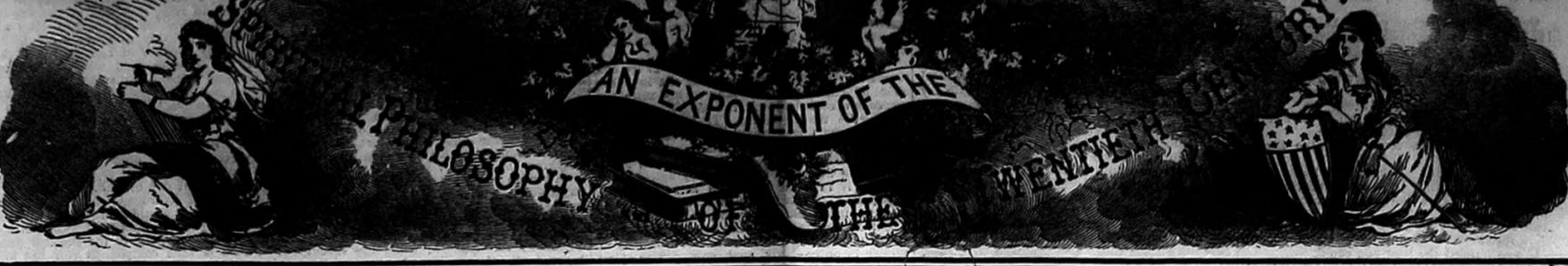


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NEW LIGHT AND LOVE.

William Brunton.

New light and love are with us now,
New light and love for all the way;
A brighter crown shall deck the brow
Than ever kings have worn, we say:
Humanity is on the throne,
Tho' wealth and station make their claim,
The man as man to man is shown,
And beauty is in man's new name.

He is the creature born of heaven,
The mind that holds the thought of God;
To reach this height the race has striven—
As seeds that flower from the sod:
He holds the reins of royal might,
He plans the better world to be,
He has within his heart the light—
That never was on land or sea!

What blessings sweet before us lie—
Of greatness and of good supreme;
So close to earth is God's dear sky—
We dream again the angels' dream:
Into the soul of man there flows—
An inspiration strong and true—
It all of worth in manhood shows,
And means its gift for me and you!

The new light gleams like rising sun,
The new love is for things divine;
The day of man has now begun,
Its glory o'er the world doth shine;
New flowers grow, new song-birds sing,
And wondrous is the opening plan;
The light and love new blessing bring—
They show God's Kingdom in man!

My Christianity and My Nerves.

Salvarona.

I am at last in doubt as to whether Copernicus—because he changed his mind as to the relation of the Sun and Earth—also came to the conclusion that his Senses had fooled him as to the position of his own nose, Eye, that it would have been more in harmony with eternal solar laws, if his nose had been perceived as jutting out from the back of his head, instead of from the front.

That is; it seems to me very probable that in the very great majority of his experiences in life, Copernicus accepted without debate the testimony of those psychological elements, called (in modern religious language) the false physical senses, and the false "mortal mind."

And both of these elements were of course conditioned in some way upon his nervous system; which, being "matter," must also be defined as "false."

Of the ultimate nature of "matter" I know nothing. I am willing to call "matter" by such terms as phenomena, apparition, semblance, phantasm; and to let it go at that.

The fact that sensation is in the mind and not in the molecules of the nerves, is no proof that sensation is not correlated to appear simultaneous with laws of nervous condition.

Disease, like dirt, implies that some form of matter is in the wrong place. Healing means putting matter in its right place, not to fanatically ignore its existence.

The relation between the soul and the nervous system is the greatest mystery of life, and my nervous system (though composed of that horrid, "false," illusory, phenomenal thing called "matter") is nevertheless a very wonderful complex receiver, and transmitter of signs, signals and symbols.

My immaterial soul (in its invisible form) therefore is related to this signal, or sign board of my nervous system, as a telephone girl is related to her instrument, for receiving and transmitting messages.

My soul understands thoroughly this code of signs related to my nervous system, and is therefore capable—providing the nerve receiver and transmitter is in good working order—of intelligently interpreting the most of the signals and signs made on the key board of all my physical senses.

I therefore conclude that my nervous system has its own laws, as the sun, moon and stars have laws. Because it is phenomena, phantasm, apparition, "Maya," I do not regard my nervous system as a lawless, "false," deceptive, degrading thing; a dirty "concept of mortal mind."

By its means I was enabled to learn the first prayers I liped in infancy, to read the grand old Oriental concepts of the family Bible, and to sing the hymns of my childhood. My first views of Christianity, therefore, implied a relation of my soul to my nervous system.

A knowledge of the laws of physical phenomena, apparition, semblance, or material signs—of any class whatsoever—is called physical science.

Neurology, or the science of my nervous system, is therefore a physical science, entitled to profound respect.

I am unconsciously insulting the Children of Infants Reason when I refer to a knowledge of the nervous systems, of such Great Souls as Copernicus and Newton in a sneering way, as "physical science (so called) human knowledge, a law of mortal mind, a blind belief, a Samson shorn of its strength." This thought has its origin in a worthy desire to exalt revelation and the Divine Mind. The saddest fact in human life is the con-

sideration, however, that it is the pursuit of worthy and sublime ideals (as well as the pursuit of vice) which sometimes begets insanity.

There are forms of Pantheism which imply the seeds of Theomania. Balzac has illustrated this principle. It has its origin in an irrational passion for Harmony, and is one of the most paradoxical expressions in man. Thus the worthy desire to exalt God as the Divine Mind leads ultimately, through religious passion, to say that "all is Divine Mind." And to affirm that "God not only creates all that is. He is all that is."

It is necessary to repeat that there are two forms of Pantheism, viz., Idealistic, Materialistic.

Idealistic Pantheism is psychological. It asserts that the Divine Mind is all. The universe is mental, and there is only one mind, i. e., God. This form of Pantheism (by identifying the Creator with Creation) practically denies the existence of the Creation. This form of Theomania implies such a sublime intoxication of the Soul, that we find it identified with the loftiest systems of philosophy, i. e., Spinozism.

Its general tendency is to belittle genius and all advancing forms of physical science.

When it masquerades and masks itself under the concepts of Christianity, and is supported by a beneficial experience in mental healing (which healing of course is interpreted as a proof of the truthfulness of the doctrine) it is impossible to show its cruelty.

All other mental cures are sneered at as "so-called cures," and the illustrious labors and cures of M. M. Charcot and Bernheim are frowned upon and denounced.

As Idealistic Pantheism therefore identifies God with the Universe in terms of Mind, Materialistic Pantheism claims that all is Matter. Between these two extremes lies the doctrine of Phenomenal Dualism.

As my Christianity is a body of sense-images, superior concepts, and emotions, and motor-images existing within my own Soul, and as my Soul is in some sense related to my nervous system, my Christianity must be also related to my nerves. My general acceptance of the Sensations resulting from the signals, symbols and signs made on the keyboard of my nerves I call my state of credulity, respecting the average trustworthiness of what has been termed the evidences of my physical senses and my "mortal mind." In a general way my physical senses are so constructed that I may believe on "simple affirmation." They assume the existence of truth and truth-tellers. If men and women and children were not constructed on the principle of credulity, respecting the average trustworthiness of the evidence of their nervous systems, physical senses, and "mortal minds," "no education, no tradition, no social code would be possible. For all evidence would go for naught. The most vehement assurances of our best friend, breathlessly announcing that our house is on fire, or that our child is drowning would find us as cool and immovable as if he had contented himself with saying, 'It is a fine day,' or 'It is raining.' Our mind would remain fixed and imperturbable in the balance of doubt, and actual evidence would be the only means capable of bringing it out of this condition."

Science and intelligent human life would be impossible without credulous assent to the senses and the "mortal mind," and the conviction that illusion is the exception not the rule. Illusions are mostly due to concepts or images in the memory, causing us to put wrong interpretations on sensations. But the power of concepts over primary sensations may be exercised in correcting false sensations. This law has a stupendous range. The Mental Healer and Christian Scientist and the School of Nancy (by taking advantage of this simple psychological law) perform all their psychological miracles. The principle in one way was explained by the great Helmholtz, Paris, 1867, "Handbuch der Physiologischen Optik." Pushed to its most radical extreme, and in connection with telepathy, concepts may so change the relation of sensations as to abolish pain, disease and alter the growth of tissue. To deny these facts is to deny the fruit of the labors of the illustrious M. Charcot, M. M. Bernheim and Charpentier. But in all these instances the aim of the guiding concepts—telepathed or otherwise—has not been to annihilate the senses or sensation, but to render its action normal and regular.

Concerning "Obsession."

W. J. Cotville.

I have read with much interest the article "Is Obsession 'Demoniacal'?" by Susie C. Clark in the columns of the "Banner" dated January 2d. I am sincerely obliged to the writer for her very able and highly courteous handling of the theme. I may disown very much of the eulogy of myself which the article contains, and honesty impels me to say that fourteen lectures per week, not

twenty-one, is my usual extreme limit, though there have been rare occasions in my career when I have spoken three times on many days owing to serving three places simultaneously. I can easily give twelve or more lectures each week without the slightest fatigue, and if it is necessary, I can give twenty-one, but I have no desire to be quite so continuously on the platform or in the classroom.

I must say that Miss Clark's phrase "friendly, loving obsessions" is new to me. But I have never posed as a Socrates, and though I greatly appreciate the honor done me by the comparison, I claim no equal attainments with the wonderful Greek teacher from whom Plato derived such great instruction. But granting that Miss Clark's use of the term "Obsession" may be etymologically accurate, it is so extremely uncommon and contrary to most acceptable definitions, that it is a little bewildering to most people who are unused to its employment in such a connection. What I would have styled "undue influence," Miss Clark named "obsession;" but as we both admit the fact, there is little room for controversy, and to quibble over a word, provided we can understand how we can both use it, would be foolish.

As to practical healing, Miss Clark has had more actual experience with individual cases than I have had, as she has undertaken a great deal more work of a private and personal character, but I cannot deny or omit to mention that I have practised suggestive healing to a considerable extent at intervals in my career and have met with many remarkable successes in the practice. I have no time at present at disposal for a lengthy review of Miss Clark's valuable and instructive communication to your columns, and I should never presume to dispute the accuracy of her narratives, but after reading and largely endorsing her statements, I have not shifted my position in the least because I never denied the possibility of such phenomena as "Obsession" in Miss Clark's sense of the work. We are certainly influenced very frequently, to a pernicious extent by others, but these influences are not "evil" in the commonly accepted meaning of the term "evil spirits." My position remains intact, for I simply claim the lack of individuality is the root cause of such occurrences as Miss Clark vouches for, and that the only permanent remedy for disorderly psychic experiences of any sort is precisely that further development of individual spheres upon which I always insist. I quite believe that much good may be done by releasing people from psychic bondage, but when they are released unless they learn to walk hereafter in a firmer and safer mental pathway than they formerly traveled, they are certainly liable to the return of the disturbing symptoms from which they have been liberated. It is quite possible to unite the fundamentals of Miss Clark's position with my own, and I am very glad the subject is being ventilated in so friendly a spirit.

Health and Healing.

NUMBER ONE.

Susie C. Clark.

The fact that so many schools and cults of healing abound, their diversity increasing as the years go on, is alone indicative of the yearning desire of the human spirit to regain, while still embodied, its primal freedom from fleshly bondage, its birthright of perfect health and wholeness, its regal sovereignty over all mundane conditions. The body is its temporary tool of service, a necessary sheath of convenience for contact with material objects, as spiritual vibrations are lowered to the clumsy ratio of the physical plane, when the indwelling Ego seeks to gain its lesson of mortal experience.

Why then does the body ever lose its normal, rightful condition of perfect health, how is it possible for this clay dress to ever assume painful conditions of its own, how can this tool, whose sole office is obedience and service to the controlling spirit, gain power to afflict or control the controller? Simply and only because of the spirit's lack of dominion over its fleshly instrument, an imperfect spiritual conquest of its mortal environment. Materiality of thought delegates a false power to the physical form and the body readily responds to any position assigned to it, whether of prominence or servitude.

Now this mistake having arisen, what is the best way of rectifying it? If the body is king, a potentate to be catered to, consulted, and abjectly served, if man has no mind or soul, but is merely a corporeal structure, then, of course, physical remedies must be all sufficient for every need. To be sure, they are evanescent in their effects, the changes which may be thus induced, are not permanent, the doses of herbs or drugs must be often repeated, and again administered the following year, if similar symptoms recur, an

event which human expectancy usually decides and precipitates. Advancement towards spiritual emancipation from fleshly bondage is not encouraged in the slightest degree by a treatment of disease which relies on physical remedies, the progress of the race is not encouraged one whit nearer the stature of the perfect man—head and ruler over all things—which throne he should rightfully occupy. Even advanced minds, those spiritual thinkers who call themselves Spiritualists, are still found in the strange position of pinning their faith exclusively upon medicines of various kinds, and, stranger still, have not outgrown the need of the same, have not gained that spiritual dominance over their human nature and environment which would make disease, or prostration of the impotent flesh impossible. Even enlightened man has not outgrown his swaddling clothes, and until that hour when his more perfect enfranchisement dawns, he is merely a physical clod, under the abject dominion of physical laws with all their penalties, he remains needlessly subservient to mortal limitations.

To meet the need of this primary school, from which the human child is so slow to advance to a higher grade, grand instruments of physical healing have blessed the race, physicians of untiring zeal and fidelity, who have devoted every energy of heart and brain, and a life of skillful research and experiment, to the alleviation of human suffering. All honor to our faithful doctors and surgeons of every school, who according to the highest light which is their own, have loyally given such noble service to humanity. Their occupation is by no means gone, will be needed for many years, although the day must dawn in the advancement of the race, when each soul will be its own physician, all need of physical ministrations being outgrown.

Within the last decade, as man has retreated one step from the realm of expression toward the plane of causation, has recognized that the body merely reflects the state of the mind, is the object mirror for thought pictures, a school of mental therapeutics has arisen which has proven an angel of beneficent emancipation to the world. But its chief work lies along the line of education, as an antidote to disease, since an ounce of prevention is worth a pound of cure. The belief in the necessity of illness is thus changed to a realization of possible permanent emancipation therefrom. Fear of painful visitation is thus annulled, and Belief and Fear are the two open gateways for the entrance to the system of all disease, according to the old couplet:

"The surest road to health, say what you will,
Is never to suppose you can be ill."

Conviction of such innate freedom creates a positive aura which the shafts of contagion cannot penetrate, becomes in its consciousness of power, a defense against prostration, and even annuls the law of fatigue. Thus a poise, a freedom is created which if it were universal, would make of disease a forgotten word. This is the legitimate field of Mental Science, far more than healing of the sick. Therapeutic suggestion has its force, but the mind per se is not a healing potency. It is itself a reflection of a primal cause, not a causative entity. Its important office is chiefly for service on the external plane, as is the body; unilluminated by the spirit, it cannot emancipate, or heal. A therapeutic formula conveying some hopeful, awakening suggestion to the patient, if it were repeated by a parrot, might arouse the invalid from his lethargy, quicken the spirit's endeavor to assert its own dominance, but transmits no healing force. A thorough knowledge of the power of thought action, and the inevitable reflection in the physical organism of the habitual indulgence of certain kinds of thought, carries a strong ethical impulse and incentive, encourages righteousness of conduct, enlists on its side even the selfishness of man in his desire for self protection, towards purity of thought and action, since it is evident that as he sows mentally, he will reap, physically.

But there is a higher plane than the mental, on which to demonstrate freedom and perfectness. It is true that "as a man thinketh, so is he," but a far greater truth that as he feels and realizes in spirit, thus will he think. Our spiritual state decides what thoughts will be ours, our ability thus unfolds to live a spiritual life on a plane that transcends mental action. If we gain a true spiritual consciousness, we shall not be sufficiently conscious on the physical plane, to permit conditions of disease, or pain, to assail our recognition. Whichever plane we fasten our consciousness on, that plane to us is the only real one. If we live the life of the spirit, now and here, only spiritual conditions will be ours.

This then is the open door to health. Look up, not down; look within, not without. Realize, aspire and achieve, rather than think, affirm, and repeat formula, or stoop to empty material remedies, which never can heal, which only prolong servitude, encouraging the physical bondage we strive to es-

cape. Then seek the heights of true being. Ho! ye who thirst for the waters of life! Find the living springs on the mountain tops. Be not content with the stagnant pools in the valleys of human experience, the fields of limited vision, of ignoble ideals regarding the possibilities of the embodied spirit.

Health is not a perishable commodity, to be laboriously attained for a brief while and lost again. It is a permanent gauge of the enlightened life, it is the natural expression of the soul which grasps and exercises its innate power. It is possible for all, but attainable only on the spiritual plane of consciousness and achievement.

Is not the Spiritualist then staining his birthright, which he should bear as an untarnished shield in the sight of the world, when he exhibits, year after year, disorder, prostration and disease of every description? If ye bear the name of spirit, if ye live in the spirit, then also walk in the spirit of unassailable health and wholeness.

(To be continued.)

Wrongly Expended.

The Baltimore American, considering the report of the large sums given to charity during the past year, and especially the more than \$27,000,000 given to educational institutions in this country, declares that these gifts have little effect in lightening the burdens borne by the common people, nor is it discoverable that the cost of education in universities, colleges, or technical schools is, in any way, cheaper from the generous gifts bestowed upon them.

We join with our contemporary in thinking that "infinitely greater results would accrue to the public" if the money, or the larger part of it, were used to enable children to remain longer in the public schools before they are obliged to go out to work in support of their families. The state supplies schools, instructors and sometimes text-books. The grave condition is that children are obliged to leave the grammar schools before they are regularly graduated. Children removed from school at an early age are practically doomed to remain in an inferior class of workers all their lives. This is true, no doubt, but we do not see how the matter can well be helped. There may be some practical method of aiding poor parents to forego the service of their children at wages; but it would be a delicate matter to arrange so as not to offend parents on the one hand or pauperize them on the other.

Something more than merely a good common school education is required in these days to adequately equip our boys and girls for the business of life. If the Carnegies, Yerkess, Rockefellers, and multi-millionaires as a class would help the masses to secure to the children a longer school life, they would render a great service to the children of the parents who have toiled to make these Napoleons of furnace the rich men they are.

TODAY AND TOMORROW.

'Tis weary watching wave by wave,
And yet the tide heaves onward;
We climb, like corals, grave by grave
That pave a pathway sunward.
We're driven back in many a fray,
Yet newer strength we borrow,
And where the vanguard camps today,
The rear shall rest tomorrow.

Through all the long dark night of years,
The people's cry ascendeth;
The earth is wet with blood and tears,
But our meek suffering endeth;
The few shall not forever sway,
The many toil in sorrow;
The powers of hell are strong today,
But Christ shall reign tomorrow.

Though hearts brood o'er the past, our eyes
With smiling futures glisten;
For, lo! our day bursts up the skies;
Lean out your souls and listen.
The world rolls freedom's radiant way,
And ripens with her sorrow;
And 'tis the martyrdom today,
Brings victory tomorrow.

Then youth, flame-earnest, still aspire
With energies immortal;
To many a haven of desire
Your yearning opens a portal;
And though age wearies by the way,
And hearts break in the furrow,
We'll sow the golden grain today—
The harvest comes tomorrow.

Gerald Massey.

"I suppose you hope to make a very cultivated young man out of your boy Josh?"
"Yes," answered Farmer Cornstossel, "we're cultivatin' him the best we can. Every now and then mother and me gives him a rakin'."

Auto-Suggestion.—"No, no!" cried the beautiful damsel, holding her hands to her face and retreating. "Please don't! Now, if you only make yourself think you have kissed me I am sure it will be all the same. You know you believe in mental science, and—"
"Tell you a better plan than that," interrupted the young man. "Just you make yourself think I haven't kissed you after I have."—Judge, New York City.

HOW DID YOU DIE?

Did you take the trouble that came your way With a resolute heart and cheerful? Or hide your face from the light of day With a craven heart and fearful? Oh, a trouble's a ton, or a trouble's an ounce. Or a trouble is what you make it: It isn't the fact that you're hurt that counts, But only—how did you take it? You are beaten to earth? Well, well! what's that? Come up with a smiling face! It's nothing against you to fall down flat But to lie there,—that's disgrace. The harder you're thrown, why, the higher you bound; Be proud of your blackened eye! It isn't the fact that you're beat that counts, It's—how did you fight, and why? And though you be done to the death—what then? If you battled the best you could, If you played your part in the world of men, Why, the critic will call it good. Death comes with a crawl or he comes with a pounce, And whether he's slow or spry, It isn't the fact that you're dead that counts, But only—how did you die?—Anon.

Etchings in Odd Hours.

J. M. Peebles, M. D.

Yesterday's mail brought me from London, a book of over 100 pages, cleverly conceived, spiritually appetizing, elegantly bound in board and entitled "Spiritualism in the Bible." The authors are Mr. E. W. and Mrs. M. H. Wallis, able lecturers, and both most favorably known in America. England, grand sturdy old England, has given us several eloquent speakers and writers: Mrs. Britten, Mr. J. Clegg Wright, Mr. J. J. Morse, Mr. and Mrs. Wallis and others. This new book before me of fourteen chapters was evidently designed to show the close resemblance, if not the direct identity between the Biblical Spiritualism of old and the Spiritualism of today. The second paragraph, the key note to the book, says: "The impartial student will find that the phenomena of modern Spiritualism throw a flood of light upon the so-called 'Supernaturalism' of the Bible, and show that many of the old-time records of spirit manifestations must have been written as the result of actual experience, for there is abundant confirmatory testimony in these latter days to the reality of visions, voices, dreams, trances, tongues, premonitions, signs, healings, writings, inspirations and appearances—the evidence of reputable witnesses in all ranks of society who speak what they do know and testify to what they have seen." Modern Spiritualism, a divine voice from the skies, freed from its frauds on the one hand and its atheistic materialism on the other, is what restless, hungry souls are plaintively calling for. Rational, religious Spiritualism, and the Spiritualism of the New Testament are in perfect accord, so far as the great, broad sweep of psychic phenomena are concerned. This eloquently written book of Mr. Wallis' ought to have an immense sale. Kind reader, listen to the advice of an old pioneer whose years are more for your score, and purchase three copies, one for your private library, one for your city or village library and one copy to loan to your neighbors. To every one that does this I will send them gratis two of my neat paper bound pamphlets, "The Pro and Con of Spiritualism," and "The New Heaven and the New Earth" (23 and 25 pages respectively), all of which will be a fine addition to your catalogue of books and pamphlets. Blessed are the sowers that scatter broadcast the seeds of truth. Both Englishmen and Americans have become well acquainted through the correspondence of J. J. Morse and myself with the astounding spirit manifestations occurring through the sensitive organization of Mr. Bailey, late of Melbourne, Australia; but now, as reported, on his way to Italy. I hope to meet him early next autumn in London. One of Mr. Bailey's influencing intelligences claims to be (and I firmly believe it) Dr. Robinson, author, traveler, theological university professor many years ago in New York. While this psychic entrancing Dr. Robinson was a clear-headed, scholarly spirit, discussing upon travels in Palestine and Egypt, archeological, historical, geographical and ontological subjects in a most learned manner, he remarked upon a time that he was "awarded the gold medal of the Royal Geographical Society of London, in 1851." No one in Australia, or myself, knew the least thing of this; but Le M. Taylor, writing in a late London light, says: "This claim is nearly correct, for I find on reference to the 'Year Book and Record' of that Society, kindly sent to me by the honorable secretary, that in 1842 Dr. E. Robinson, of New York, was awarded the Patron's Medal for his work entitled, 'Biblical Researches in Palestine.'" Mark the phrase, "nearly correct!" This refers to the date. Nothing is more difficult for spirits dwelling in a sphere where time as measured by suns and stars is not, than to correctly specify dates occurring on the mortal plane. Dr. Robinson's statement of the medal gift is unexpectedly verified. When I cross the crystal river death, and psychically return, don't "pester" and torture me about names and dates. I once forgot my own sister's given name for a term of years, and it would be questionable if I could tell you whether I was born into mortality in 1822 or 2281. Time is only a shadowy series of events, nothing more. Whether animals and insects exist in the spiritual world is not in court just now,—but this is in court, and in the hearts of all good, conscientious and benevolently-disposed humanitarians, that vivisection is a most useless and brutal business. Why is it that so many doctors are butchers instead of humane healers? Why do so many of them advocate the knifing, the torturing of animals under the plea of increasing physiological and anatomical knowledge? The plea is an absurd one, absurd because it does not increase the knowledge as pretended. There is no direct cranial analogy between the dog that barks, the cat that mews, the frog that leaps, and man that walks upright and aspires to immortality. And yet man and beast are much alike in the sensitiveness of their nervous systems. The poor animals are keenly sensitive to pain. They are morally and religiously inferior to us. They are conscious of this and appreciate our kindnesses. They serve us. They trust us. How base and beastly, then, to experimentally and cruelly vivisect them, causing them the most excruciating agony. True, vivisectioners possess a drug called curare, which, given to an animal, effectually prevents any struggle or cry. A horrible feature of curare is that it has no anaesthetic effect, but on the contrary, it intensifies the sensibility to pain. The animal is perfectly conscious, suffers doubly and can make no sign. Glauco Bernard, the notorious French vivisectioner, thus describes the effect of curare: "The apparent corpse before us hears and distinguishes all that is done. In this motionless body, behind that glazing eye, sensitiveness and intelligence persist in their entirety. The apparent insensibility it produces is accompanied by the most atrocious suffering of the mind of man can conceive." There is, unfortunately, abundant evidence that innumerable experiments of the following character have been performed on sensitive animals. They have been boiled, baked, scalded, burnt with turpentine, frozen, cauterized; they have been partly drowned and brought back to consciousness to have the process repeated; they have been cut open and mangled in every part of the body, and have been kept alive in a mutilated state for experiments lasting days or weeks. "If I wished," says Mark Twain, "I could pile up mountains of evidence to be found in the publications of physiologists and in the report of the Royal Commission. "Here are some by Dr. Drasch in 1859: (Du Bois Reymond's 'Archives'). 'The frogs, curarized or not, are prepared in the following manner. The animal is placed on its back on a piece of a cork fastened by a needle through the end of the nose, the lower jaw drawn back and also fastened with pins. "Then the mucous membrane is cut away in a circular form, and the right eye-ball is seized and the copiously bleeding vessels are tied. "Next a tent hook is introduced into the cavity of the eye, drawing out the muscles and optic nerves, which are also secured by a ligature. "The eyeball is then split with a needle near the point where the optic nerve centers, a circular piece cut away from the sclerotic, and the crystalline lens, etc., removed from the eyeball. I may remark that my experiments lasted a whole year, and I have therefore tried frogs at all seasons." "He calmly gives direction for holding the animal still. If the frog is not curarized, the sciatic and the cural nerves are cut through. "Prof. Brucke says: 'The first sign that the trigeminus is divided is a loud, piercing shriek from the animal. Rabbits, we know, are not sensitive, but in this operation they invariably send forth a prolonged shriek.' "In Pfliiger's 'Archives,' vol. 2, page 234, are accounts of similar experiments of curarized cats, a large number of them having the nerves cut, dissected, and stimulated, the spine opened, spinal marrow cut, etc.'" Deeply do I sympathize with the following keen, incisive words of that very distinguished man, Prof. Lawson Tait, M.D., F.R.C.S., L.L.D. These are his words: "Some day I shall have a tombstone put over me and an inscription upon it. I want only one thing recorded on it, and that is to the effect that 'he labored to divert his profession from the blundering which has resulted from the performance of experiments on the sub-human groups of animal life, in the hope that they would shed light on the aberrant physiology of the human groups.' Such experiments never have succeeded and never can; and they have, as in the cases of Koch, Pasteur and Lister, not only hindered true progress, but have covered our profession with ridicule." "Someone has sent me (Mr. W. W. M., Philadelphia, I imagine) a pamphlet containing psychic essays, with the following passages marked, and inquiring what I 'think of it.' Here are the passages: "From the radiating center of the solar plexus the will takes rise. The effects on the individual are synchronous with solar disturbances on its planetary system, man's will being a counterpart of the central energy of the sun, which controls the bodies depending on it for support and guidance." "What do I 'think of this?' Not much, for I know little about it,—and then here are assertions count but little. Science demands demonstrations. My mother, a keen, observing New England woman, and a sort of a home root-and-herb doctor, might in her culinary department have thrown light upon this momentous proposition of the human will's 'taking rise from the solar plexus.' The family was very fond of boiled dinners. Into this pot hung on the crane in the fireplace, of seventy years ago or more, mother was sure to put in with the turnips, cabbage, etc., a huge piece of salt pork. When done I've heard her say with great emphasis, 'I know this pig was killed in the old of the moon, for it all shrinks away so in boiling.' This 'shrinkage' may furnish the key to aid in solving the mighty physiological and metaphysical problem of just how the human will 'rises out of the solar plexus.' Smiles may be either sunny or sardonic." On Wednesday of this week I attended the funeral of Albert Whitney, son of the Whitney's, honored alike for their moral worth and long devotion to Spiritualism. It was a calm, quiet, pleasant funeral. On the door knob was suspended a bouquet of flowers, smilax and evergreens. The casket was literally covered with roses. At the cemetery was handed me a cluster of rose buds to lay upon the lowered coffin. This reminded me of the French skeptic who, when dying, exclaimed, 'Bury me among flowers and rose buds. These are symbols of what I hope for, but have no faith in.' This was sad—but infinitely better than the old churchian doctrine of eternal hell torments. Flowers have been called the letters in God's alphabet—symbols of angels' thoughts, and sympathetic links connecting earth and Heaven. How beautiful the words, 'Bury me amid flowers!' I have thought that flowers were conscious on the flower plane of existence; and so they appreciate those who have floral beauty in their souls. For such they flowers and flourish. Give, oh, give your flowers sweet, blissful thoughts. Talk to them in tender tones. Mentally encourage them, and responding, they will develop brighter hues, more brilliant colors and a richer and more delicate fragrance. Never neglect or scold them. Sister Emily Young of Cincinnati, O., writes me a long, rambling letter inspired by her 'Hindu guide,' who, among other things declares that neither Mrs. Richmond, Mrs. Denmore, nor the Theosophists, 'properly understand reincarnation.' And further, this awful spirit 'deposes and says that, 'Dr. Peebles entirely fails to grasp the subject of re-births.' Quite possible! But is there no hope for me during the Kala-Samsasa (endless cycle of manifestation)? Possibly, when I soaringly evolve up into the etheric, limitless, transcendental realm of the 'flap-doodlization' of the seven-fold supra-subliminal I shall be able to grasp a piece of it,—till then I will rest in peace!" The Rev. Dr. G. Paval of La Crosse, favors,—distinctly and definitely favors—the burning of negroes at the stake for some of their crimes. These are the words of this "Reverend" masquerading as a meek and lowly servant of the Lord Jesus: "I believe the burning of negroes at the stake for certain crimes should be legalized. If it is the consensus of opinion among the best people of this country that burning at the stake is the proper punishment of this particular crime when perpetrated by the negro, let it be legalized." This preacher says nothing about lynching and the burning at the stake of white men for the same or similar crimes. This man, if it be wise to call him a man—wants stake-burning legalized—made lawful! No comments are called for. Let his name go down to posterity—crimson with the flames, the hissing fires and screams of stake-burning sinners,—a fine symbol of the orthodox hell. These unwise, evil, or evil-disposed spirits are only belated souls, on their way to a bet-

ter condition country. When they have eaten husks enough, suffered the stings of adversity, endured storms of adversity, and, thinking the forces behind the storms; they will—poor, belated brothers—weather the cape and reach the calmer port. The infinite impulse to aid never dies. Its voice of love is 'Turn, turn ye, and come up higher.' The three great words underlying salvation are love, wisdom and will. Look out, O negative sensitives! There are unseen hypnotic operators from the invisible side of existence who may over-excite the nervous system, stupefy the memory and benumb the moral nature. It is not always safe to trust those behind the screen, assuming 'great names' and making ponderous promises. Sensitives, like other people, grow to be like those with whom they associate. Keep it in mind that man is made up of a physical body, a particle etheric soul-body and an individualized spirit, the latter constituting the real, essential man. Therefore, man, considering substance and form, is a trinity in unity—body, soul, spirit. The spirit is the immortal entity.

Consistency in Reform.

Arthur F. Milton.

Without freedom of conscience man is a slave to environments—to conditions—and often to individuals. The only absolutely independent man is he who fears to offend his own conscience by feelings, desires, intentions or acts not in harmony with his standing before the world. "Spirits are gauged by this; and men and women who pose as reformers should feel that they have nothing to hide from the world. Under any other conditions their teachings are more or less tinged with deception—hypocrisy, to use a harsh term. A man cannot speak with authority as long as he cannot square his expressions with his actions or intentions. He is neither true to himself nor to his listeners. To teach purity and succumb to licentiousness or teach love and indulge selfishness is not spiritual, and an endeavor at self-reform should precede every endeavor to uplift others or even guide them. The vibration from the spirit or soul must harmonize with the external to carry conviction. Without this unity there can be no lasting success. It will be all the worse for the reformer in the end, because his own vibrations finally betray him. It were better for him to withdraw until he can assure himself of his own honesty in this respect. It is with mental mediums as it is with the physical. Deception will generate its own suspicion—only that we term the latter fraud. But is not inconsistency in the former synonymous with fraud? It is so accounted in spirit. In fact, there is no hiding it beneath a mortal hide. And a reformer should imagine himself a spirit every time. The world's applause doesn't amount to a row of pins compared with the good opinion of one good spirit. Of course, we can elicit the good opinion of many, but they are of our own cloth and will encourage anything that happens to please them. It is therefore necessary that the individual know enough of himself to become his own judge in matters that concern his future welfare. We are not living for the present only, but for the future mainly, and the man who believes he is doing right because he would have it so, is deceiving himself more than the world.

Man Nature's Master.

Rev. W. F. Peck, of the church of Spiritual Unity, St. Louis, Mo., is delivering a series of lectures on "The Religion of Evolution," and in the third one of the course he is reported by the St. Louis Republic as, in part, having spoken as follows: "The evolutionary process seems to prevail quite extensively among churchmen that science tends to irreligion and that the theory of evolution is atheistic and materialistic in its teachings. "While in attendance at some of the meetings of the magnificent body of scientists who have honored our city with their presence the past week, I was profoundly impressed with the thought that, in revealing God's truths to mankind, they were serving him as truly as are the clergy and that, in their industrious and painstaking researches into the arcana of nature they were getting nearer to the great heart of Deity than is the minister who clings so tenaciously to tradition and the ancient interpretations of religion and science. "Truth cannot contradict itself. A scientific truth is just as sacred as a religious truth. Whatever is true in religion will be in harmony with whatever is true in science, and vice versa. "The aim should be to bring religious dogma into harmony with the facts of science, to give to man a religious science and a scientific religion. This we believe to be possible through a careful and reverent study of the evolutionary theory. Thought that theory overturns the Mosaic cosmogony it does not deny the agency of an intelligent Power nor the manifestation of a definite aim and purpose in these cosmic processes. On the contrary, it furnishes most convincing proofs of a perfection of methods and operation which could only be inspired by infinite intelligence, divine wisdom. "The evolutionary processes are marked by the most perfect order. Man's ascent from the primitive forms of life as taught by evolution inspires the profoundest respect for the power therein manifest, and the most hopeful prospects for the future of the race. "When the universal life expressed itself in the primordial protoplasmic cell infinite possibilities of future development were involved therein and every step in the progress of life's forces from the moner to man has been a prophecy of the divine purpose fulfilled in the advent of humanity. "Such is the unity of life's forces; the atom-ment of mind and matter, of God and nature, and such is the orderly method of progression that no dividing line can be drawn between the so-called vegetable and animal kingdoms, nor between the different forms of animal life. The germ of man and the germ of the plant and of the oyster exhibit no differences that the keenest observer can detect. "The one eternal life force and vitalizing energy finds visible expression through them all. All forms of life are composed of one common material or 'life stuff'—protoplasm. On common material or protoplasm is the inheritance of all animate creatures—the apparatus of sensation, the nerve system. The superiority of man over the moner lies in the elaboration of that material and of that apparatus. "The germ is a weak and defenseless creature—a tiny bit of protoplasm, the sport of the waves, broken to pieces by a blow. But he is not forsaken. Nature has provided for his future and surveyed the road which he is to travel through the ages upward to the heights. His very needs provide for themselves. His effort to move develops special members for locomotion. He needs a house for protection; the lime in the water furnishes him material for a shell covering. "In order to fulfill his destiny he needs a backbone; the lime furnishes material for that also, and he forsakes his defensive armor for speed and persistency which only a backbone can give. "To still further fulfill the purpose of life

he must leave the water and take up his abode upon land—a difficult and tedious process, requiring millions of years to accomplish, but nature is never pressed for time, never in a hurry, and the transition through the amphibia to a strictly terrestrial life was a natural process. Fossil remains testifying to the transitional stages from reptile to bird are found in the Jurassic rocks. "From the egg-layer to the milk-giver was another long and tedious journey, but of its successful accomplishment we have the most convincing evidence in the animals now on the way, the marsupials and others. "Still onward and upward the majestic march goes on in the class of mammalia until man, the finished product of nature's skillful hand, assumes dominion over all the earth. "Why do we adopt the theory of evolution in preference to the Mosaic cosmogony? Because every known fact in nature favors it, and none antagonizes it. Biology, embryology, geology, give untold and unqualified testimony to its truth, while the seventy or more vestigial remains of outgrown organs, members, muscles, bones and valves necessary to the lower animals, but worse than useless to man, scattered around in the human body, point unerringly to the path up which life has climbed through the ages. "John Fiske says, 'On earth there will never be a higher creature than man.' "A bold prophecy, truly, but a rational one. Why? Because, in man nature has at length produced her own master. Hitherto God had worked through the laws of natural selection to bring about organic evolution, until now the purpose of the struggle of the ages is attained in the production of a being who is himself able to take charge of evolution—who is an intelligent, conscious, inspired agent of the divine mind, and the repository of infinite possibilities. "Henceforth man is to decide the destiny of the lower orders, as well as of himself. He shall decide what animals shall live, what shall be improved and what destroyed; what plants shall be cultivated, and what exterminated. He shall be a creator of new species, in both the plant and animal kingdoms. While in his own case the evolutionary process is to be one of mind only until he shall be at-one-ment with the infinite mind, and the monarch of all animate nature, the ruler of worlds, suns and universes."

Radium and Its Mysteries.

The story of the discovery of radium is full of interest, writes Sir William Ramsay, in the Daily Mail, London, Eng., and he says my readers may pardon me if it is again told; for it forms the first chapter in a volume of which many have still to be written. Sir Walter proceeds as follows: "M. Henri Becquerel, prompted by a hint from the celebrated mathematician, M. Poincaré, discovered that the compounds of uranium, a somewhat rare metal, as well as the metal itself, were capable of impressing a photographic plate wrapped up in black paper, or otherwise protected from light. It was also found that such salts, placed near a charged electroscope, discharged it, the gold leaves falling together. An electroscope, it may be explained, is a metal box with glass sides; through a hole in the lid a wire passes. The stopper which closes the hole and supports the wire, is made of sulphur, or sealing wax, or some other material which does not conduct electricity. From the end of the wire are suspended two pieces of gold leaf, hanging down so as to be visible through the glass sides of the box. If a piece of sealing wax is rubbed, so as to excite it electrically, and if the projecting end of the wire is touched with the rubbed sealing wax, a small charge of electricity is given to the wire, and through it to the gold leaves, so that they repel each other, and fly apart, making a figure like an inverted V. If the wire be touched with the finger the electric charge is conducted away through the body, and the leaves swing back into their original position. "This effect of discharging was found to be produced when a salt or mineral containing uranium was placed inside the box. Mme. Curie, a Polish lady, living in Paris, noticed that the rate at which the gold leaves fell together was more rapid with certain uranium minerals (specimens of pitchblende) than could be accounted for by the uranium oxide in the mineral; she therefore separated the mineral into its groups of constituents—uranium, iron, lead, barium, bismuth, etc. (for the mineral contains all these and many other elements), and tested each group as to its power of discharging. At first she thought that she had traced the discharging power to the bismuth group, and attributed it to an element which she named 'polonium,' after her native country. "This discovery has been disproved, but it appears that the amount of polonium obtainable is exceedingly small, and difficult to separate from bismuth. Subsequently Mme. Curie discovered another element of the barium group, possessing enormous powers of discharging, and to this element, which occurs relatively greater amount, she gave the name 'radium.' "It is an undoubted element in the sense in which that term is generally used; its salts resemble closely those of barium, and its spectrum has been observed by M. Demarcay, Prof. Runge and Sir William Crookes. Its atomic weight has been determined by Mme. Curie as 225; the atomic weight of uranium is the highest known—240; and there is some evidence from its spectrum that radium may have even a higher atomic weight. "The name 'radium' is derived from the Latin word 'radius,' meaning a ray. The name was given by Mme. Curie, and it has been quite free from barium, of which the atomic weight is only 137. "While these researches were in progress, Mme. Curie and Dr. Schmidt discovered simultaneously that another element, thorium of which the atomic weight is 232, also possesses the power of discharging an electroscope, and, moreover, that if air be led over salts of thorium, the air acquires and retains for a short time discharging power. "The subject was taken up by Prof. Rutherford, of Montreal, and by Mr. Frederic Soddy, who then worked in his laboratory, and they found that if the 'active' air were cooled with liquid air it lost its 'activity,' the active portion remaining in the cold tube. On warming the tube the active portion was carried forward, and with it the discharging power. They also found that a similar 'emanation,' or gas, was evolved from salts of radium, possessing a much more permanent discharging power. While the 'emanation' from thorium salts 'decayed' in a few minutes, that from radium salts lasted a month. It, too, was condensable when cooled; it was luminous, and imparted temporary luminosity to objects which it touched ('excited activity'). "The fact that a radium salt is always hotter than its surroundings, discovered by the Curies, implies that radium is continually losing energy; and if the radium salt be dissolved in water some of this energy is expended in decomposing a portion of the water into oxygen and hydrogen gases. Prof. Rutherford and H. T. Barnes have recently shown that 'more than two-thirds of the heating effect is not due to the radium at all, but to the radio-active emanation which it produces from itself.' In November, 1902, Messrs. Rutherford and Soddy concluded from their experiments on the emanations from radium and thorium that they are 'inert gases, analogous in nature to the mem-

bers of the argon family,' and also they threw out the surmise, 'whether the presence of helium in minerals and its invariable association with uranium and thorium may not be connected with the radio-activity.' "Now I had the good fortune to discover helium in 1885; it is one of the argon gases, and is contained in certain minerals, and when Mr. Soddy came to work with me in the early summer of 1903 we tested the truth of this surmise, and we were rewarded by success. The fresh emanation from radium does not show the spectrum of helium, but as it 'decays,' helium is produced in minute but ever-increasing quantity. "We can help ourselves by an analogy. Very complicated compounds of carbon and hydrogen can be produced; one containing 30 atoms of carbon and 63 atoms of hydrogen is known. But one of, say, 200 atoms of carbon and 402 of hydrogen would almost certainly 'fall to bits'; it would split up and give out heat. The supposition appears reasonable that just as there is a limit to the possible number of atoms in such compounds (for the molecules or groups of atoms fall apart by their own weight), so there may be a limit to the atomic weight of an element. "Those elements with high atomic weight, such as thorium, uranium and radium, are apparently decomposing into elements of low atomic weight; in doing so they give off heat, and also possess the curious property of radio-activity. What these elements are is unknown, except in one case; one of the products of the decomposition of the emanation from radium is helium. "Can the process be reversed? No one knows. But as gold is an element of high atomic weight, it may be confidently stated that if it is changing, it is much more likely to be converted into silver and copper than it is being formed from them. At this stage, however, speculation is futile. It is certain that further experiment will lead to more positive knowledge of the nature of the elements and of the transformations which at least some of them are undergoing."

The Value of Opposition.

One of our fleetest steamships was crossing the Atlantic, some time ago, in an endeavor to shorten, by a fractional part of a day, the time record of the eastern passage. Day by day the excitement among the passengers increased. The distance was gained ground that the vessel was so many hours ahead of the best previous run. Every nerve on the part of the officers and crew was strained towards getting the last possible amount of energy out of the engines, the last ounce of pressure out of the fuel, and the least possible resistance out of the elements. The south coast of Ireland was sighted, the ocean was like a mill dam, the weather was as clear and perfect as possible, and it seemed as if nothing was wanting to insure a record passage. If the distance to the port of Liverpool could be covered in the usual time, the record for the eastern passage could be broken by nearly an hour. Then the passengers thronging the decks felt a thrill of dismay, a brisk and steady wind had suddenly sprung up. All felt it was too bad that just when victory seemed to stare them in the face, Boreas had to interfere with a mischievous trick like this. Only the Captain smiled. He scanned the horizon with his glasses, snapped them shut and then came down from the bridge, radiating confidence. "The only thing we wanted," he exclaimed, jubilantly, "we'll smash every record into a cocked hat." "But, Captain," asked a passenger incredulously, "you surely don't mean to say that we can make better time with the wind against us?" "That's just what I do mean," he said joyfully, "this head wind is our salvation. It makes the fires draw better, it steadies the ship and she can make a straighter course." The Captain was right, of course, and the vessel beat the best previous record by three hours and seventeen minutes. That's what we mean when we talk about the value of opposition. The same condition holds good in the affairs of men and women. How often do we hear the wailing cry of the unfit? They could easily do so if it were not for some slight opposition. The very remark carries its own condemnation with it. No opposition yet ever prevented a righteous cause from achieving its final triumph. The history of the world gives the lie over and over again to the craven cry, and further shows a countless mistakes of failure that might be explained by the words, "want of opposition." There was never a reform effected, there was never a cause won, there never was a battle fought, but that the final success was fought in the teeth of bitter opposition. If you have a cause to fight, a battle to win, or a reform to carry out, then you should rejoice in the face of the opposition you will surely meet. Fight on bravely, win your way inch by inch, and bless the head wind when it comes. It will make the fires of your ambition burn brighter, it will steady your ship, and prevent you from straying from your course. Keep tight hold of your helm, follow close the course you have mapped out, meet the opposing elements face to face with undaunted courage and an honest purpose, and then, just as sure as right must and will inevitably triumph, you shall safely and speedily reach your haven. Opposition is the excuse of the craven, but it is the ally of success.—Madame, Springfield, Ohio.

"Indefensible Plagiarisms."

Mrs. Mary Baker G. Eddy's books on Christian Science are "indefensible plagiarisms," according to Bishop Samuel Fallows of the Reformed Episcopal Church, who, in the first of a series of articles for the Ram's Horn, analyzes the life and teachings of Mrs. Eddy. His article, in the issue of Jan. 2, declares that Mrs. Eddy incorporated in her books entitled "Metaphysics," "Christian Science" and "Science and Health" the teachings of Dr. Quimby, from whom she took magnetic treatment. Bishop Fallows further asserts that Mrs. Eddy was not divinely inspired, and that "in those points where she departs from Dr. Quimby's teachings she is chargeable with some of the greatest absurdities and contradictions known to mortal mind." Analyzing the life of Mrs. Eddy, the churchman says she was not healed by her so-called science, and that she is given to "boundless self-assumptions and self-laudations." And notwithstanding her claim to be inspired, according to Bishop Fallows, Mrs. Eddy utterly misquoted the Scriptures in ascribing to the angels of Bethlehem one of the most striking and often quoted passages of Isaiah, although she had studied the Scriptures night and day for three years. "Mahomet had to wade through seas of blood before he could sit on a religious impostor's throne," says the bishop, "but Mrs. Eddy has gracefully put the chalice to her ruby lips and drunk without a wry face the dregs, and then mounting the tripod, has had the largest pot of gold ever filled for an inspired teacher placed at her feet by her adulatory disciples. What sentimental twaddle is all this!"

The Reviewer.

New Thought Simplified, Henry Wood. Boston, Lee & Shepard. For sale by the Banner of Light Publishing Company. Price one dollar.

I am glad Henry Wood has written this book. It has the breath of spiritual, moral, and intellectual sympathy necessary in an age when new religious thought is forming; and the old tendencies, to crystallize the good, into fossil-like religious dogmas, still hang like a terrible superstitious fog over the hope of universal religious freedom.

Thank God for the suggestion of a religious belief and help that does not measure the dignity of the soul of man by a dogma; or the verdict of "what our committee said concerning that man."

Henry Wood, like Emerson, knows how to leave the door of the intellect of man ajar, so that man may reach higher planes if he will.

There is no cramping atmosphere of infallibility about Henry Wood's books. At the same time they breathe a classic sweetness of spirit, and a calmness and lovely dignity only equaled by their lofty idealism and incomparable purity.—Salvarona.

Pernicious Pork. William T. Hallett. Typo-Caligrapher. Mary Eupha Crawford. Broadway Publishing Company, 835 Broadway, New York.

The first of the two above named books deals with the "Astounding Revelations of the Evil Effects of Eating Swine Flesh," which are exhaustively set forth in forty chapters, covering 164 pages. The author bases his case on Scripture, the experiences he cites as to the evils of pork eating, the attitude of the Jews in regard to such diet, and the advice of medical men. He presents some startling information regarding garbage-fed pork and snake-fed ham, and tells of the dangers of Trichina Spiralis and Cysticercus.

The second book quoted above is aptly described in the Introduction as a "Suggestion and inspiration to all who earnestly desire to better and bring to the highest degree of perfection, their own, and the lives of those most deeply influenced by them . . . by systematic training and discipline of the mental faculties, and the physical and animal forces within the human organism." The author casts his work in the form of a dialogue between two characters, denominated "Crito," and "Sophist," by whose means the ideas inculcated are unfolded.

An Easy Way to Make Money.

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Mrs. W. B.

Law Against Law.

C. Holt.

There are so many complications under governments, that mankind has learned there is no true safety save under laws duly made and promulgated.

But lest those to whom is confided the power to make laws may assume too great power, we have learned that our greatest guarantee for our liberties rests in a higher law, called the Constitution, which declares how far our law makers may go. The Constitution declares to those whom the people may have given power, "Thus far shalt thou go and no farther and here shall thy proud waves be stayed."

What a spectacle does this grand republic present today with its lower courts sitting to enforce penal statutes in bold and open violation of the Constitution, when that supreme document declares all the acts of Congress are null, void and of no effect, that are made in contravention of its provisions.

The founders of our nation having experienced the horror of living under a government that dragged those accused of offences outside of their counties or vicinages, for trial, knowing, as they said, liberty is but an empty name where such could be done, were especially jealous of giving to their own government any power to punish offences because the thirteen states extended a long distance, and a central power able to accuse those obnoxious to it and draw them far from home for trial, could at one stroke ruin them whenever it desired.

In the debates on the Constitution this was fully discussed. It was unanimously agreed that, let them frame the government as they might, if it had such a power as that, to punish offenders it would be a fearful tyranny the moment it chose to enforce. Factions or parties would struggle bitterly for power, and in time when party spirit raged fiercest, any party that happened to be most powerful could ruin its opponent, and forever set itself at the head simply by accusing obnoxious persons of some offence, dragging them a distance from home, and then proceeding to ruin them by one accusation after another. So, fearing this, our fathers gave to Congress power only to punish treason (but not power to define it), and to punish piracy and felonies on the high seas, and counterfeiting, and offences against laws of nations and such as were committed in territories and places where the United States has property, such as ports, etc.

Said Mr. Henry, "I am afraid if we don't limit their power especially by declaring all the powers not granted are hereby reserved that some day a Congress will attempt to punish other offences." (See Elliott's Debates.) While Madison remarked, that "Impossible for they have power only over treason, piracy, etc."

However, they did add Henry's proposed amendment. Some time later, in 1801, Congress did try to punish two more offences, sedition and frauds in U. S. Banks, but they failed. It was too near the time of the founders. The Acts were so denounced they had to repeal them. Jefferson and Madison declared, by resolutions they drew up, that all such statutes were null and void.

How comes it, then, that today we have Congress punishing a thousand different offences under its U. S. District Courts? Courts from which no appeal lies! Any party, or any powerful citizen, can, if he chooses, have any person obnoxious to him, degraded and imprisoned in some thoughtless violation of some Act, and get him accused and dragged far from his home before some distant U. S. District Court for trial, and have him sent to the penitentiary. This has been the case since 1865, for such Acts have been enforced thousands of times. Thousands of persons have been punished for some innocent, unintentional

violation of a revenue act, or a postal act, or in some fraud or crimes act. For borrowing a copper boiler and boiling weeds to extract medical virtue one innocent man went to the penitentiary from Jefferson City, Mo. For hiring a substitute a gauger was ruined. For lending a friend some money to go to Chicago another went to the penitentiary because the friend was a U. S. witness and the lender was accused of conspiring, etc. For rolling up a pamphlet and mailing it, D. M. Bennett went to the penitentiary from New York. Perhaps hundreds of publishers or others have been punished, while dealers in such abominable books as Decameron or Balzac's droll stories are seldom molested. Any person who may be enticed to send a newspaper or pamphlet by mail, or do any other act, may, under certain circumstances, be sent to the penitentiary. It depends on the interest certain people may have in ruining him. What our founders feared has been accomplished, and yet not one person in a thousand seems to know, or care, anything about it! The accused finds himself far from home for trial, and he must advance all expenses to bring ball and witnesses hundreds of miles. If the district judge happens to be a tyrant, an ass, or brute, his prejudices are all with his Court, determining to convict. Scenes have occurred in some of these courts that would disgrace and darken the dark ages. Since 1865 thousands of innocent persons have gone to ruin, or disgrace, utterly helpless. And these illegal statutes have purposely been made worse by conditions in them to tempt officials to prosecute the innocent. Mr. Baum, when retiring from his office as Commissioner, called attention to this and said the only wonder was that more such prosecutions were not instituted.

Oregon, Mo.

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Some Remarkable Seances.

Through a mutual friend I was introduced to Mr. T. W. Stanford, of Melbourne, and the brother of the late Senator Leland Stanford, of California, the millionaire and founder of the Leland Stanford, Junior, University in that State. The seances are held weekly on the evenings of Monday and Friday, in Mr. Stanford's office, in the centre of the city. The incidents are so remarkable, the mediumship so singular, that I will simply state the case as I found it, and while I have my own convictions, I will leave my readers to form theirs from a simple statement of my own observations.

The medium is a Mr. Charles Bailey, who, Mr. Stanford assures me, has never been outside Australia, in which country he was born. He is apparently about thirty years of age, a quite ordinary man, somewhat like a mechanic in manner, appearance and education. The phenomena occurring in his presence are two-fold, physical and mental. First let me describe the phenomenal portions of the manifestations. Occasionally luminous "hands" appear, and these write short messages to various sitters. The apparatus include the bringing to the circle of "tablets"—clay and terra cotta—bearing "Assyrian" inscriptions, figures, and portraits, the inscriptions being in the cuneiform characters; also Arabic manuscripts, and Egyptian papyri, copies of Greek MSS. of remote periods, and by ancient copyists; numerous ancient coins; "Assyrian," Arabic, Egyptian, Roman and "African" fetichs; articles, live snakes and birds, and flowers, and flower-seeds "from India"; large bunches of dripping wet seaweed from the adjacent bay; and quantities of sand from the shore and the mines in the interior of Australia. All the articles that I have described I have seen, for Mr. Stanford possesses an extensive collection obtained at the seances. As to the genuine nature of the articles there is no question.

Regarding the mental phenomena, the controls are remarkable. These include "Dr. E. Robinson," who passed away in 1864, and who, during his life, filled the chair of Syro-Chaldae literature in the Theological Seminary of New York, and was well known as the discoverer of what was named in his honor, "Robinson's Arch," at Jerusalem; "Dr. Whitcombe," a former resident of Melbourne; also the "Rev. Mr. White," and "Rev. Professor Julian Woods," of Adelaide, S. A. There are also an Italian, (Signor Valletti), and a Londoner, of the coster type, calling himself "Mr. Brooks;" while two Hindoos, "Abdul" and "Selin," and a Persian, whose name I do not now recall (with others occasionally), are the controls usually in evidence.

I was able to attend four of the meetings, and also had a private interview with one of the controls, at his special request—"Dr. Robinson," who is a most striking personality. He talks fluently, and in a most cultured fashion, concerning ancient history; and his familiarity with Assyria, Persia, and Egypt is no superficial chatter, but rests, to all appearance, upon actual knowledge, and is accompanied with a wealth of detail most remarkable in itself. Indeed, under the control of these influences the medium changes into a man of culture, with the manners of a gentleman, and the inflections of education. The broken English of the "Italian" sounds exactly as it would if used by such a native; and the peculiarities of the "Hindoos" are all equally marked and vivid; while "Mr. Brooks" is just a vulgar cockney, who I found, on questioning him, was quite familiar with London and its shady side of life. Indeed, he was one of the old-time bird fanciers of Seven Dials, which he knew quite well, and he had "done time," as he expressed it. In no case was there any mixing of identities, and each control was at all times perfectly distinct from any other. Two actors also control, "Mr. C. Creswick" and "Mr. G. V. Brookes," but it was not my fortune to hear them.

In my possession are two of the "tablets," one with a portrait upon it, which is said to be that of "Tiglath Pileser," the other "Nimrod" in the act of slaying an Assyrian bull. A third "tablet" has been brought for me since I left Melbourne. I also have a sprig cut from a plant grown in the circle—from a mango seed, I think it was. This plant was manipulated by "Abdul," the "Hindoo" control, whom I heard hold a conversation in Hindustani with a linguist who was present on the occasion. Now a few words as to the conditions under which the seances are held and the phenomena produced. In the first place, all present are there in every case by Mr. Stanford's sole invitation, and no one pays anything; indeed, money will not, under any circumstances, secure admission, while the medium is not permitted to invite anyone, nor bring any friend or acquaintance with him, under any pretext whatever. The medium is entirely paid for his attendance by Mr. Stanford. Each evening Mr. Stanford thoroughly searches Mr. Bailey, as I know from personal observation; so that it is impossible that the articles brought are concealed on the person of the medium. Prior to the commencement of the sitting Mr. Bailey rarely speaks to any one present; as a rule he simply comes in and takes his seat at the table immediately before

the proceedings commence. The apparatus come in the dark, but the facts of the searching must be set against the darkness, as well as the nature of the articles which come. The alternatives are, collusion among the sitters, or with Mr. Stanford. As the medium does not know who will be present, the first issue can be dismissed; while Mr. Stanford's position in society, and the fact that he is the sole support of the seances, disposes of the second suggestion. And, most important, the nature of the apparatus is such that they could not be bought anywhere in the Colonies, nor could the "tablets" be forged therein. Such, briefly put, are the facts as they have come under my own personal observation. The large number of articles which Mr. Stanford has accumulated is testimony to either the most remarkable fraud, or to the most wonderful evidences of spirit power that the annals of mediumship record. My opinion is that the phenomena are genuine.

During my visits I found the company included many notable people, who all testify to the remarkable character of the mediumship of Mr. Bailey. I dined at the house of a well-known Melbourne lawyer, and there met also Mr. James Smith, one of the oldest and ablest journalist litterateurs in the Colonies, who has written on these phenomena and he is profoundly convinced of their genuineness. However, I have said enough, and must now leave the matter to the judgment of my readers.—J. J. Morse, in Light, London, England.

A Homely Illustration.

When you get a splinter in your finger, the sensation is anything but pleasant. Allow it to remain long enough and it will fester and give you a lot of trouble. Remove the cause and the pain will stop.

It's the same way with your whole body. When your head aches, it is nature's message sent from the stomach to the brain. Every throb is but a click in the message whose letters spell "danger—headache." Some people, when they get a headache, rush to the drug store and swallow some powerful tablet or powder which sets the heart to thumping and the blood racing around the body at a terrific rate. Do you? Other people take strong purgatives which rip and tear through the stomach and bowels, leaving them irritated and sore. Do you? Still other people take Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine). It is a sensible remedy to use. It removes the cause of the trouble. It helps the stomach and bowels to get rid of poisonous waste matter by stimulating their natural muscular action. It tones up and strengthens the nerves; it enriches the blood and builds up hard, healthy tissues. Only one small dose a day is required to permanently cure ailments of stomach, liver, bowels, heart, kidneys and blood. Try it before you buy. Write us for a free sample bottle. It will do you good. Promptly sent postpaid. Formula sent in every package. Address, Vernal Remedy Co., 423-301 Seneca Building, Buffalo, N. Y. Sold at all druggists.

Metchnikoff versus Montague.

Are the differences between the material and spiritual schools of thought as to the nature of man and the constitution of the universe irreconcilable? Or is it that each school is reaching the same ends by differing methods? Or, are the problems mentioned beyond our powers to solve and therefore we exercise our mental faculties in a perpetual round of intellectual gymnastics, which may sharpen our wits without providing us with much in the way of actual fact upon which to exercise their egos.

The materialist argues that matter is all, that if we maintain our bodies in perfect health our minds will remain clear and continuously active, but that at death we end, for he perceives no reason to the contrary. Yet here comes one who, if he denies us immortality is good enough to promise us an extension of material life. Is the effort to prolong human life the unconscious protest of the inner man against the supposed termination of his career at death? and while outwardly affirming that "death ends all" the inner consciousness—perhaps the "subliminal mind" (?)—rises up in spite of all denials of its existence, like Banquo's ghost at the feast and makes its defense. It is amusing, though not irrelevant, let it be hoped, to note that Blood is the latest article of scientific faith! Theologically we have long been accustomed to being told we could be saved by blood, and so secure ourselves endless bliss hereafter. Now comes a mighty Russian telling us that we can secure a longer lease of mortal life by the agency of blood,—our own this time, not another's.

Mr. Metchnikoff has recently asserted that there are in our blood certain corpuscles which eat other corpuscles, which cannibalism, shall it be called, causes us to have white hair, to begin with! But worse remains. These little savages, when they have cleared out their neighbors, proceed to eat out the man himself, in somewhat the same fashion that white ants in Australia attack timber, and so enforce their existence upon us, by weakening our strength and health, and ultimately causing us to die before our time. So the Russian says, in effect, that, if we feed these corpuscle-eating corpuscles and satisfy their longings upon our organisms, and consequently be able to maintain health, strength, and life, to the end that we may easily live to be a hundred and forty years of age, at least! But the curious part of the matter remains to be disclosed. What think you is the food these corpuscles should be fed upon? Nothing less, if you please, than finely minced atoms of human organs, such as the brain, liver, heart, kidneys, etc., and the way in which these hungry denizens of our bodies is to be fed is thus: "The mince is to be injected into a horse and a few days after the serum—a discharge from a sore, of course—is to be drawn off and injected into the human body. Alas! though asserting that a man can thus be assured, after seventy, of a second seventy years, the new gospel of blood promises nothing more at the end than entire extinction.

Contemplate the position. Extracts of minced human collops drawn from a sore in a tissue underneath the skin, are carried by the force of the power to express thought, to register sensation, to cogitate on the problems of life, to fulfil the duties of citizenship, to realize the joys of domestic life, the privileges of parenthood. To work as poet, author, artist, thinker, discoverer, and inventor. But either the reductio ad absurdum, or the limit of grossness, has been reached by this wonderful genius, for, as human vivisection is not yet permissible it follows that the mince meat of human organs which is required must be procured from clippings from corpses. Is this not carrying the doctrine of serum and inoculation to the edge of sense and reason, and practically over the edge, how can such scientific (?) nonsense be described? Fight on, little corpuscles, and we will take our chances, is the almost certain verdict of the readers of these lines. The absorption of the hippo-homo juice of minced human organs is no diet for healthy people, while before indulging in its use one would be naturally anxious to ascertain

WEAK KIDNEYS AND BLADDER TROUBLE.

Had to Pass Water Very Often Day and Night

Cured by the Great Kidney Remedy, Swamp-Root.

Among the many famous cures of Swamp-Root investigated by the Banner of Light, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

was obliged to pass water very often day and night. I tried medicines and doctors without getting relief. Noting an advertisement in the Topeka State Journal of Swamp-Root, I determined to give it a trial and bought a bottle. By the time I had finished the first bottle the pain had entirely disappeared from my back. The pain and frequent desire to pass water ceased. However, I continued to take the medicine, using about six bottles in all. This was over a year ago and I have had no return of the trouble since.

A. H. Nooney.

Chief Engineer, State Capitol Building, Topeka, Kan. Jan. 2nd, 1902.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

We often see a relative, a friend, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle sent free by mail.



DR. KILMER & CO., Binghamton, N. Y. About two years ago I had a very severe case of kidney and bladder trouble. The pain in the small of my back was so severe that I could not stand it to stay in one position more than a moment or two, and

Sample Bottle of Swamp-Root Free by Mail.

EDITORIAL NOTE—Swamp-Root has been tested in so many ways, and has proven so successful in every case, that a special arrangement has been made by which all readers of the Banner of Light who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of Swamp-Root. In writing, be sure and mention reading this generous offer in the Banner of Light when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

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

whether the precious concoction had primarily been derived from a healthy cadaver—if there is one (?)—and drawn from a horse possessed of a healthy body and a mind free from the devilment sometimes found in the mildest horse.

Now contemplate a contrast. Instead of the object of this world being to produce and prolong the life of physical beings let us assume the universe, in conjunction with the rest of the universe, to evolve a soul. Let us consider that the physical body as a vehicle for the manifesting of that soul, and a transitory phenomenon at that, and we shall see that the perpetuation of the transitory is a secondary point in so far as the continuance of the soul is concerned. Spiritualism so teaches and asserts that the inner self—the soul—but utilizes the fleshly garment and is dependent upon it for its relations to the external world on the one side, and to the realm of its own personal operations through the body, on the other side. No argument as to the nature, per se, of the soul is now advanced, for whether you call that mysterious something "mind," or "soul," it is only the use of a word, and the ascription of attributes, which is involved, for in no case has the thing itself ever been described, for the simple reason that we only know of it by its expressions.

In offsetting the Russian idea one may consider the words of a Dr. H. R. Montague, at a recent meeting in this city, who as "an expert who has studied the Ancient Wisdom for years in India," and who laid special stress upon the object of all existence being the evolution of the soul, and upon the fact that neither was this earth the true home of man, nor were the dense physical bodies in reality anything but temporary garments which were utilized by the soul for the purpose of gaining experience on the earth, or physical plane, which constitutes the schoolhouse of the evolutionary process with which humanity is at present occupied. As might be expected the doctrine of reincarnation was touched upon in the statement that the souls of the great masters whom the world had known as Beethoven, Bach, Mozart and others, were in the heaven-world building in still greater faculties with which to be reborn when they next return to earth.

Now what does the good Doctor mean we should understand? Evidently he is a reincarnationist and believes that souls are things, entities (?) that get somehow into human bodies, of which fact, if it be a fact, there is more than reasonable doubt. The learned doctor is no doubt a theosophist, on which point no objection need be urged. This is supposed to be a free country, and it has no national "orthodoxy" in religious opinion to conform to under legal penalties for nonconformity. But the cool assumption that men who lived in the youth of the race and at a time when actual knowledge was not in anyway as far advanced as now, are to hold the growing intellect of the race in the infantile grip of the childhood of knowledge is a palpable reversal of experience which shows that age, rather than youth, has experience, and that the true ancients are the people of today and not our juniors of thousands of years ago. And as the present elder end of the race we know more, have learned more, and practically can do more things than men ever before did in the history of mankind. Of course, if we are but reincarnations the case is this: we do not in our returns add to the knowledge of the world aught beyond what the past has been. A reincarnated Goth or Viking only brings the experience of his time and people. Kings, priests, and adepts only disclose—if they remember—the statecraft, priestcraft and thengry of a by-gone age, and it is absurd to suggest that the modern researches in psychic science, spiritual phenomena and mediumship, have made no advance over the knowledge gained in past ages.

How, then, is it to be decided? Metchnikoff is not acceptable to either Spiritualists, theosophists or occultists. Montague is not necessary, he has nothing to teach an intelligent Spiritualist. Ancient "wisdom" may be found so ancient as to be mostly what is discovered. The live present and the fecund future are what we have to look to, and if either contains or presents matters which contradict the empiricism of a former day let us be brave to avow the truth and discard the erroneous. It is time Spiritualists asserted and claimed their own. But there need be no adept come from India to tell us that there is nothing of life but in the animal part of us, when we can

take down our Emerson and read a page like this:

"The method of nature: who could ever analyze it? That rushing stream will not stop to be observed. We can never surprise nature in a corner; never find the end of a thread; never tell where to set the first stone. The bird hastens to lay her egg; the egg hastens to be a bird. The wholeness we admire in the order of the world is the result of infinite distribution. Its smoothness is the smoothness of the pitch of the cataract. Its permanence is a perpetual inchoation. Every natural fact is an emanation, and that from which it emanates is an emanation also, and from every emanation is a new emanation. If anything could stand still, it would be crushed and dissipated by the torrent it resisted, and if it were a mind, would be crazed; as insane persons are those who hold fast to one thought and do not flow with the course of nature. Not the cause, but an ever-novel effect, nature descends always from above. It is unbroken obedience. The beauty of these fair objects is imported into them from a metaphysical and eternal spring. In the animal and vegetable forms, the physiologist concedes that no chemistry, no mechanics, can account for the facts, but a mysterious principle of life must be assumed, which not only inhabits the organ, but makes the organ."

A Fine Kidney Remedy.

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

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.

A Call to Work.

To the Editor of the Banner of Light: If the Spiritualists of this city would band themselves together and work harmoniously, with the welfare of the Cause which they love uppermost in their minds, we would have a large and prosperous society here. Many Spiritualists attend private seances and rarely attend the services at the hall, unless some noted speaker is advertised. It seems to me that we need more of the missionary spirit among us, more sociability, more "unity of the spirit in the bond of peace."

Now if Spiritualism is worth anything, if we really feel that we have the truth, and that it is something that we can take into our lives, if it is a comfort to us in our hours of sorrow and a light upon our paths in the daily walks of life, then let us make it our religion, put heart and soul into the work, and be as zealous for our religion, our faith, our knowledge, as the different church denominations are for theirs. Then will the grand truths of this beautiful philosophy be put before the people in their true light and we be enabled to put the best lecturers and teachers upon our platform. Spiritualism will become a power for good and will be understood as it should be, prejudice and skepticism will melt away as dew before the sun, and people will see that we have a religion to live by and die by; that we have something good and are not afraid to say so, and the time will come in this city when men and women will not be ashamed to proclaim that they are Spiritualists.

Spiritualists, let us wake up to a realization of our responsibilities, and let the coming year be one of prosperity and growth, not only in this society but in all other societies, wherever they may be. Mrs. F. E. Allen. Portland, Me.

Girls' Influence.—The girl who has no influence over her brother misses a great deal in life. Often it is her own fault, too. She nags and criticizes and quarrels, until all possibility of confidence and comradeship is destroyed. Then she says, "Boys are so horrid!" Wise sisters never say that. Instead, they set out to find the manly, pleasant side of their brothers, and never fail to find it, either.

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Advertisements to be received at continued
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The BANNER OF LIGHT cannot well undertake to touch 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 interdicted.
 We request patrons to notify us promptly in case they discover
 in our columns advertisements of parties whom they have proved
 to be dishonest or unworthy of confidence.

Our columns are open for the expression of impar-
 tial free thought, but we do not necessarily endorse all
 the varied views of opinion to which correspondents may
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Banner of Light.

BOSTON, SATURDAY, JANUARY 23, 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 expressions 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.

Man in his life plays many parts.

Most of us have a fairly wide experience while on earth.

There are some of us so foolish that if we ever come back to live on earth again the chances are we should be even more foolish!

The "Banner's" motto: A Spiritualist Newspaper for Spiritualists.

It is better to be badly honest than honestly bad. There is a moral here somewhere, but conundrums are not in order at this time.

Hudson Tuttle, W. J. Colville, Dr. Peebles, Susie C. Clark, Salvarona, and William Brunton, are each "At Home" to readers in this week's issue. All have something good to tell you. Paul F. de Gournay will talk to you about "The Fear of Death" next week. Our talented contributor has been quite ill, but happily he is now improving in health.

President Fuller's report to the Massachusetts State Association was an excellent presentation. Being a doctor he naturally is concerned with medical reform, as well as medical tyranny. Spiritual, magnetic, and suggestion curative methods represent the first, and compulsory vaccination and that disgrace to civilization, vivisection, represent the last.

Somewhere I know I port shall win!
 Somewhere I know dear friends I'll see!
 Love—the I AM—is Lord within!
 Daily He brings my own to me.
 Henry Harrison Brown.

The English Lyceum Banner for January is a double number, and is printed in color. The contents are varied and interesting, chief among them is a condensed biography of the noble souled founder of the Children's Progressive Lyceum, Andrew Jackson Davis, and a letter, contributed by Mrs. Davis, descriptive of her life and experiences. There is a supplement in the form of two excellently executed portraits of Mr. and Mrs. Davis, finely printed upon calendared art paper.

I know not where his islands lift,
 Their fringed palms in air,
 I only know, I cannot drift,
 Beyond his love and care.
 John Greenleaf Whittier.

What glorious possibilities shine in the way before! This movement of modern Spiritualism, what may it not become if all its adherents are true to its highest promptings! What battles may not be won if all will form themselves into line or appoint their leaders

to marshal them into solid cohorts.—Editor Will Phillips in Two Worlds, Manchester, Eng. Attempts at leadership have not hitherto been conspicuously successful. Why?

Use what fine phrases one may to disguise the fact yet it remains that the effort of all healing methods is to overcome the disadvantages associated with physiological disturbance. To think you are not well is but an effort of the thought to reduce the physical environment to order. Tiresome things these bodies are, is it that the pains they inflict are nature's methods to induce us to obey her laws? But, even so, they still have to be reckoned with and the physician's pills, or the psychiatrist's vibrations, come in very handy at times.

Miss Susan Anthony, in a preface which she has contributed to the fourth volume of "The History of Woman Suffrage," points out that everything except suffrage that was asked for in the platform of the first woman's convention, held at Seneca Falls, N. Y., in 1848, has been granted. That platform demanded that woman be granted the rights of personal freedom, to acquire an education, earn a living, claim her wages, own property, make contracts, bring suit, testify in court, obtain a divorce for just cause, possess her children and be entitled to a fair share of accumulations during marriage. At that time none of the states granted many of these rights or privileges by statute. Now nearly all the states concede them and have established them in law. Miss Anthony confesses that, at the present time, a majority of her sex do not ask for suffrage, one reason being, as she assumes, the large gains for woman already accomplished. She believes that this indifference will be overcome.

Satisfactory.

At the present time the outlook for the Cause is full of promise. In various parts of the country successful and flourishing State Associations are in active operation. Societies abound in most of the large cities, and mediums as a class have not yet ceased from the face of the earth. The National Association is by no means a dead letter, and as long as it is the representative of the whole movement and used for impersonal ends it will easily maintain a healthy existence. What decline there may be noted does not indicate that Spiritualism is declining but that older methods are in process of revision. Inevitable law weeds out the inefficient whether it is a tree, an animal, or a man. The same rule governs the continuance of societies which, when they outlive their usefulness or the purpose for which they were instituted must succumb and give into innocuous desuetude. However, at the late national convention—the largest society representation to any convention since the National Association was established was reported, which does not show much evidence of decline. The various State Associations report there are more societies in affiliation with them than heretofore, or existing in their territories. Recently in this city, at the annual convention of the Massachusetts State Association the reports showed that in New England the Cause had little reason to bemoan a reduction in the numbers of Spiritualists, or their societies. While a reference to the news columns of the "Banner of Light" covering recent issues will show that in Boston, New England, and other parts of the country society effort is by no means declining.

If the secular press were as open to us as a body as they are to other denominations it would then be seen that our organizations were as numerous, flourishing, and as respectable, as the average of such work is in other directions. The secular press has not yet shown us the freedom referred to above to the extent of our just claims upon it, hence then it is the duty of our own journals to foster this side of our labor. Such news encourages workers in widely separated areas. It knits the Cause in a bond of union and sympathy, and serves the necessary process of informing the outside public that Spiritualism is still alive, and its adherents hard at work to sustain and propagate it. A capable general neglects no detail however trivial it may seem to some superior person. Commisariat, intelligence, scouting, and an understanding of the entire field of operations, is each necessary to success, and while the commander may delegate portions of the task to capable subordinates he would never think of doing away with his intelligence department or calling in his scouts. To retain the services of our reporters everywhere, to thus gain information of the doings on the entire field, and be able to tell our readers week by week how their Cause is growing, is one of our aims and intentions. And from what we have now learned as to the conditions of affairs we are of opinion that on the whole, the state of society work is satisfactory.

One other point remains, it is the matter of mediumship. Never mind how much fraud and fake, rascality and swindling, the paltering or prostitution with and of this wondrous faculty there has been, or is today. Spiritualists can stamp out such evils easily enough by ceasing to patronize any medium who so stultifies him or herself, any who so dishonor our Cause. Societies could purge the platform, wherever necessary, by refusing to engage those who disgrace it. For us, and it cannot be too strongly emphasized, we must ever remember that mediumship is a fact, and a truth. It is our gateway between the arisen and ourselves, the corner stone of our certainty of a continuity of existence, the star pointing to the knowledge of the realities of the life beyond. A sacred thing, a marvelous thing, a thing pregnant with untold possibilities of good, but to be guarded with the utmost care, and a ceaseless and unselfish devotion, and to be used for the highest ends alone. In denunciations of fraud and fake do not let us lose sight of fact and truth. Do not let us be enticed by strange gods who would have us believe that all danger lurks in mediumship, for such coun-

selors have usually some other way in which they wish you to walk—for a consideration. An impartial survey and an unprejudiced opinion unite in asserting that the condition of the Cause is, generally speaking, satisfactory, and is constantly growing better.

Two Vital Books.

Almost simultaneously last autumn, through local publishers, two books appeared which, from their own intrinsic value, as well as from the great ability and fame of their authors, should not be allowed to pass with a single review. The studious reader cannot afford to miss the vital thoughts here enshrined, or the aid thus furnished to the unfoldment of the higher, diviner life—"The Life Radiant," as the first of these books, was so fittingly named.

Its author, Miss Lillian Whiting, is well known in the large "Banner" family, by her valuable series of papers on "The Outlook Beautiful" and other articles and poems, to need introduction. She is such an active factor in our city's literary life, that even were her prolific pen temporarily silent, a condition hard to imagine, her influence would still be felt in our midst as a stimulant to thought and growth. Something seems lacking in Boston, when she is absent from it, on her frequent pilgrimages to the Old World, or to distant shrines in the New. At present, she looks out towards the Western mountains from a spacious room in breezy Denver, a locality where the sun shines and shines radiantly for 366 days in every year, touching with glory, the clear blue skies of Colorado. Not far away must lie the heights of inspiration, from whose hidden springs she will doubtless quaff rich draughts with which to bless us in the coming days.

Meanwhile such themes as this late volume of hers furnishes for consideration, can not be speedily exhausted. "The Life Radiant" will lend power to many an "exalted moment," "nectar for the hour" to many "diviner possibilities" of "health and happiness," and add "the supreme illumination" to all "service of the gods." Radiation should be the watchword of every healthy spiritual life, the expression in action of our strength, our love, our grasp of truth and far-reaching beneficence.

How to gain this harmony and health is forcibly portrayed also in the other recent book, "The New Thought Simplified," a volume which so ably meets the need of all investigators of the practical metaphysics of the day. There are books and books on this subject, books written with pure intent and exalted purpose, but whose multitude of words leaves the average reader in a fog. Suggestions as to the practical application of New Thought principles, which the world most desires, are very few, or too much involved in logical argument.

The earliest volume to meet this need, "Ideal Suggestions through Mental Photography" was written, like the work mentioned above, by the same author, Mr. Henry Wood, and it has had a wide and beneficent mission. This later work from his gifted pen is also supplemented by a dozen suggestive lessons whose practical worth to the student, the invalid, or the sorrowing, will prove of priceless value. This is one of the books no thoughtful reader can afford to miss, each page is so replete with the clear message of freedom from physical bondage and upliftment for mind and spirit.

Although it is a part of Mr. Wood's philosophy not to prominently mark the passage of years, since "every one is only as old (or as young), as he thinks he is," it may not be amiss to congratulate this worthy gentleman whom everybody reveres, on the milestone which, in common with Father Time, he has recently passed. May a long youth be his, and a multitude of days, fruitful in rich, strong thought, as from his broad study window, on a residential avenue of Cambridge, he "catches the gleam" of the earliest rays of the rising sun, typical of the illumined quality of his advanced optimistic philosophy.—S. C. C.

A Sensible Judge.

The good old city of brotherly love is apparently plagued with some sort of a society for the preservation of its Sabbath day morality. The vagaries of such organizations are at times peculiar, and occasionally bring a blush of shame even to the cheeks of those who support them. It is not a good sign that any community stands in need of societies specially formed to see that laws are enforced, for the public sentiment of the citizens should be a sufficient force to that end. There are good laws and bad laws, but, probably it will be generally conceded that the least defensible laws are so-called religious laws, designed to compel men to submit to a particular form of conduct based not upon the good order of society, but rather to accord with ecclesiastical conceptions of civil duty. Great Britain has still its Lord's Day Observance Act, a legacy of his Majesty King Charles, of "pious memory," under which narrow-minded bigots run amuck among poor people who try to earn an honest living by selling goods on Sundays. While down there in Philadelphia some remnant of the old Blue Laws appears to hold good, for in a magistrate's court held on Christmas day in the above named city, the incident to be narrated occurred as follows.

On the day professedly set apart for peace and good will the city papers stated that a shrinking, wan-faced woman about sixty years old, poorly clad, and with an expression of apprehension, made a melancholy appearance as she stood at the bar of the court. There was about her an air of respectability and of good character which the circumstances of her poverty did not conceal. What was her crime? Just this. A professional informer, agent of some society, testified that a cigar had been sold to him in her shop on the previous Sunday. "Yes," answered the old woman, "it was sold to you by a little girl, almost a baby, who happened to be alone in the shop a few minutes and didn't

know better. If I had been there it wouldn't have been sold." Turning to the judge, she said, "Judge, I have nine orphan children in the house—" "Are you a widow?" interrupted the judge. "Yes, for six years past, with nine children, and my husband was three years sick before he died. The few things I could sell on Sunday wouldn't pay me—" "No more testimony," broke in the judge. "I don't want to hear any more. You are discharged. We can't oppress the widow and the orphan here, blue laws or no blue laws."

Petty persecutions is the vice of little minds. How many saloons do business on Sundays in Philadelphia? How many "professional informers" secure arrests of the proprietors, or their servants, when engaged in a Sunday trading far more demoralizing than the peddling of a few cigars by a poor widow of sixty? Without in any way assenting to a "wide open" Sunday, surely the law could be in better business than seeking to penalize an industrious widow who is honorably striving to maintain herself and her family of nine without recourse to charity. If our new thinkers will help to repeal these bad old thoughts, which are known as laws, they will be doing some practical service in their day. If Spiritualists will give due attention to the election of the law makers, and insist upon the repeal of obsolete statutes, and the passing and enforcing of honest legislation, they are numerous enough to affect the balance of voting. If the people—irrespective of party—would but unite in a determination to see laws justly and equitably enforced, and to secure equal rights for all, the enforcing of these bad old "blue" laws would be out of date and impossible.

This was a sensible judge. Perhaps he strained the letter of the law, but who shall blame him? Poor old lady, how hard her struggle must be. To be honest, thrifty, and self respecting is honorable indeed. Her life is an example for us all.

Killing a Question of Economics.

Is it cheaper to allow operatives to be killed while pursuing their avocations, or to spend money in precautions against accident, or death? Cold business calculation says precaution is preferable—and profitable. Yet some contractors either will not learn or rush recklessly on and trust to luck that their employes may escape fatalities, if not accidents.

How frequently it is the case, says the Boston Herald, that the precaution is taken of locking the barn door after the horse has been stolen. The contractor who is doing the work on the foundations of Manhattan bridge has agreed to establish an emergency hospital at his works, where a physician will test the physical condition of all those who are descended into the caisson and subject themselves to the heavy air pressure. But this move was not taken until five men had lost their lives from what is called the caisson disease.

The old appeal to cupidity was the real cause of these five men being sacrificed, high wages, ten dollars a day, being the bait. It was doubtless thought by the contractor cheaper to pay such rates than to incur the expense of medical supervision and hospital accommodation. Experience, however, shows in this case, as in many others, that the expenditure required to protect the workman at his work is the truest economy, and that the soundest wages are not high pay for great risks, but equitable payment for service rendered under conditions which will prolong and not untimely shorten the life of the toiler. The moral of the facts as stated is that after five men have been killed, precautions are to be taken that should have been in force from the first and that were shown to be absolutely necessary after the first laborer lost his life.

As a question of simple business economics it is unprofitable to kill workers, while it is profitable to employ and employed that every endeavor be used to preserve the life of the human machine.

Another Prodigy.

The current press makes mention of a little girl in Waterbury, Conn.—Geraldine Barbara Frieche Deintze—who is a remarkable anatomist. On her eighth birthday, a few weeks ago, this infant prodigy lectured before the Waterbury Scientific Society, and was pronounced by that learned body, as also by the Connecticut Eclectic Society, in Hartford, as a wonder of the age. There is not a bone in the human body with which she is not thoroughly conversant as is the average child with its playthings, and is now studying the muscles, nerves and organs of the body. Her greatest desire is to possess a whole human skeleton of her own. Her penchant for this line of study has won for her among her playmates, although she is a pretty, winsome child, the nicknames of "bones" and "joints."

Heredity cannot account for this unusual case, for she is the daughter of German parents, neither of whom was ever interested in anatomy or physiology. Her mother takes care of a doctor's office, and by this physician the child's remarkable powers were discovered, and instruction imparted regarding those matters upon which she was so eager to gain information. On a recent occasion, when the little girl was in Dr. Hincley's office, a visitor entered, whereupon the doctor said, "Geraldine, this gentleman wants to know about bones. Tell him about their covering." For a moment she hung her head in embarrassment (or as an intelligent Spiritualist could reasonably affirm), she waited until her inspirer—the real anatomist—had become thoroughly in rapport with her brain, and then she said "in a recitative tone," "A thin membrane called the perosteum surrounds each bone and it is essential to the life of it. It is well supplied with blood vessels, some of which pass directly into the bone through the canals." It will be interesting to note in what laborious, abstruse and far-fetched manner, the hard headed scientist will endeavor to ac-

count for this phenomenon of precocious development. How can it be explained on the human plane? How easily, naturally, is the problem solved in the psychic realm. It is said "she is a nervous child of a shy disposition" (the stuff of which mediums are made), and she is not the only preternaturally gifted infant of this age. Many psychic children are being born all over the world, and slowly prepared for the mission which awaits them in the new spiritual era, to which we are advancing, when old methods and theories shall pass away and all minds shall drink their inspiration from its unfailing source. S. C. C.

The Cause in Buffalo.

Lyman C. Howe.

We expect a feast of fine things (not fat things) at the Spiritual Church, corner of Jersey and Prospect Streets, this week. When it is over I may send you some of the "crumbs that fell from the rich man's table." Our meetings the past two Sundays have been fairly well attended, considering the blustering weather the first Sunday. Mrs. Tillie U. Reynolds gives psychic readings, and prays for us, and Bro. Manger—the president—practices. Usually those who pray most practice least (this is not meant to apply to Mrs. Reynolds). So we have some to pray and others to practice. Preaching is in the background. Nobody is expected to practice all they preach, or to preach all they practice.

Mrs. Dilling conducts the Lyceum, and does it well. The children seem to enjoy it and love her, and their numbers increase. The Bible class is held at the same hour, and we larger children discuss the "Mysteries of Godliness," the duties of Spiritualists, the methods needful to help the Cause, the propriety of exposing pious errors, and attacking creeds that enslave, and we find "many men of many minds" and many women of many kinds. And many that cannot agree, and none that are broad and free. But conflict of opinion, sweetened with good nature, broadens and brightens thoughts and thinkers.

Mr. Matthews still "holds the fort" and has his following, but I have not seen him or his disciples, and therefore cannot report their work. Mr. Hulbert, with his "Band of Harmony" continues, with what success I do not know. J. W. Dennis and George Montague have not "shown up" at the church since I commenced this month's work. Mrs. Dr. Matteson is the financial pillar of the First Society, and it does not stop there. Her financial support is indispensable, without which the Church would never have been built, or meetings continued. But her faithful devotion to the Cause, unflinching fidelity to the interests of the Society, her resolute executive in all emergencies, and her humanitarian spirit that is not disturbed by the petty prejudices, small fry gossip, or waspy tempers of undeveloped natures, adds a moral support as essential as the financial aid. So far as I have realized the Society under the new order of things is prospering, and maintains the important condition of a loving co-operation, and mutual good will, that sweetens the atmosphere of all its gatherings, and gives strength to all of the Society workers and work.

Mrs. A. Atchison is a vigorous worker, at home and abroad, and has kept her place with the Society at Niagara Falls for about eighteen months, speaking every Sunday evening and she reports the Society growing in numbers and interest.

I close my work here Jan. 31, and am free to answer calls for lectures or funerals. I can do as good platform work today as I could twenty years ago. Yours for the good that I can do.

Obituary.

JOHN HOLTON, ASHLAND, ORE.
 On Wednesday, Jan. 20, passed to spirit life our old friend John Holton at the ripe age of 86 years. He was a faithful and devout Spiritualist and did more than any other man for the Southern Oregon Spiritual Society. He first came to this valley in 1853 and was consequently an old pioneer. His passing was quite peaceful and he was fully prepared for it.—H. S. Evans.

Boston Spiritual Temple.

The services on Sunday last, Jan. 17, at New Century Building, 177 Huntington Avenue, were very well attended. The pastor, Rev. F. A. Wiggin, took as the topic for his morning discourse, "The Trend of Spiritualism," which engaged the close attention of all present.

The evening service drew a very large audience, and the new order of affairs was very gratifying to the management. We feel justified in making the change, as we are now on the plan of the churches in not having a fee at the door, which was very objectionable to many of our attendants.

The communion of mortals with those who had arisen was very much appreciated. The Ladies' Auxiliary hold progressive whist parties every Thursday evening.—Alonzo Danforth

A Card from Moses Hull.

To the Editor of the Banner of Light:
 Will you allow me to say to your numerous readers, that under the manipulation of my physicians I have so far recovered from my recent illness as to be able to do some light work. So I have let myself out to the First Society of Spiritualists of Marshalltown, Iowa, until the first of May. I am to speak twice each Sunday, and once during the week. Will friends please address me accordingly; especially those who wish mid-week services. Letters addressed to White-water, Wis., will reach me, but not so soon as if mailed to me direct to Marshalltown.

My interest in the Morris Pratt School does not in the least abate. In fact, it is that which now drives me from home. I have found a person who can do the most of the work I can do, beside that which is done by mail, at the school better than any one can do my work before the public. My wages, in fact, my all is now as ever, devoted to the Morris Pratt Institute. I fully believe that I shall be able by the work the Morris Pratt Institute does to convince all honest and intelligent Spiritualists that the Morris Pratt School is the most important work that the Spiritualists have yet undertaken.

As ever, in the Cause of an enlightened Spiritualism,
 Moses Hull.

Now the fogs are to be dispelled by means of electrical discharges into the atmosphere, we sha'n't know dear old Lunnun, and may actually mistake the Strand for Washington street, or think Piccadilly is Paris! But it is washed when Sir Oliver Lodge finishes his job with the fogs, he would kindly come over here and tackle the smoke nuisance. A few electrical discharges down Boston chimneys might prove a settler of something that is as bad as London's depressing atmosphere.

Dr. Geo. A. Fuller's Annual Report.

Dr. George A. Fuller touched upon a wide variety of topics in his Annual Report to the Massachusetts State Association at its recent meeting in Boston.

He congratulated the Association on the fact that nearly all the state speakers and prominent mediums were members of the body, and those who were not were always ready to assist it.

It was his opinion that the present is the time for earnest efforts to create popular interest in our Cause and the investigation of its claims.

He referred to the fact that the mass meetings in the different sections of the state have been the means of increasing the membership of the association, and very frequently of bringing many new members into the local societies.

The completion of the book-lists is referred to, with the information that the list is divided into four sections: Books for early investigation of psychic phenomena; Scientific works relating to the phenomena; an advanced course in Philosophy and Spiritualism, and lastly Occult Fiction; the list closing with a statement of the objects of the Association.

In dealing with the questions pertaining to the legalization of the movement, he attached the greatest importance to the matter of ordination which had been discussed at preceding annual meetings, and by the National Association at its convention in Boston in 1902, and dealt with at the late convention in Washington, last year.

Readers of the "Banner of Light" are familiar with what was done at the late National Convention, and Dr. Fuller's report, at this point, but recapitulates the report published in these columns.

The important point in this connection was the reference to the relation of the facts that the ordination of ministers in this state must in all cases be in accordance with the laws of this Commonwealth; and the still more important question of marriage is equally a question of law.

The State Association can ordain ministers if it (the Association) conforms to the laws of the state wherein it is organized. Dr. Fuller had given considerable pains to this point and he quotes chapter 151, section 30 of the revised statutes of Massachusetts, as follows:

"A marriage may be solemnized in any place within this Commonwealth by a minister of the gospel ordained according to the Usages of his denomination; who resides in this Commonwealth, and continues to perform the functions of his office, etc."

Dr. Fuller pointed out the three points involved; that of Usages, what constitutes a minister, and the meaning of the word "gospel." He quotes dictionary authority as to the meaning of the word "usage" which is "a prescribed custom, or, as the lawyers would say, 'use and wont'; and adds that according to some very good legal authorities, the National Association alone has the right to establish usages for the denomination, and concludes this section by saying that "after the N. S. A. has established for us Usages, all that really remains for us as an association, is to amend our charter so that we can enter this larger field of usefulness and create our ministers according to the gospel of Spiritualism by ordaining such persons as are duly qualified to serve in such capacity after our charter is amended. There is nothing else for us to do than to follow the rules the National Association has laid down for our guidance."

A passing reference is then made to medical legislation in favor of its amendment, improvement and freedom, followed by a commendation on the labors of the anti-vaccinationists.

Dr. Fuller, during his year of office, visited twelve local societies in Massachusetts, one in New Hampshire, two in Connecticut and Rhode Island, and reports that he found them spiritually and financially in good state. He officiated at the dedication of a church in (Newbury) Village, Mass., are erecting a church which will soon be opened. Several local societies have established building funds, and the movement in this direction appears to be growing.

He also urged that the settlement of speakers for definite periods should be adopted wherever it is practicable, as by so doing, the efficiency of the speaker for useful permanent work was greatly increased. He lamented the indifference in connection with lyceum work, the success of which he considered was "most important to a healthy growth of Spiritualism. This feature of our movement ought not to be allowed to languish much longer for lack of moral and financial support."

In regard to the Morris Pratt Institute he eloquently urged that the fullest measure of support be given to it, saying "Massachusetts had always shown its interest in educational matters and it was to be hoped she would not be behind hand in this so that the hands of the president, the Rev. Moses Hull, would be upheld in the task he was engaged in."

He noted that during the past three or four years, only three or four camp meeting associations have granted a day to the State Association. These were Camp Unity, Camp Progress, and Onset; and without unduly interfering with the camp managers, he certainly wished "that they would aid the association to some further extent, though at Onset the State Association Day is becoming quite a feature of the season. During the present year the Onset Association have assigned days for the following bodies: the State Association, The Veteran Spiritualist Union, The National Association, the Children's Progressive Lyceum, and the Morris Pratt Institute; an example he commended to the notice of camps elsewhere."

Referring to assisting the work of local societies, he mentions the difficulties many of them encounter and says very truly, "that though the societies may have a hard time, yet mediums and speakers are also often referred to difficulties through inadequate remuneration." He wisely observes that "whenever a medium or speaker receives less than \$15.00 for a Sunday's work, that individual is making a donation to the society that employs him. He can hardly live upon that sum and make a presentable appearance."

He paid a graceful tribute to his co-representatives J. B. Hatch, Cary L. Hatch and Dr. Amos A. Kimball, who attended the National Convention, for their loyal support and assiduous attention to the business of the gathering and the interests of the State Association. He extended cordial greetings to the workers in other fields of the new thought of the present century, "of which Boston appears to be the natural and legitimate centre."

Sympathetic tributes to the arisen friends of the Association were presented and those mentioned included the names of J. B. Hatch, Sr., and Mrs. Lydia S. Dewing.

Mrs. Carrie F. Loring was elected in his place; he being retained as a second vice-president, for the board felt they could not part with his services.

In referring to the press, both secular and spiritual, Dr. Fuller stated that each class of papers had been very friendly to this Association, alike in the city and throughout the state. The "Banner of Light" has ever been the warmest friend and advocate of the work of this body, and added, "Upon this occasion our thanks were due not only to the editors and managers of the general press, but also to those connected with the New England organ of our denomination, the 'Banner of Light,' and it is our duty to support that paper in every way in our power."

This report concludes in the following manner: "Your president would urge upon all Spiritualists that their duty in connection with the Massachusetts State Association lies along the lines of increasing its membership. It seems as though nearly every Spiritualist in the state could afford the trifling asked for membership in the same. Where we now have only hundreds we ought to have thousands enrolled as members. As the years roll by, greater and still greater demands are being made upon this Association in order that it may keep abreast of the times. Each year must find it doing more and more practical work for the advancement of the cause of Spiritualism. Spiritualism! the eyes of the world are now riveted upon you. Then see to it that you perform your duty unflinchingly. Your assistance never was needed more than at the present time. Rally, then, around our standard and uphold the hands of those who would lead you on from victory to victory."

On Sunday next, Jan. 24, Mr. J. J. Morse, editor of the "Banner of Light" will deliver two addresses before the Spiritualist Society, Providence. Afternoon at 2.30. Subjects: "Vengeance is Mine saith the Lord." Evening "Saintless Saints and Sinless Sinners."

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To Our Friends at Providence, R. I.

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Sir Isaac Newton vs. Christian Science.

Mr. Alfred Farlow one of the most exquisite gentlemen it has ever been my pleasure to meet, says that "the mortal mind conception of these," viz., "the heavens, 'is erroneous,' and that 'Christian Science' so teaches.

Well, I am driven to either accept the "mortal mind conception" of the heavens, as given me by Herschel, Kepler, Copernicus, Sir Isaac Newton, and David in the psalms, or to accept Mrs. Eddy's interpretation. "The mortal mind conception" of the heavens, and of Herschel, Kepler, and Newton, are the only conceptions known to astronomy. Must the world actually abandon the opinions of the greatest natural philosopher of the age in favor of Mrs. Eddy's opinion?—Salvarona.

James H. Foss.

Being desirous of a little change during the week of Christmas, I repaired to my home amid the snow capped hills of New Hampshire, and upon Tuesday evening, December 22d, my place on the platform of the Boston Spiritual Temple Society, was more than filled by my good brother and co-worker, Mr. James H. Foss, author of "The Gentleman from Everywhere."

Mr. Foss discoursed upon the subjects appertaining to Spiritualism not only in a most acceptable and entertaining manner, but also was highly instructive. The large audience present, was, to say the least, exceedingly pleased with Brother Foss' wit and humor and many have testified to me of help derived from his instructive discourse. Mr. Foss has of late been preaching Spiritualism in its pure and unadulterated form to the society at Providence, R. I., where, I am informed, upon good authority, large audiences greeted him. Mr. Foss is well-known all over this country as an author of unusual ability. I am of the opinion that it is time that the Spiritualists of New England at least, were informed of his ability to instruct along the lines of Spiritualism, and also that he is ready to respond to calls for platform work along this line, anywhere within a reasonable radius of Boston. If any society desires the services of a good speaker, one who will not only entertain, but will also instruct, without solicitation upon the part of anyone, I most frankly and cordially give my endorsement to Brother Foss' ability in this direction.—F. A. Wiggins, Pastor Boston Spiritual Temple.

Mr. Foss' entertaining work, referred to in the above letter, is on sale at the "Banner of Light" book store. The price is \$1.50.

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.

Miss Florence Morse, speaker and clairvoyant, will accept calls for lectures and tests on Sundays or week nights within a hundred miles of Boston. Terms reasonable. A few vacancies in February and March. Address 61 Dartmouth Street, Boston, Mass.

G. H. Brooks is open for engagements for March and April. Address him at 114 President Street, Wheaton, Ill.

N. S. A. Missionaries' Monthly Report.

During the month of December, 1903, we held thirty meetings, visited eight towns, organized one new society and served two old ones; leaving seven societies in working order. The eighth town is now organizing and we will soon return to complete it.

The work of preparation for the State Convention is progressing nicely. The Convention will be held at Anderson, Ind., in the beautiful Spiritualist Temple, Madison Avenue. It will probably be called for the latter part of February. The date will be announced soon. Every society in the state is requested to send a representation of delegates to that Convention. Each local society will be represented on the basis of one delegate for its charter, and one more for each ten members of the society. Everything looks bright and encouraging for the success of this convention.

We want to hear from every society in the state that we have not yet visited, or are not in correspondence with, and from every locality where there is a prospect of organizing a society. Address: Rochester, Ind. E. W. Sprague and wife, N. S. A. Missionaries.

The first nation in Europe that abolished slavery in the colonies (France, in 1793), did, in the same session, abolish Christianity, and when Christianity was restored slavery came back also.—T. W. Higginson.

Announcements.

Brighton, Mass.—The subject to be presented before the Brighton Psychic Society, Friday evening, Jan. 23, by A. F. Hill, of Boston, will be "Spiritualism in Our Public Schools." He will be followed by Miss I. B. Sears with spirit communications. Readings psychometric, D. H. Hall.—D. H. Hall, conductor.

Cambridge Industrial Society of Spiritualists, Mabel Merritt, president, will hold its regular meeting Friday, January 22, in Cambridge Lower Hall, 531 Massachusetts Ave. Mr. Albert P. Blinn of Boston will be the speaker. Supper will be served at 6.30, evening meeting at 7.45. Friday, February 26, Mr. J. J. Morse, editor of the "Banner of Light," will be our speaker.—Emma E. Zwal-len, clerk.

The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont St., Wednesday. Supper served at 6.30. Evening meeting at 8.00. Good speaking and messages.—Mrs. M. E. Stillings, sec. pro tem.

A Mass Meeting in Boston.

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 3d. The meeting will be under the auspices of the Boston Spiritualist Ladies' Lyceum Union and further particulars will be announced in due course.

A prisoner was recently released from the Sioux Falls (S. D.) penitentiary after serving a term of fifteen years, less good time allowance, for the theft of a 2-cent postage stamp. This released prisoner had held up a mail carrier in Nebraska fifteen years ago and although he got but a 2-cent stamp, under the federal statutes the highway robbery of a mail carrier is a crime punishable with life imprisonment, but this sentence was afterwards commuted by President McKinley to fifteen years imprisonment.

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Dr. C. E. WATKINS, 134 Church Hill St., Cleveland, Ohio, until January 15th, then BANNER OF LIGHT.

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Our Home Circle.

EDITED BY MINNIE MESSERVE SOULE.

A Fireside Lullaby.

The Angels are shaking their beds of down, Little one mine, Over the fields and over the town, Over the fences and rocks so brown, Little one mine.

Watch how the wind goes hurrying by, Little one mine! Tossing the snow-down up in the sky, Piling the drifts so deep and so high, Little one mine!

Shall we go out and make us beds, Little one mine, Pulling the snow-down over our heads, There where the wind its burden sheds, Little one mine?

The snow is soft, like the fleece of sheep, Little one mine, But the snow is cold and the snow is deep And we never should wake if we went to sleep, Little one mine.

And papa would miss us so much, you know, Little one mine, So we'll swing in the rocker to and fro, Close to the hearth, where the embers glow, Little one mine.

Our talk is a secret we'll keep so tight, Little one mine, He never will guess as we sit in the light, How nearly he lost us both tonight, Little one mine.

What to do with the untruthful child is in no sense a simple problem, especially if the untruth is told with no apparent reason except an utter disregard of fact.

We can easily understand the child who invents excuses or deliberately denies or asserts a thing when there is a punishment at stake, for too often children of larger growth are tempted to shield themselves from censure by a little, mild, "white lie," when they would die for a principle without murmur or complaint.

We can understand the little fellow who insists that the fish he caught was longer and larger than it really was, or the little lady who is quite sure that her mama has more dresses than her playmates ever saw, or that she had a whole pound of chocolates all for herself once.

There may be a lurking tendency for prowess and bravery in our own make up when we assert that we have done something which we have not, but in our hearts wanted to do, and still believe we will some fair day.

There may be something akin to the spirit of the little girl who boasts of her possessions when we take pride in a bit of real lace or a rare piece of china, when all we know about it is, that it cost much money and is something that everybody cannot have.

To make our punishments of such a nature that we instill no fear, only a great sorrow in the heart of the little culprit, that he has brought disappointment and grief to us by his misconduct and to fill the childish life and heart so full of love for us by the loveliness of our every action will inspire him to be and do everything that will please the object of his love. This is the initial step, but is far from the perfect lesson which we want to teach, the telling of truth for the love of truth and not for the love of any person.

"My little boy tells such awful stories that I cannot believe a word he says," writes a young mother, and she adds, "what am I to do?"

Further inquiry brought out the fact that the child would come in the house many times a day and relate in the most excited manner some marvelous story about steam engines. He was always on one rushing up the track as fast as the engine could go and then with telling gestures he would spin out a wonderful story of how he climbed out of the window and got down on the cowcatcher and rode standing up while everybody ran out as he flew by and felt afraid, "everybody but me," he said. "Mama, I wasn't a bit afraid; I liked it." The truth of the matter was that the little fellow had seen the steam trains as they passed near his home and had dreamed of what he would like to do so long that the dream became as real to him as if he had done it.

He was not untruthful in the sense of trying to deceive, but was giving his bold little spirit free play and making his back yard the track around the world over which he might spin like the wind, doing what no one else dared do.

Such spirits may discover continents, steering ships across the trackless seas, may navigate the air, or may put on paper a story of adventure and bravery that shall startle the coward out of his boots.

We call the little folks imaginative and untruthful and are apt to punish them into subjection. We call the older folks insane and subdue them in asylums unless perchance they get a step in advance of us and discover something before we discover them. Oh for a baptism of the spirit to make us wise and strong and able to set these dreamers to work!

What could a young mother do with a boy like that? Certainly not tell him that he was a very bad boy to tell such stories! Certainly not tell him that God knew when he told a lie and would put a black mark against his name!

A wise mother might take the imaginary trip with him in some such way as this: "Ah, my little son, tell me all about it. What did you see? What did you do? Did you wave your hand to grandma as you flew by? Did you put something in your pocket for little sister? All these suggestions of other personalities bring the child to the realization that what he has said did not actually occur.

The chances are that the instant his mind grasped the situation he would exclaim: "But, mama, I did not really go, I only played I did." Then it becomes a simple matter to teach the child the difference between thinking a thing and doing it, and that to say one has done something that has only been thought is making people believe something which is not so.

It will take some thought and care and time, but to discover and guide into a channel for the world's use, a gift of character is quite as important as to have a perfectly appointed home in which to receive your friends, and if one must be left to take care of itself let it be the house.

Little Miss Snowflake.

Little Miss Snowflake came to town, All dressed up in her brand-new gown; And nobody looked as fresh and fair As Little Miss Snowflake, I declare!

Out of a fleecy cloud she stepped, Where all the rest of her family kept As close together as bees can swarm, In readiness for a big snow-storm.

But little Miss Snowflake couldn't wait, And she wanted to come in greater state; For she thought that her beauty would never be known.

If she came in a crowd, so she came alone.

All alone from the great blue sky, Where cloudy vessels went scudding by, With sails all set, on their way to meet The larger ships of the snowy fleet.

She was very tired, but couldn't stop On tall church spire or chimney top; All the way from her bright abode Down to the dust of a country road!

And there she rested, all out of breath; And there she speedily met her death; And nobody could exactly tell The spot where little Miss Snowflake fell.

Josephine Pollard.

Dollybugs' Letter.

"Christmas comes but once a year," and though last year's Christmas has gone by, no doubt Santa Claus is now hard at work replenishing his stock of toys and goodies for his work next Christmas time. Judging from the lots of things the kiddies in this part of the world had, the old chap emptied his sleigh when he came round last time.

Petieboy and Dollybugs had a lot of things; not as many as they would have liked, oh, no. Did any child ever have all he wanted? Still, they were very happy when in the grey dawn of Christmas morning they reduced their bulging stockings to fitness again.

Dollybugs had, among other things, one more dolly. It was sent her by the wife of her "big brother," the mother of Dollybugs' little niece. I told you, didn't I, that Dollybugs was "Auntie Dollybugs?" She has been Auntie Dollybugs now for almost eight months. Her niece is named Thalia, an unusual but, Dollybugs thinks, a very pretty name. Thalia is a very sweet little niece and she hung her wee little stocking Christmas Eve just like other little folks. In the morning she found rattles and rubber dolls and lots of things like that and her grandpa wrote a little poem to her; just to her and no one else. You can't see the dolly but Uncle John got a copy of the poem and here it is. Perhaps you would like to read it and I am sure Thalia would be very glad to have you. If she knew you were reading it, she would smile so sweetly and show her little tooth.

TO THALIA.

May hoary frost of care and ill Ne'er strike thy heart with wintry chill; But happy life and gleesome days Be thine through passing years always.

Grand-daughter mine, may baby smile Ere deep thy sweet soul free from guile, May innocence and grace divine Crown all thy years, grand-daughter mine.

Dollybugs also had a box of pretty writing paper and envelopes and her mama told her she should write to all the people who sent presents to her by Santa Claus. And this is the letter she wrote all herself to Thalia's mama, thanking her for the new dolly.

"I like my doll very much. I thank you for it. I have named her Carol. I read in a book that a little girl was born on Christmas day and her mother named her Carol. I happened to think of it so I named her that. I thought that would be a good name for her. Don't you? I think she is so pretty. How is Thalia? I hope she is all right. I will try and come out again and see her. She must be real cunning. Her little stocking must have looked cunning hanging up by the fire place. Didn't it? I suppose she smiles the way she did when I saw her last. I had this paper for Christmas I am writing on."

"I went sliding yesterday on the sugar loaf. It was not very good then. I went the day before yesterday and it was fine sliding. The sugar loaf is up side of the church. I slide every way I can think of almost. If I slide backwards on my knees I tumble over. It makes me dizzy. The first time I tried it, I was scared. I thought I would tumble on my head, but I didn't. I tried again and tumbled on my head. The boys were skating on the pond before it snowed."

"I went up to the pond sliding one day. Mama went with me. She was afraid to go on the pond because she would slip down. We have sleighing here. Petieboy and the boys were riding on the back of sleighs this afternoon. They hitch their sled ropes on them and keep hold of them. I hope you are well. Petieboy had "Pit" for Christmas and the boys and I played and I beat one game. I will close now. Your loving Dollybugs."

You see Dollybugs is progressing and is quite a letter writer. She is a strong, healthy little girl with ruddy cheeks. She is not stout. She grows too fast for that. But she plays out of doors a lot and that is good for her. She has several little freckles on her nose too. That shows that the sun has kissed her a good many times.

And now Dollybugs and Petieboy wish you all the happiest kind of a Happy New Year and so does your

Uncle John.

Funny Names.

A young lady who has spent some time in the South became acquainted with a negro family by the name of Brown whose three little daughters bore the following names:

- 1. Virginia, Beauty Spot, Alabama, Touch-me-not, Wednesday, Thursday, Friday, Saturday, Maria Jane Brown. 2. Winice, Cornelia, Laura, Alice Virginia Jane Susie Britton Brown. 3. Jerusha, Matilda, Love, Devine, Seamour, Terry, Belle Caroline Brown.

Sancho and Bill.

Sancho, for years guardian of the City Hospital morgue, and the undertakers' friend, died at the morgue yesterday. Death was due to old age. Sancho was a brindle bull terrier. Despite that fact, he is going to be given as good a funeral as Louis Pasco, superintendent of the mortuary, and the hospital doctors can give him.

Thirteen years ago, when he was a bit of a pup, Sancho was taken to the morgue by Mr. Pasco. There he remained all the years of his life. He grew to regard the undertakers as his particular friends. Next in order of his affection were the hospital physicians. To others Sancho was an unfriendly stranger, unless the visitor was vouched for by Mr. Pasco.

Some years ago a monkey was brought in as companion for Sancho. The two became fast friends and nightly curled up together in the warmest spot in the morgue office, where they remained on guard. Should any attempt to enter the morgue after hours, unless recognized by the two, there was an unearthly howling until Mr. Pasco settled the matter of admittance.

The monkey, Bill, is inconsolable since Sancho died and has shown his grief in many ways. He refused to sleep in the usual corner last night and spent most of the dark hours chattering on the window sill, as though protesting against the loss of his friend and companion.

Sancho is to have a regular funeral and a burial space in Mt. Hope cemetery.

An American wrote to the editor of a London paper, asking how he should pronounce the name of that famous diarist, Pepps. "Do you," he asked, "call it Peppis, or Peeples, or Chumley, or what?" The editor answered the question politely, just the same, saying that Pepps is pronounced Pips.

Message Department.

Report of Messages held January 14, 1904. E. E. M.

MEDIUM, MRS. MINNIE M. SOULE.

IN EXPLANATION.

The following communications are given by Mrs. Soule while under the control of her own guides for the good of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a representative of the "Banner of Light" and are given in the presence of other members of the "Banner" staff. These circles are not public.

TO OUR READERS.

We earnestly request our patrons to verify such communications as they know to be based upon fact in these columns. This is not so much for the benefit of the "Banner of Light" as it is for the good of the reading public. Truth is truth and will bear its own burdens wherever it is made known to the world. In the cause of truth, kindly assist us to find those whom you believe may verify them. Many of them are not Spiritualists or subscribers to the "Banner of Light," so may we ask each of you to become a missionary for your particular locality?

Invocation.

Again we come into this little circle of influences with only one purpose and that to bring light and comfort and strength. Again we take the hand of those gone on, tenderly leading them until with strength they are able to speak the loving message that shall bear promises and hope to the one receiving it. May we not forget that it is not of ourselves, not of especial power given to us, but that it is the free gift to all the children of God, the expression of Divine love vouchsafed to all of them who open their eyes to see and their ears to hear. No especial providence makes it possible for one to come and another be left, and so we give the hope that into every darkened home, where sits in shadow the bereaved one, the loved one may again enter, may again bear sweet converse, may again be companion and friend and love to the one sitting there. O help us in our effort to bring all to the understanding of this great truth, and help every one who receives to be so glad, so joyous, that they will go on bearing the light to those who are still darkened as they may have been in the past. Amen

MESSAGES.

Leander Gaylord.

I see a spirit this morning of a gentleman about sixty years old. He is very stout, has white hair, blue eyes, a short beard and no mustache. His upper lip is quite smooth. He has a very clear, concise way of speaking. He seems very much interested in all things that are concerning spiritual matters, and he says, "Why bless your heart, I believed in this thing a long time before I came over. My name is Leander Gaylord and I am from Cambridge. I still have an interest in people that I left and in the situation and condition of my affairs. I am one of the people that want to get back to testify to the beautiful things of this other life. There was absolutely no shock to me when I came over. It was like the snuffing out of a candle, and I found for a moment the room was dark and then such a light and such a glory all about me. I found my friends as real and as eager to speak to me as if I had just taken a journey and found them in a new home. My mother was the chief speaker and care-taker, and she treated me as though I was a little boy. There was such a tenderness about her attention that I gave myself up to the feeling that I was a child and in her care, and then I began to unfold under the spiritual law. To tell all the people I have seen would be like rehearsing the conditions of a reception, and yet it does give me pleasure to say that I did not see them all at once, but that every week some old friend comes forward and I find I have lost nobody. It is rather helpful to me because in my early life I had believed that some souls were damned, and I found some people that if I had still kept to my original belief, I would have had reason to think they might have been among the lost, but I found them and they seem to be as much at home as I am and I am inclined to think that their day of redemption is not far off. It is rather amusing to see some of the old people who believed that there would be an accounting to a person for every bad act and that judgment would be passed upon them. They cannot seem to shake themselves free from that condition and do not make the steady progress that a man who believes that his own soul is his own judge does; for they are waiting for an event and cannot seem to settle down to steady business and to unfold the life until after this event has come. If I had my way I would know that nonsense out of the heads of the people about as quick as I could. I thank you very much for giving me this time and opportunity."

George Myers.

There is a spirit standing beside me now of a man I should think about thirty or thirty-five. He is tall, slender, blue eyes with dark lashes, rather dark hair and a dark mustache. He is very feeble, as though he could hardly get the strength to say what he wants to. His name is George Myers and he says, "I am only anxious to come because I was so much afraid to die that I want to tell my friends all that fear passed away from me just before I went and I have had nothing like it since. I cannot quite understand why I was afraid to go. It was not that I had committed any particular crime, although I was quite sure I had not lived to the best of my self, but the uncertainty of it I think was what hung over me. I had no particular belief in the future life and I had a fear that it might be annihilation, or worse, and living in some condition which I would not care for, but strange enough a child whom at first I did not recognize came and helped me when I was free from the body. I found afterward it was a little brother and he seemed to have so much influence over me that I forgot myself in a way and finally got into a state of peace and joy. I found that an aunt who had passed away many years before, Lizzie, had been making a home for the little brother and I was taken there. I can see my people. I am able to hear what they say, and so I felt that I would come and tell that I am happy, provided for, and able to do very much for them that they cannot understand now, but will when they get to me. Will you please send this word to Emma and Louise, telling them both that I am as fond of them and interested in them as they could wish. I am from Hartford, Conn."

Nellie Cleveland.

There is a spirit of a girl. I should think she was about twenty. She is one of those free, full of life, expressive girls. She is neither very light nor dark, medium complexion, brown hair, blue eyes, and a real wholesome manner. She says, "I cannot see

that I am a bit different than I was before I came over here. I suppose I must tell you something that will help my folks to understand who I am. My name is Nellie Cleveland. I am from Boston and I want to send this to my mother, Annie. I am sorry that I had to leave her. There are others for whom I sometimes cry, but it is for my mother that I made this effort to come here. She and I were so close together that we were more like sisters than mother and daughter, and everywhere she goes she misses me. I think she misses me more than anybody else in the world does, and if she only knew that I am so often with her and know when she does miss me, I think perhaps it would help her. When she goes out, I go with her, and when she comes home, I sit down with her. Sometimes when she is eating there all alone and feels that perhaps I am near, she sort of feels my presence and it seems as though I must make some manifestation that would let her know I am there, but she gets nervous and goes out of the room and that hinders me from doing what I want to. I wish she would sit for me and I would get to her I am sure, for I almost get close enough for her to see me twenty times a week. Tell her I love her and that it does not make any difference how lovely it is anywhere else, I shall never get away until she is able to come here to me and that she will always be my mother and I love her just as much as I have in the past."

Frank Gilman.

There is a spirit of a man who comes up to me and says, "My name is Frank Gilman. I am from Kennebunk, Me. I don't know anything about this business; this is my first break. I haven't been over here very long and I don't know what to do with myself. I wish I could talk the way some of the folks that came before me did. I want to reach Joe. I think of him all the time. Sometimes I can see him and then I lose him. I just think I am going to know what he is going to do when a cloud comes before me and I lose him. When I took a jump over here I didn't suppose it would make so much difference to me, but it has. If I had known about it I think I could have fixed things up a little better, but it isn't any use to talk about that; all I can do is to tell you what I think about it. Joe. I don't think they used you just right and I wish I could make them pony up, but if it is any good to you to know I want to help, here goes. I found father; he felt kind of cut-up to think I had to leave just the way I did, but he is getting along first rate himself and don't seem to be very anxious to send any word back. I wish you would tell Bennie that I have come and that I will try and get to him once in a while and see if there is anything I can do to help him. I am glad you will be able to watch and did what you did with it. I wasn't worth much, but still it was mine. I don't know how long I shall be able to see you, but I hope it will be always. Don't feel bad; brace up, and I will do what I can. Thank you."

Mary Gardner.

There is a spirit of a woman about or past middle life. I do not know just how old she is; she looks uncertain. She comes over to me with a very pleasant expression. She has dark eyes and hair, and just a little gray mixed in with it. I wasn't worth much, but still it was mine. I don't know how long I shall be able to see you, but I hope it will be always. Don't feel bad; brace up, and I will do what I can. Thank you."

Edgar Grant.

There is a man about the medium height, very dark hair, blue eyes and black side whiskers. He is just as nervous as he can be; seems as though before he went to the spirit that he had some brain trouble, and I should think he must have been conscious of his own difficulty because he keeps putting his hand up to his head as if he was trying to forget what it was that ailed him. He says, "I did not suppose that I would feel the same condition coming over me when I speak, but it seems I do. I am from Flushing, Long Island, and my name is Edgar Grant. I want to send this word to Georgie. I want her to know that I have seen all those we both talked about and that I told her I would find if I could. I have tried to do the thing I promised but have not yet been able. I have been able to look up the business conditions and do not see much to be worried over. It is too bad you had to go through the trial of another death so soon after mine, but you are a brave girl and I am proud of you. Do not let the little fellow go out too much. He wants to be out all the time and it is not well for him; it is better for you to have him near you. I wanted to impress the people up to the store what they ought to do for you, but they only got a part of it. That was better than if they had carried out their first plan. Do not be discouraged and don't let any of the rest hurt your feelings by their talk of your conditions. You will be able yet to stand out independent from any of them and make your own influence felt, God bless you. I am there every day. I never let an hour go by that I don't come as near as I can and try to make you feel that I am interested and love you just the same. My love to you and the children, and I never will forget you and don't want you to let them forget me. Good bye."

The Scientific Basis of "Immortality."

F. PHLOS COOK.

What does "death" mean? If it means the absolute destruction of matter or substance, certainly a man, if he die, will not live again. But is there any such thing as a destruction of matter in the sense of a retrograde of it from something to nothing? Is "death" anywhere anything more than the destruction of form? And is his body all there is of the "form" of man?

For illustration: Take a block of ice. The application of heat, in a proper degree and manner, will transform it first into water, then vapor, then dry steam. Remove the heat and it will return through these various gradations to its original form. No addition or subtraction from the substance has taken place in the process. All that has occurred is a change of form.

As the heat is to the ice, so is the energy of the universe to its substance—out of which substance all things or forms are made by change of form of substance by energy;

which energy is residential in substance (speaking now of the whole of each), inseparable (having no existence apart) from it, causeless, that is, it acts without cause existing outside itself; though it may be readily granted that the substance and energy of one part may act dominantly upon the energy and substance of another part of universal substance, as in the case of the influence of fire upon ice, both substances being but different portions of the universal substance.

Now what is the substance of a human being but a substantially undivided portion of the universal substance? What is our energy but a portion of the universal energy resident in substance? Energy never creates substance, since it is only a peculiarity or quality of substance, and has no existence apart from it. All that it does is to give form to special portions of the universal substance in which it is resident, which special portions are not by mere formedness separated by vacuum from other portions of the universal substance, in fact cannot be if the doctrine or idea of lack of absolute vacuum, or (conversely stated) that substance in some form fills all space, be true. All that is ever created is form; or, we might say, all that is ever created is forms of substance. Man is one of these forms of substance.

Consciousness is the power to receive, retain, and utilize impressions. Limitedness of form and energy are among the conditions which make it possible.

We see that different portions of universal substance have different conditions, forms and degrees of energy, notwithstanding the continuousness of their substance. While the requisite of perception on the part of any form is limitedness of the forms or things which it perceives, it may be, and judging from human experience is, true that the extent of perception, or consciousness (which, in passing, may be defined as perception plus retention plus the power of the form to consider such retained impressions in determining its action) of any form may depend upon the character of the various conditions of substance of which it is composed, assuming that the universal energy can and does combine two or several conditions of substance, or substance in several conditions, into one form; which supposition is not unreasonable, since we know that even man can make such combinations in the grafting of trees and the origination of new varieties.

Man apparently is to the universal substance as an eddy to a stream or an eddy or whirl beneath the surface of the ocean to the whole body of the ocean. The eddy eventually loses its form in the general substance of the stream; so man may, in time, lose his form in the general substance of the universe, and with apothetic happiness in such a result when it is reached in the gradual unfolding process of nature. It may also be said that, even as the outer portions of the eddy disappear (as to form) in the formlessness of the stream or the wind, so the eddy, during for a time the form of the inner portions of the eddy, so it may be that the outer portions of the form called a man may gradually disappear one after another in the formlessness of the general substance of the universe, and whatever consciousness each condition held as it disappears be transferred to the conditions that remain in form. It may be, also, that each perception of the human being is registered on the innermost, most rarified, most positive condition of substance from the first, so that the disappearance of outer conditions of substance one after another no more affects the essential identity or consciousness of the form than the natural dropping off of the scire first leaves of the corn affects the identity of the stalk or ear, or the "death" (partial disintegration of form) of the outermost layer or skin affects the essential identity of the onion.

Now, if it be true that there is no vacuum in the universe, if all is substantial and substance is everywhere, then, while the physical evidence may not be conclusive, yet there seems to me to be a preponderance of such evidence as we have for the conclusions

That man is a part of the substance of the universe. That his qualities, whatever they are, belong potentially to all the substance of the universe, since there is no other place from which he could get them.

That the universal substance does put itself (since there is nothing but itself to put itself) into various conditions, one part into one condition and another part in another condition and so on.

That creation is the wisdom, energy, substance of the universe combining different conditions of its substance and degrees of these qualities (or its qualities) into forms, and uncreation the extension, growth, or unfolding of these forms toward the formfulness of the whole by the universal energy acting from within each form but in such a way as to cause an increasing perfection of harmony of relation between the forms in proportion to growth, or as they grow, and a gradual disappearance of the several forms as they grow into one form, all growth being in the form of the disappearance of the formfulness of one condition of substance after another, beginning with the outermost, which "man" in this condition we call the body.

In other words, that "creation" is simply the involution into special form of portions of universal substance by universal energy acting mainly from outside the form, and that uncreation, or "progress toward the God head," is the evolution (or unwinding) of the special form back into the seeming formlessness of the universe by energy acting largely from within.

That man may be and probably is a combination of several conditions of substance, many perhaps; that, since men are often hurt in their feelings when no injury is done to their body, at least not directly nor that is perceptible to the ordinary sense, such hurts tell us that the final seat of sensation is not in the body but in some finer, unseen and inner portion of ourselves, and, judging by our feelings, at the centre of ourselves.

And since we can lose various portions or members of our body without thereby losing in the least any part of the retained impressions of the sensations which we have received, we may reasonably conclude that we may lose all of the body without losing conscious existence save temporarily, and that the momentary unconsciousness which is usually incidental to the "death" of the body or the severing of the vital connection between the seat of our consciousness and the body is no more indicative of the permanent destruction of consciousness than is the temporary unconsciousness which may accompany a blow on the head.

Therefore, the dissolution from our form of that condition of universal substance called by us the body does not put an end to our conscious existence; and if a man does not take on sensations for a few moments while his body is dissolving, or the connection of the rest of himself with it is dissolving, he may continue to take them on thereafter. In other words, in older phraseology, "if a man die (his body dissolve), he shall live again" (retain the power to see, retain and utilize sensations, which constitutes consciousness).

The Bulletin, San Francisco.

It is easy for a man to do as he "ought" in little things. And if he takes pains to do it in little things he will find he has grown power to do as he "ought" when big things turn up. It is this doing as he ought—as his own soul says he ought, which enables a man to learn the lessons set for him in his particular class of life.—Elizabeth Towne.

Societary News.

Correspondence for this department must reach the Editor by the first mail delivery on Monday morning, to ensure insertion the same week. We wish to assist all, but our space is limited. Use ink and write plainly.

Massachusetts State Association.

SECRETARY'S REPORT.

The demands upon our space do not permit the publication of the annual report of the secretary of the Massachusetts State Association in extenso-which we regret, as the labor involved in its production was fully justified in the results achieved.

Mrs. Carrie L. Hatch, the secretary of the Association, states that during the past year she had paid into the treasury the sum of \$234.88 as received from membership dues, donations and collections. She expresses her regret that they have not added very many names to the membership list which, however, shows 115 names in good standing, but adds her satisfaction that our public workers are taking interest in the State Association and becoming identified therewith.

She reports that 24 noted mediums and workers are in good standing upon the books of the Association, the list being headed by Harrison D. Barrett, president of the N. S. A. The board is quite willing to receive other names to add to the list.

The annual meeting last year was quite successful and much enjoyed. Four other mass meetings were held during the year, respectively, at Worcester, in March; at Boston in Berkeley Hall on Anniversary Day, which was a very gratifying success in every respect though universal regret was expressed at the absence, through illness, of the honored president of the Association, Dr. George Fuller. The next meeting was held at Lynn in conjunction with the Lynn Spiritualist Association, at Cadet Hall. The local friends did everything possible to promote the success of the occasion in which they thoroughly succeeded. The final mass meeting was held at Onset, which the secretary describes as "the banner place for the State Association to hold a meeting, so many people visiting this charming spot in the summer time." The success of this gathering was most marked in connection with speakers, mediums and musicians. Two generous donations were received at these gatherings, Mr. J. Q. A. Whittemore donating \$25.00 and Mrs. A. F. Butterfield \$10.00 towards the Association's funds.

The usual delegates were sent to the N. S. A. Convention and performed their duties ably thereat.

The committee on literature have prepared a book-list of which 5,000 copies have been printed for free distribution.

The report expresses the pleasure felt that societies are now providing meeting places to be held sacred to our work.

The correspondence has been numerous and weighty in amount, but the work of the office has been pleasant as usual.

In closing her report Mrs. Hatch says, "I most earnestly commend a vote of thanks to all speakers, mediums and musicians who have so ably assisted us during the past year, and to the 'Banner of Light' for its many courtesies extended to the Onset Bay Grove Association for generous use of the auditorium, and to those societies who have united with us the past year and days made our mass meetings possible and successful."

Boston and Vicinity.

Appleton Hall, Appleton Street, Jan. 15.—The First Spiritualist Ladies' Aid Society. At our regular meeting today, the afternoon was devoted to the business meeting and public circle. Messages were given by Mr. Thompson and Mrs. H. C. Berry. In the evening Mr. Gowing gave some exhibitions of healing power, after which the meeting was called to order and Miss Florence Morse gave several descriptions of spirit friends, each one being recognized. This being mediums' night the evening was devoted to the phenomena, the mediums participating being Mrs. Heylett and Mrs. H. C. Berry. Miss Morse presided at the piano and sang a solo very pleasingly. Mr. J. J. Morse, editor of the "Banner" was called upon to close the meeting and his brief address upon the importance of music at spiritualistic meetings was timely, interesting and his suggestions worthy of adoption.

Next Friday our usual social meeting, and on Friday, Jan. 29, an Old Folks' Supper and Entertainment. Tickets, 25 cts.; to the entertainment alone 10 cts.—Esther H. Blinn, sec.

Dwight Hall, 514 Tremont St., Jan. 15.—The Ladies' Spiritualistic Industrial Society held one of the most satisfactory meetings given this season. The audience was large and appreciated the many remarks, tests, recitations and music presented. Mrs. Whitlock was with us for the first time in three weeks (her absence being due to illness), and was heartily welcomed. Among those who kindly assisted were Dr. Knott, Mr. H. A. Kellogg, Mr. Scott, Mrs. M. J. Davis, Mrs. Shirley, Mrs. Dix, Mrs. Curtis, and Miss Ruth Hickey.

On January 21, we will have with us from Lynn, Mass., Mrs. Dr. Caird, Mrs. Litch and Mrs. Heylett. Though strangers to most of us, we know their presence will be appreciated.—F. H. Rice, rec. sec.

Odd Ladies' Hall, 446 Tremont Street.—The meetings are very interesting, and many interested in spiritual evidences visit this hall. Sunday, January 21, will be the sixth anniversary, a great day. Speaking, reading, vocal and instrumental music, tests. Mrs. Gutierrez, pres.

Jan. 9.—America Hall, 724 Washington Street. Very interesting and largely attended meetings were held. The many friends were glad to greet Mr. Mason after his recovery and sitting Bull was heard during the day with great pleasure. Remarks were also made by Mrs. Raymond and Mr. Graham, which were helpful and instructive. Poems were given by Mrs. Strong; solos were very pleasingly rendered by Mr. Murray. Mrs. Morgan and the spirit control Butterfly. Various mediums assisted during the day.—A. M. Strong, sec.

Lynn, Jan. 3.—The Progressive Spiritualists' Association, meeting in Temple's Hall, Market street celebrated its seventh anniversary today. The meetings were held in the afternoon and evening and crowded attendance was the case at each assembly. The floral decorations were an admirable feature of the event, particularly a very large and handsome floral arch erected at the rear of the rostrum. It included the representation of a bible made in white flowers. A special design made of red and white roses, pink, and red fern ran at an angle to the arch, and upon it was worked in flowers the words: "Seventh Anniversary."

It is worthy of note that the association was formed by Mrs. Anna Quaide, in 1887, and she was chosen president and in 1897, the office ever since. The first year the meetings were held in Providence Hall, but after they were removed to the hall now used for the purpose. Mrs. Anna Quaide is a notable person and an earnest worker. She was born at Corinth, Vt., and is in the line of direct descent from the Mohawk Indians.

The proceedings of the celebration were very interesting and included singing, scripture readings; spirit messages by Walter H. Rollins and William Estes, John Z. Kelley the well-known Lynn tenor contributed solos, and cornet and xylophone solos were given by Nellie Miles and Harry Toner. A beautiful bouquet of flowers was presented to Prof. Hardy, who suitably acknowledged the compliment. The seventh anniversary occasion was one of the best yet held by the association, and will ever be remembered with pleasure by all present, and Mrs. Quaide the president was congratulated upon its success, and also on the present good condition of the association. The Lynn Evening News gave a very excellent report of the event and published a capital portrait of the president.

Lynn, Cadet Hall, Jan. 10.—Alex. Caird, M. D., Pres. Mrs. Ida P. A. Whitlock, of Providence, was the speaker, and gave excellent discourses and many accurate communications. Circles were held from 4 to 5, song service at 6, and concert by Chase's orchestra at 6.30. Jan. 24, Rev. W. T. Hutchins, of Springfield, will occupy the rostrum. The usual circles and musical exercises will be held.

Lynn, Cadet Hall, Lynn Spiritualists' Association, Jan. 17.—Our speaker was Mr. J. J. Morse, the editor of the "Banner of Light," and he attracted two very large audiences to listen to his inspired addresses. The afternoon subject selected by the control was "Spiritualism an All-Inclusive Philosophy," the address proving a most eloquent, logical, and educational effort, highly appreciated by all present. The subject of the evening lecture was, "Life Over There," and rarely has such a masterpiece of description regarding spirit life been presented on our platform. We were indeed glad to greet our good friend whose work will long be remembered. It is almost twenty-nine years ago since Mr. Morse previously lectured in Lynn, speaking during the entire month of April, 1875, in the old Oxford Street Chapel. Our Lyceum afternoon circles, supper, song service, and orchestral concert, were all excellently attended.—A.

Malden, Progressive Spiritual Association, Louise Hall, Brown Building, 133 Pleasant Street, Charter 215 N. S. A., Sunday, Jan. 10.—Service of song; scripture reading followed by a recitation in the foreign tongue; invocation and delineations by Mrs. R. Morton. Very pleasing address was given by Mrs. Abbie Burnham, subject, "Understanding the Law." Remarks by our ex-president, W. H. Barber; song, "My Wandering Boy," by Mr. James Milton. Spirit messages were given by Mrs. G. B. Mosier, of Malden, and Mr. Redding. Mrs. Burnham rendered "The Old Fashioned Man," interspersed with singing by the congregation. The Sunday afternoon class for development and healing had the largest attendance last Sunday of any yet.—C. L. Redding, cor. sec'y.

General.

Bangor, Me.—E. A. Blackden is holding meetings at O. U. A. M. hall on Sundays, where he lectures and gives psychometric readings and tests which are well received. He also gives free treatments to demonstrate his powers as a healer. The meetings will be continued this month.

Greenfield, Mass., Sunday, Jan. 13.—Mr. Chas. E. Dane, of Lowell, served the society and under many friends' here. His tests were all recognized. Every seat in the hall was occupied and many visitors were standing in the ante room. Mrs. B. W. Belcher, of Marlboro, Mass., will be with us Sunday evening, January 24.—R. F. Churchill, president.

New York City, Etris Hall, 168 W. 23d Street.—The First German Spiritualist Society holds meetings every Sunday at 8 p. m. The meetings are well attended and the services are conducted in a very able manner. Tests are given by Mr. F. Montsko, Miss H. Juergensen, and Mrs. E. Stumpf; they are very good and satisfactory. The society will celebrate its third anniversary on Sunday, January 24, with a sociable in the afternoon, and in the evening Mrs. Amanda Coffman, from Grand Rapids, Mich., will occupy the platform and give tests while blindfolded. We expect a very large attendance.—Miss Mary Scheltenbach, Astoria, L. I.

Norwich, Conn., Jan. 10.—The Spiritual Union, Spiritual Academy, was addressed in the morning by Mrs. K. M. Hm, of Haverhill, who delivered an impressive address on Death, and at night gave psychometric readings. Mr. Stearns, of Willimantic, gave ball tests at the evening service. The meetings were well attended.—Mrs. C. S. Twist, sec.

Onset, Mass.—Out of the Worcester Social Club, of Onset, has been born the First Spiritualist Church of Onset. This church was incorporated Dec. 7, 1903, and the following officers were elected: Sarah E. Osborne, president; Malinda H. Dickerman, 1st vice-president; Evelyn A. Rounsaville, 2d vice-president; C. D. Fuller, clerk; Geo. A. Fuller, M. D., cor. sec., and Evelyn M. Raugs, treasurer. The Board of Directors consisted of the following persons: Sarah E. Osborn, M. H. Dickerman, E. A. Rounsaville, C. D. Fuller, Geo. A. Fuller, M. D., E. M. Bangs, Carrie F. Taber, Geo. E. Tracy and Wm. L. Osborn.

The church owns a lot with the building upon it, all paid for with the exception of \$250. The building has a good audience room and a large kitchen. As yet the building is not suited for winter use except in the mildest weather, but by another fall the church will probably be in condition for regular services. It has over thirty members, but a portion of these are summer residents at Onset.

During the past summer many meetings and seances were held in the building, also sociables, suppers and a fair. These were all successful from a financial standpoint. During the coming season these will be continued. The church has adopted most excellent working-by-laws. In its basic principles it recognizes an "Infinite, eternal, self-existent, source of all life, and unchangeable law, in which there is neither variability nor shadow of turning." It still further recognizes the great variety of spiritual gifts bestowed upon humanity, and "that the possession of one or more of these gifts constitutes what is known as mediumship." It still further states that "for the transgression of every physical, moral and spiritual law, the individual shall personally pay the penalty," and finally, that this church stands ever for those "Divine principles of Love, Truth, Peace, Justice and Unselfishness, which will ultimately bring in the era of Universal Brotherhood." If these principles are lived up to the church will certainly prove a success.—Geo. A. Fuller, M. D., cor. sec.

Peoria, Ill., Jan. 10.—For the second time this season we have F. T. Ripley with us, and he attracts large audiences to our gatherings on Sundays, and on Thursday evenings. It is expected that we may secure him as our regular speaker for a year, commencing next season.—James P. Thompson.

Portland, Me., Jan. 13.—The First Spiritual Society of this city held their annual meeting, Jan. 1, and officers were elected as follows: Pres., Story H. Ross; Vice-Pres., P. L. Peck; Treas., W. H. Sargent; Clerk, Mrs. F. E. Allen; Board of Directors, Mrs. C. F. Johnson, Mrs. C. H. Sewall, W. S. Embridge, E. E. Bradish, Miss M. E. Williams, E. R. Dow.

The membership of this society is not as large as it should be, considering the large number of Spiritualists in Portland. The services are well attended, the hall often being completely filled. We need a young people's society here, and hope to have one soon.

The Ladies' Annex is doing much to help along financially and socially. They serve a supper every month which is usually well patronized. Communications relating to engagements should be addressed to the clerk, Mrs. F. E. Allen, 41 Oxford St., Portland, Me.

Springfield, Mass.—On Sunday, January 10 and 17, Mr. Albert P. Blinn, of Boston, served the First Spiritualist Ladies' Aid Society, giving a series of four lectures which embraced many phases of modern religious and scientific thought. His subjects being "Prophecy of the Bible Versus Mediums of Modern Spiritualism"; "Can a Spiritualist Consistently Believe in God?"; "The Spiritual Body," and "The Evolution of the Physical and Psychological Man." To quote Mr. Blinn's opening remarks, "I do not believe in an invocation to an unknown God, but I believe in inspiration and aspiration, and I never stand before an audience without sending the aspiration to my inspirers that they may give me something to say that will interest and tend toward spiritualization as well," and his aspiration was certainly granted. His lectures were replete with splendid thought and held the close attention of large audiences at each service, and we shall have him with us again for a regular series of work on the subject of spiritualization as well. Our audiences are large both afternoon and evening, our financial condition is excellent and our Thursday night suppers and socials are a success in every way. We have again started our Lyceum, the friends are taking more interest in it each week, and we are anticipating good results in this most important department of our work.

Norwich, Conn., Spiritual Academy, Jan. 17.—Large audiences at each meeting to listen to the lectures and tests of Mrs. Katie M. Ham, of Haverhill, Mass.—Mrs. C. L. Twist, Fitchburg, Mass., Jan. 17.—First Spiritualist Society, Mrs. Annie L. Jones, of Lowell, was our speaker. Morning meeting devoted to tests, the evening meeting three topics of great interest, followed by tests. On Sunday next, Mrs. A. J. Pettigill, of Malden, test medium.—Dr. C. L. Fox.

Lyceum Notes.

Local.

Red Men's Hall, 514 Tremont Street, Sunday, Jan. 10.—The Children's Progressive Lyceum, No. 1, Regular session at 11.30 a. m. After the lesson and a talk by our assistant conductor, Mr. Berry, and the march, Alice Eva Scott gave a reading; Rebecca Goolitz, piano solo; Beatrice Allen and Mr. Taylor, songs; Mrs. S. E. Jones, reading. Mr. B. Austin a former officer of the Lyceum spoke and made some good suggestions. Mr. F. Willis spoke of Wilfred Webb one of our scholars who was drowned at Onset last summer, and said he had materialized in his own home, and he wished the Rev. D. W. Walsh who officiated at his funeral to come to his home and he would come so that they all could see him.—Mrs. M. E. Stillings, sec.

Odd Fellows' Building, Friendship Hall, Berkeley Street, Sunday, Jan. 17.—The Boston Spiritual Lyceum met as usual at 1.45 p. m., with a large number present. The subject lesson of the day "Is it right to extend to woman the right of suffrage?" being answered by many papers. The literary part of the exercises was contributed by the following: Hazel Ormes, E. Warren Hatch, Fred Taylor, Charles Hatch, Miss Tarbell, E. B. Packard, Remarks, Mr. Spaulding formerly of the Marlboro Lyceum, and Miss Spaulding. Every one should come out and see what a fine work we are doing in a spiritual way with the children. On Sunday next, Jan. 24, our subject will be "What is our idea of Heaven?" Come and hear what the Spiritual Lyceum has to say on that subject.—E. B. Packard, clerk.

General.

Hartford, Conn., 59 Market St., Jan. 10.—The Hartford Psychical Progressive Lyceum reorganized today, and elected the following officers: Conductor, Mrs. D. E. Chapman, guardian, R. B. Ratcliffe; secretary, R. L. Haling. All visitors and investigators are welcome.—Raymond L. Haling, Secretary.

LYCEUM ANNOUNCEMENTS.

The Children's Progressive Lyceum No. 1, of Boston, meet in Red Men's Hall, 514 Tremont Street, every Sunday at 11.30 a. m. A cordial greeting to all. The subject for next Sunday is Truth.

All mediums cordially invited. Mrs. M. J. Butler, president, Mrs. M. E. Stillings, sec.

Woman's Saving Influence.

In the course of her address before the Equal Suffrage Convention in Kalamazoo, Mich., Dr. Agnes Chester See made the following pertinent remarks, as reported in The Higher Thought, published in that city. She said:

"While the conventional thought gives to man the credit of the world's advancement and power of civilization, we see a subtle influence at work that is outside of the nature of man. Take the mining town, the lumber camp, the ranch life, the sailor's life, the colonies, and even the faded bachelor's apartments, any place where men have congregated alone and have undertaken to live by themselves,—in each of these there is an unkempt appearance, a coarseness of manner, a looseness of habit,—that is, negligence in some form that is never suffered except in some such masculine isolation as this.

"Introduce a woman of culture and refinement, the manager's wife, for instance, into one of these communities—the frontier town or mining camp—and immediately the unkempt attire is adjusted, social conversation made more select, a flower garden planted here and there. In short, the manners of the inhabitants and the appearance of the place begin to assume those characteristics that give any town or city in society as we know it its tone and finish. What the coming of the woman in the man's town introduces, the presence of the woman in our ordinary society sustains. The presence of woman in society is to be identified with the presence of the esthetic and religious element, and the presence of these elements makes the dividing line between civilization and barbarism."

"Now, this saving influence that we see exerted in local society has, through the presence of woman, been exerted in national life. Mrs. John A. Logan transformed her fierce, warrior husband into a polished statesman; the life of Martha Washington never lost its influence on the character of the first president, and her instinct, her refinement, her gentleness, are interwoven in the fabric of our republic. The influence of the life of Josephine on that of Napoleon and of the mother of the Gracchi on that of her sons, typify the moulding power of women in the

affairs of state that have been credited wholly to men. What man has done is not wholly his work, for while he has gone out into the field of larger life, the influence of woman has always been with him, giving him inspiration and tempering his work."

Our Appeal is to Facts.

There are many circumstances which show the careful observer that as a movement Spiritualism can not be fairly judged as to its progress and condition from time to time by the standards applicable to the growth and status of other forms of thought. Fundamentally our Cause rests upon a base the nature of which differs exceedingly from that on which other forms of religious propaganda or philosophical education stand upon. We deal especially with all the questions which concern man in relation to his existence in what are called time and eternity, or material and spiritual conditions. On these questions we appeal to certain facts, concerning which questions the tradition or teaching, inherited from the past are each heavily discounted in the light of the knowledge in our possession.

Bravely put our position is that man is a spirit now, that his "immortality" has begun and will be continued as the result of his dying. The traditional doctrine of human depravity has no place in our philosophy—indeed we have so liberalized the churches that they no longer teach it to any extent—consequently our teaching stands for a different kind of post mortem life than could exist if the bad old doctrine of depravity was rooted in truth. We know that death has a natural place in the phenomena of our career on earth and that our next life will be—as real and in its order as natural as life here. We know and teach these things not as matters of tradition, authority, or orthodoxy, but on the testimony of millions of intelligent denizens of the next state who have returned and told us what they found in the other world. This has created a freedom of thought with its resultant liberty of action which, as one consequence, has at times made the man with an idea or the woman with a thought consider they were heaven sent evangelists of philosophic truth or spiritual discovery.

In many instances liberty became the parent of antagonisms as is always the case when liberty is construed to mean: "I have a right to do what I like whether you like it or not! Repudiating leaders, creeds, political methods of organization, and fearing to put new shackles upon themselves, our people in the past stood sturdily for independence and liberty of action. Today a change is noticeable. Metaphorically we are better fed, clothed, and housed, and a tendency to put on airs like the foolish nouve riche of society is manifested here and there. But apart from that point, the efforts of former days when crude in form were crowned with a measure of success which was then eminently satisfactory.

The stories of the Old Testament do not need to be labeled as parables. But many Christian teachers have yet to learn their full use in imparting divine truth. To attempt to explain the first chapters of Genesis in accordance with scientific facts of comparatively recent discovery of which the child learns in school, is to confuse his ideas of religion and weaken his confidence in the Bible as interpreting the voice of conscience. To present to him these chapters as the sublime poem of creation is to open to him the mysteries of the being of God in his world. It will not increase the child's reverence for the Bible to tell him that its trustworthiness depends on evidence that Jonah in the belly of a sea monster wrote a song, which is mainly a mosaic of sentences from the Psalms, some of which were written centuries after Jonah's time. But let the story-teller have his place, tell the child that Jonah stands for God's people fleeing from duty to which they were faithless, and that the monster is Babylon, which swallowed them and let them go forth again, and he will understand the wonderful meaning and message of the ancient story. He will not be deeply impressed by your knowledge or your ability if you tell him he must believe that Job in the agonies of disease sat around with his friends on a heap of refuse and extemporized the magnificent poems ascribed to them. But let the story-teller have his way and the child will be prepared to understand by and by how a soft which trusts in God meets the deepest problems of experience and grows nobler through suffering.—The Congregationalist, Boston.

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