities. Equally with men do they pay their taxes, and they are held equally accountable for infractions of the law. They are equally interested in the economic and efficient management of civic affairs. They should have the same right as men, if they so desire, to vote for those who are to represent them in that management—and that, too, irrespective of the question whether other women similarly situated desire to exercise that right."

While respecting the conservative feeling entertained by many who remain unconvinced as to this question, it can be justly urged that there are subjects on which the women should have the right to vote has been recognized for years in the granting to them of that right in the elections of school boards, and it cannot be said that in its exercise they have not shown equal wisdom with the men.

The Governor concluded his remarks upon the topic in these carefully considered words: "I therefore recommend that you grant to women the right to vote for municipal officers. If, after trial, the results are not satisfactory, the Legislature can repeal the law; and in this connection, I call your attention further to the fact that the municipal governments of Great Britain, where women, although not eligible to office, have the right to vote under certain conditions, do not suffer by comparison with the municipal governments of America."

Emphatic and True.

It is well to recognize the truth that Spiritualism without phenomena would soon become as a husk without the grain. Mediumship is as much a necessity now as heretofore. To ignore the home circle is a mistake, and to declare that physical phenomena is a "low" phase of the manifestation of spirits is to decry the very cornerstones upon which we build in the past. The "rap" produced by a spirit is as much a scientific fact as the "tap" of the "sounder" produced by a telegraphic operator. In each case the intelligence conveyed by the sounds gives the instructive message, which, in the one case, brings the two worlds into touch with each other, and in the second case establishes communication between distant points and peoples. In each connection the marvel is that invisible forces produce the tangible results.

The pursuit of the facts of our physical phenomena would, if it had been adhered to in the true scientific spirit, have aided us in anticipating in some directions the discover-

less of science. Years ago we had glimpses of the unity of matter and force, of the alliveness of "matter," now expressed by Bose as "the response of matter," suggestions of the "X" ray, the permeability of matter, and of properties in matter suggesting the powers, or attributes of radium. The levitation of any article, the creation of a luminous point, the phenomenon of genuine materialization—these things done by spirits, bodily, or other—depend upon subtle physical laws, and to describe such results as being low is not to exhibit superior attainments so much as it is to indicate an uncritical habit of thought, combined with a too scanty appreciation of the phenomena the spirit world formerly have presented to us.

In the foregoing connection we agree with the Light of Truth, and consider it is an emphatic and true statement which its editor wrote in a recent issue, when he remarked:

"We declare that upon the phenomena of Spiritualism rest the hopes of this world. With them the propositions of Spiritualism as a philosophy of life are invulnerable. Without them those propositions must take their chances with all other hypothetical inquiries touching man's relation with life here and hereafter. If the latter were to obtain Spiritualism would go down, and with it would go all hope, all faith, all analogy, all philosophy, that now keeps this old world wagging and growing wise."

While, in another portion of the same article, the writer states a further proposition, which is in danger of being overlooked by many in our ranks today who indulge in the "hypothetical inquiries" above referred to, when he claims that,

"What we know of the message of Spiritualism to the mortal world comes through mediumship. It is a practical revelation because it comes to us first hand. It is not a revelation of what somebody a thousand years ago said was given to him. That is not revelation. It is only a statement of fact and its value is determined by the veracity of the narrator. But anybody who knows enough to appreciate a great thing can receive a revelation touching the purpose of Spiritualism from a thousand sources today, and these sources are mediums, sensitive souls whom the propitiate hawks of a dying world would poke fun at, ridicule and slander."

The science of our phenomena has not yet been sounded to its depths, nor has the grandeur of our philosophy been entirely exploited. Many a herring has been trailed across our path, and there are those who have left the old scent and followed the new. How little we know, after all, of mediumship how much its study has been neglected. Indifference has cost us dear, it has permitted the swindlers to creep in, the fraud to grow rank in our pathway, it has caused mediumship to become a by-word, and driven hundreds of good honest mediums out of the work and into the arms of the "mental," "Christian," "metaphysical" and other scientists, so doing damage and causing weakness in our ranks. Is it not time we awoke to our duties towards mediumship as a tremendous fact in human nature? Study it carefully, with a view of rescuing it from the position which the indifference of its friends, and the malice of its enemies, cause it to occupy at this time.

Mr. Cleveland's Affliction.

The sudden death of Ruth Cleveland, eldest daughter of former President Grover Cleveland, is the occasion of profound sympathy for the afflicted family throughout the whole country and has been generously expressed in the public prints. This daughter who has died was born in New York in October, 1891, and was, therefore, in the thirteenth year of her age, the pride and joy of a household in which there were four children younger than herself. The public at large knew little of this young girl, and yet there existed a sincere interest in her as the eldest child of her father, in whom all Americans have a profound interest, not only because he has twice occupied the highest station in the land, but on account of his character and wisdom. He is now 66 years old, and the blow that has fallen will affect his rugged nature more than any political misfortune could have done. Since he left the White House he has made his home in Princeton, and the world has every reason to believe that his life as a private citizen has been characterized by domestic prosperity and joy. So far as human sympathy can avail for solace, he and his wife will be sustained by the generous tenderness of millions of hearts, among the numbers of which Spiritualists in all parts of the country, apart from all party lines, will be included.

A Petition.

The following is the text of the petition mentioned in the article entitled, *The War Cloud in the Far East*.

We, the undersigned, petition our Mayor and City Council for more peaceful methods of observing our National Holiday—the Fourth of July.

Instead of destroying money, we would use it for music and helpful aids to innocent enjoyment.

Instead of pistols, fire-crackers and torpedoes, which torture the sick, injure many, and brutally torment thousands of creatures, dumb as well as human, we would have Public Excursions in the bay and to the country, for the children and their guardians.

We would have our Symphony and Mechanics Hall, and other large auditoriums, open on that day, for three grand public organ concerts, and also have small orchestras and bands play in certain parts of the city morning, noon and sundown.

(Details of Resolutions passed by the Emerson Union may be obtained of them.)

All this we ask, as making for Peace and for a nobler Civilization.

Signed:

Emerson Union, Back Bay P. O. Boston, Mass., Dec. 25, 1903.

Mirth cannot move a soul in agony.—Shakespeare.

Telepathy.

(Continued from Page 1.)

they do that, the burden of proving they are something else, falls upon the man who denies them to be what they seem to be.

Knowing then that spirits do exist and do act, knowing, too, that the evidence offered to prove telepathy by materialists has failed, what other conclusion is left? None but that the so-called transmission of thought is accomplished by those willing messengers who do the work either as a task set, a labor of love, or a means of their own development.

Is it objected that this work is trivial? So are our lives. This and all other objections are answered by "we know not the why, we only know the what." Perhaps we can better afford to wait to learn the why than any other body of longing inquirers under the rays of God's sun. We know it will come. The rest—God help them—hope so with a hope that seems all the more fragile, because they have so little (only a few dry bones of dead theories)—to base it upon.

Mind you, I do not say telepathy does not exist. I only say it is not proven and whether it exists or not, I know spirit communication does exist. It is possible that that communication of disembodied minds which does exist and which is the true and only telepathy, may, by some law or means as yet unknown and undiscovered, to some slight extent in rare instances act before we have ceased to use our bodies. But whether that happens or not, spirit communion between what we call the two worlds, does and will continue to exist always and with greater clearness and frequency the more we learn to look upward and see the Light which is from God and of God.

Iowa State Association.

The Third Annual Convention of the State Spiritualists' Association of Iowa will be held in Malvorson's Opera House, Clear Lake, Iowa, January 21, 22, 23 and 24, 1904. President, John D. Vail, Marshalltown, Iowa. Secretary, Dora C. Crosby, Des Moines, Iowa.

The speakers engaged are Rev. Moses Hull, Mrs. Mattie E. Hull, Will J. Erwood and Mrs. Eva McCoy.

Admission, day sessions, free; week day evenings, 10 cents; Sunday evenings, 15 cents. Headquarters will be at Hotel Elks, corner of Main and Third Streets. Special rates. Railroad rates have been secured on the certificate plan, and you can come for fare and one third, round trip, from any point in Iowa, if you buy your ticket, not prior to three days before the convention, and take a certificate to be signed by the secretary of our association, provided there is one hundred certificates properly signed. Those in Mason City wishing to attend can do so for single fare round trip, if they come and return each day, by applying at the Mason City office of the Mason City and Clear Lake Electric railway for certificate, to be signed by our Secretary.

For further information, apply to the Secretary, Mrs. Dora C. Crosby, 314 East Thirtieth Street, Des Moines, Iowa, or E. H. Vandenberg, Clear Lake, Iowa.

To Our Friends in Lynn.

On Sunday next Mr. J. J. Morse, the editor of the "Banner of Light," will be the speaker for the Lynn Spiritualists' Association meetings at Cadet Hall. The meetings are held at 2.30 and 7.30 p. m. The subjects will be of great interest to all Spiritualists. The above will be the only lectures Mr. Morse can give in Lynn for the present season.

Mass Meeting in Buffalo, N. Y.

The Officers of the New York State Association of Spiritualists have arranged for the holding of a State Mass Meeting at Spiritual Temple, corner Jersey and Prospect Streets, in the city of Buffalo, N. Y., on the 15th, 16th and 17th of January.

Speakers and mediums engaged are: F. Corden White, the well known test medium of Lily Dale; Rev. B. P. Austin, Editor W. H. Beech, Lynn, Mass.; C. Howe, T. U. Reynolds, H. W. Richardson and others.

All Buffalo societies are invited to join in this meeting, and many leading Spiritualists from nearby towns are expected to be present and participate. A good musical program will be provided and a grand meeting is expected.—H. W. Richardson, pres.

Movements of Platform Workers.

G. W. Kates and wife are engaged by the Lynn, Mass., society for Sundays and Wednesdays of March and first Sunday of April; at Salem for Sundays April 10 and 17; Cambridge, March 11 and 15. All open dates during these months, and possibly all of May, are open to calls for New England. Keep these workers busy in this locality. Address them Thornton, Delaware Co., Pa.

G. H. Brooks lectures during this month in Toledo, Ohio, and can be addressed 337 Tenth Street, in that city. He will respond to calls for funerals and week day meetings.

W. J. Colville's work in California, though continuing successfully, will soon come to an end. His services are being desired in Florida and in New York this winter. He will hold farewell meetings in San Francisco, Flood Building, January 17 and 24 at 3 p. m., and on January 19, 21 and 23 at 3 p. m. and on Oakland January 17 and 24 at 7.30 p. m. and on January 18 and 20 at 3 p. m. Communications can be addressed, W. J. Colville, Room 11, Flood Building, Market Street, San Francisco, Cal.

How sweet the moonlight sleeps upon this bank:

Here we will sit and let the sounds of music creep in our ears; soft stillness and the night become the touches of sweet harmony. Sit, Jessica. Look how the floor of heaven is thick laid with patines of bright gold; There's not the smallest orb which thou behold'st

But in his motion like an angel sings, Still quiring to the young elegy cherubins. Such harmony is in immortal souls; But whilst this muddy vesture of decay Doth grossly close it in, we cannot hear it.—Shakespeare.

Every man should steadfastly purpose to make of himself the finest specimen of man he is capable of becoming, spiritually, intellectually, physically; and to render a maximum of helpful service to his family, his friends, associates, to his community, his State, his nation and to the world.—Richmond Pearson Hobson.

Preliminary Notice.

A Mass Meeting of the Spiritualists of Boston and the State of Massachusetts will be held in Red Men's Hall, Tremont Street, Boston, on Wednesday, February 24. The meeting will be under the auspices of the Boston Spiritualist Ladies' Industrial Union, and further particulars will be announced in due course.

The world proceeds from the same spirit as the body of man. It is a remote and inferior incarnation of God, a projection of God in the unconscious.—Emerson, in "Nature."

Buy Your Stockings Wholesale

5 PAIRS Best Egyptian Cotton 1.00
5 PEQUOT STOCKINGS 1.00
From Mill to Wearer

Plain colors and embroidered designs in heavy, medium and light weights. Noted for durability and absolutely fast color.

Why not save the dealer's profit and buy direct?

Send ten two-cent stamps with size for sample pair. Write for Booklet B 78.

PEQUOT MILLS, HARTFORD, CONN.

In ordering please mention Banner of Light.

CLAIRVOYANCE.

J. C. F. GRUMBINE'S Great Book can be had in the NEW TEN DAYS ONLY for \$1.00, reduced from \$2.00.

It was the first and best book ever published on the subject of Clairvoyance. Teaches you how to lift the veil of sense and matter, see spirits, lost treasures, read crystals, locate mines, read the future and past without losing your consciousness.

Read These Press Notices.

Mr. Grumbine has clearly and logically presented his subject in a manner at once simple and profound.—"Sage-tion."

"Your work is marvelous, epoch-making."—Lillian Whiting, Boston Correspondent to Chicago Inter-Ocean.

"Admirably unfolds the law and nature of Clairvoyance."—Chicago Inter-Ocean.

A remarkable book. Originality and depth of thought, combined with perspicacity, characterize every page. It is evident in every sentence that this volume is the offspring of inspiration.—The Progressive Thinker.

"Consider the book on Clairvoyance a most remarkable and practical work on development. It harmonizes well with the Hermetic Schools of Philosophy, in which I learned the mysteries of adepthip."—Prof. Geo. W. Walcott, Astrologer.

"It is the best work on the subject of Clairvoyance thus far, and points out an alluring goal of true spiritual development."—Mind, New York City.

"It is a revelation."—Light, London, Eng.

EXTRA BARGAINS!

AURAS AND COLORS, 40 cents, formerly 50 cents. PSYCHOMETRY, 40 cents, formerly 50 cents.

EASY LESSONS, 40 cents, formerly 50 cents.

Send for Prospectus of College of Divine Sciences and Catalogue of Books.

Send money to THE ROSICRUCIAN PUBLISHING CO., 1238 Commonwealth Avenue, Boston, Mass.

DR. CHARLES E. WATKINS,

SPIRITUAL PHYSICIAN

Independent Slate Writer,

OF BOSTON, MASS.,

Is open for engagements anywhere in New England to deliver his course of lectures on the following subjects: 1. Illustrated Lecture, "The True and False in Spiritualism." 2. "Health and Disease From a Spiritual Standpoint." 3. "Psychic Healing Versus Material Medicine." 4. "The Human Soul and Its Mission." 5. "Spiritualism from a Psychic's View."

Dr. C. E. Watkins, 134 Church St.,

Cleveland, Ohio, until January 15th, then BANNER OF LIGHT.

DO YOU NEED SPECTACLES

and better Eye Sight. I can help you. I will fit your eyes with Spectacles, or, if you desire, I will remove the cause of your eye trouble by my improved MELTED PEBBLE LENSE, to see near and at a distance. Write for illustrated circular and prices. Also my special method of creating that restores lost vision and impaired eyesight. I guarantee to fit your eyes, and safe delivery by mail.

B. F. POOLE, 41 Exchange Ave., Chicago, Ill.

Dear Sir—Your Magnificent Melted Pebble Spectacles received. I am delighted, they are perfection in every way.

E. A. PIERSON, Gebro, Mont.

COULSON TURNBULL,

Author of Divine Language; of Celestial Correspondence; Semakanda; Threshold Memories, Etc.

will personally consult and write out nativities. Special advice on Children's Horoscopes. Satisfaction guaranteed in every case. Terms \$2.00 and up. Questions and brief forecast \$1.00. Fifteen years' experience; the very best references.

C. TURNBULL, Box 961, Spokane, Wash.

N.B.—Send 50 cts. for "The Nativity" a valuable treatise with instruction on the horoscope; its mystic meaning, etc.

GEORGE A. PORTER,

BUSINESS AND TEST MEDIUM AND MAGNETIC HEALER.

Sittings daily for test, business, and medical diagnosis. \$1.00. Tuesday, Thurs. and Sat., 11 Edgewood St., Roxbury. Phone 1074 Box. Monday, Wednesdays and Fridays from 10 A. M. to 4 P. M. BANNER OF LIGHT BLDG., 201 Dartmouth St., Phone 1113 Back Bay. Sunday eve. meetings, BANNER OF LIGHT BLDG., 7.45 P. M. To meet the increasing demand of one of our people who cannot reach reliable mediums personally, sittings by mail for messages and advice by spirit friends will be given. Full sitting \$2.00. Five persons questions answered, \$1.00.

GEORGE A. PORTER.

Connected with the healing work after Sept. 1st, to a limited number Mr. Porter will give mental treatments for \$1.00 a month. Each patient will be treated personally by the author, and the treatment will be given by concentration and correspondence. For further particulars send stamped envelope to GEO. A. PORTER, 201 Dartmouth St., Boston, Mass. Mr. Porter refers by permission to the publishers of the Banner of Light.

BIOCHEMISTRY

THE NATURAL LAW OF CURE.

THE TRIUMPH OF CHEMISTRY OVER DISEASE.

BIOPLASMA.

A Combination of the Twelve Cell-Salts of the Human Organism that Supplies Deficiencies and Cures Disease.

BioPlasma is a perfect nerve, brain, and blood food composed of the phosphates, sulphates and chlorides contained in vegetables, fruits, grains and nuts. Sent by mail. For one month, \$2.00; for two months, \$3.50; for three months, \$5.00; for six months, \$8.00; for twelve months, \$12.00. Address Dr. J. M. Peabody, W. C. CARY, 8711 Franklin St., St. Louis, Mo.

The Banner of Light Publishing Company,

204 DARTMOUTH STREET, BOSTON, MASS.,

PUBLISHERS OF, AND DEALERS IN, ALL WORKS RELATING TO

SPIRITUALISM
RELIGIOUS REFORM
MENTAL SCIENCE
NEW THOUGHT
MEDICAL REFORM
OCCULTISM
POETRY, Etc., Etc., Etc.

All works advertised in this paper kept in stock, or supplied to order; and any work published in any part of the world procured on request, if not in stock.

TERMS.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid C. O. D. Orders for Books to be sent by Mail, must invariably be accompanied by cash to the amount of each order. FRACTIONAL parts of a dollar can be remitted in postage stamps.

Remittance can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

Address all communications to IRVING F. SYMONDS, Treasurer and Business Manager.

The Real Authors of SHAKESPEARE'S WORKS

A plain, and final answer to the much-discussed question, "Who wrote Shakespeare's Works?" has been obtained from Shakespeare and Lord Bacon, through the organism of a reliable medium, Sappho and Sophocles were the chief inspirers of Shakespeare. To know how Shakespeare produced the verse, and the part which Bacon took in preparing the manuscripts for publication, see the pamphlet, "Sappho Sophocles, Shakespeare, Bacon."

Price, 10 cents, postage, 1 cent.

For sale by THE BANNER OF LIGHT PUBLISHING CO.

REVELATIONS FROM THE ETERNAL WORLD,

Given Through the Faraday Medium.

Embracing explanations of the beings that create worlds, and the motives of creation. Also a true exposition of the ancient Hebrew revelations by the seers and prophets of Israel.

Angel of the Covenant, Abraham, Moses, Joshua, Samuel, David, Elijah, Jeremiah, Daniel, Josephus.

This book is one of the startling and unexpected results of the present spiritual dispensation. It purports to come from the minds of those who lived centuries and cycles past. It advances the theory that as all spirits of beings that have ever lived on the planet are still living as conscious entities, they can return and record their past and present knowledge of spiritual realities.

There is no impenetrable mystery about either the spiritual or mortal life according to these revelations. The practical laws of thought transmission are utilized in giving them.

No. 1 contains revelations from the authors of the Hebrew system, in which the Angel of the Covenant, Abraham, Moses, Joshua, Samuel, David, Elijah, Jeremiah and Daniel of the old dispensation make statements, with a conclusion by Josephus the Jewish historian.

Price, 20 cents, postage 2 cents.

For sale by THE BANNER OF LIGHT PUBLISHING CO.

Henry Drummond in Spirit Life

CARRIE E. S. TWING, Medium.

Samples of Contents.—How life looks to him now—No six days creation, no fall of man, no quarrel in heaven.—The unwelcome child.—The woman who gave secretly.—The welcome of home life.—Arrested development.—The development of outside power in salvation.—The disappointed.—How Mr. Drummond advanced.—Spirit communion is, and always has been a fact.—Lust for gold.—Hate.—The woman who had a low spirit.—The woman who had a high spirit.—The woman who had a low spirit in spirit life.—Spirits who do not wish to come back.—Why promises are not fulfilled.—Difficulty of communicating.—Queen Victoria in the spirit world.—I look upon war as a great consuming disease upon the face of the earth.—Anarchy has not been stamped out by taking the life of one of its tools.—William McKinley.—Drummond's packages.—Study a pleasure in spirit life.—Teachers are happy in heaven.—The landscape garden.—The Magdalen teacher.—Punishment after death.—Coming into the light.—Progressive schools in spirit life.

Prof. Drummond, Scotch clergyman and writer, was the author of the books, "Natural Law in the Spiritual World," "The Ascent of Man," and "The Greatest Thing in the World." He was born into spirit life from Tunbridge Wells, England, March 11, 1897.

Price, 15 cents, postage, 2 cents.

For sale by THE BANNER OF LIGHT PUBLISHING CO.

Echoes From Shadow-Land

BY AGNES PROCTER.

This is a thoroughly unique literary production. It is a collection of beautiful prose poems—the outcome of a sensitive impression received from the distinguished actress and poetess and author of "Infelicia," ADAH ISAACS MEXICO (deceased).

All students of the higher Spiritualism and investigators of Psychic Phenomena should possess this exquisite volume which is handsomely bound in cloth and gold and contains a frontispiece portrait of Miss Procter.

Price 75 cents, postage paid.

For sale by THE BANNER OF LIGHT PUBLISHING CO., 204 Dartmouth Street, Boston, Mass.

LONGLEY'S CHOICE COLLECTION OF BEAUTIFUL SONGS

Five volumes in one substantial cover. A grand book of songs with music for the home, or meetings of any kind. This new edition of Longley's beautiful songs contains the contents of his four volumes hitherto published in a series, with the addition of another—Vol. V.—of choice compositions; nearly all the songs of this later part have never been published; only two or three of the old established favorites of the author's productions are added to them, to satisfy the popular demand for these songs in a form that is convenient for congregation, as well as for home use.

This entire book contains seventy-six beautiful songs, with music. Every one is a gem. They are bound in boards, also in cloth, and are neat and substantial. All who know Longley's songs will wish a copy of this slightly and convenient work. All who have yet to become acquainted with them, will find their money well invested in purchasing a copy, and in singing or listening to these rare melodies with their sweet and uplifting words.

Longley's beautiful songs were publicly introduced by the N. S. A. Convention of 1902, and delegates from different sections stated that these compositions were entirely used in the meetings of their respective societies. The Convention in Cleveland of 1900 had no other songs than Mr. Longley's compositions on its program for evening meetings. For sale retail, and to the trade, at this office. Price, boards, 40 cents per copy. 60 cents in cloth covers. In cloth covers per doz. \$5.00, and in board covers \$3.50. Special prices made to societies or agents for large orders.

For sale by Banner of Light Publishing Company.

ETIOPATHY

OR WAY OF LIFE,

BRING AN EXPOSITION OF OTTOLOGY, PHYSIOLOGY AND TELEPATHY.

A Religious Science and a Scientific Religion.

BY GEO. DUTTON, A. B., M. D.

W. J. Colville says in reference to the book: "Etio Pathy, Physiology, Ontology, Therapeutics—The above four titles have been applied by Dr. Geo. Dutton of Chicago to his valuable new work on 'The Way of Life,' the motto of which is 'Know for Thyself.' All persons desirous of obtaining in the shortest space of time and in the most practical manner the outlines of a thorough medical education, can do better than invest five dollars in this extremely concise and valuable book, which is deeply critical in tone and fully abreast of the latest scientific discoveries in the closely related realms of mental and physical therapeutics. Dr. Dutton is a lucid, convincing and comprehensive teacher, a writer of great ability and a man of singular freedom from prejudice and filled with ardent love of truth." 460 pages, bound in cloth and gold. Contains a portrait of the author. Price \$5.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

JIM

Or the Touch of an Angel Mother.

BY CARRIE E. S. TWING.

In her preface, Mrs. Twing says: "I will deal with him as tenderly as they have with 'Isabel.' He is by no means a perfect boy, nor would I desire any boy to be perfect; but he is a type of what may come to the lowest children of earth if they will recognize the union of the Earthly and Heavenly—and while dealing with earth's conditions understand that true living will bring to them the echo of 'Angels' Songs.'"

Contents.

Jim, The Poor-House Wail, Jim's History and the Touch of the Angel Mother, Jim Finds a Friend and Benefactor, Jim says Good-bye to the Poor House, Jim Reaches His New Home, Jim Gets Acquainted with New Surroundings, Jim Champions the Oppressed, Larry—"Home Found," Jim's First Smoke, Falling in Love, Jim's First Charity Act, Jim Selects His School, The Spirit Hand Safely Guides Jim, Jim Opens a School, Jim Discontinues His School, Jim Visits Goldie in Troy, Jim Assists Goldie, Jim Interests Dr. Briggs, Jim and Goldie are Engaged, Death of Mrs. Golden, Goldie's Last Home, Jim Broken, Goldie Reaches Her New Home, New Home Life—Jim's First Letter, Aunt Julia Tells Her Romance, Jim Meets His Grandfather, Jim Reveals His Identity to His Grandfather, Jim's Grandfather's Order, Barnett Visits the Barrows Household, Jim and Goldie.

Cloth bound, 358 pages with portrait of author. Price \$1.00.

For sale by THE BANNER OF LIGHT PUBLISHING CO.

SPECIAL BARGAINS

IN FIRST-CLASS

OCCULT PUBLICATIONS.

REALIZATION at 25 cents.

By special arrangements with The Rosicrucian Publishing Co. we can sell this excellent book on the development of mediumship and divinity by Miss Lorraine Fuller for 25 cents. Send orders at once and while they last.

THE PSYCHIC OR SPIRIT WORLD

for 35 cents.

This is the book which sold for \$1.00, and we have secured a limited number of copies to sell at only 35 cents. The book is beautifully bound in silk cloth and shows the relation of spirit to all of its forms and expressions.

DIVINATION.

We have secured manuscript copies of this excellent treatise on how to divine and read the future, to become a test medium and read the innermost soul of the universe. It is by the author, J. C. F. Grumbine, whose books sell faster than any other books on the market. His work on "Clairvoyance" will soon become a text

Our Home Circle.

EDITED BY MINNIE RESERVE SOULE.

Be Strong.

We are not here to play, to dream, to drift;
We have hard work to do and loads to lift;
Shun not the struggle; face it. 'Tis God's gift.

Be strong!

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—oh, shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on! Tomorrow comes the song.

—Maltbie D. Babcock.

It is not many years since it was considered "genteel" and "aristocratic" for girls to be lily-like and delicate. A "lady" was presumed to be fragile or clinging and dependent, and to have one supreme purpose in life, —to become a wife and mother.

A wholesome fun-loving girl, who could run a mile, row a boat, climb a tree and enter into the spirit of out door life with a brother or comrade became a source of uneasiness and fear to her mother and friends. She was not normal, and no one felt quite sure what her future would be. Her delicacy and femininity were lost in muscular strength and athletic proportions. Small feet, small hands, were a guarantee of "good blood," and blushing cheeks, with the fainting habit, were things to be encouraged. The strong, well developed girl might lose all these cards of admission to "good society," and who would want to marry such a girl? Her fate was sealed!

We flatter ourselves that all these ideas have been grown away from, and in a large measure, they have. But, mothers, in making broad shoulders and sporty habits a theme for discussion and a matter of pride for young girls, have you done much except to let out the tape measure and change the fad, trembling sweetly at the "bachelor maid" while before you feared the condition of "old maid"? Womanhood is not a matter of fad. And no one in the world can do so much toward elevating the ideals of womanhood as the mother. It may be the fashion to expose the body to all sorts of weather; to wear low shoes in a snow storm and thin gowns on wintry days. It may be the fad to wear veils in March and furs in the first frost appears. It may be the fad to be engaged at seventeen and married at eighteen, to save the disgrace of being an "old maid." And it may be the fashion to assert an independence, unfelt, leaving the term "bachelor maid" to explain the choice.

Dear mothers, what has a fad to do with the life of the baby in your arms? What has a fad for the young daughter with eager eye looking out into life? What has a fad to do with the young woman who stands trembling on the brink of new experiences? Let us see! The baby is delicate; but the fad is to ignore delicacy and let the little feet go bare perhaps. You with wise insight know that such a course will be fatal, and you watch and study and plan and by your care bring color and flesh to the little body. You train the little legs until they are sturdy and strong. You bring all your knowledge to the matter of diet until you have a strong and robust child. Fashion or fad did not help you.

The young girl at your side. What can a fad have for her? She is full of magnetic fire. She wishes she were a boy and could have the liberty granted to his sex. She is strong in her affection and the expression of it to every living thing. She is bound to see to it that her life and love. She is growing big—almost too big to go through her door life and good appetite. She can easily become coarse, but because of her superabundance of spirit if you insist on the quiet, simple, uneventful life for her, you may break her spirit or drive her to deception. To suggest embroidery and light work would be equally distasteful to her. She is no less a lady because of this, and no stronger a woman because of her physical strength. What will you do then, mother, let her follow every childish fad which happens to be popular until she becomes unsexed indeed? Rather teach her to be proud of her strength as a power with which she may lift on the burdens of the world. Many a help she may give that the weaker sister is denied, and that is a thing to make one glad. "I am stronger than you," should give more joy than to be able to say, "I am richer than you and so may have more than money."

And the daughter, older grown, whose mates talk of marriage as if it were the only thing to plan for, and are not content until they have named admirers by the dozen while they placidly make a selection, displaying their brilliancy like so many jewels in a shop waiting for a customer—what will you say to her? That you wish she had a home of her own? "To be a wife and mother is the highest and holiest estate in life?" Certainly not. Premiums are not alone for wives and mothers, sweet as the condition may be, and as much as it may appeal to us. Some of the sweetest and best women in the world—and some of the best and strongest mothers, too, are those who have never been called wife, and whose motherhood found expression in various ways—this you will tell her and you will tell her that the highest love which a man can feel for a woman will not come because of her wit and brilliancy and beauty, but because he feels in her presence a kinship of soul. You will tell her that to marry because other girls are getting married; to marry for a home or a position or even because a man loves her, when she feels no particular affection him, is to cut off all opportunity for that strength and lasting happiness which is the birthright of a growing soul.

Oh, the day may come, and soon we trust, when leaving behind our foolish notions of a girl's "sphere," we will not rest content until we have set her soul aglowing and seen her coming into her full strength for any sphere.

Pussy Gray's Dinner.

The lobster and fish on the long table lay,
When, smelling and sniffing, in walked Pussy Gray.
"I've had breakfast, of course, but fresh fish is rare,
And while no one's looking I'll just take my share.
For once, I am sure, I shall really rejoice,
She remarked, "To dine first and make my own choice.
A lunch of fresh fish! Now what could be nicer?
I'll eat of you raw, the rest may have fry, sir.
What hinders my dining at table today?
The first bite shall be mine," said smart Pussy Gray.

But poor Pussy, alas! had no chance to be first!
The lobster was living, his temper the worst.
And when Pussy began to poke round him, and claw

At his shell, he suddenly seized on her paw
And held it with a grip so exceedingly tight.
That no one could question that he had the first bite.
Pussy mewled and she squalled and made such a clatter
That cook rushed in to see what was the matter.
"Serves you right," she cried crossly, as
Pussy limped away.
"Tis best to be honest," mourned poor Pussy Gray.
—Young Folks Catholic Weekly.

January 1, 1904.

Dear Editor: I do not know if you love little girls, but my lady takes your paper and I have been reading the little poems and like some very much, and I thought I would just like to write a little letter to the readers of the Banner. My name is Sunshine and my mission here is to bring sunshine to every one in the earth, and if every one would only try and forget the naughty things in life and only remember the brighter things, how much happiness we could have! Now as this is the first of another year, let every one, little and big, make new promises to live the new year more for others; and thus, in blessing those around, shall ourselves be blessed. And let every one remember that this is only a school life to make us ready for the real life, the spirit life. Now, Dear Mr. Editor, I will close this time with love and a Happy New Year to every one. My lady don't know I have written this, but please put it in the paper.
Sunshine.

Dear Sunshine: We are glad to have a letter from you and we think it a very nice one, but don't you think you ought to let your "lady" know when you write a letter to be put in the paper?

If you were her own little girl she would want to know when you did anything as important as that, for little girls sometimes write things that seem all right to them and yet their mothers might have a reason for not having them printed.

The Editor does love little girls and is pleased to have them doing all the sunny things that little girls can do. When you come to talk to people you must make them very happy with your cheery messages. We thank you very much for your love and I am sure all the little Banner readers will send love to you.

A little girl said she "didn't want so many sky-folks around her" because the angels were watching her in the dark. "The dark will not hurt me; the dark loves me," said a wee, affectionate little fellow who had been taught to go to bed and have the light extinguished. The second child had a peculiarly loving nature, and only anticipated a return in kind from sunshine or shadow, day or night. The thought of "sky-folks" watching would only have brought a happy sense of care and protection to him. Was it because the little girl was older and less innocent that she was made unhappy by the thought of unseen heavenly messengers? Fear is caused not so much by what is without as by what is within.—From Boys and Girls.

"When God wants to make an oak he takes one hundred years, but when he wants to make a squish he takes six months," said a famous college president to an impatient student.—From Boys and Girls.

The Case Against Reincarnation.

G. H. Lock.

This subject every now and then comes, blundering, to the surface. Its persistence, however, is not necessarily due to the buoyancy of truth; for, in all ages, some of the emptiest of doctrines have for a time been the most persistent. Reincarnation is attractive to many on account of its accidental picturesqueness gained through its association with the hazy mysticism of the East, and especially to those who look for a mechanical rather than a spiritual correspondence of the individual career with astronomical periods. To the writer's personal knowledge it takes a tedious and unprofitable tour of some persons in the realm of a narrow religious dogmatism or sectarianism. The latter are reached while they are in a state of extreme sensitiveness, and have not at the time the advantage of a choice of views. They grasp the first system of universalism that comes to hand; its mechanically intellectual method appears to extend from eternity to eternity; to be just what they are seeking; and having no corrective, they accept it as inevitable. Does self, however, appear true to those who can hold aloof from all schools of thought, and who care for truth only? We think not. In connection with the subject the following points may be suggestive:—

1. It may not be generally known that the doctrine of reincarnation is not universally held by "Theosophists." There is a minority school which rejects it. It is, therefore, only a doctrine of what one school chooses to term "Theosophy," and does not necessarily belong to the "Wisdom of God" as taught by men.

2. It was not one of the "Secret Doctrines," for it was the popular creed extending over ages and countries; and, having been given, it is said, by the priests to the people, it was purely exoteric. And being exoteric it may be of no more intrinsic value than other such doctrines of which we wot.

3. It cannot claim to be true on the ground of being the only doctrine purporting to explain the origin of the individual soul; for as already indicated in my brief article on "The Spirit of Man," which appeared in "Light" some months ago, there is an alternative ready to hand.

4. Its accuracy is not guaranteed by its antiquity, for we have many hoary errors still with us.

5. The claim that its truth is established by the supposed fact that some persons remember, in part or in entirety, what has occurred in their previous incarnations, is at present of no value whatever. Before their testimony can be valid, they must submit their experiences to the light of scrutiny and close analysis. They must be prepared to show that their recollections are not due to day dreams or night dreams, to inharmonious action of the cerebral hemispheres, to "auto-suggestion," or to what is termed "hypnotic persuasion." They must prove that they are not recalling visions or symbolic experiences gained during partial intrusions into the psychic realm, or otherwise excited by spirit action. We have heard such persons spoken of as existing, but have never seen them in the light of day. Their evidence, if such exists, can be at present evidence only to themselves. We do admit, however, vast amount of the stupendous faith possessed and exercised by their colleagues—a faith that ought to remove mountains of doubt and unbelief.

6. The assumption that each individual must pass through all experiences before he can reach perfection, involves many difficulties. For example, under that assumption, each person must be at some period an elemental, and must pass through all the stages of perichlisis. Does the Theosophist declare this impossible? Then he must withdraw his assumption, or bring it within reasonable bounds. As the assumption at present stands each person must become incarnate

under each sign of the Zodiac, not only on our earth but upon all the worlds in our solar system; and not that only, but upon every other earth in the whole stellar universe, and under each sign of every Zodiac. For how can he otherwise acquire all knowledge, understanding, and sympathy, by which alone he can become fitted for union with the Divinity who sits at the heart of the universe of stellar worlds and stellar souls? In other words, the reincarnation of each individual will, under this assumption, continue during an entire age of Brahma. Will the Theosophist admit this? If not, let him withdraw his assumption. If, however, he were in the least degree to limit the claim that the individual must pass through all experiences, he would give up the principle of the necessity for all experience, and thus his castle of cards must collapse. And here let that be presented which from the first renders this doctrine futile: let the love of usefulness, or the love of humanity, or the love of the good and true once enter into the soul of a man, and a basis is formed in him upon which can be built the whole spiritual manhood, both affectional and intellectual. He can then do what he otherwise could not do, and which takes the place of outward experiences. He can enter sympathetically and sympathetically into the lives of others, so as to both gather the knowledge of their states and communicate to them of his virtue. Love is the great teacher. It is far from being the case that the mother so fully understands her infant in consequence of having been an infant herself. Love is her instructor. We proclaim the divine capacity of each soul in virtue of its ability to gather up sufficient experience, instruction, and enlargement on this and subsequent planes without reincarnation.

What is the clue to the assumption that all experience must be gained upon the earth plane? It is that the so-called Theosophist's spirit world is inadequate. His heaven, or Devachan, is a state of absolutely subjective existence. It is not a busy world of men and women performing acts of mutual love and usefulness and joyously rubbing shoulders. It reminds one of a poet's dream:—

"It was a land of shadows: yea, the land itself was but a shadow; and the race which seemed therein, were voices, forms of forms
And echoes of themselves. . . .
A land of change, yet did the half things nothing
That I could see; but passed stilly on,
Taking no note of other, mate or child;
For all had lost their love when they put off
The beauty of the body."

Thus one assumption leads inevitably to another, and we need add no more.

7. It is assumed by the Theosophist that the planetary and stellar evolutions must necessarily represent the evolutions of the spirit, soul, and body of individual man throughout his whole career. This, if it means anything, means that no one can be perfect until all stellar evolutions have ceased. To such a conclusion the Theosophist is welcome. But if it were true of Christ that he "became perfected through sufferings," perfection has ceased to live, or has ceased to whirl through space. We have, however, no evidence that planetary influence or correspondence reaches beyond the one earth life. Reason, and such experience as we possess, prove that when the physical body is cast off and nature left behind, the state in their courses can fight neither for nor against us. It is easy to make statements which are beyond the region of either proof or disproof, and to publish those statements as the Wisdom of God—a process to be regarded as mere trading upon credulity.

8. The reincarnationist omits to give sufficient weight to the fact that, if his doctrine is true, it explains nothing. Each individual is totally irresponsible as a moral being until he becomes a complete man. In his earlier vegetative and animal stages the trend of his career and his physical and physical build are being determined by forces over which he has no control. The same is true of his earlier human stages. By the time he reaches the point at which moral choice becomes possible, he finds himself already constructed, and his environment already formed. His power of moral choice is circumscribed at its very commencement by habits formed through ages of ethical ignorance and unconsciousness. Consequently his position when full manhood is obtained is practically the same as would be that of a new soul with no age-long history behind it, and there is no evidence of greater justice or advantage displayed in a long series of reincarnations than in the creation of a new and inexperienced being.—Light, London.

Duty and Pleasure.

A very cheerful roundelay is that recently found among the posthumous papers left by an esteemed contributor for years to various Transcript columns:

Once more, our dear old mother Earth
Has made her circuit round the Sun;
And gauged so well her rate of speed
That she on schedule time has run.

Who would believe the staid old dame
Would romp and frolic on her way
As she glides speedily round the sun,
By turning somersaults each day?

But so she does—then let us take
Example from our mother dear,
And with our duties, pleasures join,
And thus be happier each year.

So when the "New Year" comes again,
Let us be as cheerful as we see;
And with our backs before the fire,
We'll rub our hands, and laugh with glee.

—Solrac.

The writer of the above was a Spiritualist for many years. A frequent contributor to the Transcript, he quite recently in a letter to the editor stoutly defended Spiritualism against certain doubts raised by that paper editorially. The good cheer of the verses may well be claimed as a result of a "good cheer" belief.

Mr. Stead explains that his new Daily Paper will be delivered to subscribers every morning between 10 and 12 for a penny, and that it will contain a digest of all the news in all the morning papers which are delivered earlier. Obviously, he ought to call it the Daily Pirate, instead.—Boston Herald.

You need not break the glasses of a telescope, or coat them over with paint, in order to prevent you from seeing them. Just breathe upon them, and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well. Take a shield and cast a spear upon it, and it will leave in it one great dent. Prick it all over with a million little needle shafts, and they will take the polish from it, far more than the piercing of the spear. So it is not so much the great sins which are delusive, as the petty faults which we are all the while committing.—Henry Ward Beecher.

Message Department.

Report of Seances held January 7, 1904. S. E. 16.

MEDIUM, MRS. MINNIE M. SOULE.

Innocence.

O spirit of love and tenderness, breathe into our hearts the aspiration after higher and better living. May we draw from the very essence of all that is good until purified and strengthened we are able to do our part in the world in the strongest and the best way. Again we ask that the dear hearts who come here, those eager and anxious to speak the word of comfort, may come with a clearer message than ever before, and may be so steadied by our faith and confidence that the word shall be spoken as plainly as though they sit face to face with their own. May the evidence of their continued life, their continued interest and love, prove of so much value and so much helpfulness to those to whom it is given that the whole world shall be made better for its having come. We would wipe away all the shadow of sorrow. We would pierce through the cloud of doubt and misunderstanding, and would stand firm and clear in the light of the spirit revealed unto ourselves as we are, in strength or weakness, in sorrow or joy; whatever the real condition is that we would know, and then go forward with the revelation. And so with this aspiration in our lives, may the benediction of peace rest upon us and upon every soul wherever it is breathing out its life.

MESSAGES.

Ellen Goddard.

The first spirit that I see today is a woman about forty-five years old. She is about the medium height, very light and very stout. She has a full red face, beaming blue eyes, and a manner of satisfaction and helpfulness about her that makes her seem very wholesome and good. She says, "I have long been wanting to come here. I knew something of Spiritualism before I left the body, but it was not as clear or definite a knowledge to me as it is today. I do not mean that I did not know that spirits could communicate, but I was not aware of the great power which they had over the lives of the people left in the body. I do not always try to influence my own when I find I influence them the most. My presence is of itself a swaying power for good or evil, right or wrong, and so I found that I must be as careful to have right thoughts and pure hopes as if I were expressing these things forcibly. I have a daughter who is living. Her name is Alice Goddard. She lives in Bloomington, Ill. She is mediumistic and very responsive to every influence, and I can tell her whether from spirits in the body or out, and so I have come today to send her this word and tell her that it is quite important that she unfold her power and understand what it is for. With me I have Thomas and Arthur, and they are as eager to speak as I, but do not quite know just what they want to say yet. I suppose by and by they will be able to tell more about themselves and what they are doing, but for the present let this word go with you dear, that we are all working together to bring the best influences to you and to make your life more full of the good things than it has been before. Your mother, Ellen."

Martha Bailey.

There is a woman, I should think she was near sixty years old, but she looks younger. She is slender, tall, and very dark. Her hair is done up with great care, and everything about her seems to be precise and particular. She is very much exercised over the effort of coming here, as though it were an entirely new thing to her and something that she felt great diffidence about undertaking. She writes for me this name, Martha Bailey, and after that Passaic, N. J. She says, "I have only been over here a little while. My heart is full of pain because of some things I was anxious to do and yet was unable before I came away. I put it off too long, thinking that I would be better after a while and could attend to it. I want Clarence to know that I will feel better if he understands this than to have him feel in his heart that this was intentional neglect. I have seen his distress and almost bitterness, and I do not feel that I quite deserve it except that I might have made a greater effort. I found his father waiting for me; everything ready for me as though I had been expected for a long time, and it was very pleasant to once more hear the voices of those I had left and lost and to feel that I was with them. I think by and by I will enjoy it better than I do now. Grandma Avery is just as smart and energetic as ever and keeps a lively time going all the day long. I sometimes think she does it to distract my attention, but I cannot get enough away from you to forget the desire to do what I can to help you. I thank you."

George Crabtree.

There is a spirit of a man about middle age, perhaps forty-three or four, with hair as red as fire, a very thin skin and with eyes that are almost brown. He has a reddish mustache and seems a well built man, rather strong and sturdy. He has beautiful hands as though he had never done any work with them at all. He looks to me more like a man who was a musician, singing, as he says, not only for his supper, but all his other meals. He is very funny, just makes all the jokes him, but about himself. He went away to the spirit very quickly, suddenly. It was not an accident, but seems like a sudden illness that took him off before he realized he was in danger. He says, "My name is George Crabtree. I am from Boston and familiar with the place, and feel proud that I can speak through an organ published in my own city." Then he laughs and says, "That's a compliment to you folks and you must feel that I am one of you, but to tell the truth I never took any stock in this sort of thing until I came over here. I often used to feel as though I had influences about me, but I didn't know what it meant. I am pretty well convinced that the most of people are conscious of help outside themselves many times; sometimes they call it the spirit of God; perhaps it is, I do not know. I have wanted to see if I could send a word to my little girl. I know that she is eager to get any word that she can from the spirit, but it is almost impossible in her conditions to get anything definite enough to satisfy her. Frank is with me and he says, 'My love to her and tell her that we still call her "little," though she has some years and very much experience.' The business affairs of her life are improving; that is, there were some conditions rather dark over which the cloud is lifting now and the next year will prove very much better than this last one has."

Mary Blake.

I see a spirit of a woman. She is a Quaker. She has the little Quaker bonnet, a white handkerchief round her neck, and a very sweet and placid face. She has such an air of motherly kindness that one would feel almost like trusting her with any sort of a secret sorrow and know that she would un-

derstand and would help all she could. Her name is Mary Blake. She says, "I used to live in Farmington, N. H. I want to send my word to William. He is ready to come and I want him to come without fear, without disturbance, and know that the God who has led him all these years will lead him where peace is. Our little girl is with me, and she has grown so beautiful that she seems more like an angel than like our child. I know it will be his greatest comfort to have me teach her as he would have taught her had she lived. My sister Elizabeth is as strong as one could wish to see her now. All the old weakness has passed away and yet she seems the same sister to me. Your brother Ben seems as anxious to speak to you as if he only left yesterday. Oh, you will have many to meet you and we all wish the day might come soon."

Burt Hanscomb.

There is a young man, I should think about nineteen years old. He is very nervous and excitable. He has blue eyes, dark lashes, dark hair and a dark mustache that is not very large, and a very nervous manner as though he wanted to say what he had to as quick as he could and get away. He says, "Good gracious, I didn't suppose it would make me feel so to try to talk, but when I get so near to the earth conditions it makes me feel the pain of going away all over again. I am Burt Hanscomb. I lived in South Boston, and I want to let Nellie know that I am all right and won't forget her. I told her if I could come back I would, and so I have made this effort. I wish she would not look at the picture so much, or think about me with such sadness; it hurts me. When she cries, I want to cry. When she is upset and thinks she has nothing to live for, it upsets me. That is all I can say, but I hope she will understand that I want to say a good deal more."

Sylvester Smith.

I see an old gentleman now, perhaps he is seventy-five or eighty years old. He has a very white beard, rather thin hair and very quick, sharp eyes, but kind, and he has an energetic way of speaking and moves about as though he knew what he was about. He says, "I am a Haverhill man. My name is Sylvester Smith. I say my name is because I cannot see that I have changed the least bit since coming over here. I used to think if I had had anything to say he had better say it right out, not keep anything back, and I feel that I have got a good deal to say about this particular thing. If I could take back half the things I have ever said about people who believed in Spiritualism, I would feel better, but I don't know as it would do them any good, it would only relieve my mind. I thought they were a set of idiots who believed anything that the wind might whisper, but I believe now the time has come for me to say there was more truth than nonsense in what was said to me so many times. I had no particular reason to disbelieve, only it seemed to me foolish, but since I came over here and have seen so many of my friends trying to communicate, I feel rather ashamed-faced that I had not given them some opportunity and not shut the door in their face so many times. I lost a little boy a good many years ago and that rather hardened me. I didn't care so much about trusting in a Heavenly Father who would take him away from me, and so I set my face in another direction. I have found that boy and he was as real and as evident to me as the day he left my sight. His mother was here too, and she is by my side today. She says, 'Tell all our friends that we are happy and are together.'"

Ida Strout.

There is a spirit of a girl, I should think about twenty-four years old. She is fair and not particularly delicate looking, but looks as though she might have had to be careful what she did, not having an over-abundance of strength. She says, "Oh, I am so glad you have let me come. I came a long distance, from Minneapolis, and my name is Ida Strout. I want to go to my father and mother. They know nothing of this but would gladly receive it, if there was any way the message could be sent to them. I am striving every way possible to make them feel me at home. I know they have tried to be reconciled to feel it is perhaps the best thing for them to do under the circumstances, but their hearts are aching and so I send this message with all the love that they know I would feel for them, and a thousand, thousand expressions that I hardly have words for. I touch my mother's hand and I speak into my father's ear, and they seem so unresponsive I wish they knew the language of the spirit that we might talk together. Do tell them to have hope; that I shall never go away from them, but will always be in the family just as before. Thank you."

TO A SKULL.

Unattended thou art; thy corridors are bare
And echo not to the voices of the past;
Thou dost not when I converse with thee,
But stare in emptiness and gape agast.

A tabernacle once, where subtle fancies grew,
And played as children in the sun's warm light—
Small tenants who, when thou hadst tucked them in,
Would rouse and taunt thy rest the long, lone night.

A throne within thy walls where thy ambitions sat;
Perchance to rule thee with a master's hand—
Bound heart and soul, a slave to selfish ends,
With ears for small ambition's least command.

A sacred chamber where thy noblest thoughts were born
And mused in ways of goodness and of right
To combat wrong—to meet the hosts of sin,
And win a crown or fall and lose the fight.

Thy tenants all have flown and in the silent dome
The spider weaves and hangs his silken net;
From dust thou camest to dust thou shalt return—
Bleak house where cursed sin and virtue met.

—Exchange.

What is being religious but always seeing God's infinite love in everything, and loving him all the time?—J. F. Clarke.

The sale of cut roses in the United States amounts to about \$6,000,000 a year; carnations, \$4,000,000; violets, \$750,000; and chrysanthemums—a short season crop—\$700,000. The annual production is estimated at \$100,000,000 each for roses and carnations and \$50,000,000 for violets. This statement shows the greater superiority of the carnation in two important points. It can be produced and sold more cheaply than the rose and its keeping qualities are very much greater. The carnation will never have as much sentiment as the rose, but it is destined to outstrip the rose as a people's flower, if indeed it has not already done so.—Country Life in America.



Societary News.

Correspondence for this department must reach the Editor by the first mail delivery on Monday morning, to ensure insertion the same week. Use ink and write plainly.

Massachusetts State Association.

ANNUAL MEETING.

The annual meeting of the Massachusetts State Association of Spiritualists was held in Berkeley Hall, Boston, on Tuesday, January 5th. Owing to the extremely cold weather only a small number of delegates were present.

The proceedings opened with the reading by the secretary of the records of the previous annual gathering. The president then read his official report which was referred to the following as a committee: Mrs. Alex. Caird, Mrs. C. P. Pratt and Mr. H. A. Libby. The secretary read her annual report, which was passed to a committee consisting of Mr. H. D. Barrett, Mr. F. A. Wiggins and Mrs. M. A. Helrett.

The treasurer, Mrs. C. F. Loring, then presented her report, giving an itemized account of the income and expenditures of the past year. The receipts were \$339.74, expenditure \$196.62, balance in hand \$143.12. This report was referred to the auditing committee.

After a thirty minutes' recess the committee upon the secretary's report presented their report as follows: We, your committee, have carefully considered the able and comprehensive report of the secretary and recommend its adoption as a whole without amendment. Harrison D. Barrett, F. A. Wiggins, Mamie Helyett. The recommendation was adopted.

The special committee on Amendments reported that "Art. 5, Sec. 1, clause 1, concerning local chartered societies had no bearing on the present requirements of the State Association. On second clause it was noted: The delegates shall consist of all members in good standing on the books of the Association on December 31st, who shall comprise the legal voters at each regular session. On Art. 5 to be amended by inserting in Sec. 2 the price of the charter fee the committee voted it was undesirable to recommend it, and they reported against the donation of \$5.

On renumbering sections by changing the numbers, it was voted at present impractical. The question of legal ordination was then taken up. The reading of suggested Usages by Chairman Wiggins was followed by a discussion after which it was voted that the sense of this committee on the question of ordination has already been settled by the National Convention. Committee: J. F. Wiggins, G. A. Fuller, Alex. Caird, I. F. Symonds, C. Fanny Allyn. The report of the committee was accepted as a whole.

It was then moved that the usages adopted by the N. S. A. be read, which was done by F. A. Wiggins, after which they were adopted by this association.

The committee on president's report then reported as follows and gave it their careful consideration and find that it meets with their approval in every way. We most earnestly advocate ordination as expressed in this report and hope that the subscribers will put forth their best efforts to assist in this direction. We recommend that this Association give their careful attention to the matter of ordination so ably and interestingly laid before you in a report of your president. We most heartily approve of this recommendation in regard to the distribution of literature pertaining to the philosophy of Spiritualism. Too much cannot be said in regard to the medical freedom and the earnestness with which this subject is placed before you in this report that calls for your heartiest co-operation and support; and this also holds good in regard to the question of vaccination. In regard to the advisability of having headquarters in this city, we recommend that this convention take up the matter, although it has so many times been laid on the table. The idea expressed in this report for better treatment of so-called dumb animals should appeal to every Spiritualist, and we earnestly recommend that every Spiritualist in this Commonwealth become a helping member of the Anti-Vivisection Society, and suggest that a collection be taken up for this society. Believing that the past interests of Spiritualism are sacred to all, we trust that the suggestion in this report in regard to all societies joining in one glorious union meeting on the thirty-first day of March next, may be productive of much good and be acted upon at this convention. It is also to be hoped that the other camp-meetings, aside from Onset, will see the advantage of co-operating with the N. S. A.

In conclusion we would say that the splendid report of your president, Mr. Fuller, covers the whole ground and so ably presents to you the course of action that every recommendation be given most faithful consideration.

Respectfully submitted, Mrs. Dr. Caird, Carry P. Pratt, Mr. H. A. Libby. Committee on permanent headquarters: Mr. J. F. Symonds, chairman, reported that the committee felt it inexpedient to act as the time was not quite ripe for the matter. The report was accepted, and the committee, with the addition of two, were appointed to still agitate the matter. The following are the names: J. F. Symonds, J. B. Hatch, J. S. Scarlett, Alex. Caird, Mrs. C. B. Hatch.

The auditing committee then reported as follows: We, the undersigned, acting as auditing committee wish to state that we have carefully examined and checked up the year's business and find the receipts accordingly accounted for by the officers having the matter in charge. Respectfully submitted, Irving F. Symonds, Maud T. Litch, Mary M. Nichols. The report of the auditing committee was accepted.

It was moved and adopted that the treasurer's report be accepted.

The following amendment, as offered by the president was then read: To provide for the ordination and maintenance of a ministry qualified to exemplify the principles of the religion of Spiritualism; which was amended to read as follows: To provide for the ordination and maintenance of a ministry qualified to teach and exemplify the principles of the religion of Spiritualism, in which form it was adopted.

The nomination and election of officers was then proceeded with. The following tellers were then appointed: A. A. Kimball, F. A. Wiggins, I. F. Symonds.

The election of officers resulted as follows: President, George A. Fuller; first vice-president, J. B. Hatch; second vice-president, Hebra Libby; third vice-president, J. Q. A. Whitmore; treasurer, Carrie F. Loring; directors, Simon Butterfield, Carrie Pratt, Dr. Alex. Caird; secretary, Carrie L. Hatch. As the committee appointed on Usages is to make a report to the members of the Association, the meeting adjourned to meet on March 31, at 10:30 a. m., the place of meeting to be specified later on.

The evening meeting opened with a musical selection by the Hatch Brothers. President G. A. Fuller followed with an invocation, after which Mr. C. L. O. Hatch presented a violin selection. Mrs. E. Swift of Haverhill, then gave some excellent tests. Mr. E. D. Barrett spoke eloquently on the needs of the hour and urged all to co-operate with the State Association for the practical work that was needed. He referred to medical legislation, anti-vaccination, and many other evils which assail us. Mrs. Baird, of Lynn, then gave some excellent communications which

were recognized. Pres. Fuller made a few, but interesting, remarks, after which Miss Florence Morse sang a beautiful selection which was warmly appreciated by all. Mrs. M. Helyett of Lynn, gave some demonstrations of the phenomena, as did Mrs. Maud Litch. Mr. J. J. Morse of England spoke to the friends, and all were pleased to listen to him. He desired us all to realize that he will still be J. J. Morse, the same as he is now, after he has crossed the river. He does not want to be designated as "a vibration" if ever he communicates through a medium. He frequently made his audience laugh heartily by his witty sayings, and did space allow, I would write a more accurate report of his remarks, but as my report is already quite lengthy I must forego that pleasure for the present.

President Fuller thanked all the speakers, mediums and musicians for their kindness in assisting the State Association. He also thanked the guides at the "Banner" office for the bouquet of beautiful white flowers sent to adorn the rostrum.

Any information in regard to our State Association may be had by writing to the secretary, Carrie L. Hatch, 74 Sydney St., Dorchester.

Boston and Vicinity.

Boston Spiritual Temple Society, New Century Building, 177 Huntington Avenue, Jan. 10.—This society is pursuing the even tenor of its way in a manner most satisfactory alike to its members and friends. The splendid services rendered by our minister, the Rev. F. A. Wiggins, assist all to realize the beauty and importance of the best and highest that Spiritualism has to offer. For nearly this society presents Spiritualism in a most dignified and cultured form to the public. The various departments of work connected with the society are well sustained, and are each helpful adjuncts to the main body. Especially is this the case with our well attended Tuesday evening meeting, at which our pastor officiates, and the Ladies' Auxiliary Society, which in November celebrated its birthday, and on December 30 held a Remembrance Social at the home of our pastor, each occasion being most enjoyable. The Schubert Quartet assists with their melodious voices at all our meetings, and are a recognized feature thereof. Our regular assemblies being fully attended today, a fine audience being present in the morning, and an exceedingly large one in the evening. The morning subject of our pastor was, "The Propagandism of Spiritualism," and among other true words spoken the following were specially noticeable:

"Nonsense, whether under the name of religion or any other name, appeals to the thinking individual as nonsense, and all attempts at propagandism of this truth is worse than useless unless conducted by humble, honest and intelligent persons, and furthermore if there is any reformation, requiring the undivided and immediate attention of all true Spiritualists, it is to combine and wage war, giving and taking no quarter, against these sinks of iniquity, existing in the name of Spiritualism, where its truths are not taught but traduced, where spirituality, morality and intelligence seem to be an offense to those who conduct their affairs."

"There are so-called spiritual meetings held where, as it can be easily demonstrated, the real truths of Spiritualism seldom, if ever, gain a hearing. All that sustains them is ignorance, or an idle, morbid curiosity, which is another term for the same thing. It is by such a standard of our true and beloved religion that thousands are driven away from further participation in it, in utter disgust."

"Is it not time that real Spiritualists, those who respect their religion, as well as their reputation for both sanity and morality, insist that Spiritualism no longer be held responsible for such brazen, hydra-headed influence in the country? Is it not time, after over half a century of struggling, patient work and endurance, that a true Spiritualist can so declare himself without feeling under any necessity for an apology?"

"Propagandism of Spiritualism in order to prove effectual, should begin by Spiritualists placing themselves uncompromisingly before the world as opposed to anything that is interpreted as a standard of their belief and religion less than that of intelligence and open-faced honesty, and they should insist upon a true and proper definition of Spiritualism being enunciated."

Our pastor closed the evening meeting with the usual presentation of his phase of mediumship—the ballot tests.

A gratifying announcement was made at the evening meeting that, on and after Sunday next, 17th inst., no charge would be made for admission to the Sunday services for the remainder of the season, and in support of this new policy a sum of some eight hundred dollars had been subscribed.—Alonso Danforth, sec.

Appleton Hall, Appleton Street, Jan. 8.—The First Spiritual Ladies' Aid Society held its regular sessions on Friday, the 8th inst. The business meeting was followed by a fine medium's meeting—which was much enjoyed. Supper was served at the usual hour, and at 7:30 Mr. Gowing was again in attendance to practice his gift of healing the sick. A number of the friends availed themselves of his assistance and appeared to be much relieved thereby. Mr. Gowing gave his services free of charge. At eight o'clock Mr. J. J. Morse, the editor of the "Banner of Light," who was the lecturer of the night, narrated his experiences and observations of Spiritualism during his recent travels in New Zealand, supplementing his remarks with interesting descriptions of important localities in the country, notably the volcanic regions on the North Island. He also exhibited some Assyrian "bricks," or tablets, brought to a circle in Melbourne, Australia, from the Moons near Babylon, Mr. Morse being present at the circle, which was held at the offices of Mr. T. W. Stanford, brother of the ascended Senator Leland Stanford, of California. Next Friday evening will be a mediums' night and a large array of talent will be present. On the 29th inst. we shall have an Old Folks' Supper, followed by an Old Folks' Concert. Tickets, twenty-five cents. Concert only fifteen cents.—Esther H. Blinn, sec.

Odd Fellow's Building, Friendship Hall, Jan. 10.—The Boston Spiritual Lyceum met with quite a large increase in its numbers today. Mr. Forest Harding, whom we were very glad to greet, favored us with a deeply interesting inspirational address. Recitations, vocal and instrumental solos, readings and remarks, were contributed by Hazel Ormes, Nellie Bonney, Miss Parker, Mr. Taylor, Rupert Davis, Mr. Alonso Danforth and Mr. E. B. Packard. The subject of the day was: "The Band of Mercy." Next Sunday's topic will be, "It is Right to Extend the Suffrage to Women."—E. B. Packard, clerk.

Red Men's Hall, Jan. 10.—Mrs. M. J. Butler is conducting interesting meetings every Sunday evening, assisted by local talent. On Sunday evening last a series of tableaux were given illustrating the "New Year," "Rock of Ages," and "Blessing the Children," the various characters being taken by young ladies of the Lyceum, assisted by Mrs. Mabel Witham; the tableaux were alike beautiful and expressive, especially the one representing the "Rock of Ages," in which the singing of that old but ever dear song by Miss Lottie Weston brought the tears to many eyes in the audience. At the conclusion of the tableaux the service was continued by an invocation by Mrs. Witham, who also gave character readings, a poem and short address by Dr. Wm. A. Hall, a song by Miss Blanche Collett and remarks by Mrs. Dick. Mr. Geo. Cleveland led the singing and much credit is due him for the beautiful tableaux. A large audience was present.—H. C. Berry.

Dwight Hall, 514 Tremont Street.—The Ladies' Spiritualistic Industrial Society on this date opened their meetings for the year 1904 in their old quarters, Dwight Hall, with a large and enthusiastic audience. Their president, Mrs. Ida P. A. Whitlock, being unable to attend through illness, the 1st vice-president, Mrs. M. J. Davis, conducted the proceedings. The meeting opened with a short service of song, after which there were remarks, tests, recitations and songs by the following persons: Mrs. Dix, Dr. Huott, Mrs. Parker, Miss Denning, Mrs. Gardner, Carr, Mrs. G. O'Brien, Mrs. Magdon and Mrs. P. Jackson. The benediction was pronounced by Mr. Fred De Bos.—Fred H. Rice, rec. sec.

Cambridge, Jan. 8.—The Industrial Society of Spiritualists held its usual fortnightly meeting in Cambridge Lower Hall on Friday, January 8. The business meeting was held in the afternoon, supper was served at 6:30, and the evening session opened at 7:45, with Mr. Albert P. Blinn of Boston as the lecturer. He took for his subject "Spiritual Manifestations, Ancient and Modern," and spoke for an hour to a very interested audience. He will be with us again on Friday, January 22. Two solos were very pleasingly sung by Miss Parker, who also followed Mr. Blinn's lecture with tests. Her messages and descriptions were very accurate and readily recognized.

Lynn Cadet Hall, January 3.—Lynn Spiritualists' Association. Anniversary celebration. The 10th anniversary of the organization of this Association was appropriately celebrated in Cadet hall on Sunday afternoon and evening last, and notwithstanding the extremely cold weather the exercises were well attended. The association was organized Jan. 3, 1894, and each succeeding anniversary has been celebrated on the first Sunday in January of each year, and this year it occurred on the same date of its organization, January 3.

The first president of the association was Joseph Brown, who served in that capacity about three months. The second president was James M. Kelly, who served four years. The third president was L. D. Milliken, who served one year. The next president elected was Dr. Alexander Caird, who has served four years, and who is now the president of the association. Under President Caird's direction the association has continued to advance steadily forward, and is now in a prosperous and flourishing condition. During the past year a large amount of work has been accomplished in the interest of the organization, it being one of the most successful since the association has been organized. Those participating in the exercises were Pres. Caird, Mrs. M. C. Chase, Mrs. Dr. Caird, Mrs. Carrie Hare, Mrs. Mamie Helyett, Mrs. Maude Litch, F. Forest Harding and J. B. Hatch. The following children from the Lyceum assisted.

Charles Norby, Herbert Kelley, Hattie Osgood, Margaret Vaughn, Clytie Bowman, Maggie McGown, Carl Chase, Charles Houston, Eva Manning, Florence Vokes Bickley, Roy Lane, Harold Merchant, Mamie Warren, Leo Vaughn, Lottie Collins and Emma Colmans. Musical selections were rendered by Chase's orchestra, cornet duet by "The Athletes," vocal solo by C. H. Robinson and dramatic readings by Miss Mona Belle Welch. Circles were held by local mediums, and supper was served in the banquet hall. The occasion was one of the best anniversaries ever held in the history of the association.

Charles Norby, Herbert Kelley, Hattie Osgood, Margaret Vaughn, Clytie Bowman, Maggie McGown, Carl Chase, Charles Houston, Eva Manning, Florence Vokes Bickley, Roy Lane, Harold Merchant, Mamie Warren, Leo Vaughn, Lottie Collins and Emma Colmans. Musical selections were rendered by Chase's orchestra, cornet duet by "The Athletes," vocal solo by C. H. Robinson and dramatic readings by Miss Mona Belle Welch. Circles were held by local mediums, and supper was served in the banquet hall. The occasion was one of the best anniversaries ever held in the history of the association.

Charles Norby, Herbert Kelley, Hattie Osgood, Margaret Vaughn, Clytie Bowman, Maggie McGown, Carl Chase, Charles Houston, Eva Manning, Florence Vokes Bickley, Roy Lane, Harold Merchant, Mamie Warren, Leo Vaughn, Lottie Collins and Emma Colmans. Musical selections were rendered by Chase's orchestra, cornet duet by "The Athletes," vocal solo by C. H. Robinson and dramatic readings by Miss Mona Belle Welch. Circles were held by local mediums, and supper was served in the banquet hall. The occasion was one of the best anniversaries ever held in the history of the association.

Charles Norby, Herbert Kelley, Hattie Osgood, Margaret Vaughn, Clytie Bowman, Maggie McGown, Carl Chase, Charles Houston, Eva Manning, Florence Vokes Bickley, Roy Lane, Harold Merchant, Mamie Warren, Leo Vaughn, Lottie Collins and Emma Colmans. Musical selections were rendered by Chase's orchestra, cornet duet by "The Athletes," vocal solo by C. H. Robinson and dramatic readings by Miss Mona Belle Welch. Circles were held by local mediums, and supper was served in the banquet hall. The occasion was one of the best anniversaries ever held in the history of the association.

General.

Brooklyn, N. Y., Crosby Hall, 423 Classon Ave., Jan. 3.—The Society of Spiritual Truth held a well attended meeting. Mr. Geo. Delerece lectured upon the Problems of Life in an able and interesting manner. Mr. Rasmussen gave a number of spirit messages. A watch meeting was held at the home of Mr. Rasmussen, a very enjoyable evening being spent.—Aug. Recht, sec.

"Conneaut," Ohio.—The First Society of Spiritualists.—This is the beginning of our third year as an organized society. Our success has been very gratifying and this report may be a source of encouragement to struggling societies throughout the country. Our treasurer's report for 1903 is as follows: Receipts, \$312.41; expenditure, \$744.40; profit, \$68.61; cash in hand Jan. 1903, \$13.13; value of hall fixtures at end of year, \$275.00; total valuation cash and assets, \$356.14 on first of this month. We have a dues paying system which we find very satisfactory. We have now over one hundred members one-half of whom hold membership cards for which they pay fifty cents per month, thereby assuring us twenty-five dollars income per month. The card holders are admitted free to all public meetings. Members who do not hold cards are charged ten cents each for admittance. Last year we held fifty-four meetings, and the cost per meeting for fees, board and traveling expenses for our speakers averaged \$6.08 per meeting. The Ladies' Aid Society cleared for us during the year the sum of \$202.23. We have a very harmonious society and a good Progressive Lyceum.—Wm. M. Grant, treasurer.

Malden, Deliberative Hall, Pleasant St.—Mrs. Pollock the secretary of the Spiritualist Association sends an encouraging report of the work being done by it, and the branch organization the Everett Spiritual Association, of which bodies Mrs. Munroe is president. Recently the celebration of Mrs. Munroe's thirty-sixth anniversary as a public worker was celebrated with a large audience, and a number of friends and workers participated in the exercises. Large audiences are reported, and the interest is sustained by the services of suitable mediums and speakers. Both Associations appear to be quite successful in their work.

Haverhill, Mass., Jan. 3.—The Spiritual Union occupied their new hall in the Leslie Building, 40 Main Street, for the first time today. Rev. F. A. Wiggins, of Boston officiating. Although the day was exceedingly inclement, large audiences were in attendance, showing evidences of appreciation by the public of the efforts put forth to meet the growing needs of the people. The hall is up-to-date in every particular and is pronounced the finest this side of Boston. We shall observe Washington's birthday, the 22d of February, with exercises appropriate to the occasion. In the afternoon at 2:30 Mr. Wiggins will deliver the address, supplemented by other exercises. In the evening he will give a short lecture, followed by psychic manifestations.—W. W. Sprague.

Fitchburg, Mass., Jan. 3.—The First Spiritualist Society had Mrs. Emma B. Smith of Lawrence as speaker Sunday last. There was a very large attendance at both services. The afternoon service was devoted to tests and messages. The subject of the evening service was "The Spirit of Love Casteth out all Fear," which was followed by spirit messages, correctly given. Mrs. Annie L. Jones, test medium, will address the society next Sunday.—Dr. O. L. Fox, pres.

Fitchburg, Mass., Jan. 3.—The First Spiritualist Society had Mrs. Emma B. Smith of Lawrence as speaker Sunday last. There was a very large attendance at both services. The afternoon service was devoted to tests and messages. The subject of the evening service was "The Spirit of Love Casteth out all Fear," which was followed by spirit messages, correctly given. Mrs. Annie L. Jones, test medium, will address the society next Sunday.—Dr. O. L. Fox, pres.

Lyceum Notes.

Local.

Dwight Hall, Tremont Street, January 6th.—The regular meeting of the Ladies' Lyceum Union was held. Business meeting from 2:30 to 5 p. m., the president, Mrs. M. J. Butler, in the chair. Supper was served at 6 p. m. The evening meeting called to order at 8 o'clock by our president. Mr. Gowing gave a very satisfactory demonstration of his healing power upon several suffering friends who were present, after which Mrs. Alice S. Waterhouse offered some of her bright, cheerful thoughts. Miss Florence Morse sang a solo and received an encore, which was followed by an address by Mr. J. J. Morse, which was much appreciated. Mrs. Dick made some remarks and recited an inspirational poem. Mrs. M. J. Butler, our president, spoke for a few moments in her usual pleasing manner and gave several notable messages. Singing by the audience. We shall hold a mass meeting Wednesday, Feb. 3d, in Red Men's Hall, at which all societies and friends and speakers will be invited to be present. We desire to have the hall filled to its utmost capacity so that we may show to the world the societies and the Cause are not yet dying. Remember the date. Afternoon and evening, due notice of which will be given later. Regular meeting on Wednesday next.—Laura F. Sloan, cor. sec.

Philadelphia, Pa.

A Grand Entertainment and Handkerchief Bazaar under the auspices of the Lyceum Sunflower Group and the Sunshine Band, will be held on Tuesday evening, Jan. 19, 1904, at 8 p. m., in the Temple, Twelfth and Thompson Streets, Philadelphia, Pa. Sunshine motto: "If you've had a kindness shown pass it on." Kindly send by or before January 17, if possible, and oblige yours sincerely, M. E. Cadwallader.

P. S.—Please send us a handkerchief or aprons will do as well.

Obituary.

MRS. AUGUSTA E. WOOD, KEENE, N. H.

Entered into rest, Mrs. Augusta E. Wood, wife of Fordice L. Wood, from her home, 76 Church Street, Keene, N. H., Jan. 2, 1904, of Bright's disease, aged 59 years. Besides her husband she leaves three brothers, Edwin and Frank Webster, of this city, and Ezra Webster of Surry. The funeral services were held at her late home, and were conducted by Rev. Josiah Seward, Unitarian. Mrs. Wood was a woman of sterling character, a good and true wife, a generous friend and neighbor, always ready to lend a helping hand in sickness and trouble. She was a lifelong Spiritualist and one who was not afraid to say I am a Spiritualist and we know her husband will look forward to the meeting in spirit, for he has the assurance that all is well with her although it leaves an aching void in the home where her material presence they so sadly miss.—Mrs. M. M. Holt.

G. W. FEAR, CHENEY, WASH.

Passed to spirit life on December 28, 1903, G. W. Fear. He had been a Spiritualist for upwards of twenty-two years. Owing to the fact that there is no Spiritualist society in this vicinity the funeral exercises were conducted by I. O. O. F. of which body he had been a member for over thirty years. He passed away quite suddenly.—C. M. F.

MRS. BELLE GORDON.

Passed to the higher life. Quietly and peacefully our most esteemed and beloved friend, Mrs. Belle Gordon, bade farewell to mortal life, and entered into the realms of higher conscious existence, Dec. 22d. She was an avowed and devoted Spiritualist, ever seeking to exemplify the lofty and edifying teachings of Spiritualism, which had been a comfort, joy, strength and sustenance to her in the hour of trial and tribulation. Of her it may be truthfully said, that she sought to live the "Golden Rule," to love her neighbor, and to share with the world her precious knowledge of life's continuity, and the soul's eternal existence. In the fullness of her sympathetic heart she lived her Spiritualism in doing for others. To know her meant to love her as a mother. Untiring in her efforts, she was a strength in our church, of which she was a trustee, also an energetic worker and officer of the Ladies' Aid. While we shall miss her genial presence, her helping hands, her counsel and generous aid, we feel that her sympathy and interest in the Cause she loved and served remains intact, that she is still with us. While we extend our sympathies to her bereaved son, who mourns her death, we rejoice with her in her new found freedom and reunion with those of her beloved who preceded her.

The obituary services were conducted by Mrs. C. L. Stevens, referring tenderly to our ardent friend, and dwelling in her eloquent manner upon the sublime teachings of true Spiritualism. Also by Rev. Henderson, a Methodist minister, a lifelong friend of the family. It was an imposing occasion, many friends being in attendance.

JOHN H. KNIGHT.

Dec. 14th, 1903, brought to our esteemed friend and brother, John H. Knight, the much longed for release from mortal limitations. After a protracted illness, he passed to the higher life and its grander utilities. Brother Knight was a utilitarian, a rationalist, and a practical business man; matter of fact in his views of life, and man's relation hereto. He demanded facts and demonstration for his foundation in all matters; a logical reasoner and deep thinker; a man of broad humanitarianism, he was an ardent Spiritualist. For several years he served the First Church of Spiritualists of Pittsburgh as secretary, and was an active worker with pen and voice in the vineyard of Truth, laboring to bring light, truth, freedom and happiness to his fellowman through a loftier and profounder understanding of life—eternal life. While we extend our sympathies to those who mourn his demise, and suffer the loss of his passing away, our best wishes go to him in his new experience. Services were conducted by F. Gordon White.—Richard F. Tischer.

In a valiant suffering for others, not in a slothful making others suffer for us, did nobleness ever live. Every noble crown is, and on earth will ever be, a crown of thorns.—Carlyle.

He who resolves that he will not rest satisfied with appearances, shadows, illusions, shall, by the piercing light of that resolve, disperse every fleeting phantasm, and shall enter into the substance and reality of life. He shall learn how to live, and he shall live. He shall be the slave of no passion, the servant of no opinion, the votary of no fond error. Finding the Divine Centre within his own heart, he will be pure and calm and strong and wise, and will ceaselessly radiate the Heavenly Life in which he lives—which is himself.—James Allen.

DR. J. M. PEEBLES' Most Important Books

REDUCED PRICES.

WHAT IS SPIRITUALISM.

Who are these Spiritualists? And What Has Spiritualism Done for the World? By J. M. Peebles, M.D., M.A. An excellent book to put in the hands of inquirers. Cloth, 75 cts., Paper 35 cts.

DID JESUS CHRIST EXIST?

Is Christ the Corner Stone of Spiritualism? What Do the Spirits Say About It? By Wm. Emmette Coleman, Esq., Boston. Quits the old argument and settles to which is appended a controversy. Arthur J. Owen vs. J. M. Peebles, on the origin of the Lord's Prayer and Sermon on the Mount, and an exhaustive paper by Wm. Emmette Coleman, on the Historical Origin of Christianity. Paper, 30 cts.

THREE JOURNEYS AROUND THE WORLD.

A large, handsomely bound octavo volume, 500 pages, finely illustrated, describing the Pacific Islands, New Zealand and Australia, India and her magic, Egypt and her pyramids, Persia, Ceylon, Palestine, etc., with the religious manners, customs, laws and habits of foreign countries. Price, \$1.50.

IMMORTALITY.

And the employment of spirits good and evil in the spirit world. What a hundred spirit say about their dwelling-places, their locomotion, their social relations, infants, idiots, suicides, etc. Price reduced from \$1.50 to \$1. Postage 15 cts. Paper, 50 cts.

SEEDS OF THE AGES.

This large volume of 400 pages (9th edition), treats exhaustively of the seeds of good, prophets and inspired men of the past, with records of the visions, trances and intercourse with the spirit world. This is considered a standard work, treating of God, heaven, hell, faith, repentance, prayer, baptism, judgment, demerits, etc. Price reduced from \$2 to \$1.25. Postage 15 cts.

SPIRITUAL HARP.

A book of 300 pages, containing songs, hymns and anthems for Spiritualist societies and circles. The words are all with progress. It contains the choicest songs and music by James G. Clark and other reformers. Reduced from \$2 to \$1.25.

DR. PEEBLES' THREE JUBILEE LECTURES.

A most elegantly bound pamphlet of 122 pages, giving Dr. Peebles' lectures delivered in Bydsville, March 21, 1898, in Rochester, and later in London at the International Congress of Spiritualists. These lectures are illustrated, are rare, meaty and scholarly. Price 25 cts.

THE CHRIST QUESTION SETTLED.

A symposium by Hudson Tuttle, W. E. Coleman, Rabbi Wise, Col. Ingersoll, J. S. Loveland, B. B. Hill, J. R. Buchanan and Dr. Peebles. This is a handsome volume of nearly 400 pages, and treats of Jesus, Mahomet and the apostles. What the Talmud says about Jesus. Antiquity unveiled. Christ, dead—what? What Herodotus, Herodotus, Homer, marriage in India. Col. Ingersoll's apostasy. What the spirits through W. J. Colville, J. J. Morse, Mrs. Langley, Mrs. Everett, Mrs. Hagan-Jackson and other mediums say about Jesus, etc. Price, \$1.25.

DEATH DEFEATED, OR THE PSYCHIC SECRET OF HOW TO KEEP YOUNG.

This book goes to the foundation of things—health, the laws of health, the foods to eat, the subject of marriage, who should marry and who should not marry, the causes of divorce, the proper time for conception, gestation, the determining of sex, anal, dead—what? Herodotus, Herodotus, Homer, Pythagoras, Shelley, Graham and others say, the foods that produce long life and how to live "immortal" on earth, etc. This book is written in Dr. Peebles' usually clear, crisp style, and attracts a reader from the very first through its facts, logic and convincing arguments. Very handsomely bound in cloth. Price \$1.

The above named books and pamphlets are supplied both at wholesale and retail by BANNER OF LIGHT PUBLISHING COMPANY.

The Wisdom of Passion.

BY SALVARONA.

In modern philosophy there are three great treatises on the Passions, that of Spinoza, that of Hume, and that of Salvarona.—Philosophical Journal.

Illustrated with three handsome portraits of Emerson, Hawthorne, and Burns. 250 pages. Red cloth; gold title. Will be mailed to any address on receipt of price by postal note.

\$2.00 NET. POSTAGE 10 CENTS.

The extraordinary merits of "The Wisdom of Passion" are the copiousness of human insight and contents in the way of fact and reference with which the book is crammed. I am sure I agree with.—Prof. William James, Harvard University.

I have found "The Wisdom of Passion" to be a book of power and wisdom and insight. I would not have it in a certain sense I had inspired it.—Prof. Cesare Lombroso.

Professor of Literature in the University of Chicago, counting up the ten great books that recently gave them the most profit, placed "The Wisdom of Passion" among the first on the list.

Salvarona gives more satisfactory reasons for his conclusion than most of us new thinkers are able to give.—Elizabeth Towne, the Nautilus.

For personal immortality the argument is conclusive.—Mind, N. Y.

The argument for personal immortality is so clearly stated with such logical force as to be irresistible.—Medical Times, N. Y.

A profound book, suggestive and original.—Horatio Dresser.

Teaches the formal creative power of the Soul.—Public Opinion, N. Y.

Many passages show a marvellous insight. An intuition that is really wonderful. It seems with wise advice and shrewd observations on the motives of men. I expect to go over it again in order to mark and margin the epigrams, the gnomic sentences, the gems of poetic beauty. I shall do everything in my power to bring its profound truths to the attention of others.—Prof. Edward A. Ross, University of Nebraska.

Here is a man who sees and says things for himself. He is not retelling conventional ideas. The book fairly bristles with wise sayings. I believe the thesis is sustainable and that the author has gone a long way toward fortifying it. After I took up the book I did not quit, except for meals and sleep till I had read it carefully from cover to cover. Albin W. Small, Head of Dept. of Sociology and Director of Allied Work of the University of Chicago.

The fundamental thought of the author is sound... All men are ruled by feeling. The worth of the man is what his worth of feeling is.—The Outlook, N. Y.

I am somewhat familiar with the tendency in modern thought to give primary place to feeling.—with James' "Will to Believe," with Ward's social philosophy, with Shelley's and Browning's philosophy. "The Wisdom of Passion" fits in with their contributions. The main thesis of the book—that the Soul forms its own form by its choice—I can subscribe to.—Prof. Oscar Lovell Briggs, University of Chicago.

BANNER OF LIGHT PUB. CO.,

204 Dartmouth Street, BOSTON, MASS.