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BIRTHDAY REVERIE.

"I will lift mine eyes unto the hills, from whence cometh my help."—Psalm CXXI.

I will lift mine eyes to the eastern heights,
As they're flushed by the morning's gold,
For they patiently watch through the long, long night,
With a faith that has never grown cold.
Through the forest storm they have bravely stood
And they've witnessed the darkness flee
Before the invincible power of Good,
Whose message is whispered to me.

I will lift mine eyes to the distant hills,
In their summer-time verdure clad;
For the night of their history's trials and ills,
And the watcher's right hand is laid
'Mid the songs of the birds and the glory of flowers.
They are crowned with a spiritual grace,
That was won by their faith through the dark winter hours.

Whose rude storms lashed the tears down their face,
I will lift mine eyes to the snow-capped peaks,
That tower so majestically high,
For a voice from Eternal Silence speaks,
And the Lord of my soul draws nigh;
In their glittering whiteness firm they stand,
Looking onward all spotless and pure,
With a song to our earth and the touch of The Hand
That doth give us the "strength to endure."

I will lift mine eyes to the western crests,
As they're kissed by the sun's last rays;
For the peace of the Infinite Love on them rests,
And makes happy my heart in His praise:
They have gazed through the purple and crimson-gold gleams,
As the Ocean was singing His psalm,
And the music was floating from islands of dreams
With the joys of unspeakable calm.

I will lift mine eyes to the heavenly hills,
For "The Banner" of forty years
Is held by the Angel of Comfort who stills
Our heart-sorrows, and dries all our tears;
And the one who would win for his spirit pure rest
Must a true banner-bearer be,
Living so, that by blessing, his life will be blest
By God's guidance o'er earth's stormy sea!

Devotion.

Sydney, Australia, 1901.

The Flash Light of all Inspiration.

BY GEN. W. H. PARSONS.

The great work on Philology, or the origin of words, by Father Hare, whose MSS. is just completed for publication after thirty-five years of research in the libraries of Europe and America, show the strong bond between the English of today and its ancestral language that was spoken 10,000 years ago in Central Asia.

It would be difficult to find a word in the English language whose origin cannot be traced back to some one of the 700 Aryan roots of this work: through Sanscrit, Greek, Latin and the German languages to the Anglo-Saxon offshoot.

Our incontestable relationship with the original stock, whose language colored that of all Europe, ancient and modern, and whose philosophy and religion dominates three-fourths of Asia, gives interest to the revival of the study of the Vedanta Philosophy and Religion of our Aryan Ancestors, whose habitat in prehistoric times was the "root of the world" in Central Asia.

According to all secular scholars and especially John Caird, D. D., President of the University of Glasgow, and the former Professor of Divinity of that great institution—"the Aryan Vedas are the earliest and oldest records of religious truths." The earliest form of religion, or of any thing that truly deserves the name in the history of the race, is supplied to us by the early religions of India.

Thus wrote John Caird, D. D., who found the Indo Aryan and Indo Germanic race, 1500 years prior to our era.

The great Vedic teacher calls the Bhagavad-Gita the collected essence of the colloquy between Krishna and Arjuna.

According to sacred chronicles (see Bhagavad Purana; Book XI., Chap. VII-20; and Vishnu Purana; Book V., Chap. XXXVIII-5) Krishna lived 125 years, and departed from the world in the year 3001 B. C.

According to the Vedanta Philosophy, each soul is potentially divine, and its goal, the manifestation of the divinity within. Its power to control nature, whether within the soul or exteriorized, is proof of its divine origin; and that the spirit did not emanate from matter, but, according to the Raja Yogi, matter and forces are but the gross form of the subtle; the grosser the effect and the finer always the cause; and he who, like the Yogi, discovers how to manipulate the sublimated, subtle and finer forces of the external world, gets the whole of nature under his control and proves himself divine in origin and in kinship, to that One, out of whom and by whom, all that is manifest are but expressions; and to find this One, out of which all these manifold expressions are created is the end and aim, not only of science, but it is the whole of religion: to which temples and forms, rituals and dogmas, are secondary; as the study and mastery of internal nature insures the control and mastery of the whole universe, external and internal.

"There is but One," say the Vedic writers, "though the poets call him by different names," and Dr. Caird declares that:

"We find, especially toward the close of the

Vedic period, that instinctive sense of unity, that lies behind and comprehends all individual diversities, finding direct expression in various passages of the Vedas."

The Brahmins taught ceaseless rounds of continuous life, through lower forms, until the exalted position of Brahm or God was acquired.

Buddha, the Protestant reformer and restorer of the true Vedanta philosophy of the Ancient Vedas, taught that he had rediscovered that without passing through ceaseless rounds of lower forms of being and earthly affliction, the goal might be reached, for which God had created him, by the practice of the most exalted virtues, which as a code of ethics (the same as promulgated by "the Christ") animates the moral conduct of his followers, the most numerous and most moral people on the planet.

Modern Reincarnationists should know this distinction between Buddhism or the original Vedanta philosophy and Brahmanism as taught by Theosophy.

Behind all particular ideas, generalized in the Vedas, is the recognition of the One Absolute Existence; and that he who has grasped the secret, that the external world is but the gross form of the subtle and invisible, gets the whole of the internal forces under his control. This abstract principle, once absorbed in human consciousness, or superconsciousness, man has grasped that which is truly vital in all the universe; as the highest action of life is thought, and thought is the vital force or highest action in every being; and when perfect concentration or contemplation is attained, the spirit exists on a higher plane; comes in touch with facts in nature beyond the scope of reason, or those already known, and which instinct and reason can never know. This is the abstraction and inspiration of the Newtons, the La Verriers, the Edisons and the Teslas, who are thus by perfect concentration and contemplation wresting from nature its most profound and vital secrets, subsidiary to the daily uses, the elevation, exaltation and increased powers of man. The control of all the forces of the universe, physical and mental and spiritual, are the ultimate attainment of the students and devotees of internal nature, who give themselves to contemplation and study of its mysteries.

"There is a spirit in man" (declared the Aryan Seer of the Land of Uz in the oldest Epic of the Orient).

"There is a spirit in man, and the inspiration of the Almighty giveth him understanding."

The flashlight of a Divine affluence thrills the soul of the Poet, Philosopher, Seer and Inventor, whose creations of so called genius are the offspring of a supposed intuition, but in reality the touch of "the spear of an Ithuriel," of a celestial Hierarchy; which "before Abraham was;" and were "with the Father before the foundations of the world were laid," as was the Son, "the Christ," as declared by him in the wondrous monologue in the 17th Synoptic Gospel of John.

The highest proof of man's original emanation from the Divine is contained in the "Timaeus" of Plato, who declared in his day a truth well established in this, that:

"Man does not participate in the divinely inspired and true prophecy, as a reasoning being, but alone, when he is either deprived during sleep, or through sickness, of the exercise of reason; or when by some inspiration he cannot himself command."

"An excellent man in divine ecstasy, who is better than one in sane consciousness, declares divine things, in which the soul recognizes, as in a radiant reflection, that which it saw in the hour of ecstasy; he following God, being filled with Joy and Love."

Thus Swedenborg embodied the same truth, that:

"Man believes all his thoughts proceed from within him, whereas all this flows into him, from without."

Modern Science, through La Place and Herbert Spencer, proclaims that "This earth and all planetary bodies were primarily nebulous and gaseous matter."

This creation of the visible universe, from gaseous or invisible matter, which they who "sit in the seat of the scornful" and skeptic, have vulgarized by sneering at the supposed assumption of ignorant credulists that the world was "made out of nothing," because invisible—establishes the verity of the Aryan postulate of Krishna:

"All that exists was in its primeval state invisible; in its intermediate state is visible; and in the ultimate state is again invisible."

But transcending all stands out the sublime Vedanta truth that before the foundations of visible matter were laid, in sun or planet, spirit pre-existed, and infinite wisdom and intelligence dominated; and on geometric lines mapped the Universe and set the stars in their courses.

Says Longfellow:

"The spirit world around this world" of sense
Floats like an atmosphere everywhere;
Wafts through these earthly mists and vapors dense
A vital breath of more ethereal air.

These perturbations, this perpetual jar Of earthly wants and aspirations high Come from the influence of an unseen star, An undiscovered planet in our sky.

"From the world of spirits there descends A bridge of light connecting it with this, O'er whose unsteady floor, that sways and bends, Wander our thoughts above the dark abyss."

Musings of a Lone Philosopher.

BY PAUL F. DE GOURNAY

Dame Nature is incessantly in the throes of parturition, though we may not be aware of it. Production is the result of unrest, effort and the disturbance of pre-existing conditions. The shock of electricity-laden clouds disturbs the tranquil ether as it produces a storm; the tiny seed bursts its shell by a mighty effort and there is an upheaval of the sandy crust as the light-seeking tendrils forces its way upwards, while tender rootlets—nerves of the plant—dig below for a firm grasp on the yielding earth.

All life in unrest, endeavor and travail. The mental unrest of the individual shows a disturbance in his pre-existing ideas, an effort to reach something higher. What? He does not always know; but he shall have no rest until he finds out and the new idea is born.

Collective unrest may disturb the peace of mind of a community, of a nation. The outcome may be reform or revolution, whether the cause of the unrest be political or religious. If it be the latter, it were more properly called soul unrest and no human power can stay its action.

Such an unrest prevailed in Greece and Rome just before the advent of Christianity; such an unrest heralded the birth of Spiritualism.

The human mind's unfoldment is, like the process of nature in all things, gradual; and it is slow rather than rapid. A whole generation may be pregnant with the germ of an important idea, before that idea reaches the degree of development insuring life. Thus, that which we owe our predecessors we pay, with interest to our successors. Solidarity binds the generations of man.

Great ideas come generally from the heart; but, to reach other hearts, they must pass through more or less receptive minds, at the risk of being adulterated and losing some of their effectiveness. Yet, the thought-substance is imperishable; sooner or later the genuine thought-seed, floating away from barren ground, shall drop on suitable soil where it shall grow a "thing of beauty and a joy forever," dispensing fragrant flowers and luscious fruit to appreciative minds.

Tremendous possibilities this fact of the imperishable substance of thought presents; for the few good and great thoughts evolved daily from men's minds, what a legion of frivolous, base and wicked thoughts are born! They fulfil their mission the same as the good, they find soil adapted to their nature, and they grow to poison the atmosphere and spread the contagion of folly and evil.

And we wonder the world is no better! Let us learn, let us teach our children to think right. The power of thought is a neglected factor in the education of the race. There is no doing without thinking; actions are but thoughts materialized; but there is more, thoughts, good or bad, may do their work effectively while remaining invisible to the physical eye; and, we should not forget it, like curses "they come home to roost."

Only a soul can understand, can know, another soul, and this conditionally on their being on the same spiritual plane. Candid as may be the lips, confiding the mind and affectionate the heart, the soul hath a secret chamber which none can enter, save its alter ego, its God-ordained companion for eternity. For this reason, we never know a man or woman, however intimate our relations. Only in the spirit-world shall the chamber be unlocked, for there we shall know each other's true character: secret virtues will throw their long hidden radiance on the ascended spirit; the indelible stain of vice will appear on one hitherto held without blemish. What a prospect for hypocrites!

A few chosen words may suffice to convey a great idea or to present a fact with greater force. Terseness and directness may not be as attractive as floridness, but they leave lasting impressions, while the "flowers of rhetoric" have the oftener the fate of all flowers—they fade and pass away with time. What modern general's lengthy report of a victorious campaign could tell as much as Caesar's *veni, vidi, vici*!

Law is supposed to be the manifestation of justice defining right and wrong and upholding the former and punishing the latter; if this be true, why is it the laws are so plastic an astute lawyer can make them say black is white or white is black, to the bewilderment and mystification of the jury?

In an ancient allegory Justice, blindfolded, was guided by Truth who carried the judi-

cial balances; the conceit, though poetical, is, perhaps, too simple for our modern jurists.

There are rogues who make a special study of the law; they wish to know how far they can go without being caught in its meshes, or, if caught, how they may slip out of them. The code, like the Bible, is a dangerous book in some hands.

I am law-abiding, but when the law assumes to prescribe who will physic me, and that I must submit to having some disease-breeding virus inoculated into my system, then I am a law-breaker—a Constitutional law-breaker, for the Constitution of the United States recognizes my right to manage my physical (and spiritual) constitution as I think best.

"Americanism;" this word is defined by the dictionaries: "A word, phrase, or idiom peculiar to the United States;" it might be given a broader meaning, viz: "Americanism—the cult of the principles upon which the American nation was founded and to which its citizens are faithful." Do we not say that such or such an idea or action is un-American? To be an American, therefore, one should not only be born in the United States, or naturalized a citizen thereof, he must entertain and live up to the principles of Americanism, as defined in the Declaration of Independence and confirmed by the Constitution.

A man professing royalism, absolutism or despotism, cannot justly call himself an American, though he be born in Boston, Chicago or San Francisco. May not the same process of reasoning be applied to Christianity and Spiritualism? Going to church, or attending public seances, does not make one a Christian or a Spiritualist. The Christian must live up to Christ's teachings; the Spiritualist to the philosophy of Spiritualism, or they can logically claim their respective titles.

The tendency of the unthinking is to stick to the letter and look no farther. They recite the words, they have not learned the lesson of them. It were well the apostle's saying was more generally remembered, that "The letter killeth, but the spirit giveth life." How many dead Christians and Spiritualists perambulate our streets, inane entities to which the theosophist's label "shells" might be pinned.

It is these "slaves of the letter" make despotic creed and stultifying dogma possible, and superstition to usurp the throne of reason. In them are to be found the greatest obstacles to reform and progress; to the forward movement of the mind they offer the resistance of inertia, more difficult to overcome than active resistance.

When spiritualistic truth is more widespread and the supremacy of Mind acknowledged, men will discard the dry bones of the dead letter, and the spirit that giveth life will lead him, through knowledge and wisdom, to eternal happiness in eternal life.

The Methodists Falling Into-Line.

Unorthodox Utterances from a Toronto Deacon and Member of the Conference

The following paragraphs taken from the published report of a paper read in Victoria University by Herbert G. Paul show that some of the people of Canada are thinking. Such utterances a few years ago—say last century—would ostracise a man from polite Methodist society. Now apparently the great Methodist weekly, "The Christian Guardian," of Toronto, is glad to publish such. Mr. Paul is a class leader and a great Methodist church worker—and his words are entitled to consideration. The subject of the address was:

THE CLASS MEETING OF THE TWENTIETH CENTURY.

Beliefs are changing: reason and rationalism are swaying the minds of thoughtful men. Creeds have suffered radical amendment and are likely to suffer further radical alteration.

The Bible itself has been revised. The scholarly are possessed with a notion of a higher criticism.

Messianic prophecy in certain phases is called in question, although inspiration is not changing and the Bible still remains the book of books, yet many a theological monstrosity has had to give way before the penetrating search-light of Truth.

Great causes are always at work to change the current of man's imagination. The daily and weekly newspapers, and the hosts of weekly and monthly illustrated periodicals, along with the steam and electric railways, the telegraph and the penny-post and manhood franchise, are the potent democratic factors of universal leveling, and all these great moral dynamic forces necessarily change at least the tone of individual experience. The morality of the days of Abraham and Jacob and Lot is the grossest licentiousness of today. If the men of righteous repute of those days lived in these days, and perpetrated such extravagances as they enjoyed then, there is not a judge in the land but

would sentence them to a term in the penitentiary if they were fortunate or unfortunate enough in being called upon to pronounce judgment thereon.

The morality of a hundred years ago touches us nearer, but the morality of a century past, in many respects, is the crime of these later days.

Men in the days of Wesley were hung for shop-stealing. The gibbet was conspicuous on the King's highway on many a turnpike. A century or so earlier holy men and women were burned at the stake by hotter men in good old Merrie England for righteousness' sake. And the so-called church of Christ has not been entirely guiltless of some of the most heinous wrongs ever perpetrated in the name of righteousness, while slow and perverse in accepting and promulgating new truths.

In Wesley's day men were sold as slaves in British possessions, and a man might be a downright upright Christian, and buy and sell and trade with his dark skinned brethren, precisely as he would with a herd of cattle.

A great mass of the people of all denominations nowadays positively refuse to believe in a literal hell of brimstone and fire. Farrar, Drummond and Freeman Clarke have done much to pave the way for questionings in this direction.

Calvinists of these later days are shocked to think their gentle fathers ever believed that babies a span long would languish in endless torment. Intelligent Christians hesitate to believe in the descent of a literal New Jerusalem precisely 1500 miles square and 1500 miles high with gates of pearl. Many rational Christians question whether it is absolutely essential to salvation to be baptized with water.

The question is conscientiously raised in ministerial and scholastic circles whether the so-called miracles of Jesus were superhuman or supernatural.

If superhuman only and performed in obedience to natural law, then the like may be within the possibility of progressive Christianity, for, as Jesus himself profoundly said, "Greater works than these shall ye do."

If it is the privilege of Christians to follow in the wake of Jesus and his apostles, whose fault is it that the attention of Christian believers has not been turned into these hidden psychic channels, which mean so much for mankind?

Jesus said, "This kind goeth not out but by prayer and fasting." What proportion and class of Methodists fast willingly these days? Do we not rather love to feast?

Many investigating Christians already look to human magnetism and suggestive therapeutics as a means of physical healing, and very seriously question whether the medical Pharmacopoeia contains all that is necessary to know with respect to the healing of bodily ailments.

The potent forces of nature are unseen—the things which are seen are temporal, the things which are not seen are eternal. Unquestionably occult and psychic phenomena are branches of study worthy of the profoundest investigation. Theosophy and Christian Science claim their adherents, whose membership comes mostly from the ranks of Methodism, so it has been said.

Tens of thousands of Christians and enlightened and scholarly Methodists amongst the number, preachers and laymen and officials alike, insist upon their right to inquire into the phenomena of Spiritualism and emphatically deny, after patient investigation, that either legions of evil or diabolical account for the unquestioned manifestations that take place in response to properly appointed conditions.

"It shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and also upon the servants and upon the handmaids in those days will I pour out my spirit."

Psychic research associations in this country and in Europe are moulding the current of men's inquiry.

And how shall we hesitate to attach importance to the interrogations of such societies when such names as the following are the vice-presidents of the Society for Psychical Research in England: The Right Hon. the Bishop of Ripon, Lord Rayleigh, the Right Hon. A. G. Balguy, the Marquis of Bute, Prof. J. H. Ryslop, Columbia University, U. S. A., Prof. W. James, Harvard, U. S. A., Prof. S. P. Langley, Smithsonian Institution, Sir Wm. Crookes and others. "Many shall run to and fro, and knowledge shall be increased."

There is truth outside the pale of the Methodist Church, and Methodism can well afford to be tolerant with her children in any devout search after truth, and with respect to the uncovering of the hidden mysteries of ancient days, the words of Gamaliel may be opportune: "If this be of men it will come to naught, but if it be of God ye cannot overthrow it."

BEFORE BARTH'S CRADLE SONG.

Antiquary Tribute to Dr. Jacob Thomson from J. B. Doe.

Not yet to eight—
The summit of the "Eternal Hills"
Though long
A Pigeon on the upward way.
One more sweet year
With amber, gold and purple light
Is added to the new long list
Of years—
The three score years and ten.
But what are years?
Men measure time and set the bounds;
Tradition-tram eled, count the hours
Which tell the story of a life.

Feasting—
Yet, time-serving and creed-bound,
As in the story of an Eden and the Fall,
Man weakly bows assent;
Himself, he paves the way
And dies!

What purpose all these so-called years—
Add what is life?
A span—brief passage 'twixt the cradle and the grave
Torn death!

Love-lighted for a season and embowered;
Or, travel stained and weary with the load,
Be with the way side falls!
What has been wrought—
Is this the end?
What of the past, before earth's cradle song, thy song
Was sung?

Where cometh thou, Oh! Healer, friend;
Sweat-wetted, Jacob-like, cooling the fevered brow?
Emboldened once!
Ere this, thy willing foot, may be,
On some like "shore of time," again and yet again
Have trod,
To learn all wisdom's ways.
We had thee thus, on this thy NATAL DAY
Thou lover of mankind!
And, angel-matched, proclaim thee victor—ere the dawn
Thou hast prevailed
Today, we voice thy song, thy notes of joy,
"There is a death—no years.
Save God's Eternal Years."

Medical Freedom.

BY ALEXANDER WILDER, M. D.

The editor of the Banner has given us an article upon the various assaults on medical freedom recently made in twenty Legislatures. They may all be classed not as new occurrences but as an old affair repeated—"Monsieur Thomson comes again." Eighty years ago the statute books of a majority of the States were blotched and disfigured with enactments of a like character. They made it a misdemeanor for anybody to treat the sick except licensed practitioners of the Old School. Then, too, if any such should administer lobelia or other unofficial remedy, or should discountenance the use of calomel, antimony or blood-letting, he was very certain to be arraigned before some medical body and his license annulled. He was also obligated to give back his diploma of M. D., if he had one. After that he was befouled by his former associates with their favorite slang nickname, "quack." He was subject to all the penalties thereof of an unlicensed physician. It was the heterodoxy and not any fault of character, or fitness that constituted the offense.

Dr. Waterhouse was a professor from the beginning in the Harvard Medical School. A medical statute had been passed in New York, in 1837, of a character shamefully inquisitorial. Dr. Waterhouse wrote a letter of protest to Dr. Mitchell of New York, a member of Congress and friend of President Jefferson. He marvelled that Gov. De Witt Clinton should sign such a measure, and called it "Unconstitutional." New York he declared was far behind Massachusetts in medical matters, as well as in theology.

That statute passed was the last enormity to be endured. John Thomson, the son of the old pioneer, and then a resident of Albany, arose in his might. "Solitary and alone," he determined to grapple with the adversaries of civil and medical liberty. He appealed to the people and the people responded. They were not Thomsons, but their instincts were for freedom.

I apprehend that there was some partisan political feeling, as well as medical cupidity and arrogance in the matter. The Thomsons were Republicans or "Democrats" as they were afterward called; and in New England it was considered as hardly respectable to belong to that party. The western counties of New York longed to be "Infected Districts." The people were very susceptible to new and advanced ideas. The early revivals of religion swept over the region like prairie fires. Anti-masonry and anti-slavery had in turn their strong hold there. Adventism in its turn found there its numerous votaries. It was no wonder then that when Thomson appeared the people were ready for his message, the people of that region, by tens of thousands, signed his petitions, and elected men to the Legislature who were sure to vote the same way. The conflict lasted fourteen years with varying success. Leading Whigs like Wm. H. Seward, Albert H. Tracy, were at first in favor of restricting the old law. Others like Bray Dickinson, Judge Culver, Erasmus Root, were energetic supporters of the new school. With the Democrats, Michael Hoffman, chief of the Barnburners, Wm. Taylor, Sumner, Ely, and such like were inspired from the Dark Ages; but Horatio Seymour, Sanford B. Church, Thomas G. Alvord, Erasmus Root, were for the freest liberty. The issue began to become political. In Connecticut, Chauncey F. Cleveland was known to be in favor of medical freedom. The Democrats took advantage of that fact and nominated him for governor. He received the support of the whole Botanic fraternity, lay and professional and was elected. He repaid his supporters by recommending the removal of the medical restrictions, and it was done. Indeed, there were Democrats in those days who believed in Democracy as a principle, and made the people believe like them. New York took a leaf from Connecticut's political record. It was evident that Reform physicians could be trusted with no longer. The State had become Whig with Mr. Seward as governor. The Abolitionists had just broken away and formed the "Liberty Party." There was now talk of having an Anti-Monopoly Party to press this question of medical enfranchisement. In 1842, a Democratic reformer and legislator were elected. A renewed endeavor was made at once to pass a medical repeal bill. Neither party dared longer risk side issues in politics; these had made the political attitude of the state and nation uncertain. Horace Greeley, now recognized with his infant "Tribune" as a political power, advocated vigorously the repeal of the obnoxious medical enactments. This took place in 1844. All were permitted to practice medicine, only with penalties for gross ignorance or malpractice. These penalties, of course, were only for heterodox wrongdoers. The "regulars" can be counted on to shield those of their own kind, every time. But no matter. A man has no right to do wrong, or to engage in a calling for which he has no tact or knowledge.

New York gave a small plurality for Mr. Polk electing him president, but swelled a majority of over ten thousand for Sillas

Wright for Governor. By this time the medical statutes had been swept out of the way all over the country. This result, it may be remarked, was followed by no calamity. The statistics of disease and mortality exhibited nothing unfavorable for having better practitioners; but mercury fell into disrepute among the people and the atrocious practice of blood letting was made to cease; physicians gradually became more intelligent.

In 1845, the Eclectic Medical Institute of Cincinnati, was incorporated, and the designation of "Eclectic" which had floated around among Botanic physicians was adopted in distinction from "Physio-Medical" or "Thomsonian." Dr. Thomas V. Morrow, Dean of the new college, in a public address signified the auspicious fact of the repeal of the obnoxious statutes. "It is hoped forever," said he.

What would he say now? That the gold has become dim, and the pure gold changed? That they who ran well for a time have been hindered and ceased in their adherence to truth and the Right? That his Eclectic brethren and followers are building again the things which they once labored to destroy, and so are making themselves transgressors? That there are those who say that they are Eclectics, and are not, but are of another synagogue?

On the heels of the legislation for the repeal of the odious and unconstitutional medical statutes, the American Medical Association was formed. The repeal, it was complained, has made them "unable to compel their brethren to practice in accordance with the views and the majority." They must institute a medical boycott, that they had not a legislative one. "The most effective blow would be given to the new-born heresy if the profession as a whole combined against it."

Right here it may be well to bear in mind that what is meant in Old School parlance by "the Medical profession" is only the practitioners of that guild. Eclectics and Homeopaths, however meek and subservient, have no place in the "profession." They are only endured because they have been able in many places to take care of themselves; but they are hated sometimes and despised generally. The Ethiopian has not changed his skin, however white some may describe him. It is declared that as Bishops of the Roman and Episcopal communions have authority to determine religious orthodoxy in "the Church," this Association is supreme to decide and define orthodoxy in medicine.

The object of this American Medical Association is, to grasp and hold all lucrative offices in the army and navy, the civil service and hospitals; to unite against Reform and its dependent practitioners, to deprive them of reputable social standing and to drive them from the field. In order to accomplish this more certainly, a Code of Ethics was adopted, and disingenuous from formal courtesy and just recognition as professional persons all who were not in harmony with its conditions, and requiring absolute adherence to these conditions even when human life was at stake.

The usage of the Roman Catholic church toward all Protestants is not a whit more arrogant. Its profession of faith is fully copied in the medical body; and the tendency to persecute is equally hot and unqualified.

For many years this amounted to little more than senseless thunder. Indeed, the freedom enjoyed by heterodox practitioners operated to make them careless to maintain social alliance. The Civil War gave the opportunity and it was grasped with the end distinctly avowed to "crush the irregulars." A sort of freedom was extended by the events of the conflict to black men and the instinct of liberty became correspondingly dormant in white men. Herbert Spencer observed this during his visit to the United States. His purpose was now devised to throttle all the medical schools of practice that did not acknowledge fealty to the American Medical Association. During the "Seventies" bills that read exactly alike in most of the sections were introduced into the several State Legislatures. Some were enacted, but opposition was found to be more than a compromise was resolved upon where necessary.

When the Rev. George Whitfield was agitating England by his preaching, the clergy of the Established Church sought to devise measures to suppress him. King George III. proposed as the most effective method, that he be made a Bishop.

In several States an analogous compromise was made, by placing one or two physicians of the minor schools upon the Examining Boards. A new pretext was invented to explain this change of tactics. "We are not opposing physicians, we are only getting up for the occasion; but we want to make a line of distinction, and shut out clairvoyant practitioners," etc. Such a frivolous pretense that deceived nobody, was put forward at the meeting of the Eclectic State Medical Society of New York, in 1837. The society voted this motion down, and elected a president who surrendered the whole position. This compromising has been carried out all over the country, till the Statutes of proscription are general. Vermont, I believe, is still a Free State; she used to be anti-slavery in old abolition times. Heaven grant that she maintain her integrity. Else then, "no man may buy nor sell except they that have the mark of the Beast."

The wheel has made its revolution, and the States are now substantially in the same fetid mire as in 1830. These statutes are in violation of the Federal Constitution and especially of the Fourteenth Amendment. I have no doubt that the courts are waiting for an opportunity to strike the "higher law" described in the Epistle of Thessalonians II: 3, 4—Police Power. This power like necessity, knows no law but the sweet will of those exercising it. Able juries have repeatedly offered to physicians to carry cases to the U. S. Supreme Court, declaring that the body would declare the medical statutes unconstitutional and void. But who has the money to spare for a lawsuit? Those who have it have already found like young Primrose that liberty means the possession of money, and so they do not care to spend it in a struggle for others. Laws are made for lawyers, to create litigation and make it profitable.

The several schools of Medicine are now sufficiently landed together to be untrustworthy and not dependent upon. Those practitioners who are now the objective point of attack, the "Healers" of the various schools, have the whole brunt of the battle to sustain. They have heretofore, however, and invariably let others bear the burden, but now they are themselves the target of assault. They have the alternative—to do or die. Their foe is a profession imperial as well as imperious in its aims; and able to maintain a lobby and mould members of Legislatures. There is no help to be derived from lawyers to get a living by. Cliques of doctors, old body-bodies, are prompting the measures.

It is time to devise a remedy and apply it with wisdom and skill. To yield simply is like yielding to bastinadoes from a despotic ruler. It is of little use to whine and grumble. Legislatures and Governors represent those who elect them. A corrupt member of a legislative body is just as good as the man

"Two churches of different communion once met in a public place. 'I can acknowledge you as a Methodist,' said the Bishop to the Presbyterian, 'but not as a Christian.' The other replied, 'I can acknowledge you as a Christian, but not as a gentleman.'"

that vote for him. Those who are in favor of medical freedom are bound by the highest loyalty to vote only for candidates who will legislate for medical freedom. This has been my course for years. As individuals acting alone amount to but little, there should be combined action wisely brought together and directed to the end in view. Every "healer" as well as every friend of equal rights should let his influence be felt all through his clientele. There should be first of all an appeal to the "Plain people." The Botanics won fifty-five years ago because they put themselves and their cause in the hands of the voting population. When the people learned who they were, what they wanted, and what good reasons there were for granting this, they arose in their might and compelled it to be granted.

When Dr. John Thomson, in 1844, wheeled the huge petition up State Street in Albany, and Dr. E. J. Mattocks spread it out in the Assembly chamber with some hundred and thirty or forty thousand signatures of all shades of opinion and one of purpose, there was no dodging.

If those opposed to this legislation now, will do as Thomson did, employ like purpose and energy, persisting for more than a decade of years, they will before the earth makes many onward revolutions, see the sun rise upon a freed commonwealth,—no more a government of the people by the doctors and for the doctors.

A Twentieth Century Catechism.

BY W. J. COLVILLE.

LESSON FIRST—HUMAN NATURE.

Q. Who are we?

A. We are all human beings.

Q. What is it to be a human being?

A. It is to be possessed of rational intelligence enabling us to study the order of the universe and live in conscious harmony with universal law.

Q. Is human nature good?

A. It is altogether good, but it needs to be rightly comprehended and its various capacities righteously employed before its essential goodness can be demonstrated.

Q. What is the relation of human beings one to the other?

A. We are all brothers and sisters, members of one great family, sharers of a common life and united by common aspirations and necessities.

Q. What do we all desire to manifest?

A. Health, Happiness and Prosperity.

Q. What is Health?

A. The harmonious co-operative activity of all our faculties; loss or absence of health is due to mistake resulting in discord.

Q. What is Happiness?

A. The inevitable result of a healthy or harmonious life; unhappiness is caused by failure to live at peace within ourselves and with our neighbors.

Q. What is Prosperity?

A. The successful outcome of a well-ordered life; when people do not prosper in their undertakings they have missed their way or lived in discord.

Q. What is the first step towards Health, Happiness and Prosperity?

A. Learning to regulate our thoughts about ourselves and concerning our surroundings.

Q. How can we regulate our thoughts?

A. By the exercise of will; we must allow ourselves to think about what we admire or wish to come to pass.

Q. What effect does thinking have upon our bodies?

A. Our thoughts are continually shaping and remodelling our organisms, so much so that we cannot avoid showing forth in our flesh whatever we continually think about.

Q. How should we deal with what people call evil?

A. Oppose it with contrary good. If a false statement is made, correct it by making a true statement. If a vice is exhibited, oppose it by practising a contrary virtue.

Q. What is virtue?

A. Whatever conduces to the good of the one who engages in a certain practice, and at the same time causes him or her to exert a harmonizing influence among companions.

Q. What is vice?

A. Whatever injures one who practices it and exerts a discordant influence on those around.

Q. What is moral feeling?

A. A desire to so regulate one's life that blessing may accrue to the entire human family.

Q. How should we deal with sorrow?

A. Study out the means whereby it can be overcome, deal tenderly with people who are feeling unhappy, but never encourage them to look on the dark side of their experiences.

Q. How should we regard pain?

A. Simply as an evidence that we have made some false step and are being reminded of it so that we may discover it and vanquish it. We sometimes suffer in consequence of repairs going on in our organisms.

Q. What is Psychology?

A. The science of the soul which is the revealing principle or dominating intelligence vitalizing the body.

Q. What is Physiology?

A. The science of the body which should be studied, together with anatomy, which explains the form of the structure while Physiology explains the functioning of the life principle in our corporeal frames.

Q. Are all human beings alike?

A. Structurally and functionally all are essentially identical, but no two are precisely the same in every external detail.

Q. What may we learn from this?

A. That unity is the order of the universe, but uniformity is contrary to nature.

Q. How can we determine between unity and uniformity?

A. Unity is revealed in general outline and common necessity. Diversity which is the reverse of uniformity is displayed in numberless variations of size, color, and numberless particular circumstances which distinguish human beings one from another.

Q. How can we best illustrate unity displayed in diversity?

A. In two unmistakable ways. First by calling attention to physical differences and secondly by observing dissimilar mental characteristics.

Q. Give some pointed examples of physical diversity?

A. "Two churches of different communion once met in a public place. 'I can acknowledge you as a Methodist,' said the Bishop to the Presbyterian, 'but not as a Christian.' The other replied, 'I can acknowledge you as a Christian, but not as a gentleman.'"

FAMOUS CLARA BARTON

The Universally Loved and Honored President of
The Red Cross Society Gives Her Endorsement
For Dr. Greene's Nervura.

Clara Barton, the Best Known Woman in the World, and Head of the Great Benevolent Red Cross Order, gives Recognition to Dr. Greene's Nervura Blood and Nerve Remedy. Miss Barton by her Encouraging Words, thus Widens Her Helpful Influence to All Classes and Conditions of People who Need Health and Strength.

Who does not know of Clara Barton and the great society of which she is the practical, hard working President?

Ask any of the Boys in Blue, who so gloriously upheld our banners in the Spanish War; ask them who is the most heroic woman in the world, and they will answer with one accord "Clara Barton."

Superintending in person, in the midst of those fever stricken ranks in Cuba, the supplies and the medicines which our own government failed to provide, Clara Barton's services to our soldiers will ever remain fresh in their memories. It is beyond question that Clara Barton and her relieving forces saved thousands of precious lives in that campaign.

Every battlefield of modern times could tell a similar tale.

All civilized and even barbarian nations yield courtesy and consideration to the cause Clara Barton represents and the official emblem of her society.

Armenia, Africa, and India have cause to praise her good works. In the midst of deepest carnage her flag, the Red Cross, is never fired upon. The whole earth recognizes it and bows before it.

Surrounded by the clashing interests of a selfish world Clara Barton stands for generosity, untiring energy, and sublime devotion to the relief of distress. Mothers bless her for the lives of sons.

Wives give her grateful thanks for husbands restored to them by her timely aid.

Children owe her gratitude for fathers safe return.

If Clara Barton gives her endorsement to a medicine, let every sufferer take heed, because she speaks solely in the interests of humanity. This is what she says:

"We have tried Dr. Greene's Nervura blood and nerve remedy, and although the remedy has been in our hands but a short time, we judge that the remedy has all of the merits which are claimed for it. We shall still continue its use, with the expectation that we shall be able to indorse it still more highly." CLARA BARTON, President of the American National Red Cross, Washington, D.C.

Dr. Greene's Nervura blood and nerve remedy is indorsed and recommended by more people whom it has cured, more physicians, more hospitals and more charitable societies than any other remedy in the world, and if you wish to be made well and strong again, if you wish health to take the place of disease, if you wish to know what it is to be without pain, weakness, nervousness, humors or indeed any kind of nervous or physical suffering, take Dr. Greene's Nervura blood and nerve remedy.

Consultation, examination and advice in regard to any case may be had free, personally or by letter, at Dr. Greene's office, 34 Temple Place, Boston, Mass. Call or write to-day.

A. Every normal human body contains two eyes, but eyes are of different color; every healthy person enjoys good health and is adapted to some useful occupation, but all healthy bodies are not of equal size or weight, nor adapted to exactly the same kinds of occupation.

Q. Name some striking examples of mental diversity.

A. Different children exhibit different capacities for acquiring particular sorts of knowledge. Some display abilities to succeed in particular lines for which their equally useful and intelligent companions appear to have no talents.

Q. What inference do you deduce from this?

A. That human nature is truly one; but in the Social Organism individual members are adapted to fill special places and render distinctive works.

Q. What have you to say concerning the different races of mankind?

A. There are five great races known to ethnologists as Caucasian, Mongolian, Malay, Negro and Red. These five races may be compared to five fingers on a single hand. The Caucasian, which is the most dominant and enterprising of these five races, may be likened to the thumb which is the fulcrum of the hand, the four remaining races resembling the four other fingers.

Q. How should we regard other races than the one to which we immediately belong?

A. We should always remember that races are only divisions of the great human family, which is a unit, just as the different portions of our bodies described to us by Anatomy are all necessary parts of one homogeneous structure. As one part of the body depends upon another for support, co-operation is the only means for accomplishing the ends we all desire to reach.

Q. What is meant by Co-operation?

A. Co-operation means working together for the achievement of a common result when all the workers respect their mutual rights and delight in promoting the general interest.

Q. What is Competition?

A. Properly speaking, competition is the means whereby we become individually and collectively competent or capable of performing some useful work in an efficient manner; but a false usage has long prevailed in speech in consequence of which competition has been made identical with ill-will to one's neighbors or desire to hamper another's progress.

Q. From what cause has this lamentable effect proceeded?

A. Clearly from a mistaken view of mutual relationships, chiefly perhaps from false opinions regarding the opulence of Nature and the law of demand and supply.

Q. What have the greatest moral teachers of the race always insisted upon?

A. The solidarity of the human family, by which is meant that we are so truly members

of a single complex organism that if one member rejoice, all are rendered happier, and if one member suffer, a shadow is cast over the whole body.

Q. Do we always see this to be the case?

A. Not always, because our field of vision is very small; but when we learn to penetrate more deeply into the nature of cause and effect we shall understand this clearly.

Q. What do you call the science of human nature?

A. Anthropology, from the Greek word *anthropos*, which means the upward gazer, because the human form is properly erect in token of the nature of humanity which is aspirational.

Q. What is Philanthropy?

A. Love of humanity; this beautiful word is derived from the Greek *philos*, signifying love and *anthropos*, man.

Q. What motives actuate human conduct?

A. Selfishness at first; later in our development, love of others influences us to act for their welfare as well as for our own.

Q. Can we be truly happy, healthy or successful if we act without consideration for others?

A. We cannot be, because when we care only for self we are narrow-minded, short-sighted and usually jealous or envious of others, thereby thwarting our own highest interests, though quite unintentionally.

Q. Can you give some illustration as to how we influence each other?

A. Whenever anyone is healthy, happy, useful and virtuous, an influence is generated which inclines other people to become likewise. We are therefore always helpful to others when we are in the best condition ourselves. Self preservation is perfectly harmonious with neighborly regard for every body's interest.

Q. How should we teach children the principles of sound social economy?

A. By proving to every child that as all are members of a single family, it is the family welfare that needs consideration at every turn, and as the family includes all its members, the course of conduct which truly benefits any must promote the welfare of all.

Q. Does human nature need alteration or improvement?

A. Essentially it is unchangeable and requires no altering; but the condition in which we find it very often needs improving.

Q. How can we improve human conditions?

A. By means of education, a word derived from the Latin *educere*, to lead out. As in the case of all living creatures, we can improve species without changing type, so we can greatly elevate all human conditions without radically changing anything in human constitution.

Q. What is the master key to harmony in all relationships of life?

A god has his abode within our breast;
when he rouses us the glow of inspiration
warms us; this holy rapture springs from the
seeds of the divine mind sown in man.—
Ovid.

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF
MRS. MINNIE M. SOULE.

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a special 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 as soon as they appear in these columns. This is not so much for the benefit of the management of the Banner of Light as it is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

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

Report of Seance held April 4, 1901 S. E. 34

Invocation.

Once more we come in joy and confidence to give the expression of those who are seeking to speak their love, their hope, and their helplessness. Be very near to us at this hour, oh spirit of truth, and let the messengers who are strong and free and swift to carry the influence of good be near to us to give us strength and the influence of peace. So often in the struggle of life we look to those who are still above us and ask that their helpful influence be poured for a time into us; so at this time when the struggle of life seems dark for many, when the effort seems all unavailing, we ask that those who are simply able, who are higher in the understanding of this law, may draw so near to us that their word shall be a sweet tribute to this effort. Help the suffering wherever they may be. Our one thought at this time is that something of the burden of the world may be lightened by our influence; that somewhere some soul may be led into the light and the comfort of this understanding of the law of spirit return. Our special mission is to speak for those who would speak unto their own and with this end in view we sit and wait and watch for the sign. May the hearts to whom these messages would go be opened to receive and so may the world take a step forward. Amen.

MESSAGES.

Charles Mason.

The first spirit who comes to me this morning is a gentleman about thirty-five years old. He is rather bright looking but seems to be weakened through his conditions before he went to the spirit; as he returns, he takes on that condition again simply to identify himself more perfectly to his own. He says: "Please say that my name is Charles Mason. I used to live in Hillsboro, N. H. When I went away it seemed to me and to those whom I left that that was the end of everything and you cannot imagine what a sweet surprise it was to find that life had just begun for me. I was one of those people who had a real horror of death. I fought it as I would a demon and found its clutches ever round about me until it seemed that I should be unable to keep my reason. To others who have that same fear and horror of stepping out into an unknown condition, I would give this message:—That it is a sweet condition. It is a bright life and there is really nothing to fear. If one has no fear for this life and has courage to take it up with its opportunities and its conditions, certainly there is nothing to fear in the next condition of the same life. I want to get to Annie to make her understand that I am very well aware of the changes she has made; they don't displease me in the least, and I wish she could feel that I am near her because I am sure much of her nervousness would vanish. My little boy is left; he is named for me and I strive to come as close to him as I can. Grandmother has too many things to say to him about religion I think. His young mind ought to be left free to get its understanding of truth when he is older. It seems to me the best thing for people to do is not to crowd ideas down into the lives of children but to fit them, teach them and broaden them in such a way they can understand for themselves. I suppose the fear of having souls lost first prompted people to insist on other people coming to an understanding about the future life about God, and with this fear taken away it does seem as if the children ought to be left free. They will be amply able to take care of themselves."

Frank Allen.

The next spirit that I see is a man about sixty-five years old. He is about the medium height, has gray hair and blue eyes. He wears spectacles and has a beard and a mustache, still I can see his lips. He stands with an air as if he were going to take everything just as easy as possible. He says: "God bless us, and is this the way we communicate with our friends,—stand up here and give our messages like a schoolboy repeating his piece? Well, if that is the way, here goes. First, my name is Frank Allen. Next, I lived in Hartford, Conn. Next, I have my wife with me and her name is Lucy. Now I have much to say to the friends who are left. I always took everything as easily as I could because I thought that people as a rule made too much of a burden of life. I know that many people worried about me,—afraid I might perhaps wake up to an understanding that life was more real and had more trouble than I had ever seen. My brother Joe is still alive and I would like him to get this message from me. I have to laugh when I think what he will say; how surprised he will be that I have broken the ranks and sent a message this way when he is an Orthodox and strict as can be but just the same I am sure if he could be sure that it is I who is sending this message, he would be very much pleased to get it. Tell him that I see him

reading and studying everything that comes along. Age doesn't seem to dim his understanding and so I am glad to see that he will at least come into this truth before he comes to us. The reading that he is doing is opening the door for the reception of what is to come later. I have seen his daughter and she says to tell papa that she is watching for him and give him her love."

Charlotte Bryant.

Now I see a lady. She is a little above the medium height and rather large and strong looking. Her eyes are blue, her hair is brown and is combed back quite plainly from her forehead. I think she isn't over thirty years old, she looks so fair and young. She seems to have had so much experience that I am surprised at her years. The first thing she says is: "Well, little one, I have been over here a long time and I have never yet tried to send a message although I have known about this truth and about this place, but today I felt such a desire to speak to my people that I come with this word. My name is Charlotte Bryant and I used to live in Providence, R. I. I was well-known there and have many friends still left, but I desire to go to Fanny I long so much to help her, for I know how she has been suffering. In fact it is her suffering which has brought me here. I am sure if she would go under treatment with someone who would understand her case, there is hope for her, but if she stays as she is now, it won't be long before she will find herself much worse. I want to tell her too, that I don't think that Will understands how sick she is; if he did, he would do everything in his power. The fact is she doesn't talk to him much about it; leaves him to guess and he doesn't guess right. I don't care for plants any more than I did when I was here; she knows I always said I would not bother to have them round, but I am interested in poor people, in working among those less fortunate than myself and in the schools and they will understand when I tell them I am still teaching and helping people ever here."

George Fox.

I see oh, a lovely man. He is fat, round, and plump as he can be. His face is perfectly smooth but he has what appears like a wig on. His hair is parted a little bit on one side but comes down wavy and looks exactly like a wig. He puts his hand up to his face with a little air of mock shame because I have discovered it and then he chuckles a little bit and laughs and says: "Never mind, I don't care a bit now. I used to be awfully proud, but now I am better. My name is George Fox and I used to live in London, England. I have come across the water to send this message back to my people. It is not often that you have anybody come from so far but it seems no distance to me because these people round about are familiar. I want to get to Addie and I want her to feel that I am here, and more than that, I know the Indians about her. They often assist me in my efforts and I am sure she will be more clairvoyant if she but trusts instead of all the time thinking that the power is being taken away. Tell her that I bring Phoebe, and right beside me as I speak is her chief, 'Eagle Feather.' I have tried to make this message clear and definite and I should be glad if she will respond to it. I thank you for receiving me so cordially."

Sadie Ellis.

Now I see a girl about fourteen or fifteen years old. She is as brown as a nut; her eyes are brown and her hair is brown and her skin is brown, too, and she puts out her little hands and they look just like little brown leaves stuck out here and she laughs merrily as though she loved to be outdoors all the time. She says, "Well, I guess I did. I would rather be outdoors any time than boxed up in a schoolhouse. My name is Sadie Ellis and I lived in Bridgeport, Conn. I used to go away from school every chance I got, just to be outdoors. My mother and father didn't like it much. They thought it was better for me to stay in and study. Dear me, I wish all the boys and girls could have their lessons outdoors. I think they would learn a lot more. They might not learn so much from books, but they would learn more of the leaves and flowers, and birds and beasts, and that is quite important, I think. My mother is alive and her name is Maggie. She would not believe that it was possible for me to come back. She has seen me ever so many times, but she thought she was crazy when she did, but I am going to keep right on trying and every time she sits down in that room in that chair at work, I shall come just as I have before and look right into her face. I leave when I see how scared she is, but I know the time will come when she will hear me speak and then she will have to believe. I have a little sister over here. She went before I was born, but she comes today just like the little sister and she has been awfully good to me and helped me very much. Please say to my papa that I don't like the place where he works half as much as I did the one he had when I was alive. There is too much noise and fuss around it and I don't like the man who has charge and I think papa will be able to get out of it before long. Anyway, my Uncle Henry says that he is trying to help papa to get out of it."

Samuel Furber.

A spirit comes by the name of Furber,—Samuel Furber. He is tall and neither very slim nor very fat. He has a gray beard and kindly eyes; he comes with an air of gentleness and yet with an understanding of his position. He says: "God bless you, I feel like saying that first because it is such a pleasure for me to come here. I didn't believe that I could ever get back the way I want to and here I am able to say who I am and to be seen. I came from Conway, N. H. Oh, how good it is to feel ourselves once more in touch with those we love! All the old people—those of my age—are most of them over here with me, but there are many younger ones left and I particularly want to go to

George and to Albert. I want them to know I am interested not only in their material conditions, but their spiritual. I can't preach much. I don't know that I care to, but I do want them to be conscious of our effort to come into their lives. I can see so much better now than I could when I was here, and I have no concern over what has been done with my property. It is only that I want to see the best come out of it for those who are left. God bless you for giving me this privilege and I hope I can come again with more strength."

Sarah Taylor.

Now I see a woman about forty-five or fifty years old. She is short and stout and wears spectacles; her hair is gray and parted and combed rather plainly. She has a bright, pretty way and comes bustling along as though she was just as full of business as any bee you ever saw and she laughs when I give her that description of her and says: "Well, I am busy. I would not be content unless I found a lot to do. I never wanted to sit down and wait for someone else to work for me. I never had a stroke of work done for me in my life when I was able to sit up and assume the responsibilities of life, and the habits that I formed in meeting them may be the key to my present attitude. My name, you want to know? Well, it is Sarah Taylor, and I came from Hudson, Mass. There, I feel better for having said that much. I want to go to Edward to tell him that if he don't look out, I shall be twisting him up in his own conditions because I know how to do it and I don't like some of the performances that are going on. I am happy because I am busy. I haven't a word to say about the conditions, only this, that I shall keep working until they are better."

Rachel Snow.

Here is a woman about forty years old. She has brown hair, brown eyes, and she slips in like the sunshine without any noise or effort. She has a book in her hand. It is her Bible, and I am sure before she went away that it was her staff and shield; she holds it up before her and turns to this,—"In my Father's house are many mansions; if it were not so, I would have told you," and she says: "How many people believe that passage and take it literally! I am sure I did not but I am glad to say to my people that it is so true and means so much to me and to the spirits who come with me. My name is Rachel Snow and I came from Barnstable. I am so anxious to tell my people that they will enter into the same joys which are mine if they will only understand and live in the light. I pray constantly that they may come to a realizing sense of what the spirit world is like. I am just as fond of flowers as I used to be, and I live alone much of the time because I got into that way before I came over here. My people are all round about me, but to the ones I go, this message will be understood. I thank you for giving me the opportunity to speak at this time."

Jeremiah Atkins.

There is another spirit that comes to me, and this is a man who is strong and big, and he just stands here as if he was going to make himself heard, whatever comes. He says: "Good morning; my name is Jeremiah Atkins and what I have to say I want to speak right out big and loud the way I used to talk when I was here. It is all nonsense to my mind the way people shut their eyes to facts and call themselves 'God's people.' I used to have a lot against the Bible and against Christians in general. I think I was more than half right because the most of them,—those I knew and those I happen to see now,—have a way of shutting up their eyes and ears and opening their mouths and just saying what they think, not listening to a word that anybody else has got to say about life, or God, or religion. I don't want you to think I am a crank, because I am not, but I do like to see fair play and so I have come to say this morning that if those who don't believe in church form and expressions that come in that line have no chance in earth life to be heard, they have it over here. I don't see but what I am just as near the kingdom as those who spend their lives in telling other people how holy they are. I don't know as this message will be very acceptable, but it is my word." He comes from Oregon City, Ore.

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND SEVENTY TWO.

To the Editor of the Banner of Light:

Some persons entertain the notion that the large owners of money and land have gained them through the desire to get them away from others. The claim is made by some that rich men are supremely selfish, and that the fact that others suffered by losing what the rich accumulate, only adds zest to the labors of those who gain in wealth.

While this selfishness actuates a very few, we think that such cases are exceptional, that the rich are at heart as kind as the poor and that when they are brought to realize what others suffer through privation, they are sorry.

Some rich persons inherit the money from relatives, and as they have been taught from earliest childhood that they must guard their property, and increase its value, they go on doing the same. Some rich men began poor, felt their own privations, determined to gain wealth if possible, and have labored so hard to make their gains that they have had no time to see the sufferings of their needy brethren. Many who have inherited wealth have been brought up in the lap of luxury, and have no notion of the meaning of the words hunger and cold. Social claims absorb them, and it does not occur to them as they enter their fur-lined carriages, and lie down in their silken beds in their mansions where the temperature is that of summer, that thousands of persons not far away must shiver in bare beds in chilly apartments. An icy blast may nip them for a moment as they step out of their house, but they have

no conception what it is to stand in that icy blast, for hours it may be, with insufficient clothing.

Many of these rich persons have tender hearts, but they do not realize what they have never experienced, for true it is that "a fellow feeling makes us wondrous kind." Perhaps they have desired to aid the poor, but have fallen victims to persons who beg for a living, and conceal the comforts they possess, in order to work on the feelings of those whom they wish to spoil. We have all known such cases, and some persons who have been deceived by the designing, become very reluctant to give money even to those who seem to be in sore need.

I once knew a woman who had good warm clothes, but when she was going out to peddle wares, or to tell fortunes by cards, she was very careful to wear some thin, threadbare garment. The day might be cold and she be in a constant shiver, but the hope of rich gifts, and the anticipation of a good supper in her warm room kept her up through the day.

I know of many persons who have ample means and kind hearts, who desire to aid the suffering, but find it difficult to ascertain whether the persons who seem to be in need are really so. Some of these persons scan the columns in your paper, and when they read of those whom others know, who are in need, they willingly send the means to aid. Such persons have been glad to read of cases that have been presented in this series of letters, and have written to thank me for showing them where they could place their money and be sure that it will do real good.

When I was a young girl attending the Congregational church in Bradford, Mass., my mates and I used to dread the Sundays when we listened to colporteurs and home missionaries. Their sermons were full of figures and statistics, and were so dry and uninteresting that when the collection was taken by the solemn-faced deacons, it seemed as if every mite that fell into the box was drawn out of the pockets of the donors by a mere sense of what was expected of them. There seemed to be no heart in the gift.

But once in a while, a home missionary came along who did not deal in statistics. He took us on an imaginary journey out West. He led us into the cabin of the poor, worn preacher. He made us taste of his humble fare. We saw his wife's threadbare gown, and we heard her cough. He took us to the schoolhouse where the pastor preached on Sunday, and showed us the children on the front seats, and the grown-up people squeezed into the back seats of the schoolroom. We smelt the tallow candles that lighted the place, and we sang out of the dog-eared little singing books. And when he wound up with an earnest plea for money to relieve the needs of that faithful worker and his wife, and to begin to build a small meeting house in this far-away Western village, the pocket-books were pulled out and dollars were laid in the contribution boxes that the good deacons carried along with alert steps, while the rain of quarters, dimes and pennies from those who could not give the larger sums had a cheerful sound, and the brow of the home-missionary lost its frowns and his face beamed with grateful smiles.

At supper table that night, possibly some dignified person remarked that there was not much to the sermon, and that he merely told a number of stories. But before the week was ended, it was learned that the collection was unusually large, and when next year the foundations for the meeting house were laid in the Western village, it was found that the interesting speaker had accomplished his object.

Sometimes when I read one of these letters to the Banner, I can but smile to see what minute and personal details have been given. But when it seems that I have gone to an extreme in this, a letter is sure to come by the post, saying that its writer had found that very letter the most interesting and the best of all. Tastes differ. Probably many of your readers do not look at them at all, but as they do not write to tell me so, I do not become discouraged.

Of course everyone cannot agree with the views of any writer. That is not to be expected, and if those who write for the public should attempt to shift their views, in order to make them resemble those of every correspondent, his writings would be as unsteady as the varying scenes presented by a kaleidoscope.

I have noted that when I make any personal allusion to Shakespeare as a man, I soon receive by mail pamphlets going to prove that he could not write at all, and that the plays were written by Francis Bacon. For my own part, I think that the writer of those plays was a remarkable medium, and that he wrote under an inspiration as direct as that of A. J. Davis. Bacon, the philosopher and the worldly-wise courtier, does not seem to have been a medium of that sort; while the poetry over his own signature was by no means endowed with the poetic verse that breathes through every line that has been credited to Shakespeare.

I heard Ignatius Donnelly lecture in Minneapolis on the Bacon cipher. A few weeks after I gave a lecture in the same city on "The Spiritualism of Shakespeare." The editorial comments of the Minneapolis "Tribune" on this lecture were quite amusing. Not understanding very well the drift of either address, it said that Mr. Donnelly made Shakespeare a complete cipher, and now Miss Judson said that he was just nothing at all.

On the ground of his mediumship, I had said that like other good sensitives when they wrote under influence, he effaced himself as far as possible, became negative; and that his career tallied with this conception of him. He was familiarly called "gentle Will," and "sweet swan of Avon," awakening no dislikes, which positive persons are apt to do, except those dislikes that arose from pure jealousy.

The Pharisees were envious of the rare powers of Jesus, and it has been remarked that the angel Gabriel if on earth could not escape the shafts of jealousy. Solomon recorded the apt proverb:

"Wrath is cruel, and anger is outrageous; but who is able to stand before envy?"

Yes; envy might be hard to bear, but one who knows that he is doing the work which the higher angels desire him to do, can endure the shafts of envy with equanimity.

Returning to the line of thought in the earlier part of the letter, we were greatly interested in an extract from Dr. Hainsford's little book, "Good Friday Meditation," quoted in the "Outlook" of April 20.

The able and philanthropic rector of St. George's church makes the point that fear cannot make a man hate sin, though it may frighten him from committing it. He goes on to say that the knowledge that he is causing pain to some one else can make a man not only hate sin, but finally turn from it forever. He illustrates by saying that if a man who floats a dishonest business scheme saw the insides of the homes his greed had made desolate, saw the hard earnings of a lifetime swept away, the struggle against want and cold again forced on those too old to struggle any longer, he would curse his greed, and hate his money-lags.

Dr. Hainsford here appeals to the innate sense of love and justice, the sense that inheres in every human heart, however its growth has been stunted by bad hereditary conditions, perverted education, and malignant surroundings.

Were any human beings devils, the knowledge that they were inflicting pain of some one else would not deter them from sin. If there were in the infinite universe a devil, "pur et simple," it would not be possible to awaken in him a sense of compassion. Were there at the utmost limits of immeasurable creation, a single soul which did not contain at its centre the germ of love, then the good principle (some call it inspiration, and others call it God) would not be omnipotent, and evil would have the same inherent potencies as good.

But as love is at the root of all, and in the germ of all, then we may indeed be sure that with the increase of knowledge, or mental light, there will be a turning away from wrong doing, and a grasp upon the right, knowing that wrong will bring misery to other creatures, and that right will enhance their happiness, will make every finite creature, in its final expression, abhor the wrong, and tenaciously grasp the right. Thus does the finite climb God-ward, for God is love.

Every pampered scion of luxury would turn restlessly in his downy bed if he actually realized that men and women, children and animals, are aching with the cold. If he did realize it, he could not endure it, and in order that he may not be made restless by it, he shuts it out of his thoughts. At bottom, he does not want anything to suffer.

Then let us, in newspaper and book, with pen and pencil, with word of mouth, far and wide, and without ceasing, proclaim the woes of the world. Let us draw pen-pictures of the suffering that is going on, so that men may know about it. When they know nothing of it, they feel nothing. When they know about it, they will feel, and when they feel, they will do. Psychology teaches us that knowledge precedes a feeling of either aversion or pleasure, and feeling precedes an act of the will.

Possibly some may have thought that I told too many particulars regarding Mr. Jencken. If I had simply said that he was ill, and in the hospital, little would have been done. Some might even have said: "He's always ill. I can't help it." But the picture of him in his bed of suffering, scarcely breathing, with his nose plugged up, made dear, loving souls realize the condition of things, and they gladly sent the money. If I had only said that the family was in need, readers might have said that they were one of thousands more. But when I told of climbing up on chairs to stuff cotton-battings into the windows, to keep them from freezing, your readers realized it, and felt that something must be done.

By the way, he is still pretty well, and prompt at his daily work. His wife told me day before yesterday, that he came in with the remark that he could do any amount of work for such a home as this. A long series of privation and poor health had reduced him to despair, and almost dead itself, but the kindness of so many friends has given him fresh heart and fresh courage.

Yours for humanity and for spiritualism,
Abby A. Judson.
Arlington, N. J., April 20, 1901.

Passed to Spirit Life

From his home at Onset, Mass., Mr. Chas. T. Wilder, on April 16th, aged 57 years. Mr. Wilder was a native of Leominster, Mass., and for many years carried on the provision business in that place. He came to Onset in 1890 and started in the same business. He was married in the Temple in 1850, to Mrs. E. C. Newton. He leaves a wife, a daughter by his former wife, also a brother and sister to mourn his departure. For many years Mr. Wilder has been prominently connected with the Cause of Spiritualism, and at one time he and his former wife were largely instrumental in making the meetings at Leominster a success. At Onset he was always present at the meetings when his business would allow. Mr. Wilder was a highly respected citizen wherever he resided, always having a large circle of warm friends. He was kind-hearted, sympathetic, honest and intelligent. These qualities always win the respect and love of all. He was a member of Wilder Lodge, F. and A. M., of Leominster. The funeral at Onset was very largely attended, Dr. Geo. A. Fuller officiating. The interment was at Leominster. The wife and relatives have the sympathy of a large number of friends, and it is truly hoped that the spiritual philosophy may prove a source of great consolation to them.

Onset, Mass., April 25, 1901.

The Local Society.

BY J. K. D.

The decline of local societies, I observe, has engaged the interest of your readers recently, and there has been some discussion of the cause of it. I beg to submit that the cause, in my experience, is very frequently to be found in the manner in which such societies are too often conducted.

In the first place, they do not always deal fairly with the public, nor have they always had good business management. To illustrate: A local society is conducted by a local professional medium. Public meetings are held every Sunday evening in a large hall, and are daily advertised beforehand in the local papers. They are announced as "free," but those attracted by such alluring invitation find an attendant stationed at the entrance door with a contribution-box conspicuously prominent, the pieces of money contained therein indicating plainly that something is expected. Very well, no one would mind that; ten cents or a quarter to help defray expenses, of course, even at a "free" meeting. But, after the audience is seated and a few preliminaries are gone through with, the plate is passed slowly up one aisle and down another, held up for a moment in the front of each aisle while the "professional" stands at the front edge of the platform and closely watches the proceedings. That is shearing No. 2 at a "free" meeting, which is certainly bad enough. But when I tell you that I have heard this wretched "professional" pour forth a series of abusive fault-finding, almost pointedly personal, to use the identical words: "I have seen persons from where I stand here, evidently able to contribute something, allow the plate to pass without giving a cent," etc., etc., in manner so abusive that it is almost an unhealthy appetite, so to speak, is created; there is an absence of taste or desire for instruction addressed to the intellectual side, while the liking becomes almost clamorous for whatever appertains to material entertainment. I have been repeatedly convinced that very many attend local society meetings for what they can get out of them in the way of "free" settings, and that such predatory purpose is abetted by the manner of conducting such meetings. In cultivating the "fortune-telling" feature, the management may gain at first through popular interest in such attraction; but, in time, the reactionary loss is seen to come as the ostentatious predictions fail repeatedly of fulfillment. Fail of fulfillment! Certainly: spirits are far from omniscience, and must disappoint very often, notwithstanding their unhesitating presumption. We all know this. The fact that confidence in ability to read the future, is seconded by a glib recital of the supposedly secret or hidden past, must not be taken as assurance that the future can be as correctly predicted. The past is an accomplished fact, in the knowledge of which there is a "cloud of witnesses"; but the future is not yet an entity; it is unformed, undetermined, uncertain, subject to a thousand interfering influences so that not even the wisest and highest in the spirit world—could almost say not God himself—can predict the future with certainty in its personal details. You won't have to go far to find any number who are expert guessers as to the future, and who, with rash temerity, do not falter to rush in where wary angels fear to tread. That boldness does not make them prophets, nor exalts them in the estimation of those who can be discriminatingly cautious. You don't like that! Well, I cannot help it, nor am I responsible for the truth in it. Honest men acknowledge truth at sight, and all must bow to it sooner or later.

Before I close, I wish to refer to your editorial of a few weeks ago in which you refer to the great and high sounding names almost invariably announced by controls, and, in that connection, you pertinently ask how long some of the names are known to you. Well, not long, I'll warrant for two reasons out of many: first, there is the all pervading disposition to have "some fun" at another's expense, manifested here typically and conspicuously on all four sides, and, persistent as any other leading human trait, on the other side. The more solemnly credulous the victim here is, the greater the fun and the louder the ha! ha! ha! on the other side. Second, there is human vanity operating there exactly as here. The subject's desire to boast association with the notoriously great invites deception and generally gets it. Such become the easy victims of influences bent on delirium, are readily imposed upon by undeveloped cranks over there who, having lost identity, pretend or imagine a personal right to the names of the famous.

This world's greatest are often so changed when removed from the environment which exalted them here that, could they for one minute be clearly seen as they are, no one on this plane would tolerate, for a moment, any association with them, least of all that of the name. There are many names, even centuries old, emblazoned with glory upon the pages of earth's history, the legitimate bearers of which are still, today, dwelling in filthy huts over there, clothed in rags and existing in squalid and degrading surroundings, on the other side of the gilded splendor of their former palatial residences here, the purple and fin, the prestige and power, and the subservient consideration of those who basked in the reflected glory of their power. Could those who do so "rub up against" royalty see the late Victoria as she stands today, face to face with the millions of human beings, coequal heirs of eternity and created as nearly as she in the image of God, who hungered and thirsted here and died the lingering death of want and starvation under the sway of her imperial domain, I am very sure they would quickly cry to be delivered from her company. Possessed while here of so many and so rare opportunities, such as come to only one in many millions, her remorse over there must be agonizing, and she so much neglected, and consequently her condition the very antithesis of what it was on the earth plane.

If only the world's great are exalted in goodness over there and evince interest in earth dwellers, and earth dwellers, in turn, might ask, of all those who, in lowly walks and in obscure and difficult places, bear the heavy burdens of this life and develop, under simple and unpretentious names, exalting character and leave behind a life long inspiration to the little circle that know them, well humbled, in the flesh or out of it, is a shining virtue, and the wise and experienced do not need the scripture to tell them that he who in truth humbled himself shall be exalted. To those who see with the eye of faith, no vice in all the long category is so productive of evil as that of ill heretofore as selfishness. It matters not what form or phase sin, evil or wrong may take or be perpetrated under, when the matter comes to be sifted, in the last analysis will always be found selfishness. More frequently than any other fault, it diverts those possessed of the means of wealth and power from the good they might do, to the remorse they might avoid.

American Press Writers' Association.

To the Editor of the Banner of Light:

I write this article to bring to your notice the important work undertaken by this voluntary organization that aims to exterminate religious bigotry and superstition through the greatest of all advertising mediums, the secular newspaper. Some years since, the Banner of Light was instrumental in raising an "Editor-at-large fund" for the purpose of employing an able writer to comment upon or answer all articles that appeared in the secular press unfavorable to Spiritualism or kindred subjects.

S. B. Brittain was engaged and ably carried on the work for a year or more. Since then, nothing in that line has been attempted until quite recently, a few local writers seeking wider publicity came in touch with each other and formed this association to enlarge the sphere of their usefulness. Free-thinkers, Spiritualists, Socialists, Anti-Vaccinationists in fact writers from every reform movement have joined hands in this work to "fire volleys" as the salvationists would say "at the enemy" the battle has been the secular newspapers that go daily or weekly into the homes of the people who never see a copy of any journal strictly devoted to those reforms. The result must be the education of public opinion.

To illustrate the advantages of this union of forces I will cite an instance. April 5, The Boston Globe published a communication from one Rev. E. Davies, entitled "Sabbath Regulation—Moral and Legal." That was immediately taken up by the press writers and since then no less than eight replies to it have been published in the Globe and by means of concerted action, each writer has treated up a separate part of the Reverend's communication and thus the whole forms a complete refutation of his argument. This is only one instance; many others could be cited and yet this organization is little more than beginning its usefulness, the whole country should be covered; every newspaper should be watched for such opportunities for this work. We not only need more writers but many others to watch the newspapers and forward clippings to those who have the time or ability to write, and with this end in view they invite the co-operation of the liberal minded everywhere.

No donations or funds are solicited; the common courtesy of a stamp when a reply is expected is all that is asked of any one. For full information address: Charles D. McBride, Samoth, Ill., or the writer, 17 Leroy Street, Dorchester.

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OF THE

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Translated from the French by THAO

GOULD, LL. B., Counselor at Law,

Member of the New York Bar.

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CP. Reply of Mlle. Helene Sellinger to Count Aksakof.

CQ. Supplementary Report of Mlle. Helene Sellinger.

CR. Letter from Count Aksakof to Mlle. Helene Sellinger.

CR. Reply of Mlle. Helene Sellinger to Count Aksakof.

CS. Supplementary Report of Mlle. Helene Sellinger.

CT. Letter from Count Aksakof to Mlle. Helene Sellinger.

CT. Reply of Mlle. Helene Sellinger to Count Aksakof.

CU. Supplementary Report of Mlle. Helene Sellinger.

CV. Letter from Count Aksakof to Mlle. Helene Sellinger.

CV. Reply of Mlle. Helene Sellinger to Count Aksakof.

CW. Supplementary Report of Mlle. Helene Sellinger.

CX. Letter from Count Aksakof to Mlle. Helene Sellinger.

CX. Reply of Mlle. Helene Sellinger to Count Aksakof.

CY. Supplementary Report of Mlle. Helene Sellinger.

CZ. Letter from Count Aksakof to Mlle. Helene Sellinger.

CZ. Reply of Mlle. Helene Sellinger to Count Aksakof.

DA. Supplementary Report of Mlle. Helene Sellinger.

DB. Letter from Count Aksakof to Mlle. Helene Sellinger.

DB. Reply of Mlle. Helene Sellinger to Count Aksakof.

DC. Supplementary Report of Mlle. Helene Sellinger.

DD. Letter from Count Aksakof to Mlle. Helene Sellinger.

DD. Reply of Mlle. Helene Sellinger to Count Aksakof.

DE. Supplementary Report of Mlle. Helene Sellinger.

DF. Letter from Count Aksakof to Mlle. Helene Sellinger.

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DG. Supplementary Report of Mlle. Helene Sellinger.

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DI. Supplementary Report of Mlle. Helene Sellinger.

DJ. Letter from Count Aksakof to Mlle. Helene Sellinger.

DJ. Reply of Mlle. Helene Sellinger to Count Aksakof.

DK. Supplementary Report of Mlle. Helene Sellinger.

DL. Letter from Count Aksakof to Mlle. Helene Sellinger.

DL. Reply of Mlle. Helene Sellinger to Count Aksakof.

DM. Supplementary Report of Mlle. Helene Sellinger.

DN. Letter from Count Aksakof to Mlle. Helene Sellinger.

DN. Reply of Mlle. Helene Sellinger to Count Aksakof.

DO. Supplementary Report of Mlle. Helene Sellinger.

DP. Letter from Count Aksakof to Mlle. Helene Sellinger.

DP. Reply of Mlle. Helene Sellinger to Count Aksakof.

DQ. Supplementary Report of Mlle. Helene Sellinger.

DR. Letter from Count Aksakof to Mlle. Helene Sellinger.

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DT. Letter from Count Aksakof to Mlle. Helene Sellinger.

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DW. Supplementary Report of Mlle. Helene Sellinger.

DX. Letter from Count Aksakof to Mlle. Helene Sellinger.

DX. Reply of Mlle. Helene Sellinger to Count Aksakof.

DY. Supplementary Report of Mlle. Helene Sellinger.

DZ. Letter from Count Aksakof to Mlle. Helene Sellinger.

DZ. Reply of Mlle. Helene Sellinger to Count Aksakof.

EA. Supplementary Report of Mlle. Helene Sellinger.

