

BANNER OF LIGHT.

FEB 8 1902

VOL 90

Banner of Light Publishing Co.,
204 Dartmouth St., Boston, Mass.

BOSTON, SATURDAY, FEBRUARY 8, 1902.

\$2.00 Per Annum,
Postage Free.

NO. 24

LIFE AND LABOR.

What though the skies be gray;
Laugh all the clouds away;
Life's but a flitting day;
Evening will come straightway,
And bring repose.

Gladly then, take thy share
Of the world's pain and care;
Bravely thy burdens bear;
They shall grow light as air
When life shall close.

Amid Earth's mist and murk
Powers of darkness lurk;
Tempting thy soul to shrink,
And to neglect its work
From day to day.

Be, then, in labor's van;
Work is God's gift to man,
Through which Creation's Plan,
Like a vast caravan,
Moves on its way.

Time sweeps our lives, like straw,
Into Death's hungry maw;
Yet 'tis but Nature's Law,
From which our souls shall draw
Lessons of Truth.

Out from Earth's darksome night,
Death speeds us on our flight
Upward, through realms of light,
Home to the Fatherland, of bright
Immortal youth.

Frederick F. Strong.

The Outlook Beautiful.

BY LILLIAN WHITING.

Number Three.

"Unembodied, formless life is inconceivable. For souls without form communion would be an impossibility. They would not even recognize one another. They would not even recognize themselves. They would lose their sense of personal identity. Their individuality would vanish. They would be merged in the infinite and that would be an end of them."—Rev. Dr. Momerie.

"In the highest of creatures the Divine Immanence has acquired sufficient concentration and steadiness to survive the dissolution of the flesh and assert an individuality untrammelled by the limitations which in the present life everywhere persistently surround it."—Dr. John Fiske.

It is unmistakably evident that Spiritualism has not come to destroy, but to fulfill. The evolutionary transformation of religious belief within the past century is the result of many and various sources of larger thought brought to bear upon mankind. In our own country alone we easily recall the names of Channing, Theodore Parker, Dr. Bushnell, Henry Ward Beecher, Edward Everett Hale, Phillips Brooks, Charles Gordon Ames and Lyman Abbott among those apostles of truer views and higher life. We owe to them a debt incalculable for a scholarly and rational philosophy of life, for fearless loyalty to the highest truth they have conceived and for a finer spiritual discernment than has usually characterized religious leaders. Whether such teachers as these, on the one side, and the series of actual facts unfolded by experimental Spiritualism on the other, have done more for the spiritual advancement of the race need be no matter of controversy. To each we may well render that tribute of gratitude which is due. There are many avenues to the higher philosophy of life and many leaders and guides. In common, I doubt not, with all readers of the Banner of Light, I found myself much impressed with that comprehensive editorial article in the issue of Jan. 18, on the origin of Spiritualism. It offers a very valuable resume of the history and progress of this philosophy which is not only making its own way in finding a constantly larger recognition and acceptance, but which is also doing vast good as entering, like heaven, into all forms of religious activity and influencing a multitude of minds who accept it only under the guise of some other name. There is no room for regret over this fact. Truth takes care of itself.

"Get but the truth once uttered and 'tis like A star new-born, that, once circling into place, Not all the tumults of the world can change."

It is good to call renewed attention to that absolutely epoch-making work of Dr. Andrew Jackson Davis, in the many volumes entitled "The New Harmonia." May I venture to reproduce one paragraph of this editorial reference to the work of Dr. Davis in the quotation made from Prof. George Bush, who said:—

"Taken as a whole, the work is a profound and elaborate discussion of the Philosophy of the Universe; and for grandeur of conception, soundness of principle, clearness of illustration, order of arrangement, and encyclopaedic range of subjects, I know of no work of any single mind that will bear away from it the palm."

It is true that the work needs condensation to more fully adapt it to latter-day reading; but the change in the general trend of speculative thought that dates from the appearance of the work of Dr. Davis is simply incalculable, and one, rereading it, is amazed to discover that almost every recent advance

of science and of spirituality, as well, is foreshadowed in these pages. All forms of mental cure for illness, electric transit, telepathy, and wireless telegraphy are there unmistakably outlined. That the matter was an actual and a special revelation from the higher realm is a conclusion that no thoughtful reader can venture to deny.

The quotations made from Rev. Dr. Momerie and Dr. John Fiske, at the beginning of this paper, suggest the manner in which Spiritualism, pure and simple, is acting as a leaven in the more conservative religious life and in science. Dr. Momerie, like Canon (now Arch-deacon) Wilberforce, was one of the most spiritual preachers in the English church. Dr. John Fiske was a rigid scientist, yet both were open to the larger truth and were sincere in their loyalty to every advance of thought.

Now Spiritualism has not come to destroy, but to fulfill. It has come to fulfill the hopes and longings of human life and to inform them with the vitality of faith and conviction. It has come to transform the present. Has not the time arrived when we must all be "strenuous" in our unceasing combat of the idea that the faith of Spiritualism begins and ends with a belief in communication between those in the Seen and in the Unseen? That is but one fact in a chain of noble and comprehensive philosophy and a philosophy that holds in solution the entire eternal processes of life. It is as if one regarded conversation, or the writing of letters, or the sending of telegrams, as comprehending the entire life of humanity, whereas mutual communication is one fact only in a complicated system of living. Now Spiritualism, in its true and entire sense, includes all economic and social advance of the race; all the inventions and discoveries of science; all the higher truth that may be embodied in literary and in ethical expression. Because the initial condition of all these various trends of expression that make up progress is that of a true conception of the nature of man and his relation to the visible universe. When we realize the absolute oneness of existence; that death is no break, no crisis, but merely an event in life; when we realize the nature of the process,—

"Eternal process moving on;
From state to state the spirit walks,"—

we find in it a new encouragement to activity, a new stimulus for all important acquirement, and a new discrimination of values regarding the significant and insignificant pursuits of life. It does not necessarily repress the desire to acquire wealth, but it changes the entire object of doing so. Wealth is a form of power, and to acquire power is a duty as well as a privilege, because it is needed as a motor in all advancement and enrichment of life. But the object of possessions to him who, as a Spiritualist, holds true spiritual philosophy,—the object is not self-indulgence, nor "altruistic ease," nor display, but the means of aiding others. Mr. Carnegie expresses a great truth when he says:—

"The best of wealth is not what it does for the owner, but what it enables him to do for others. And let me tell you there is nothing in money beyond having a competence, nothing but the satisfaction of being able to help others."

Yet, while a desire to acquire wealth is good, the truer realization that the best gifts of life do not depend on wealth, is better; and this realization is particularly his whose insight into the true nature of life transcends the limit of the mortal and beholds its continuance under constantly changing and constantly advancing conditions. He who leaves to humanity the legacy of a noble and beautiful and inspiring life, leaves that which is more valuable, more helpful, more than endowments for libraries, or museums, or colleges. Then, too, there is the courage and nobleness that reinforces him who holds true views of the endless progress of life, and the nature of the psychic body as the real and substantial one. Last evening it chanced that I met a gentleman who, in the midst of youthful activity,—an eminent civil engineer whose work in hydraulic engineering for irrigation has given him pre-eminence in his profession and in the National Department of Agriculture—suddenly lost his right arm. He had just engaged his passage for Europe on a Hamburg-American steamer and was anticipating a vacation in Italy as a season of enchantment. Leaving the steamer office where he had taken his passage he hailed a passing street-car and some way fell, his right arm was crushed, and for the next two months, instead of being off for Italy, he lay, bandaged and in agonizing pain in a darkened room in the hospital hovering between life and death. He has emerged to begin life again with only the left arm. He has learned—since last August—to use his left hand for writing and this writing is more legible than that of a majority of people who suffer from no loss or affliction. The terrible accident has left him in a delicate state of health. He may look forward to perhaps fifty years of life in the present world in his crippled condition. But

—because he realizes so vividly the temporary nature of mortal conditions; because he lives in the spirit and sees that the more significant world is that in which we enter after leaving the physical body—he is cheerful and brave and makes his life one grand and inspiring lesson in its heroic acceptance of his great trial and his utter freedom from complaints. This is one of the practical results of the holding true theories and beliefs. They redeem one from the unfortunate and demoralizing habit of perpetual fault-finding and complaint. They make one able to take his life and his relations with others with larger love and higher earnestness of endeavor. The recognition of true theories reacts on all our economic life and social combinations, and the theories comprised under the name of Spiritualism, in its higher and more inclusive sense, form the truth that has not come to destroy, but to redeem and to fulfill.

The Dewey, Washington, D. C.

A Dream of Souls.

BY MARGARET VIRGINIA M'CADE, AUTHOR OF
LIFE FORBES

"Get thy spindle and thy distaff ready and God will send the flax."

Note:—Some there be who understand the inner lives of women, the yearnings unsatisfied for the Peace of the unattainable, the touch of the guiding hand of the invisible. From some distant planet may they journey, and live out the excited energy of this life. We do not know. We only feel and try to see; but, satisfied are we that there does not exist Harmony when the right tones vibrate in unison, and it may be that the necessary discords of fingers striking wrong keys, or instruments not rightly tuned, only accentuate the beauty of the chord when at last it glides into its perfection and never dies out, although the reverberation cease to fall upon mortal ear; yet they resound with the same thrilling force through all Eternity. Such is the woman I love. And the minor tone of her life is the voice of all human hearts.

I send her forth to you, knowing the echo will find a resting place with you who think and feel and know that the hidden voice you hear in the silence of the night and the waking hours of day is the voice of your own Soul.—M. V. McCade.

L. FATE.

Two shall be born the whole wide world apart,
And speak in different tongues and have no thought
Each of the other's being, and no heed;
And these o'er unknown seas to unknown lands
Shall cross, escaping wreck; defying death,
And all unconsciously shape every act
And bend each wandering step to this one end,—
That one day, out of darkness, they shall meet,
And read life's meaning in each other's eyes.

And two shall walk some narrow way of life
So nearly side by side, that should one turn
Ever so little space to left or right
They needs must stand acquaintance face to face.
And yet with wistful eyes that never meet
With groping hands that never clasp and lips
Calling in vain to ears that never hear;
They seek each other all their weary days
And die unsatisfied,—and this is Fate.
S. M. Spalding.

PROLOGUE.

Mystical, glorious harmony! Airy gleams of sunlight resting on cathedral towers built not by human hands! The music of the spheres sounding through aisles of unfathomable depth and height! God's power and might felt, breathed through Eternity! The Past, Present and Future compassed into one grand reality; and over all and around "the purple light of Love." Harmony unexplainable, but harmony of divine conception. Two souls breathing love's immaculate spell, drifting through the atmosphere of bliss. Two souls bound together by infinite understanding and united by the mystical cords of communion. Nothing to mar the sublimity of their subconscious joys.

Light, airy clouds, reflecting the rainbow tints of the ethereal mountains, float through the dreamy atmosphere; clouds of such filmy tissue they seem only to act as prisms for the light of God's love. Onward they move, drifting like flocks of wandering birds, bringing rest even through their sense of motion. Onward, and still onward, until unperceived, unfelt, like the mist rising and covering Eternity; between those two souls they rise as a barrier and shut off the light and drift them apart. Was it God's hand? Had they failed to learn the lesson of greatest love? Must they ever seek with arms outstretched, and weary, aching, tear-filled eyes, for their lost paradise locked in each other's arms, basking only in the sunlight of each other's eyes? God alone knows; but through the vast eternity of all life combined there went forth a cry of parted souls. And the clouds rested motionless.

Wearily searching, vain longings and re-

gret unstilled, ever the same sad, lonely pining. Backward and forward they flitted, passionately beseeching, but of no avail. Then a still, small voice came upon them, heard by both though separated by the vast infinity of space.

"Souls of my soul; rays of my divine centre, falling here where all is gathered into illimitable harmony; seek each other on a lower plane: take up the burden of life on the mortal sphere: learn there the lesson of love: sleep; and awaken in mortal form, and if some ideas of this life linger with you, open your souls more and more to its influence and throw out to others its power. In the world you shall suffer and grow strong. You shall discern strange lessons with unshrinking courage; but fear not, my guiding hand shall lead you on to the perfect day. Trust your intuitions. They are my voice. Souls must have experience with mortal woes and mortal passions, and thus grow into the fullness of the joy of living."

SILENCE—DARKNESS—SLEEP!

No cloud across the sun
But passes at the last and gives us back
The face of God once more.

II.

SOMEWHERE—SOMETIME.

Somewhere on the round of this planet
Or else in the infinite blue,
The twin of your soul is existent
Awaiting reunion with you.

Somewhere, though your life may be mated,
Somewhere, though the ocean divide,
Somewhere, here on earth or in heaven,
The other will always abide.

And ever and oft in the silence
There comes a low voice to your ear,
The sound of which saddens your spirit,
Or moistens the eye with a tear.

And ever and oft in the darkness,
You grope for a gladness unknown
The blessed perfection of union
With one who has left you alone.

But God will in mercy take pity
On you and the other as well,
When each has atoned for the bygone,
Which broke love's immaculate spell.

And surely in this world, or yonder,
You twain shall be lovers again,
Forever united and conscious
That nothing can separate them.

F. W. Lee.

Strong, physical manhood. A light, careless nature, full to overflowing with the very joy of living. Not a care in the world. Taking life as it comes, enjoying to the fullest extent all creature comforts. Such was John Lee in his thirty-sixth year. I hesitate as I attempt to picture this man's life. There was so much dormant that had not come to the surface. Why? Force of circumstances and associations. A man resting serenely unconscious of any higher purpose in life than to enjoy the position fate made for him. People envy him. His home is filled with sunlight and comfort. A wife, too devoted, and nothing to mar the seeming serenity of happy, peaceful existence. Could any one ask more? And yet is this all of life? Can we always still the longing for higher purposes? Are we always to be content to sit down at the foot of the ladder, and never look with wondering, questioning eyes up the rounds to the top? And if perchance we see the angels ascending and descending, shall we shut out the vision and put away the interpretation? No. To do this is annihilation. It is to make one's self lower than the beasts of the fields.

Within this man's silent consciousness was a corner unfilled. Often in the dark hours of the nights he tossed restlessly from side to side seeking to grasp at shadows, and he only faintly discerned the want. Daylight brought forgetfulness, perhaps, and the busy rounds of cares and pleasures shut out this silent visitor. We are so hasty to do rash acts, and spend our lives repining when we think it is too late, and it is never too late to step out into paths traced out by a guiding hand. Only the material reasoning mind says it is visionary, foolish, to follow dreams. Keep yourself in the broad way of substantial money-making schemes, nothing else counts. With prosperity comes all we need and wish! So it does for a time. But life on this plane is but for a few years and then we pass out, leaving time to obliterate the marks we may perchance have made. And then what? No one answers. But all Eternity will answer. And the soul that lies dormant here will have all its work to do over again. Life matters not; but the having lived.

Life is an arithmetical progression. The harmony of the means represents the perfect comprehension of the union of the soul and body, and as the soul increases for its everlasting progression the body decreases and death snaps the cord. Which is it to be? Increasing progression? or blackest, cringing materiality? Man made creeds and laws weigh down the soul's aspirations, until it asserts its independence and sends forth its vibrations of unconquerable supremacy. Shall this man forever silence the voice of inner consciousness because mortal life bids us walk by precept? Who does? Can any

one open the door of his entire life and say, "I am free from sin against the laws?" No. Let that soul awake and start on its journey and await results. Devotions are the windings, now over mountains, now into the valleys, but sure and steadfast as the sun that shines in the heavens, that soul will come to its own. The world may say with pity and secret rejoicing that troubles multiply—but what matters? In the end there will be light. Marriage is a yoke easily assumed, but not so easily laid aside. Man has decreed that it cannot be put aside unless death breaks the bond, or the law permits, and divorce courts are institutions of the devil.

Oh men, rushing through this world, pleased for the time being by a pretty face and handsome form, backed by swelling acres or substantial bank accounts, let not your material natures overcome the intellectual and spiritual. Be men and wait.

Far more honorable, deathless struggle with impoverished existence than death in life tied to an uncongenial companion. Sooner or later the awakening comes. Just an idle word, an unconscious act and the rift is made. And then what? Years of weary existence, surface living, the honor of appearances to be protected, the fret and nagging and suspicious watching, until death releases, and death rarely comes when most desired, and when it does come, it is too late. Life here is ended, and what was it? Let Eternity be what it may, the present is given us to enjoy, and if we miss the way then the fault is ours, and we must make the best of a bad business and so drag out our weary days. Oh the pity of it all!

Where the Atlantic breaks in restless certainty on the shores of old Virginia, stands a dear old home, wreathed in roses and honeysuckle. Birds fly back and forth as in the days of old—the lowing of the herd comes drowsily murmuring through the stillness of the sunset air. Still grow the dear old trees in the orchard behind the house; still stretch the cornfields further on, waving their tassels with a music as of the whisper of God—and beyond, further out may be seen the everlasting roll of the vast deep, with its deep-toned voice bearing God's message also, to the listening ears.

But the dear hands that labored long and faithfully have been folded many years over their quiet hearts and laid to rest in the churchyard, ever lulled by the rhythm of the waves. Forth into the busy world came two boys to carve out for themselves joys or sorrows. One soon grew weary and was carried back to rest with the dear ones gone before. John pushed on with energy, toward the desires of his ambition, but desires unfulfilled retard the soul's growth unless that soul has sprung into life with great rapidity, and with John life had been happy and free from care on the old home place, but he sighed for broader fields, and went forth to conquer fate and was by fate conquered for a while. Once the soul is evolved, once discovered to exist and God pity the man who bears its voice too late.

John prospered. Ways and means opened to him. Paths were made straight and his careless feet entered and lead him on. Success and friends crowded around him. Possessed of physical beauty and strong manhood, women laid their hearts at his feet. Careless, debonair, at an early age he was married, attracted by responsive nature, backed by sterling worth. For a few years he was content. Life was smooth and easy, wealth flowed in—love surrounded him—but the voice called again and grew in force as the years went on. Something was missed. Something he had never possessed. What was wrong? He knew not.

The woman he married was no weak creature—but a curious temperament. Let me not picture her in any ordinary light, but as best I may, draw an outline that may reach you and hold you. Voluptuous, sensual, pertinaciously religious! Do these words describe her? Faithful and loving, but—coldly selfish, tyrannical, and yet lacking self-possession.

Self-reliant never, and jealousy overmastering all. In every sense of the word a spy! Have I been contradictory in my delineations? And yet such women exist, and by their well-developed physical and intellectual natures attract—but cannot hold the love they usurp! Why? Because of selfish emotions! One of the most learned men I ever knew told me once he purposely married his intellectual inferior and opposite temperament because he wanted a housekeeper and mother for his children, not a mental companion, because two constituted alike sought never to combine. I know not the document for he passed into eternity before many years. I deny his assertion, and I think he would too, in course of time. All around I see such mistakes. Men grow tired so soon.

(Concluded in next issue.)

You cannot, in any given case, by any sudden and single effort of will, be true to the habit of your life has been inactivity.—J. W. Robertson.

Progression.

Out of the ashes of a hidden past,
Summon them not forth dead faces.
"Let the dead bury their dead," and winter's
blast
Heed no bright hopes, like leaves in desert
places—
With loins girded for the onward move,
To fear, or dark despair, cringe not nor
bow;
Be free as air, and count no klag save love.
Live thou thy life in the eternal vow.

Burn all the bridges that thy hands have
built,
Demolish every idol thou hast made,
To thine own soul, show forth no guilt.
To thine own spirit, let no delusion shade;
Fearless as one who, shod with truth,
Would climb the mountains towering toward
the skies,
Child of the ages; there seek endless youth
And toward those hills thy future journey
lie.

Abbie Walker Gould.

Sunrise and Sunset.

MABEL FRANCES KNIGHT.

Six o'clock in the morning and here is
Uncle Ben still at his humble cottage. The
hand-cart which generally carries the pro-
duce of his small farm to the neighboring vil-
lage long before sunrise, stands idly by. A
familiar air is about the place. Doors and win-
dows are thrown wide open that the morn-
ing light as it streams in may set off to the
best advantage the scantily furnished rooms,
made cheerful by a few pictures placed here
and there in hand-painted pictures. Before
all this display Uncle Ben stands, with hands
thrust deep into his shabby pockets, the
quaintest of all quaint pictures, with hair
resembling the cotton in full bloom and face
as furrowed as a recently plowed field.
The smile which has gradually crept over his
face broadens as he looks at the table with
the two plates instead of the customary solitary
one.

Chuckling to himself Uncle Ben goes down
to the cornfield and picks a half a dozen of
the finest ears. He then takes a seat on the
rough piazza, whisking out a large red
kerchief to wipe away the perspiration.
Scarcely has he done so when he spies a
portly figure come panting up the lane which
leads to his place. Not able to make out who
the person is under the broad-brimmed
farmer's hat, Uncle Ben takes out his ever-
constant companion, the pipe, and puffs
quietly away as he awaits the new comer.

With her arms full, the stranger at last
comes up to where Uncle Ben is, and drop-
ping exhaustedly into the rickety chair placed
for her, takes off her hat and violently fans
herself, stopping suddenly as she turns to
Uncle Ben with the question,
"So yer hev'n a day off, eh, Uncle Ben?"
Wall, I be glad on 't, but folks like me hev
to work hard from mornin' till night, and
with the last words the hat went faster than
ever. Uncle Ben merely nodded, and after
a moment's silence his companion begins
again—

"I s'pose that grandson of your'n is a fine
young feller by this time," whereupon Uncle
Ben produces a daguerreotype from some
part of his many pockets and proudly
passes it to his neighbor.

"Wall, I'm sure," she continued after a
quizzical scrutiny of the picture, "he ain't
bad lookin', and ef he acts no wos'n than he
looks, I shan't regret hev'n baked these
vines for him."

Before she finished speaking, Uncle Ben
had taken the offered doughnuts and pie,
with scarcely audible thanks, but with a
smile expressing all that his lips refused to
After placing them in the one cupboard the
kitchen boasted of, he returns to his former
seat, and again his voluble companion breaks
forth—

"What be you goin' to do with the poor
lad all day long, him that's been in the city
all his life? You jest tell him he's welcome
at the old farm, 'cept he shows some of them
dandified city airs which most of them city
dudes do when they come up here now and
then—Law sakes! who be that comin'?"
Wall, I declare it's old Mrs. Finch. I think
I'll be goin'."

But scarcely had she risen when a shrill
voice pierced the air.
"Nivir mind the folks of me. Its goin' I
be in a minute or two," and sitting down on
the lower step she plunges into her errand.

"Fat wanted me to see to yees as to how
he'll come over and drive yees to the train
as he has an errand that way, so yer not to
be mornin' at the house, but yer can, for his
divil a bit of rest y'e'll get when that
body of your'n shows up. O! must be goin',
with good luck yer yees, God bless ye,
and bad cess to that grandson ef he causes
ye any trouble," and waving her arms as a
sign of farewell she disappeared as rapidly
as she came.

"Wall, I'm right glad you hev'n't to walk
all that long way in this heat and I must be
goin' afore it gets hotter," and this time there
is no interruption to detain Uncle Ben's vi-
sitor longer.

Still Uncle Ben continues in his former
position, one leg crossed over the other, puff-
ing thoughtfully away, a faint smile showing
that his meditations are the pleasantest.
A series of pictures are passing kaleidoscopi-
cally before him. Now they show a little
red faced, chubby, chubby little fellow
who had been taught to lip Uncle Ben
whenever a certain picture was shown to
him. Next he sees a careless lad trid-
gling along to school with books thrown haph-
azardly over his shoulder. The picture changes
again. Now it is the student, tall and
hearty, and then—and for a moment Uncle
Ben's eyes grow dim, he sees him no longer
strong, but wasted away by a long attack of
typhus, and as Uncle Ben looks off to the
mountains he sees not their beauty, neither
is he aware of their reputed medicinal pow-
ers, but in his way he sees a prayer that
those sweet smelling pines may bring some
strength back to his darling boy, who had
never forgotten Uncle Ben, as he always
chose to call him, but had longed to visit the
queer old man in his country home. Al-
though Uncle Ben never knew him, he was
sure he would recognize him, so care-
fully had he studied his picture.

At last he is aroused from these pleasant
reflections by the arrival of the farmer's cart
which is to take him to the station. Giving
a last look around, he sees that all is in readi-
ness. He takes a seat beside the silent Pat,
who merely says, "Folks day, Uncle Ben,"
and with a tremendous "Gee-up!" he starts
his horse from the map it had been taking,
and with the exception of a few muttered
imprecations hurled by Pat at the poor horse
the ride to the station is a silent one.

To Uncle Ben's astonishment many from
the village are there before him, for all have
heard of the wonderful grandson coming to
pay the old man a visit, and great is the
curiosity to see him. Uncle Ben finds him-
self completely surrounded by the village
maiden, who ply him with question upon
question. "Is his grandson young?" "Is he a
good dancer?" "Will Uncle Ben lend him to
them some evening?" "Is he handsome?"
Uncle Ben merely nods in answer to some of
these questions and grins broadly at others
and escapes from their clutches as soon as
possible.

The sharp whistle of the locomotive's short
distance away startles all and hardly another
word is spoken before the train comes in
sight. Uncle Ben, generally so calm, is
greatly excited, and hardly knows which way
to turn. Nighly he scans the first car, but
his boy is not there; well the next will bring
him, and actually running down the platform
he gazes anxiously into the last two cars,
but the train is moving on and he cannot see
his boy. With a terrible sinking sensation
such as he had never experienced, Uncle Ben
looks after the train, a hopeless expression
on his face that goes to the heart of those
around him.

For a moment no one speaks, then one
manly young fellow goes up to Uncle Ben
and touching him gently on the shoulder,
says—
"Let me see you home, Uncle Ben. I am
going your way," and snatching his action to his
words, he leads Uncle Ben off.

Slowly they go home, Uncle Ben muttering
mournfully to himself, and he would have
stumbled many times but for the support of
that strong arm.

Tenderly he is placed in his chair, and as
the young man is about to go, he draws out
an ominous yellow paper, and gives it to the
old man.

"He'll do it," is the feeble response, and the
words which Uncle Ben hears are these:
"Willie died this mornin'."

For several hours Uncle Ben sits in his
chair with his head buried deep in his hands,
piteously moaning regardless alike of danger
and of the rapidly vanishing afternoon.

When at length he looks up the day is nearly
gone. As he glances at the two plates he
feels strangely cold and half tottering across
the room he starts to put one of the plates
back in the cupboard. As he holds it in his
hand, a stray sunbeam falls on it, and he
brightens it so that Uncle Ben is dazzled.
Looking out of the window he sees the heav-
ens illumined, while everything in the room
actually glows. For a moment he says noth-
ing, then muttering, he lays the plate back
again on the table and with a smile sits down
to his lone evening meal.

"What is Thought?"

W. W. SRAAGUE.

How infinite the world of thought,
Free as the air we breathe unthought.

Questions of a metaphysical character like
the above, have attracted the attention of
scores of the world's most profound thinkers
and advanced minds in the great domain of
mental science, and of letters, in the new
and old worlds. These great intellectual
luminaries are seekers after truth for truth's
sake, and are not propagandists endeavoring
to erect a special system to subvert their
own selfish purposes.

A universally accepted axiom is, that every
manifestation in nature from a grain of sand
to the building of worlds out in space, is gov-
erned and controlled by immutable laws. This
brief but most comprehensive statement I
shall accept and adopt, as a basis for all of
my arguments and deductions upon this
question under consideration.

Emerson says that "Truth is the summit of
being." Certainly, truth is the most valuable
possession one can have. The vast and un-
precedented progress that has been made
during the last century, in the marvelous
development of inventive genius and of mechan-
ical science, also, in the financial and com-
mercial affairs of the world, and the conse-
quent increase of population, and the conse-
quent increase of the material world, is the
broad and ever-widening field of mental
science and inductive reasoning. It is neither
strange nor unexpected that in the investiga-
tion and discussion of a question seemingly
so abstract, and intangible to so many minds
that there would be naturally, a great di-
versity of opinions.

A great truth might lie across the very
threshold of the human mind and yet, by it
be unperceived, we know only what the mind
is able to perceive and is revealed to our con-
sciousness. What is not perceived by it, is
the "Unknown," and it is to be known, that
does not exist. We speak of the marvelous
power and potency of thought, as a mighty
force unseen, yet felt throughout the universe
of mentality. A thought when once project-
ed into the infinite realm of mental activities,
that is pregnant with a sublime truth, a new
creation, becomes a reality, and more power-
ful than armies and navies. It is irrepressible
as the winds that heed us not.

One school of Physicists claim that
thoughts are things, hence, substance. While
those who occupy the negative side of the
question maintain that thoughts are not things,
but because of that, they must have both
form and dimension. This position they al-
lege, cannot be maintained by logic, or be
demonstrated by science. Therefore they af-
firm that thoughts are neither substance nor
things, but are the essence of things or sub-
stance." Let us see what the Lexicon says
in the matter. Substance is something or
things, in the objective state, that becomes
tangible through the physical senses, and
does exist. That is in a state of being, and
occupies space. Essence is derived from the
Latin word "essentia" and signifies that which
something or things exist. These definitions
in meaning are identical. If we know any-
thing about the nature of thought, by what
process do we gain that knowledge? We can
know this sublime truth by placing ourselves
in a conscious relationship to it, through the
medium of our physical senses, and we know
of all other things that we do know, that
pertain to this state of existence. We cannot
know it in any other way.

There could be no thought without a human
being to think, and one could not think with-
out a mind, and a mind without a body, and
something or things exist. These definitions
in meaning are identical. If we know any-
thing about the nature of thought, by what
process do we gain that knowledge? We can
know this sublime truth by placing ourselves
in a conscious relationship to it, through the
medium of our physical senses, and we know
of all other things that we do know, that
pertain to this state of existence. We cannot
know it in any other way.

These attributes of the human soul, love,
sympathy, kindness, and hope are qualities
belonging to man, but without which he would
be unthinkable and unknowable. Love, and
the things loved cannot be dissociated. Al-
though they are formless, they cannot become
manifest except through forms in the objective
state. Without the ear, there could be no
manifestation of sound, although by late
experiments it has been proven that sound
is substance and that it has color, conse-
quently form and dimension. Also science
has demonstrated that our thoughts can be
measured as to intensity and designated as to
quality by

That tell-tale machine that records your
thoughts,
In characters, in dashes and in dots.

These deductions prove, then, that the ob-
jective and subjective states exist in a rela-
tive sense to one another, and never abso-
lutely independent of each other. If this was
not a fact, we could reason logically that
something could exist without heat and spirit
without matter, which would be absolutely

impossible. There could not be a manifesta-
tion of life without matter to manifest
through. The rose so delightful to our
eyes, and its aroma so sweet to our sense of
smell, could never present to us those mar-
velous and mysterious qualities, except
through matter. "All are parts of one stu-
pendous whole." All are eternal and co-
existent. Nothing can or does exist absolutely
separate from all other things.

In the analysis of this most interesting
question we have certain important factors
which we must not lose sight of. First we
have the Thinker, the man; second, the
thought; third, the things thought of. These
three elements taken together form a triangle
or trinity, and the principle underlying them
making a fourth, and when added to the
other three, they form a perfect square and
are a unit or one. If it were possible to
eliminate one of the factors from the others,
the harmony and completeness would be de-
stroyed. These elements are the foundation
stones that support the entire fabric of our
reasoning, without which the structure must
fall. It is true that we can separate matter
into an almost infinite number of parts, and
change the form, but in the change we cannot
destroy one atom of matter. Neither can we
destroy nor change the eternal principles
inherent in matter. In our deductions thus
far, we have not eliminated any element of
matter, but have divided it into a larger
number of elements or parts, destroying
nothing.

Therefore I have proven conclusively that
it is an utter impossibility to produce any
manifestation of life, conscious or uncon-
scious, in either the subjective or objective
state, independent of matter. A blade of
grass cannot exist without matter, the prin-
ciple inherent in matter. But you have never seen
that, neither can you weigh nor measure that
unseen energy in the blade of grass, known
as life. You can see the blade grow and ex-
pand, and the potency of thought you can
feel. Have you ever seen a flower grow
through the corporal man, you have never
seen. Yet you dare not deny the fact, much
less undertake to disprove it. Indeed, it
would not be consistent with sound reasoning
to argue that matter was an evolution of
thought, or to claim that the petals of
flowers were developed by its color or frag-
rance of the flower. The eternal principles of
matter, the law of cause and effect, the im-
mutable law inherent in matter, and working
through all forms of matter, defy the possi-
bility of absolute separateness of thoughts
from things; of spirit from matter; defy
thought and annihilation, but proclaim forever
throughout the atom of matter in the Uni-
verse, the Unity of all things and the Eter-
nity of all that is.

Haverhill, Mass.

Iowa State Spiritualists' Assn.

It is less than a year since our organiza-
tion, and in looking over the work of that
year, we must view it with a goodly degree
of satisfaction. We feel that we have laid a
substantial foundation for future achieve-
ments. This large attendance at this, our first
annual meeting, shows that much interest
has been awakened throughout the state. We
know that without union there is little
strength. We, as Spiritualists, have reached
that degree of development where we rec-
ognize the fact that co-operation must be
adopted if we would progress farther intel-
lectually, spiritually and physically. I say
physically advisedly, for the physical body
must be made a fit place for the indwelling
of the holy spirit, else spiritual and mental
growth is practically an impossibility. Then
to this end must we join our forces and make
common cause against ignorance, which is
the true parent of all evil.

Through the efforts of our honored mis-
sionaries, and the thoughtful care of our pres-
ident, our societies have been organized and
chartered.

The first one, at Council Bluffs, was or-
ganized by Isa Wilson Kaynor, E. V. Wil-
son's gifted daughter, who wrote asking if
she would be permitted to organize a society
at that place, and for such other information
as she might need. We immediately replied
that we should be grateful to her for her
timely aid, and in a short time received the
application for charter. Therefore, Mrs.
Kaynor has the honor as well as our thanks
for instituting the first local society chartered
by the State Association.

June 27, 1901, was a meeting of the Ex-
ecutive Board at Marshalltown, where the Cen-
tral Association was at that time holding
their camp meeting. Through their courtesy,
time was allotted to the State, which was
well occupied and considerable funds raised,
and the Executive Board was organized; also
a number of personal memberships gained.

At this meeting of the Executive Board
were present H. C. Holsaet and Mrs. Eva Mc-
Coy, and plans for future effort along the
lines of propaganda were laid. Vice-
president and all your secretary were elect-
ed delegates to the N. S. A. Convention at
Enoch, alternates. As we were about leaving
home for the Convention, a letter from Pres-
ident Hinton informed us that Mr. Vail would
not attend. We immediately wrote to Mr.
Vail, and he replied that he could go, but
received no reply. As we were about to leave
for the Convention, we were delighted
to see Mr. W. T. Hamilton in attendance,
and he was duly seated to fill Mr. Vail's
place.

One of the things that a finer, more in-
telligent looking body of people it has not
been my fortune to see in the few short
years of my life, than I saw at the National
Spiritualists' Convention last October. I am
proud of it. I am proud that I am one of
them—a Spiritualist.

We have a good many things at this
Convention that I wish you all to know,
by word of mouth, intuitively, thought trans-
ference and general observation. I am going
to tell you some of my conclusions and some
events that have led me to them. While lis-
tening attentively to the report of the Com-
mittee on Credentials, we found that in many
of the Eastern States not only the State As-
sociations, but the local societies also, were
chartered by the N. S. A. Thus a State with
a dozen local societies counting at least one
delegate for each and two for the State,
the Western States had only one or two dele-
gates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates.

So no matter how large the membership,
many of our local societies the Western
State had, they have only one delegate
for their charter and one for the State As-
sociation. In the Eastern States, on the other
hand, the Eastern States had many dele-
gates for each and two for the State, and
the Western States had only one or two dele-
gates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates were chartered (and perhaps a very
few camp meeting associations) and could
send delegates. We feel sure that we have
the numbers west of Buffalo and Pittsburg to
equal if not exceed those east of those points.
I feel sure that the Eastern States had
many delegates for each and two for the State,
and the Western States had only one or two
delegates

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE

THE BANNER OF LIGHT PUBLISHING COMPANY, 225 N. BROAD ST., BOSTON, MASS., has a complete stock of Spiritualist, Theosophical, and Occultic books, and is prepared to order any book not in stock.

TERMS CASH.—Orders for books, to be sent by Express must be accompanied by full payment (the balance, if any, must be paid C. O. D.). Orders for books, to be sent by mail, must be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in stamps. Subscriptions can be sent by Express Money Order, which will be issued by any of the large Express Companies. Books under \$1.00 can be sent in the money for cents.

It is requested from THE BANNER that orders be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of honest and true thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.

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

Correspondents sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 9, 1902.

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

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

PUBLICATION OFFICE AND BOOKSTORE
No. 204 Dartmouth Street, next door to Pierce Building, Copy No. 84.

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

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

TERMS OF SUBSCRIPTION IN ADVANCE
Per Year.....\$2.00
Six Months.....1.00
Three Months......50
Postage paid by publishers.

Issued by
BANNER OF LIGHT PUBLISHING COMPANY.

Harriet D. Barrett.....President.
Frederic G. Twiss.....Treasurer and Editor-in-Chief.
Marguerite C. Barrett.....Assistant Editor.

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

ADVERTISING RATES.

25 cents per Apage Line.
DISCOUNTS.
5 months.....10 per cent.
6 ".....15 " "
12 ".....30 " "

200 lines to be used in one year, 10 per cent.
500 lines to be used in one year, 25 per cent.
1000 lines to be used in one year, 40 per cent.
50 per cent. extra for special position.

Special Notices forty cents per line, fifteen cents insertion.
Notices in the editorial columns, large type, headed matter, fifty cents per line and one insertion. No extra charge for extra or double columns. Width of columns 7-16 inches.

Advertisements to be renewed at continued rates must be left at our office before 5 P. M. on Saturday, a week in advance of the date when they are to appear.

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

Mediumship.

Since the trouble in Topeka, Kansas, over some unsatisfactory, if not fraudulent practices on the part of two very culpable people, we have received many letters upon the subject of mediumship, advising the Banner what it should or should not do in regard to unworthy mediums. Some want nothing said about the unworthy ones, fearing injury to the Cause, while others ask for a plain statement of the facts without fear or favor, declaring that our Cause will be benefited by an honest, straightforward exposure of fraud, and injured by any attempt at concealment. The Editor-in-Chief of the Banner of Light for a long time coincided with the latter view, and felt that no true Spiritualist should hesitate in exposing wrong whenever the same was made known to him. We have long felt that there is another, and to us a better way in dealing with these people.

We are as much opposed to fraud as any one can be, but there are times when exposures popularize and make martyrs of those who perpetrate the fraud. It is therefore, to us the height of folly to attempt to expose a rank fraud, unless there is other evidence than trickery against him. Even if a medium's moral character is shown to be anything but upright, many Spiritualists will yet cling tenaciously to him, saying that the spirits made him do wrong, and he is, therefore, not to blame for even destroying the honor of boys and girls. We feel that Spiritualists of all people should be the first to take a stand against fraud and immorality, but we hold that they gain more by simply refusing to patronize the tricksters and by notifying all spiritualistic organizations of the duplicity of the pretended mediums, than they would by publicly denouncing them and taking them into court.

We suggest that the Spiritualists in all sections, wherever fraud is discovered by them, should at once file a statement of the facts with the State and National Associations, and keep a record of the same in their own possession. It would also be well to secure photographs of the offenders, and forward copies of them to the headquarters of all organizations for future use and reference. Many of these frauds change their names with every change of residence, and photographs would be an excellent as well as accurate means of identification. The only thing necessary is to make a plain statement of the facts and attest the same, whenever they resort to trickery and deception of any kind. These words will apply to all mediums, for there is, or should be, no favors shown in the matter of recording

known facts, even though the medium involved is a personal friend. No true friend can ever, or will ever, resort to deception in the Spiritualism of the soul. There is no crime so deadly, so black, so foul with dishonor as that of trading upon the loves of those who mourn. Still the offenders in these cases are our brothers and sisters, and need to be healed of their diseases. Love is the true physician of the soul, and we feel it is better by far to deal with all erring mortals in a spirit of kindness than that of hatred. Hold to the truth in all things and show its superiority by a kindly contrast of it with error. Our editor may favor a black list, and the public denunciation of all offenders, but we favor the "white list" for all true workers and the denunciation of no one.

Miss Anita Trueman.

Miss Trueman is now located in Philadelphia and is busy week days and Sundays conducting classes and giving lectures. The following subjects for class and lecture room will give some idea of the scope of her work: The Psychology of Health and Healing; The Inner Meaning of Milton's "Paradise Lost"; Interpretation of "Aecoon: A Tale of the Soul's Experiences"; Walt Whitman: The Prophet of Individual Freedom.

The excellence of Miss Trueman's work is too well known to need comment, but she has recently made a great change which is worthy of note and we take the liberty to quote her own words.

"I feel that I have outgrown all that pertains to the professional idea in my work, and that I am ready to live the life of faith and freedom which has been my ideal all along. So I have dropped the price-mark entirely, and trust that my needs, and those of the work will be provided for, from day to day. It is a great thing to do, for I have no specific resources, nothing to 'fall back on,' but I mean to prove my ideal, and I am very happy in my resolve. Please tell the people that everybody is invited to attend these lectures."

Prof. Pearson.

This well-known advocate of the Christian religion as interpreted by the Methodist Church has suddenly achieved national and even international fame through his recent utterances disclaiming his belief in the so-called miracles of the Bible. His opinions have been widely published, and have stirred up a veritable hornet's nest about his ears among his brethren whose equanimity he has disturbed by his bold statements of fact. His rejection of the dogma of the virgin birth of Jesus, of course rules him out of the Orthodox ranks, and stamps him as a Unitarian. But the learned Professor does not stop with the rejection of this one prominent myth, but he vigorously assails many others that are the special pride of the Orthodox and Hierarchical Churches. He is simply in line with the so-called school of "Higher Criticism" of the Bible, and is merely traversing the ground over which the Unitarians, Spiritualists and Universalists passed many years ago. His statements are by no means new to the Rationalists of the world, and would attract very little attention, were it not for the fact that Prof. Pearson was a Methodist clergyman in good standing at the time he promulgated his views.

Similar thoughts expressed by Unitarians and Spiritualistic writers would have created no flurry in the gentle bosoms of the Methodist fraternity, for they would have refused to read such heresies, but when they came to be written by one of their own cloth, they could not avoid reading them, hence their hearts were made sore by the touch of the Professor's arrows of truth that he let fly with unerring accuracy of aim. Prof. Pearson did not dream of the storm of wrath that broke upon his head when his views were made known. It is highly probable that it would have made no difference to him if he had, for he declares himself a willing servant of the Truth, ready to follow his leader at any and all cost to himself. He is in receipt of hundreds of letters daily, some of which score him unmercifully, while others warmly applaud his course. He is merely paying the price that all martyrs have paid in their devotion to the right, and must expect severe arraignment at the hands of those who once claimed to be his friends. He is discovering that the friendship of men in general depends upon the benefits they derive from the labors of the one whom they profess to love, also upon the honors they may achieve through the use of his name.

Prof. Pearson was a shining light in Methodism and was a man whom his ministerial brethren "delighted" to "honor" so long as he used his splendid talents in behalf of the dogmas of their church, by means of which their hold upon their followers was strengthened. Now that his researches have led him into the light of truth, they are sneering at him as an "Amateur theologian," "a man in search of cheap notoriety," "an enemy to Christ," and other appellations of the same Christ-like nature. He was honored by being made the subject of nearly every sermon that was preached in one of the largest cities in the land on a recent Sunday, and few there were to defend him. The Rabbis of the Jewish synagogues, the Unitarians, Universalists, Spiritualists and one or two Congregationalists had the manhood and courage to defend him and his views. All other clergymen were as a unit in denouncing him most fiercely, and if he were not as well roasted at the close of that day as were Cranmer, Ridley and other victims of the stake, it was surely no fault of the preachers.

Rev. Dr. Hardin was one of the Professor's most caustic critics. He was not content with denouncing Prof. Pearson's views, but he went so far as to wish for the power to lay the brave Professor alive, then to tan his skin and nail it to a barn door as a warning to all "heretics" to the true faith! Surely Dr. Hardin betrays his "Christian" (?) spirit in those words! How much ahead of Alvah and Torquemada in their palmy days! In this modern apostle of Christianity, this doc-

tor of divinity of the great Methodist Church? It is said that the world moves, and that men are obliged to move with it. In this case it is quite evident that Dr. Hardin has moved backward and into the dark ages where he ought to remain until he can gain sufficient mental enlightenment as will fit him to live among respectable people. He is out of place in the wide-awake twentieth century. Such a man really deserves pity, as well as contempt for his gross ignorance. If he is a type of the clergymen of his denomination, then there would be grave danger for liberal peoples if they once obtained power in this land.

We have a welcome for Prof. Pearson when he steps forth into the ranks of the Rationalists where he belongs. We give him the right hand of fellowship, and thank him for his courageous act. Such men as he will be the saviors of this nation by causing the prelates of the hierarchy to throw off their masks. Prof. Pearson has done the human family a signal service by his bold step and we hope his forthcoming book, "The Carpenter's Son," will have a large sale.

The Wise Man.

Among the excellent precepts of Krishna, the Messiah of Hindustan, some of them identical with those of the Nazarene, this aphorism is found: "The wise man governs his passions, but the fool obeys them," from which perhaps sprang that occult adage: "The wise man rules his stars, only the fool obeys them," a truth whose practical import is of vital need to the present day student of Astrology. In this field of research, as in every other, "a little knowledge is certainly a dangerous thing," for instances are numerous of dabbles in this difficult science, those who have investigated it so far as to be able to set up a figure, or cast a horoscope, who are henceforth fettered, enslaved by this or that aspect of the stars, which prevents their pursuing the advanced life of a progressive spiritual being.

Nothing is more common than for a patient to seek a healer with the explanation that Mars is in his house of health, or of friends, that Jupiter is in opposition to something else, and therefore he "can't" expect to feel very well now," thus doing his best to lend every baleful aspect his utmost aid, to prove them true, to demonstrate on the objective plane each planetary indication. He is trying to act the fool's part in obeying his stars, which is quite unnecessary unless he is merely a physical being, of the same component parts as the planets themselves.

That Astrology is a veritable science, none can gainsay who accepts the marvelous laws which Astronomy has revealed. One is the letter of the word, the other its spiritual interpretation. To question one is to doubt the other. Every atom in the universe is related to every other atom. This is the solidarity of Life, the one Life in myriad expressions. And when a great magnetic centre like Saturn, for example, draws near the earth, or becomes in the ascendant in mortal affairs, those elements in the physical man which are Saturnian, or of corresponding type whatever the planet, will respond, and his life be affected thereby, unless by spiritual growth and poise, he has learned to dominate material forces, and thus "rule his stars."

For all the planets, mighty as they are, do obedience to the Sun who holds their rigid allegiance. Now there is a sun in man—the soul—to which all other influences should remain in subjection, as symbolized by the woman in the Apocalypse, "clothed with the sun" (the illumined soul shining through the veil of flesh); "the moon beneath her feet" (all material conditions subjugated), and each planetary influence worn upon the brow as a crown of conquest. For if mortals are likewise immortal, if spiritual beings, then their true relation must be that of at-one-ment with the archangelic rulers of the planets—the World Builders, such as all must eventually become—aye, more, of union in spirit with the Infinite Creator of suns and universes, the Source and Potency of all Law, in whose sway none can be broken or bruised, if harmoniously attuned therewith. If we admit the pre-existence of the soul—as we must to claim its immortality, since all that begins on earth will some time end here—it is doubtless true that the soul before its embodiment in flesh, chose as the hour of its advent on this globe, one whose planetary aspect held just those difficulties and baleful rulings whose conquest would yield to that soul the discipline, the strength, the test of overcoming that it needed, and which would eventually yield it an eternal weight of glory. The wise soul indeed rules its stars.

Surely since true health is a spiritual quality, above the realm of physical causation, that aspect which indicates illness, portends disease, should be most easily dominated. For if the sufferer has not himself gained this spiritual power, it has been abundantly proven that the soul dominance of another can annul for him the sway of physical laws and lift him into the domain of spiritual freedom, and therefore of health. Even when every star is in the house of death, and a speedy fatality seems inevitable, fulfillment of such aspect has been triumphantly averted.

It is true there are material conditions, to which our fleshly embodiment obliges us to be related, such as finance and business, where it may be wise to take advantage of favorable dates for important transactions, or journeys. Railway accidents often occur as a planetary epidemic; the Astrologer therefore travels intelligently. A certain business man in Boston always takes the time to leave his post of duty when Mercury is retrograding, because he knows his mail will then be light, and give him less extra work when he returns, few letters being usually received while Mercury declines. It is often noticed if a disastrous fire occurs in a hotel, or theatre, that others, of a similar nature, will soon be reported, until the fiery aspect has passed.

But souls should outrank public buildings in such servile subjection to planetary influences. A lady recently, in setting forth on a journey, was told that her stars were in the house of fire, and she had better have her

trunks heavily insured. She felt confident in her ability to dominate the aspect, and live her true life on a higher plane. Stopping the first night in Philadelphia, two large fires in business blocks broke out on either side of her locality, the steamers being stationed under her windows, busily working until morning. Arriving a few days later in Washington, a stable was burned within the hour, in the rear of the house she occupied, but the flames could not reach her. When also the house was thoroughly ransacked by burglars, none of her property was touched. There are as many "wise" women as men, who outgrow astrological edicts. Such a one died, according to her stars, some years ago, but she still lingered on this planet, pursuing the life of an embodied spirit in robust health and active usefulness.

Then let the fatalistic tendency of astrological science be transcended by an intelligent spiritual dominance of physical laws, let it serve as a spur to a grander growth, a limitation to conquer. True wisdom always brings freedom; beware of the knowledge which enslaves, which creates fear, lends force to human forebodings, to the innate expectancy of disaster. Only to him who overcometh is promised the crown of life. Then rule your stars. Become free spirits, not mortal serfs. For, as our brother Colville once so truly said, "On spiritual heights there are no malevolent aspects."

Susie C. Clark.

One or Two Words and More.

Many Spiritualists are frequently led to smile sardonically when they meet some of the Orthodox people for the first time in some fraternal order. Some of the latter give vent to their surprise with the very naive remark, "Why, is it possible that Spiritualists can be members of secret societies? We did not think they believed in a Supreme Being!" Such words merely reveal the ignorance of the people who utter them, and show that missionary work in the way of educating the masses is far more needed in the United States than it is in China or Bulgaria. The Spiritualists are the only people who have actually demonstrated Infinite Life as the primal Cause of all Causes. Spiritualism is the only religion that makes the Infinite infinitely intelligent. It, therefore, follows that Spiritualists alone are the only ones among the children of men who have a correct apprehension of the deific principle.

Every true Spiritualist recognizes an overruling and an inner-ruling Principle of Life, manifest in all existing things. He can consistently join any order that is based upon pure Theism, and the doctrine of the brotherhood of the race. Were it not for the secret societies, thousands of persons would suffer want, through the failure of the churches and spiritualistic organizations to do their duty as they should. These charities are never blazoned forth to the world, but are wrought in the silence for the express purpose of doing good. It is to be regretted that the bigotry of some churchmen prevents them from seeking to know the real lives and characters of those who differ with them in opinion. Frequently some secret orders fall into the hands of these bigots, and pervert them from the noble purpose of being good, and doing good.

But the Christians are not the only ones who are at fault in the failure to dispense charity as it should be, nor are they all open to censure for their judgment of Spiritualists as Atheists and blasphemers. Too many times our speakers deal in wholesale denunciations of the churches, of Theism, of science, of education, to make it possible for any other opinion to be formed. Often local Spiritualists are noted for their eccentricities, and for their caustic, abusive and wholly uncalled for references to religion, and those who belong to the church. It should be remembered that abuse is never argument, and those who engage in it only betray their ignorance, be they Christians or Spiritualists. It is better by far to seek for the good in all men than it is to be forever endeavoring to find the points of difference over which they can quarrel. When the basis for every system of religion is sought and found, it will surprise people to see how much they have in common. All truth is one, and there is no excuse for human quarrels over its many-sided appearances. When it is remembered that his creed cannot be wrong whose life is right, this will be a better and a happier world. It is the mission of Spiritualism to place this sublime truth before, not only its own followers, but also before all of the people upon the face of the earth. Fraternal orders are helps to this divine end, and every benevolent organization is an aid in the work of civilizing mankind.

Niagara in November

is the title of one of Miss Anita Trueman's interesting stories, which will appear in the Banner of Light, Feb. 22. Miss Trueman's wonderful soul knowledge illumines all her spoken and written utterances and we assure our readers that we have a treat in store for them.

Good reports reach us at this office from private letters and through the press of the work of Rev. Thomas Grimshaw, who for five successive years has been the permanent pastor of the First Spiritualist Church of St. Louis, Mo. The society has steadily increased its membership under Mr. Grimshaw's able ministrations, and is now one of the most influential religious bodies in that city. The society was forced to secure larger quarters some time ago, and there is a constant increase in interest on the part of the people. Mr. Grimshaw is an able pastor, and well deserves the success that is his.

He is a true friend who acts his sympathy rather than speaks it in words. He is the true helper who supports the needy first, and then seeks afterwards to learn the cause of their sufferings.

"With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall."

Golden Words.

Be right to yourself and gentle to others.—Confucius.

Free men freely work;
Whoever fears God fears to sit at ease.
I count that heaven itself is only work
To a surer issue.—Elizabeth Barrett Browning.

It is the goodly outside that sin puts on which tempts to destruction. It has been said that sin is like the bee, with honey in its mouth, but a sting in its tail.—Hosea Ballo.

In proportion as men are real coin, and not counterfeit, they seem to enjoy credit for what they have not. "Paint me," said Cromwell, "wrinkles and all."

Set not so high a value upon your children, your life, or anything in this world, as justice; and be assured, that when you appear before the tribunal of Pluto, you will not be at a loss to defend yourself in the presence of your judges.—Socrates.

I take goodness in this sense—the seeking the real welfare of men; which is what the Greeks call philanthropy. This, of all virtues and dignities of the mind, is the greatest, being the character of the Deity, and without it, man is a busy, mischievous, wretched being, no better than a kind of vermin.—Lord Bacon.

I look upon the simple and childish virtues of veracity and honesty as the root of all that is sublime in character. Speak as you think, be what you are, pay your debts of all kinds.—Emerson.

There was never yet, I venture to say, a religious creed promulgated among men, which so fully and always demanded the exercise of the judgment and the supremacy of reason (as Spiritualism).—Judge Edmonds.

Man, "Symbol of Eternity imprisoned into Time!" It is not thy works, which are all mortal, infinitely little, and the greatest no greater than the least, but only the spirit thou workest in that can have worth or continuance.—Carlyle.

Not to the ensanguined field of death alone is valor limited; she sits serene

In the deliberate council, sagely scans
The source of action; weighs, prevents, provides;

And scorns to count her glories from the feats
Of brutal force alone.—Smollett.

True eloquence consists in saying all that is necessary—and nothing more.

All good conversation, manners, and action come from a spontaneity which forgets usages and makes the moment great. Nature hates calculations; her methods are salutory, and impulsive.—Emerson.

There is a time in every man's education when he arrives at the conclusion that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion.—Emerson.

Prejudices, it is well known, are most difficult to eradicate from the heart whose soil has never been loosened or fertilized by education. They grow there firm as weeds among rocks.—Charlotte Bronte.

Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin with the bark of wisdom.—Kreeshna.

The man who hath his passions in subjection, is possessed of true wisdom.—Kreeshna.

Nothing can long endure that has not struck root into the true, the admirable, and the everlasting.—F. E. Abbott.

A man's own breeding is the best protection against other people's ill manners.

"A friend whom you buy with presents can be bought from you."

"A good word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing."

"The silence of a person who loves to praise, is a censure sufficiently severe."

"Childlikeness is ever beautiful, whether in a being of five years, or of five times ten years."

"Those of thoughtful nature find
Superior kindred in the world of mind."

The purest metal is produced from the hottest furnace, and the brightest thunderbolt from the darkest storm.

From private sources we learn that small-pox in a mild form is epidemic in several western States. The Boards of Health assert that the lack of vaccination is the cause of the spread of the disease. These officials forget to state the whole truth with regard to the matter. In point of fact, the small-pox attacks both the vaccinated and unvaccinated people, and has a lighter run with the latter in many instances than it does with the former. The real cause of the disease in nearly every locality is lack of even decent sanitation. Vaccination only weakens the individual and makes him more susceptible to the inroads of the disease. Sanitation, not vaccination, is the need of the hour.

Editor Barrett, who is engaged in missionary work in the west for the present, is to occupy the pulpit of the People's Church in Rockford, Ill., on Sunday evening, Feb. 9, and is advertised to speak upon the subject, "What Is Spiritualism, and Are There Any Evidences of Its Truth?" The pastor of this progressive church is a Massachusetts man, and believes in an honest comparison of views. Our editor writes that Mr. Bryant, the pastor, is a man of broad culture, and somewhat inclined toward Spiritualism.

The gods cannot help a man who loses opportunity.

W. S. HASKELL

license to be drunk on the premises no later than the Licensing Board in writing that he objects to the granting of the license, no license to sell intoxicating liquors to be drunk on said premises shall be granted.