

EMMA.

STEPHEN HANSDALE.

Sister student in life's school,
Soon to pass to higher grade,
May you thrive 'neath love's sweet rule,
And the solemn choice you've made.

When you cross the mighty deep,
There to paint 'neath sunny skies,
May good angels watch-care keep
Over both your destinies.

Skies will sometimes cloudy be
O'er your heads, where'er ye dwell;
Then, with spirits glad and free,
Say, "He doeth all things well."

Paint ye pictures that will thrill
With their sweet and matchless grace;
Paint ye pictures that will kill
Sin by their pure loveliness.

May your mission here unfold,
Wide expand and ever grow,
Till ye pass to joys untold,
Far beyond the sunset's glow.

Voyagers to foreign land,
Over ocean blue and grand,
Please accept these lines from me—
Student of life's mystery.
Pittsford, N. Y.

Notes by the Way.

J. J. MORSE

From pennal settlement to Commonwealth, from the "Blackfellow" to the white man, from savagery to civilization, such have been the stages of progress on this great island-continent. In the ever memorable year, dear to all patriotic Americans, in 1776, the Commonwealth of the United States proclaimed their freedom and Union, and in 1777 the British government sent the first ship loads of convicts across the seas to these shores, landing them at Botany Bay, and placing them on the land where Sydney now stands and flourishes. Sent from their country for "their country's good" these "settlers" were vastly different in character to those sturdy pilgrims who made Plymouth Rock their haven. One might almost say that "persecution" and "prosecution" were the causes that led to the opening up of two of the world's greatest continents, and so helped to widen the boundaries of freedom and aid the cause of human progress. Virtually a century and a quarter has passed in each case, and it is interesting to note the results achieved under the Stars and Stripes and the Southern Cross, respectively.

Geographically this land is not so favored as is the States. Here are no great inland rivers or waters. Vast areas are desert lands, the interior is still largely a terra incognita. The centres of population are mostly dotted along the enormous coast line, in many cases beside fine bays and harbors, along the western, southern, and north-east coasts. In so vast an area the climatic conditions are various in character, ranging from sub-tropical to temperate, but with startling variations, especially so far as the coastal districts of the south and west are concerned. Inland, and parts of the interior, pastoralists, stockraisers, fruitalists, and grain-raisers are found. Stock "stations," farmers, and viticulturists are numerous; while gold mining is still a staple occupation. Coal, iron, and other metals abound, a large coastal carrying trade is done by many excellent steamers, carrying freight and passengers. A considerable railway mileage is operated, but transportation is still, largely, slow. Large cities are few in number, though well laid out with wide streets, and the modern built blocks are quite creditable structures. Sydney, with about 650,000, and Melbourne, with 500,000, are the two largest cities. The others run from 15,000 to 45,000, speaking generally. The cultivable lands are prolific, and practically all sub-tropical growths can be raised. But the people do not give one the impression of being either energetic in character, or progressive in methods, though they strenuously allege the contrary. There are many things to admire, much that is disappointing to an impartial observer, the lack of real initiative being not the least.

The one fact that stands out prominently is the paucity of population. In spite of the first settlement dating back a century and a quarter there are less than 6,000,000 of people here! Very few great local industries, for most all staple products are still imported, yet coal, iron, copper and tin exist in abundance. The one great drawback, I am told, is the lack of water. Indeed in the north-east a fearful drought has prevailed for over five years, during which time scarcely a drop of rain has fallen, while rivers, streams, and water "holes" have dried up almost entirely; the grass has disappeared and the soil has been literally brick-baked in the stricken districts. This heart-rending state of affairs has ruined hundreds, millions of sheep have literally been starved to death, thousands of horses and cattle have also died for lack of food and water, and the farms and vineyards have been almost destroyed. The drought has mainly affected parts of New South Wales, Queensland, and South Australia, while its effects have been felt all over the continent in scarcity of, and high prices for, the commodities of daily life. I can only speak of this State, Victoria, as far as personal knowledge is concerned, but the drought has been experienced in parts of this State, and thousands of starving stock have been moved to the more favored localities here to save their lives, and public subscriptions have been raised to succor the almost ruined breeders. The climate of this State is very curious and trying. Several times we have been literally baked at noon with 150 in the sun, while at night it has dropped to 56 in the shade! Heat winds, called "Brickfields," come from the north, then follows an icy wind from the south. Occasionally a "dust" storm comes up, during which the city is enveloped in darkness, huge clouds of dust sweep over all; the dust insinuates itself into the houses, and does infinite damage to storekeepers, and as such are accompanied with a really hot wind, the discomfort is almost intolerable.

The political and industrial conditions present many points for consideration. Government is on somewhat similar lines to those in the States. The Commonwealth comprises, in all, six states—West Australia, South Australia, Queensland, New South Wales, and Victoria on the mainland, and the neighboring island of Tasmania. These are united in a Federal Parliament, with a Governor General, appointed by the British Government. Each State has a State Parliament, and all members are paid. Owing to the power hitherto exercised by what are called "Trades Hall" politicians, really labor-socialists, socialist legislation abounds. Thus there is a legal eight-hour day for work, regulations determining the number of apprentices in various trades, and through what are called the "Wages Boards" a minimum wage can be fixed. This is all under what is known as the Factory Act, which makes three men into a Factory, though one man is a "factory" if he is a Chinaman! The labor men raise the cry of "A White Australia for Australians," so try, by Exclusion Acts, to drive out Chinese, Japanese and Kanaka labor. Old Age Pensions are legally established, which strike one as being only another form of Poor Law relief, national,

Instead of parochial. These experiments in State socialism are noteworthy, and their results will be watched with interest. The immediate effect seems to be to evoke hostility on the parts of employers and capitalists, the artificial forcing up of wages, with the inevitable increase in cost of production, and enhanced expense to the consumer. The simple fact is that times are very bad here, labor none too plentiful, living far from moderate in cost. Whether the socialist legislation, the fiscal policy of the country, the reckless policy of public borrowing and extravagant expenditure on unremunerative—and in many instances needless—public works, the drought, or the lack of real statesmanship are, any, or all of them, sufficient causes to account for the facts as stated, it is not for me to say. I remain sorrowfully content to state the case as it appears to me, but I cannot fail to contrast the conditions I find with the results attained in the United States in a similar period to that covered by the settlement of this continent, and lament that so little appears to have been achieved. The call is for more population, but I fail to see the needful inducements to attract it. Even as I write the labor men of Sydney have used their utmost endeavors to keep out six skilled hatters who were brought out under contract to assist in the development of the hatmaking industry, and who come within the provisions of the Federal constitution allowing operatives to so come, who have skilled labor not procurable here, and required for the welfare of the Commonwealth! It would seem as if industrial economics had not been too deeply studied. Yet it is a wonderful land, could feed and maintain ten times its present population, if its natural resources were developed, productive industries were established, and a far-seeing policy adopted by its Federal and State parliaments. The need seems to be—Production rather than Importation. So much then, for the present, as to secular affairs.

Now for a short account regarding spiritual things and the condition of the Cause. From all I gather it would seem that affairs are at a lower ebb than ever before. Thirty years ago, when Mrs. Emma Harding-Britten came out, when Dr. J. M. Peabody first came, when the noted, and now notorious "Tommy" Walker was here; when the redoubtable William Denton was here, it was easy to fill a large theatre on Sunday evenings with three thousand people. Prominent and well-to-do citizens attended the meetings, the press noticed the Cause, and money could be had for the asking. Now all that is changed. First the credulists took alarm at the growth of our work, and by a little wire-pulling with the authorities they succeeded in getting the lessees of the theatres cautioned that if they allowed charges for admission to their buildings on Sundays their licenses would be imperiled. As collections would not meet expenses to any large extent the theatres were abandoned in favor of smaller halls. This was a serious blow to the progress of the work. Today it is almost impossible to obtain halls, for most of those suitable are controlled by religious bodies, which, rather than give "the hated thing" house-room, would sooner sacrifice their rents! Then came the fiasco of "Tommy" Walker, who denounced his trance mediumship, and proclaimed himself an impostor. Then came the unfortunate imbrolio of Mrs. Mellon, to whom scant justice seems to have been done. Next followed divisions created by the Apostles of Theosophy, mental and "Christian" science, the "Higher" thought, and other vagaries, which attracted many of the less stable-minded in our ranks. While the last of these parties re-called "Students of Truth," under the leadership of one A. B. Worthington, still further divided the Cause. This man is now serving seven years in the penitentiary for swindling his chief supporter! All these unhappy incidents have alienated much public sympathy and private support, and reduced the public prestige of the Cause enormously. The faithful few have labored under many difficulties in consequence, and they deserve every praise for their fidelity. Let me explain, that the previous remarks apply to Melbourne in particular, but in a large part they apply to the continent in general.

As to the present condition of the Cause here the facts are not very encouraging. I hear of only three lyceums, and of only three societies! These are at Perth, W. A., Sydney, N. S. W., and in this city. There may be others, but, so far, I have not heard of them. None are financially flourishing, nor large in membership; each finds it an uphill struggle. Yet I am told there are hundreds of Spiritualists in this land. But, it is added, that social and business interests hold them back from publicly identifying themselves with the work. This is, no doubt, correct, but also, there is a large amount of religious intolerance to be reckoned with, and that is always a retarding factor. To, at this time, adequately deal with all the points involved, would require more space than I can ask for, in view of the fact that this letter is, I fear, already too long for the patience of the editor and his readers, so I will reserve further details until my next. Let me close, then, by saying that myself and family expect to be again in the United States by about June next, when we shall reach San Francisco for a short season's work, reaching the East in the early autumn. I shall be glad to receive correspondence regarding lecturing en-route, and during the season of 1903-4. All letters addressed as below will reach me quite safely. With hearty greetings and good will to all, I now lay down my pen.

36 Wilson Street, Hawksburn,
Melbourne, Australia, December 24th, 1902.

Governor Curtin.

The Diplomatic Recollections of Sir Horne Rumbold have just been published in book form in London. A reader of the Book in that city has sent to The North American the following extract in which the British diplomat tells of his acquaintance with Andrew Curtin, war Governor of Pennsylvania, at St. Petersburg:

In the course of this autumn and winter we saw much of the American Minister, "Governor" Curtin, so called from his having administered the great State of Pennsylvania all through the Civil War. Curtin was very friendly to England and did us essential service in exposing the intrigues by which the Russian Minister at Washington, Cathanz, endeavored to frustrate our then pending negotiations with the United States government for the settlement of the Alabama and other claims.

My chief recollection, however, of the American diplomatist is in conjunction with a very different subject. There was just then in Petersburg society a craze for table-turning, spirit rapping, etc. My little wife also amused herself trying her hand at planchette, and certainly the results she obtained quite puzzled me, knowing how incapable she was of deceit in the matter. One evening at the Curtins she was thus engaged, when Curtin, habitually the blandest of men, almost sternly requested her to desist from this amusement, which touched, he told her, upon questions much too serious to be trifled with. His earnestness so impressed me that I begged him to explain his objections to me, whereupon he related what follows.

SPIRITUALISTIC REVELATIONS.

At the very eve of the great war he was hard at work one day in the government offices at Philadelphia, when he was told that a person wished to speak to him on important business. Although very busy, he consented to see the applicant for a few minutes. The

man ushered in was unknown to him and apparently in poor circumstances, while he evidently hailed from some Western State. "Mr. Curtin," he said, "I have a very urgent message for you which I must put in writing." He forthwith sat down and began to scribble. Curtin watching him with feelings that turned to utter amazement when he recognized, in what flowed from the pen of this entire stranger, the unmistakable writing of the mother he had lost not long before, and to whom he was devotedly attached. The message was not lengthy, but of so extraordinary a character that when the writer had finished Curtin asked what he could do for him, offering him money, or at any rate a free pass on the railway to take him to his distant home. The man thanked him, but declined any assistance, and repeated that he had simply been impelled to deliver the message in this form, Curtin remaining under the impression that he did not understand its import and was acting mechanically under some mysterious influence.

GUIDED BY DEAD MOTHER

What he had thus written was a rough forecast of the chief events of the great contest which then had not yet broken out. Curtin was so struck by the circumstances that he imparted them in confidence, at the time, to friends at Philadelphia, who, with him, afterward watched with intense interest the developments predicted in the message. The result of this incident, however, was that whenever he was in any doubt or difficulty he resorted to the means so strangely indicated, and always received replies which he felt absolutely certain were in his mother's handwriting. That Mr. Curtin told me this singular story in perfect good faith I cannot for a moment doubt.

SATAN AND ST. PETER.

St. Peter stood at Heaven's Gate one bright and sunny day,
Waiting to greet the ones redeemed who wandered up that way.
There came a shadow on the gates that tinged their brightest gold,
He turned—lo! Satan stood nearby—strong, resolute and bold.

Sadness was noted on his face and indignation, too,
He seemed disturbed and anxious to have an interview.

St. Peter stared him in the face, too much amazed to speak—
At last he caught his breath and voice and said in tones quite weak:—

"I never expected, Lucifer, to see you come this way,
For once you left our heavenly fold, and led poor Eve astray;

For centuries of life you've kept your God-cursed home and place,
Depart at once, lest you disturb the throne of heavenly grace."

Unmoved, old Satan faced the saint and gazed with piercing eyes,
Saying, "St. Peter, you're to blame for this unique surprise.

All through the ages of the past I've done my duty well,
You've witnessed I have guarded true my flame-bright gates of Hell—

Beg pardon—Satan—Hades—now, I use the terms with pain.
You've half accepted these new fads of which I now complain.

"I" said Satan Peter, "You mistake; I'm but a servant here,
I do my duty just the same, as I have year by year."

"You're absolute, supreme in power," old Lucifer replied.
"Whatever on earth you bind or loose in heaven shall so abide.

Once children unbaptized were mine. They lined my walls of flame.
Doubters were damn-condemned, I mean, to an eternal shame.

But fear has gone; the churches now scarce use my name to win,
You've let old Dor for Huxley's soul and let Charles Darwin in.

An Abbe then launches at John's whale, and Andrew Dickson White,
A book that once would make him mine, now unbeknowned can write.

The clergy go to theatres, their flocks play whist and dance,
They read and ride on Sabbath Day, yet have in heaven a chance."

St. Peter mused. "Ah, me," he sighed, "Satan, you're right, I fear.
I own that since I've taken charge there's many changes here.

But let me say in confidence, our ranks were getting thin,
Attractions from our mansions fled—we had to let some in.

You see the Bible was revised, the common school grew strong,
And then the grand old Public Press gave wisdom to the throng.

Questions were asked—we couldn't face the fair and honest quest,
We missed the noblest souls for years. It's time you had a rest.

And then, those days of '61, when boys donned loyal blue,
And died that other men might live, the Church cried: 'Pass them through.'

In darkest days of ignorance your power and mine was born,
Reason and Science are our foes. I fear our rule has gone."

"I thank you for your confidence," said Satan, bowing low.
"With you I keenly realize that knowledge is our foe.

When Science holds her blazing torch and Reason thinks and reads,
When Freedom throbs within the heart and Love dispels creeds.

Our names and fames are dying fast, oblivion is our fate,
To save our kingdoms and ourselves we must co-operate."

St. Peter said, "A good idea. I'll take the rich and great,
Who pay pew rent and aid the church, I'll pass them through my gate.

The Virgilists are yours, the thieves and murderers—'Hold, there!'
Said Satan. "These the churches claim your Paradise can share.

From thief upon the cross down to electrocution chair,
All who believe, forgiveness find, not by their worth, but prayer.

The unbelieving moral ones have been and still are mine,
The criminals that you let in would force me to resign.

My vision is not overclear, yet plainly I foretell
The time when you and I alike from duties will be free.

Geology, Astronomy, X-rays and liquid air;
Marconi and the microscopes are gaining everywhere.

Free Thought will revolutionize till Bible threats will fade,
And men and women heaven make without our ghostly aid."

St. Peter sighed: "Go, Lucifer, your words bring dismal pain.
I dislike argument and thought and never use my brain."

"Farewell! St. Peter," Satan called, "just one word more I'll say:
Go tell St. Paul that women now their husbands disobey.

Say that they teach, and preach and vote, can doctor, buy and sell,
And change the climate and the scenes of Kingdoms men call—Well—

When Free Thought liberates them all they'll do just as they please.

They'll open all gates by love divine and will not need our keys.
This strange old earth is moving on. We'll work while yet we can.
For soon, St. Peter, you and I will be unknown by man.
Some public library will hold our lives that Time's test,
Be labeled 'Ancient History' and read with song and jest.
Good-by, again. This motto nail upon your rusting gate,
Lest you and I forget to see our fast-approaching fate:—
'Creeds change and die, men come and go, but Truth's eternal lore.
Thro' Evolution's natural law, moves on Forevermore.'"
Stoneham, Mass.

An Evil to be Abated.

It seems to me the time is here when every intelligent lover of his kind should speak out in tones of protest that can not be misunderstood against the encroachment upon personal liberty by the medical trust called the Board of Health. It should be named the Board for the Protection of the Doctors.

The outrage upon liberty, justice and intelligence that I wish now to notice is Compulsory Vaccination, a crime against every principle of independent, responsible citizenship, as well as ordinary common sense. Jenner introduced vaccination in practice in 1788. His originality was in designating cow-pox as variola vaccina (from Latin vacca, a cow) or small-pox of the cow, and in tracing small-pox back to the disease called grease of horses' hocks. Jenner's first experiments upon patients resulted in the most fearful ulcers so Dr. Woodville of the inoculation hospital of London instituted the practice of humanizing the virus by vaccinating one person from another in 1799.

The first international congress of opponents to the practice was held in Paris in December, 1880. The second in Cologne in 1881. The call for the latter was signed by eighty men distinguished by their learning, including members of the German, English and Swiss Parliaments. Eight nationalities were represented and the proceedings had a marked influence upon thinkers throughout the world. The New York Tribune said Nov. 18, 1881:

"In view of the statements made at the recent Anti-Vaccination Congress held at Cologne, the layman may well ask whether there is anything in medical science that he can safely regard as settled. A few years ago the whole world believed vaccination to be an efficacious preventive of small-pox just as firmly as it believed quinine to be a good remedy for chills and fever. But now arise a host of earnest and honest people who assert that vaccinated persons are more liable to the contagion of small-pox than the unvaccinated, to say nothing of the other forms of blood-poison which they may absorb with the virus. But this is not the worst of it. These agitators do not rest upon assertions. They have an appalling array of hospital statistics to back up their position. As far as figures go, and figures must in the end settle the question, it must be admitted that, up to this time, they have the best of the controversy they have provoked."

Few persons in this country are aware of the strength of the opposition to vaccination; some idea may be formed of it from the fact that numerous societies exist in Europe, of which as a representative we may mention "The London Society," having for its objects: 1. The Abolition of Compulsory Vaccination. 2. The Diffusion of Knowledge Concerning Vaccination. 3. The maintenance in London of an Office for the publication of Literature relating to Vaccination, and as a Centre of Information. This Society publishes a monthly magazine, "The Vaccination Inquirer and Health Review." There is also in London, "The Anti-Vaccination Reporter." This is published by the "National Anti-Compulsory Vaccination League," an organization having a like object with the Society before mentioned. Both of these periodicals are ably edited, and have for their contributors some of the best writers in Europe. There is also in preparation in England a catalogue of anti-vaccination literature which will comprise the titles of upwards of four hundred English and foreign books, pamphlets and memoirs.

Compulsory vaccination laws with severe fines and imprisonment exist in many of the European countries and in this land of the free children are excluded from schools unless poisoned and repositioned to order. Very few, comparatively, of the people know of the opposition felt towards vaccination by the thinkers of all countries. Let me give a few of the many opinions I have in my possession:

Monseigneur D. Conway says in a discourse on "Tolerance of Opinion," "Vaccination has been seriously challenged by men of learning. The misgivings concerning it have not arisen from ignorance and prejudice, but from men of science and medical men. These arguments have been sufficiently strong to shake the convictions of eminent thinkers and political leaders—such as Herbert Spencer, Prof. F. W. Newman, Dr. Garth Wilkinson, William Ewart Gladstone, W. E. Forster, John Bright—in the justice of the law, and of some of them in vaccination itself. The arguments which have influenced such men—leaders of large numbers of the people—cannot be met justly except by fact and argument. To answer by mere force is tyranny."

"It is no secret," says Henry Pitman, an English writer, "that Mr. Jacob Bright, Sir Thomas Chambers, Mr. Deatham and other Members of Parliament have unvaccinated children, not from any oversight or neglect, but because they hate the unnatural and dangerous operation."

Dr. Forman, Principal Physician at the Imperial Hospital, Vienna, from 1858 to 1864, says: "My experience of small-pox, during these six years of bedside attendance, has given me the right, or rather has imposed on me the duty of taking part in the bold and spirited onslaught on vaccination, which is now being carried on in Switzerland, Germany, England, and other countries. . . . I am convinced that vaccination is the greatest mistake and delusion in the science of medicine! a fanciful illusion in the mind of the discoverer; a phenomenal apparition, devoid of scientific foundation and wanting in all the conditions of scientific possibility."

Herbert Spencer wrote, February 26th, 1880: "I cannot now do more than say that I am strongly opposed to compulsory vaccination."

The Right Hon. John Bright, writing to one who had refused to submit to vaccination and been fined in consequence, said: "I think your case one of great hardship. These repeated penalties for non-vaccination are, in my view, most unjust. I wish the law were changed."

In an address before the French Academy of Medicine, in 1881, Dr. Jules Guerin, of Paris, said: "A large number of medical men consider a general vaccination and re-vaccination to be in itself one of the causes of small-pox; a crowd of the newly vaccinated to be itself a dangerous centre of infection; and the one hundred and fifty thousand re-vaccinations in Paris during the siege to be in some degree responsible for the great epidemics of 1870-71."

Dr. Guerin is not alone in his opinion that vaccination increases rather than diminishes the spread of the disease. The same has been forcibly expressed by Dr. Charles Cameron,

M. P., in a letter to the London Times, May 24th, 1881; Dr. Chas. Pigeon, Fourchambault, France, in a letter to the French Deputes in 1881; C. T. Pearce, M. R. C. S., to the House of Commons in 1871; Dr. William Hiteham, M. R. C. S., of Liverpool, President of the British Medical Reform Association.

Professor Kranichfeld, of Berlin, gives his conclusion thus: "I, too," he says, "have vaccinated my fourteen children at a time when I did not know how injurious it was. Today I would resist the authorities and the police law."

W. J. Collins, M. D., of London, England, says: "After occupying the position of public vaccinator for twenty years in one of the most populous metropolitan parishes, and having devoted twenty-five years to close study of the question, I have relinquished the practice of vaccination, with its emoluments, on the ground that, while it afforded no protection against small-pox, it was the frequent cause of dangerous and fatal diseases."

Say Constantine Herring, M. D.: "I have more than once plainly seen, and often heard of, cases where children remained ill from the time of vaccination, who were previously in robust health."

J. Emery Coderre, M. D., says: "The idea of introducing into a healthy organism the virus of an inflammatory and gangrenous malady, in order to keep it from a disease which does not exist, is revolting to common sense."

"When the law comes into conflict with the consciences of men, it is the law that should be altered and not the conscience that should be forced."—John Morley.

"I should not have thought it advisable to enforce vaccination by compulsory legislation, because it is a principle of common law that no man should be compelled to submit himself or family to a medical or surgical operation without his own consent."—John MacLaren, M. P., Lord Advocate of Scotland. "It is my firm belief that vaccination has been a curse instead of a blessing."—B. F. Cornell, M. D., New York.

The Lancet, the official organ of the "regulars" in England, in its issue of Dec. 31st, 1881, has a long report of a case under heading of Death from Erysipelas Following Vaccination in which the most terrible results are set forth and another case where a man lost two children from that cause after enduring imprisonment before submitting in the last instance to the dictum of the authorities. The report closes with these words: "It is certainly remarkable and almost unique we should suppose for one parent to have lost two children after vaccination. It would seem to indicate something morally wrong in the case." I could give columns of reports of cases of disease and death caused by this diabolical delusion.

FIRST MISTAKE.

Jenner declared that a person who has once been vaccinated "is forever after secure from small-pox." But eighty-five per cent. of the patients of the London Small-pox Hospitals have been vaccinated. What business, therefore, have they there?

SECOND MISTAKE.

This first mistake some now try to cover by a second, saying, the ravages of small-pox are mitigated by vaccination. But the Registrar-General's returns show that small-pox mortality has greatly increased since vaccination was made compulsory, as the following will prove:

During the year 1857-8-9 deaths from small-pox were 14,244; 1863-4-5, 20,059; 1870-1-2, 44,840.

Increase of population between 1st and 2d period, 7 per cent.; small-pox, 50 per cent.; population, between 2d and 3d period, 10 per cent.; small-pox, 120 per cent.

NURSES IN SMALL POX HOSPITALS.

Erroneous conclusions are drawn from the circumstance that nurses and medical men connected with small-pox hospitals enjoy remarkable immunity from the disease, their safety being credited to the fact that they have been vaccinated. The truth is, many of the nurses at such institutions have themselves been patients and had small-pox; while it is known that the medical faculty enjoy the same immunity from other diseases.

Dr. Mason Good, on "Study of Medicine," says: "By a long and gradual exposure to the influence of febrile miasm, the human frame becomes torpid to its action."

Dr. Wilson Philip, in "Treatise on Fevers," says: "The body is fortified against infection in those who are frequently exposed to contagion."

Dr. Lionel S. Beale, on "Disease Germs," says: "The body in its normal state of health has the power of resistance. Many members of the medical profession, and nurses, although exposed time after time to the influence of contagious disease, reach old age without having suffered from a single attack."

Dr. Wilson, on "Fevers," says: "The body is fortified against disease from familiarity with it; thus nurses and medical men generally escape."

The immunity of nurses and medical men from all sorts of diseases and contagion, for which there is no sort of vaccination, is well known. Naively the Medical Times, October, 1873, refers to an outbreak of small-pox at a French military station. Several hundreds were afflicted, and of the forty medical men and nurses none took the disease. "In spite of their being unvaccinated."

VACCINATION USELESS.

The following table from official returns should show the inutilty of vaccination:

Hospital Report.	Small-pox Cases.	Number Vaccinated.
Liverpool, 1875-6	180	133
Glasgow, 1870-2	958	669
Imberton, 1871-6	5,479	4,236
London, 1870-3	14,808	11,174
Dublin, 1876-8	1,040	844
Total	22,465	17,056

Dr. Cameron, M. P., a vaccinationist, says: "Either the protective virtues of vaccination are mythical, or there is something radically wrong in our national system of vaccination. The great increase in the mortality of small-pox in England and Wales, concurrently with the extension of vaccination, is better seen by a consideration of the fact, that the deaths from that disease, which during the first ten years after the experiment of vaccination were 23,515, increased in the second decade (1864 to 1873) to 70,451."

P. C. Population increasing 10 per cent.; small-pox increasing 110 per cent. Therefore it appears that

VACCINATION FAVORS SMALL-POX

as, indeed, is shown from medical returns for the army, every man being compelled to be vaccinated—the death-rate from small-pox being always largely in excess, and some years nearly double that of our civil population of the same age.

"VACCINATION MORTALITY."

Late Parliamentary Report, dated 1878, entitled "Vaccination Mortality," No. 33, shows that 25,000 children are slaughtered annually by diseases inoculated into the system by vaccination; and even a larger number are shown, by the same official report, to be diseased, maimed and injured for life through the heartless enactment of compulsory vaccination.

An Extraordinary Investment Opportunity

7 Per Cent Dividends Guaranteed From the First.

A few months ago Dr. Peebles incorporated his medical business at Battle Creek for the purpose of perpetuating the work he has been instrumental in starting and carrying to a point where success is a certainty. The Doctor recognized the fact that through his system of treating and teaching the sick he was doing a world of good, and in order that he might extend it to the point where it would shed its influence upon every city, town, and hamlet of this broad country, and at the same time be perpetuated beyond his day, he decided to incorporate his interests and dispose of a share of his holding to those wishing to become interested in such a profitable and worthy enterprise. Now that the success of the business is assured by its past success and present earnings, he invites every Spiritualist wishing to invest any amount, whether it be large or small, (from \$10.00 up) in a good, safe, and established business, guaranteeing 7 per cent dividends per year, with excellent prospects of from 15 to 18, to write him for full particulars of this extraordinary investment opportunity.

It is the Doctor's desire that this stock be held entirely by Spiritualists, and to further this purpose the Board of Directors have decided to place the entire amount of the outstanding stock at the disposal of Spiritualists, or those interested in advanced thought or advanced healing.

Every dollar received from the sale of this stock goes into the treasury for the purpose of further improving and building up the already growing and prosperous business.

A REMARKABLE SHOWING

The company has been organized about eight months, and on the 1st of January, 1903, the business paid a 7 per cent dividend on the Preferred Stock.

If you are interested in a safe investment, one on which 7 per cent dividends are guaranteed, with almost a certainty of much higher ones, write for prospectus and full particulars.

Address

DR. J. M. PEEBLES, Chairman,

Battle Creek, Mich., Box 2421.

D 224

RACHAEL MOURNING FOR HER CHILDREN.

Dr. W. Hitchman, M. R. C. S., Liverpool, says: "I have seen hundreds of children killed by vaccination."

Dr. T. C. Pearce, M. R. C. S., London, says: "The increased death-rate of children in coeval with the extension of vaccination; infantile diseases have enormously increased since vaccination was adopted."

The Medical Times, January, 1854, says: "Consumption has widely spread since the introduction of vaccination."

Dr. Bartlett, Professor of Medicine in the New York University, says: "Vaccination is simply an agency for the propagation of consumption."

Dr. Garth Wilkinson says: "The injection and ingestion of a plane of constitutional diseases, artificially communicated by vaccination, imparts to the diseases of childhood a terrible depth of mortality; and thus gives diphtheria, measles, whooping cough, scarlatina, a power of destruction they would never have in unvaccinated infants."

The question naturally arises: "After the testimony of such eminent men against it, both outside and in the profession, why is the practice so universally continued?" The following report I think will answer that plainly enough. There is money in it for the Medical Trust, and here as well as in Europe: "The Boards of Guardians in England and Wales are the local vaccination authorities of the kingdom. They have at work under them first, for the performance of the vaccinations, more than three thousand medical practitioners acting as public vaccinators; and secondly, for the non-medical part of the business about fourteen hundred so-called vaccination officers. For the years 1840-1850 \$10,222,276 have been paid to the English medical men for vaccinating children. The bonuses and awards that have been paid for thirteen years have amounted to \$643,205. The inspectors are paid the sum of \$41,500 for the same period, making a grand total almost frightful to contemplate, and all for the disseminating blood poisons of the very worst kind. Here is the whole secret—as long as doctors can receive from government the most munificent sums of money they will continue to be in favor of vaccination though twenty-five per cent of the children so vaccinated die of syphilis or some other frightful disease."

A prominent physician in this city told me he had vaccinated three thousand. Many a man will sell himself for less than that many dollars. Some honestly believe in it. Is it not time that the leaders of thought help emancipate the people from this terrible delusion?

Juliet H. Severance, M. D., 6127 Drexel Ave., Chicago, Ill.

For Over Sixty Years

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

And Now for the Moral!

While the American heiress is scheming with might and main to sell herself, soul and body, to some titled rake she cares nothing about, for sake of the distinction (?) that goes with him, a lady of rank who knows just how it feels to be a princess and about what it amounts to on the average to be a royal highness the year round, has made some revelations passing strange relating to social matters in her section.

We are led to consider, rather painfully, how royalty, for example, by marrying its own relation to the death, has evolved from the degradation of such union a type of being so imbecile and ridiculous as to be a distinct species of itself.

The developments at Dresden are but the outcome of this stirring time, the world-wide upheaval which has shaken the social system to the centre.

But he that as it may, the Hapsburg woman will pass from the public view in a little while, bearing her sorrows with her and be forgotten, but the disclosures that have fallen from her lips have set the world to thinking in good earnest: Royalty must go, not through nihilism, but through an enlight-

ened sentiment on the part of "the common people," who will relegate it to limbo as obsolete and unworthy; marriage must be changed to the extent of giving to woman absolute control over her own person, that she may or may not, as pleases her, accept the boon of motherhood. Then, enforced maternity, with its resultant ills of diseased offspring, will be of the things belonging to the time of her subjection. Then love alone shall reign and love alone be crowned among the nations. Then her children, "the issue of joy," shall cluster about her knees, proud of their high descent, a happy marriage; then, to be royal, shall mean to be pure in heart, aspiring ever, a worker for the good of the human race. No more bitter endurance shall be the lot of wifehood anywhere. Grown to her full stature, she shall be man's helpmeet, comforting, ennobling, a wife indeed.

Mary E. Blanchard.

Milltown, Maine.

CATARH CAN BE CURED.

Catarh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 847 Powers Block, Rochester, N. Y.

Transitions.

Passed to spirit life at Norway, Me., Jan. 9, 1903, H. A. Bradbury, aged 72 years. He was a firm and staunch Spiritualist; a prolific writer for the spiritualistic press and a subscriber to the "Banner of Light" for thirty years. His contributions were received with much favor, published in the "Banner of Light," "Religio Philosophical Journal," "Light of Truth," "Voice of Angels," "World's Advance Thought," etc., upon subjects intimately connected with human progress and human welfare, and very valuable to the Cause of Spiritualism. He served his country in the civil war, enlisting in Co. B, 22d Maine Regiment, contracting there disease, the effects of which were never fully overcome, making him an invalid for life. In spite of this, however, he worked with hand, tongue, brain and pen incessantly until the angels called him home. He slept in earth to awake in heaven. He leaves a wife, three sons and one daughter, all comforted by their knowledge of spirit communion; rejoicing with him that he is now free to realize his ideals. One son and two daughters meet and greet with warmest welcome on the other shore "where many mansions be." His creed was "Love thy neighbor as thyself," to do good his religion. By his desire expressed in spirit life the writer was called to conduct the services at the home of his daughter at Norway, Maine.—W. Y. Ripley, 88 Court Street, Boston, Mass.

Another one of Queen City Park campers gone home from Malone, N. Y., Jan. 12th, Wallace D. Hardy, aged 53 years. Mr. Hardy has been identified with Queen City Park for many years. His wife was a daughter of James B. Drake, who was one of the first to build a cottage at the Park, known as The Old Folks' Home, where he and his good wife spent the summer for many years until she passed away to a fairer home. When many years weakened the physical form of Mr. Drake he sold the cottage to Mr. and Mrs. Hardy, where they have spent their summers. Although the cottage has not borne the name of Old Folks' Home since younger ones occupied it its doors have been open to friends in Vermont and friends in New York who spent many a pleasant hour there. We cannot put aside the feeling of sadness when one goes out of our midst who was just and upright, kind and sympathetic, yet solid as a rock where justice and principle were considered. The Malone Farmer said of him: "He is now at rest from all earthly suffering but as he believed in still

with us in spirit, having only changed conditions and not the place of abode. He was a firm believer in Spiritualism and in health and in sickness spent his summer vacation at Queen City Park, where he met the finest mediums in the country. Mr. Hardy was a citizen of unusual frankness and integrity, and will be deeply missed by the community. He was a man of positive opinions and never hesitated to express them, though careful and considerate and not inclined to impose them upon others. There was nothing covered up in his makeup and his entire career was a most honorable one. Of sound judgment, rugged honesty and gentlemanly demeanor, his death deprives our village of one of its best citizens."

Our love and sympathy go out to the mourning friends and most especially to Mrs. Alice Drake Hardy, his wife, whose untiring care and watchfulness has soothed and comforted him and made the journey easier and the silent shadows brighter by her devotion and love. May angel friends bless and comfort her. The funeral was under the auspices of the Masonic fraternity. The remains were taken to Montreal for cremation by his request some weeks ago.—A Friend.

Help Thyself.

This is an auto-suggestion treatment for sickness of any kind:

The theory is that what is photographed in thought, by being often repeated to one's self, will influence the circulation of the blood and cell life, causing the disease to be greatly relieved, or banished entirely from the system.

The point in treating yourself by auto-suggestion is: Get your mind and body into a passive, receptive state and then allow the suggestions to become firmly implanted in your consciousness.

Method: Seat yourself in an easy, reclining position; relax every muscle; picture in your mind a beautiful landscape. When your respiration becomes regular and even, and you feel calm and tranquil, then repeat the affirmations, or auto-suggestions, over and over. There is a peculiar way to do this. If you experiment repeatedly, you can develop this power to such an extent that you may put yourself to sleep and cure your headaches and other troubles. You can also induce beautiful dreams.

The auto-suggestions must be firmly held in the mind, at the same time you must allow the mind to be submerged by gentle slumber. Many people, while trying to put themselves to sleep by auto-suggestion, concentrate so hard as to destroy the conditions of sleep. If these instructions are followed, and you pursue this method solely for health, there will be no danger; but do not trifle with your mental life for any purpose of foolish display of power.

Repeat the following suggestions over and over, until firmly fixed in the memory: "I am healthy. I am perfectly well. I am strong, happy, healthy and pure," etc.

Special suggestions may be easily thought of by the person who is using auto-suggestion. Many benefits will be received, such as: Increase of will power, strengthening of memory and reasoning powers, control over bad habits, and finally, general health and happiness.

Lewis R. Hillier.

Gloucester, Mass.

The Home Circle.

How different the mode of teaching of life and the fact of immortality today from that of fifty years ago. Then phenomena were held up as leading the way to truth. But now such are relegated to the background, or comparatively so, and deep intellectual thought is brought to the front as a guide to both the weak and the strong. I have no objection to such thought, we need it. But while we endeavor to supply strong meat for men we should also endeavor to supply milk for babies.

I have sat under the inspirations of such speakers as Allen Cleaveland, Addie L. Ballou, James Cooley, George P. Colby, Flora A. Brown, Sarah J. Ladd, Moses Hull, Rev. Mr. Hammon, George Cooley and others. But for real soul elevation and sweet communion of spirits give me the well conducted private seance. It is there we learn our A, B, C of life; it is there we learn to "read," and to become teachers in the school of life.

It is true men and women have become efficient teachers in the philosophy of life who may never have attended a material seance, yet I contend, such really did receive their schooling in that way, but through spiritual seances invisible to material eyes. The private seance room becomes a center for spiritual power, and spiritual development is perhaps more strongly stimulated there.

The best colleges on earth today for teaching all that is true and useful in soul or spirit life are our well conducted public seances. Let us not soar too far away from our base, but keep within easy reach of our reserve.

Wm. Phillips.

Beauty-Culture.

If you would grow young and strong use the eliminative part of your system. Quit hanging on mentally, and eat the foods and do the things which will assist nature to throw out dead matter—"Brain-Ash," as Sydney Flower calls it.

Al and water and fruit and exercise, are nature's eliminants. Reveal in these. Meat and pastries and white bread, cake, etc., are clogging. Eerewh them. Exercise is the greatest eliminant of all. Use it to the full. If your work is not active and outdoor, then get a course of instruction in physical culture and go in for that with a WILL.

Here is something to get on. Do not aim so much to acquire strength as to cultivate your nerves and muscles to fine, graceful, quick action. Stand nude before the glass and see how beautifully you can make every motion. Admire your form and seek to develop it to its best. Are you stoop shouldered? Then see how straight you can stand, chest out, weight on balls of feet. Stretch all your muscles, and then relax them. And shake yourself as a dog shakes itself when coming out of the water.

Cultivate facial grace too—smile and make your eyes sparkle! Bring your mouth up at corners! Smooth your forehead upward with palms of hands, or tips of fingers. Whenever you see something which might be bettered, make the motions for bettering it! Keep at it for half an hour or more daily, night and morning.

THE WORD may be with you for anything you want, but you will have to make the motions for it all. Another cannot do that. All this will give you self-reliance and self-possession, and you will grow into a far more beautiful and charming person than you have ever hoped to be.

But in and through this all you must cultivate Mental expression. See that you are kind to all people and things, and your work too. Help other people to have their way, just as I am helping you to have your way. Where you can do nothing to help them just will the help—send out your Good Will to them. Smile on them and be encouraging to them in thought as well as deed.—Elizabeth Towne in The Nautilus.

"Like a beautiful flower full of color but without scent, are the fine but fruitless words of him who does not act accordingly."

ARE YOUR KIDNEYS WEAK?

Kidney Weakness Caused by Over-work, by Lifting or a Strain.

We do not always know the constant danger that confronts us through all the daily walks of life. It may be an accident or sudden illness, or perhaps a disease that has been stealing upon us from day to day.

It used to be considered that only urinary troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

Now by this is not meant that you should overlook all the other organs and merely look after the kidneys.

Your other organs may need attention—but your kidneys most, because they do most.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney remedy, because as soon as your kidneys are well they will help all the other organs to health.

The kidneys may get weak or diseased from a thousand and one causes: from over-work, worry, a simple cold, from lifting, a strain, or excess in high living.

Others may suffer from diabetes, dropsy, swelling of the feet and ankles, rheumatism, bad blood, gout, gravel, catarrh of the bladder, sleeplessness, anæmia, nervousness, headache or neuralgia.

All these symptoms are due to kidney trouble, and the most prompt and effectual cure is Dr. Kilmer's Swamp-Root, the great kidney remedy.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine an arising about two ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root should at once be taken upon the least sign of ill health. It will make you well, and is for sale the world over in bottles of two sizes and two prices—fifty cents and one dollar.

Swamp-Root is used in the leading hospitals recommended by physicians in their private



Thousands Have Kidney Trouble and Never Suspect It.

practice, and is taken by doctors themselves who have kidneys ailments, because they recognize it as the greatest and most successful remedy for kidney, liver and bladder troubles.

To prove its wonderful efficacy, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., mentioning that you read this generous offer in the Boston Banner of Light, when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book by mail, prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women cured.

Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

The "Irrepressible Conflict."

STEPHEN BARNSDALE.

In the Banner for Sept. 13th, Dean Clarke tells some very important truths. It is on the last page. I will ask my readers to turn to that article and read, then read this. Mine is supplementary.

It seems to me that young men ought to be formed into classes in every community, and have competent instructors teach them all they ought to know about their sex natures. Young ladies might have lady instructors. Such classes should be held, I think, a few times yearly. Many young persons would have been fortunate if they could have attended one in a lifetime. People think it necessary that young persons should study daily for large part of each year on subjects that are not as important as this.

Let us suppose that I am talking now to some young man, or well grown boy. In addition to following Mr. Clarke's advice, which I hope you have just read, let me earnestly urge you to try the following: You are unmarried, without even a sweetheart, we will say. First allow yourself to desire one, if you feel that desire. Then expect that you will get one in due time. Next, form in your mind a picture of an ideal wife for you. You need not tell just the color of her eyes and hair, but get an impression of the soul of the lady you could love and respect. Now stop and think a moment. If you ever marry, the one you will marry is probably living somewhere now. Then go to work to prepare yourself to become the very best husband that you can. When you meet her, you want to be the finest specimen of a man possible, not only in order to win her, but also to make her happy afterward.

Now, don't you see, you have an ideal. You have an object in view. Let this take possession of you. Live henceforth for that young lady who is now living somewhere, waiting for you. You have a big job on hand, and no time to lose. Be true to your loved one, in every thought and deed. Do not make needlessly hard work of it, but enjoy it. There will be times, however, and perhaps they will come daily, and many times a day it may be, when you will just need to make a grand effort to swing your dancing, prancing, frolicsome thoughts and feelings into line; to keep them true to that beautiful girl you are living for. But do it. You have to work hard for other things or else never have them, and it is the same in this case, and well worth the effort. You would make a supreme effort, and as often as necessary, to save yourself from drowning; do the same now. "Exercise thyself unto diligence," it says.

Generally, though, I think you will be able to hold your ideal lightly in mind, and work along smoothly toward its fulfillment, if your whole being is aroused and focused in this direction. Whenever you catch your thoughts or desires wandering off onto things she would not like, just switch them around into place instantly; then take it easy again. Be true to her. That will be your salvation. Instead of starving and fighting your sex nature, you will be nourishing and strengthening it, and in return, it will nourish and strengthen you, and you will grow wonderfully strong and manly. To love and live for that girl of yours, though you may never have yet seen her, will arouse and perfect all the noble qualities within you, and you will rapidly become strong and beautiful, firm and unyielding under its magic spell.

But this is not all. You not only want to keep yourself true to your sweetheart in the ways I have mentioned, but you want to develop a business, or do something to produce an income amply sufficient to care well for her. Now is the time to do it. You have not a day to lose. There is lots of poverty and suffering in this world caused by carelessness and shiftlessness while one is young. Many give it no thought until they marry, and then they, their wives and their children suffer ever afterwards. Others, while poor, refuse to marry, and become victims of the unnatural lives they live; both classes dragging out miserable existences just because they did not do exactly what I am advising you, my young friend, to do, and do with all your heart.

Out of the thousand and one things that you might do, I will suggest one, just as a thoughts starter. I will suppose that you are fifteen years old, and you love to keep poultry. You keep, we will say, twenty-five hens this year, and make a profit of twenty-five dollars on them. Next year you keep twice as many and make twice as much profit, and so on, doubling the number of hens and the income each year until you are twenty-five years old. How many hens will you then have and how much will be your yearly income? This is on the supposition that your father has land, and lets you use what you need. Other boys will need and prefer to do other things; but "Whatsoever thy hand findeth to do, do it with thy might." Pittsford, N. Y.

Matrimony and the New Thought.

M. L. AVARY (SYDNEY, AUSTRALIA.)

Home, like heaven, is primarily a condition. Two persons of opposite sex may live together under the same roof for years, and yet never really be at home with each other; while, in the case of another pair, the whole round earth seems home and a sweeter place because, though divided by a hemisphere, heart beats responsive to heart.

The question of discordant homes is one of the most serious that society is facing—so serious that divorce courts seem to show that the temple of marriage totters before it. Yet, according to evolutionary law, it is working itself out to a higher conclusion. The time is coming when the getting and making and keeping of friends and friendship shall be esteemed one of the finest of the fine arts; and the getting, making, and keeping of love between lovers shall be something finer still. Love, on the highest plane, embraces all value below itself, elevating and making noble use of them. True love between mates includes all things that make life sweet and wholesome. It is physical attraction, intellectual affinity, comradeship, friendship, and something that is more than all these combined. Marriage, with the first and last of these qualities missing, might be defined as friendship profanely familiar; and marriage with only the first existing is a crime that shall be nameless here.

Tolstoy, in The Kreutzer Sonata, makes the husband say that he never realized that his wife was his sister woman until he had killed her and was looking upon her face, mutilated by his hand in jealous rage. A sweetheart, or a wife, should never be less than a sister. A lover, or a husband, should never be less than a brother. The grande passion should embrace the virtues of every other. As the brotherhood of man to woman and the sisterhood of woman to man become more clearly understood, more fully recognized, the character of all relations between man and woman will change; marriage will become what it should be, the making of a happy home; they must keep their minds and bodies pure. Little sons at a mother's knee have not been taught this. When mothers teach their sons: All women are your sisters, the war of the sexes will cease. And, in the peace that shall follow, men and women will begin to understand and to realize in harmonious unions the divine love of the truly mated.

For the present time—before the dawn of that blessed peace, if there were ever a question which the adult of the New Thought should carry into the Silence, again and again, until he is sure the right answer has come, it is the question of marriage. Wisdom in mating means harmonious homes. It means also that little children will not come into the world with aching hearts, distempered minds, and decrepit bodies, reflecting the discordant thought that created them.

The Cancer Germ said to have been discovered by an Eastern Physician caused great surprise. Heretofore this disease was supposed to be caused by a cell growth. Careful experiments are being made. Dr. Bye, the eminent Cancer Specialist of Kansas City, Mo., is being besieged by hundreds of people suffering with this dread disease. The Doctor is curing many cases, thought to be incurable, with the combination of a Medicated Oil. Persons suffering or having friends afflicted should write for an illustrated book on the treatment of cancer, tumor, ulcer, piles, fistula and all skin and womb diseases. Address Dr. W. O. Bye, Cor. 9th & Broadway, Kansas City, Mo.

Our aim ought to be to help to make others happy by comforting and cheering them, helping them to ascend the ladder of prosperity, not pushing them on one side in order to climb higher ourselves, but, on the contrary, helping them to climb up, and even taking an inferior position ourselves. "Whoever shall exalt himself shall be abased, and he that humbleth himself shall be exalted."—N. V. Bowater.

BANNER OF LIGHT BOOKSTORE.

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TERMS CASH—Orders for Books, to be sent by Express must be accompanied by full or at least half cash; the balance, if any, may be paid by 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 postage stamps.

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

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 7, 1903.

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

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Issued by
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Harrison D. Barrett.....President.
Frederic G. Tuttle.....Treas. and Bus. Man.
Harrison D. Barrett.....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.

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Tourjours Travaillez!

SUSIE C. CLARK.

Perhaps the most popular idea of Heaven, the one most prominently voiced in song or prayer, is that of a place of rest. The tired housewife, wearied under her many exacting burdens, longs "to do nothing for ever and ever," not realizing that prolonged inaction would be the worst purgatory for a healthy, growthful spirit, that could be devised. For rest is "not quitting the busy career;" true rest lies "in fitting one's self for one's sphere," an adaptation so perfect that all friction is annulled, and fatigue is unknown, or as slightly perceived as it is sensed by the driving-wheel of the engine, under the behest of a presiding intelligence. Do suns and planets rest in their mighty courses? Do the flowers grow weary in their constant struggle toward the sunshine? Does Nature become exhausted in her unceasing evolutionary march, her creative work, her beneficent ministries?

The only rest a spirit needs (and we are spirits) apart from its nightly withdrawal from the plane of physical expression into its own realm of recuperation and re-adjustment, which is what constitutes sleep, the only other rest required is change of direction, a variation of labor, even while stalwart effort is continued. If manual labor has been energetic and prolonged, let the tense muscles relax while the brain engages in composition, in some executive conception, or field of mental activity, and refreshment will thus be gained. And for the brain producer, the author or editor, the minister or the mental scientist, let the change from habitual toil be in the direction of increased activity on physical lines, in vigorous exercise that will draw the blood from the head to infill and inspire every member of the body. Rest that is total inaction is stagnation. Perfect health is incompatible with inaction. Strength comes with use, it increases by expenditure, not by saving it, by hoarding it up for some possible future demand. The blacksmith only preserves his brawny muscle by steady swing of his iron hammer; he would soon lose its firm texture if his arm were placed in a sling to preserve its strength intact. Rest-cures, so much in vogue, are best adapted to those people who really have no honorable labor to rest from, no legitimate excuse for fatigue.

Physical prostration is a fungus growth of human cultivation, nourished and encouraged by expectancy, by worry, and ignorance of the possibilities of spiritual domi-

nance. Its necessity is firmly maintained, its visitation, like that of an anticipated guest, is invited, coaxed into speedy arrival, and it is easily induced to make a prolonged stay. No other friend or enemy so quickly answers "here," when the roll of the mortal error is called, and no other error is so vitalized by constant recognition and acceptance. Mortals seldom realize how surely they create fatigue by their strong belief in it, by their alert expectancy of being overtaken by weariness, as the legitimate result of any effort. They go out more than half way to meet it, so that it cannot escape them. And yet the seemingly potent law of fatigue is one that is easily overcome, habits of getting tired can be broken as well as other bad habits, for weak mortals have all the strength in the universe from which to draw unlimited supplies of endurance. Fountains may run dry, but the reservoir with which they are connected is inexhaustible, if their union therewith is close and abiding. The capacity of the conducting pipe is the essential requisite, the purity, strength and straightness of the channel through which the tide of spiritual consciousness flows—the conduit to the soul. If that vital connection is even partially clogged with the grime of earth, the debris of mortal existence, the fountain naturally can only play with labored and fluctuating flow, until it ceases altogether.

How often the remark is heard "I have been working beyond my strength, as if the speaker had any strength of his own to work with, independent of spiritual supply of divine union. And there is no possibility of overdrawing on that bank. That is a capital which can never go by default whatever the demands upon it. Let every ounce of conscious strength be used at the call of duty, with unshaken confidence in a rapidly incoming store from the infinite supply; use and receive, continually. None need ever fail in energy or endurance, until the strength of God is exhausted, if a conscious at-one-ment with the Great Spirit is the possession of his own spirit. For the demands of frivolity, amusement, dissipation, this law may not obtain. The only reasonable excuse for fatigue is not found in labor, or overwork (so called), but in mental or spiritual discord, in materiality of environment, a mundane, uninspiring atmosphere in which the soul quickly suffocates. Even the Nazarene had to retire occasionally to the wilderness and mountain-tops after mingling with the multitude, whose crude density lowered his poise. He had to withdraw to gain readjustment, or to attune his soul to higher vibrations of spiritual realization.

Materiality of life and desire breed their own offspring, holding their devotees under the dominion of physical laws. To gain spiritual consciousness is an unending antidote to fatigue. Activity then becomes the vital breath of existence, a necessity of true life, as it is for the swallow to skim the air on tireless wing. Strength is not a feature of muscular development; this kind of power is like the stability of a house built upon the sand. The Sandows, Sullivans, or Corbets, so often instanced as miracles of strength, doubtless can lift a few more material pounds than the spiritual adept, or neophyte, but the only strength worthy the name, the power to resist temptation, to overcome the lower nature, to conquer pain, of this they know little. If a contagion should sweep over the land, they might be the first to succumb to its ravages, while one of delicate physique, but of dauntless spiritual poise, would retain sound health, and perhaps minister unscathed, untriflingly, to the needs of these stalwart sufferers.

Work is one of the necessary attributes of health, and one of the greatest sources of happiness when that unnecessary law of fatigue is annulled. Labor is the truest worship, the most effective prayer, the potent panacea for sorrow, the strongest, surest ladder of growth. The most mental occupation can be endowed with the inspiration of the spirit, can thus be crowned with radiance and power. The soul sits always in the pilot-house above this human craft, guiding, inflaming each valve and wheel with its own divine power, although not a tithe of its potency is expressed in any mortal embodiment. But while the cause and director of all this whirling activity, it remains apart, in the realm of silence, whence the truest strength is derived. Let the atmosphere of that soulful silence be carried into everything we do, and there will be less need of rest. It can be maintained in the midst of action, this unassailable consciousness of spirit, of a mighty reserve force always at our command, of an indomitable mastery over all weakness of flesh, and a resolute determination to work while the day lasts, in any corner of the great field where place can be found, or task to perform.

Let our constant care, our only anxiety be—what can we do, as we hasten so swiftly through this mortal experience, to make the world brighter, better, purer for those who come after us, what can we do to advance and uplift any groping soul, to strengthen its grasp on righteousness and purity, its power to overcome the weakness of ignorance and gain the revelations of Truth? Ah, what can we do for truth, that it remain no longer on the scaffold, while Error holds the throne? How can we best become potent agents in the fulfillment of that divine plan and purpose for the emancipation and redemption of humanity? How else can we become prepared for the larger work awaiting us in a still grander field, the wonderful and varied usefulness, the far-reaching ministries and self-denying services included in the ceaseless activities of the spirit world? And we are denizens of that realm of spirit today. Then what excuse now for idleness, for weariness, what need of rest, when consciously one with Omnipotence?

The responsibility for human endurance, the task of lifting mortals above fatigue, and endowing them with strength is often delegated to the angel world. Spirit guides or friends are expected to sustain and re-enforce human weakness. One would suppose

that such was the legitimate of the denizens of Paradise to mete out strength in daily quantities for mortals who are too inefficient to grasp it for themselves. All gratitude be ours for every baptism of power and upliftment that reaches us from beyond, but we are spirits quite as much as any who are unclothed with flesh. There is no source of strength in the vast reservoir of spirit accessible to any disembodied soul, that is not equally accessible to us. The soul in any realm is potent to attract anything which it needs and desires. It is co-eternal, co-existent, co-partner with the All Powerful One—the Over Soul. Strong in this knowledge, practically living this conviction, it never can suffer shipwreck, or prostration, it never can fall or sink until the universe becomes dust and the Infinite Strength is no more.

Then in the present demands and duties of life, should we not strongly voice and exemplify the counsel of the great French surgeon, Velpeau, whose life had been one constant example of perpetual activity and beneficent ministrations, and who, on his death bed, left as his inspiring legacy to the world, these earnest words: "Tourjours travaillez." ALWAYS WORK.

Editorial Notes.

POSSIBILITIES OF TELEPATHY.

Never within the memory of the present generation has a distinctly spiritual or psychical topic been so widely discussed in the New York daily papers as telepathy has been, since Sunday, January 25th, when the famous and always sensational Dr. Charles Parkhurst made in his pulpit such astounding statements concerning the future of telepathy, that this fascinating subject was positively the talk of Wall Street on the following day. Practically everybody who is supposed to have ideas worth talking about has been interviewed or requested to furnish an opinion. On Tuesday, January 27th, almost an entire page of the New York Evening Journal was covered with discussion of this tremendously wide-reaching theme. It appears that Dr. Parkhurst indulging in glowing hyperbole burst forth with the astounding statement that in the course of the next few years, telepathy might so far outdistance wireless telegraphy and all other triumphs of the infant years of this glorious twentieth century as to relegate them to the "junk pile." It can scarcely be supposed that such an expression is to be taken quite literally, but allowing for some measure of exaggeration, it may certainly be taken as expressive of the present mental attitude of one of the foremost preachers in New York.

DR. CHARLES PARKHURST.

This erratic genius is now developing on distinctly novel lines. A few years ago the name of Parkhurst was almost always associated with vigorous protests against social inequities, and though we could admire the motives of the man, we often found ourselves at variance with his methods. Dr. Parkhurst is quite as much interested in Civic Reform as formerly, but he is just now devoting a large amount of thought to spiritual problems, as befits a preacher who desires to help the world to realize something more of the mysteries of the unseen universe. Mrs. Parkhurst is quite in accord with her husband and his theories and investigations, and it has come to light that she and he have had several striking personal proofs of the validity of the telepathic theory during periods when they have been physically absent but spiritually very close together. The views of various prominent people who have allowed their views to be aired in public print, show that Dr. Parkhurst's extreme statements do not generally receive entire corroboration, even from advancing students of the "new psychology," but the opposition, when it is of a decided stamp, is generally of the old trumpery variety which explodes in "pshaw!" "how absurd!" and many other ineane assertions, which only prove bigotry, ignorance, prejudice or thoughtlessness on the part of those who indulge in such cheap, trashy, verbal explosives.

DR. JOHN D. QUACKENBOS.

This eminent authority on hypnotism among physicians of a rather new school of thought and practice, declares that telepathy is certainly a scientific possibility, but he is rather guarded in what he says for publication, and is particularly careful not to commit himself to any advocacy of Spiritualism, though he admits that many mediumistic persons get hold of information without recourse to any kind of fraud through the agency of telepathy. This is undoubtedly a fact, and one that ought to be considered far more deeply than it usually is, for many honest "sensitives" have often been branded as tricksters and accused of collusion with accomplices, when they really obtained the information they gave forth from the sub-consciousness of sitters. People who have had frequent sittings, with average professional mediums, must be able to call to remembrance many instances where some such expression as "it comes to me," or "I get it from some one," has been quite a frequent utterance of the semi-entranced speaker. Such communications do not even purport, in many instances, to come from any particular individual intelligence or special friend of a sitter, they evidently reach the "medium" through the psychic atmosphere, and are then given forth without any definite claim being made for their origin. Such deliverances are proper matter for scientific scrutiny: they in no way suggest dishonesty on the part of anybody, but they fail to give evidence of spirit-identity.

Dr. Quackenbos is very fair in his statements regarding long distance telepathy, for having proved, completely to his satisfaction, that people do communicate psychically at comparatively short range often, and less frequently at much longer range, he argues that it is only a question of further perfecting the means of communication before even all that Dr. Parkhurst has intimated may become an accomplished fact. This advocate, however, does not think it likely that telepathy will within any measurable limit of

time, become an entirely universal means of human intercommunication, because not everyone is able to respond to psychic impressions to an adequate degree, though he adds it is not beyond the bounds of reason to conceive of so great a development of general human sensitiveness.

The theory of telepathy according to Dr. Quackenbos is that it is the "impression of the subliminal self," or the communication of the "secondary consciousness" of one person to that of another. To the average newspaper reader, such technical terms may need translating into simpler modes of diction, but it is now being very generally understood that we possess a "sub-self" which is a great repository of all sorts of treasure, and perhaps rubbish also, which when touched by the hand of "suggestion," not necessarily hypnotic, will respond in some measure, and yield up some portion of his hidden and often unsuspected contentment. The whole subject is one of extreme interest, and to a physician who employs suggestion advantageously in connection with an extensive medical practice, it must offer many opportunities for increasing usefulness by making valuable discoveries concerning neurotic conditions which can be turned to practical account.

PROF. M'KEAN KEPPEL.

This well-known teacher at Columbia University, while not wholly indorsing the extreme advocacy of telepathy which has been brought to his attention, declares unhesitatingly that he is sure there is such a scientific phenomenon as thought transference, but the art of it, he says, is still in its infancy, but will undoubtedly be developed by education. This eminent scholar administers a deserved rebuke to those rapid would-be savants who "pool pool" whatever is beyond the limit of their present actually demonstrated knowledge, and reminds all such that they are but following in the wake of those anything but illustrious moss backs who have in every generation strewn with the thorns of ridicule the path of those explorers and discoverers, whose inventions and discoveries they have been eager enough to make use of a few years later, when they found they could not get along without them. Prof. Keppel wisely calls attention to the need of Concentration as a sine qua non for telepathic functioning.

DR. GEORGE F. SHRADY.

If the papers have reported him correctly, this good doctor must be enveloped in a heavy mental fog, for he contradicts himself ludicrously in a very few paragraphs. First, he styles Dr. Parkhurst's statements "too absurd to discuss," then he says that telepathy is a spiritual question and belongs to the clergy for discussion rather than to the medical profession. Then, thirdly, he says he has had some experiences of his own in thought transference, though not particularly convincing ones; and, fourthly, though the whole subject is too absurd to discuss, we all have experiences of like nature, and they are common occurrences. To unravel such a tangled skein of mental confusedness, would need the utmost skill of a most accomplished caustic. Verily, some of the "lights" in the medical profession are walking in rather sombre shadows.

DR. CYRUS EDSON.

This eminent doctor is delightfully vague. To him telepathy is "a dream," but like the dream of Julian West in Edward Bellamy's delightful stories "Looking Backward" and "Equality," it is a dream that deals with the very core of the present industrial system. Dr. Edson may be quite right in averring that with universal prevalence of active telepathy, the present competitive business system would have to give place to a new co-operative order, but do not multitudes of sober thinkers today anticipate that precisely such a change is coming, and it is not at all incredible that spiritual agencies may have much to do with accelerating and installing new conditions? There are points in Dr. Edson's cogitations which challenge deep philosophical analysis, particularly where he says that a bad man can learn the art of telepathy equally with a good man, therefore its universal extension would be dangerous, but cannot evil disposed persons operate telepathy, as well as those whose intentions are most honorable? Leucomaney and Necromancy; light-bringing and death-dealing Magic have ever coexisted and coexist they will, until the worlds of human desire are so regenerated that the black magician turns willingly to white magic as a substitute for black. There is, however, a mighty truth involved in the great dual statement of trained and experienced Magicians that all perversion of mystic power rebounds in suffering upon the perpetrator of evil, and also that we are strong in the spiritual realms which sway the forces of nature only to the extent that we have mastered our lower appetites and developed something of our higher principle.

DR. CARLTON SIMON.

Here is a doctor who raises the question of Vestigial telepathy, and refers us to animals as far more perfect telepathists than men. In a measure and from one viewpoint, he undoubtedly is right, while from another side of the subject, he may be pronounced in error. There are clearly two distinct sorts of telepathic experiments: one set is quite covered by Dr. Simon's reference to animal instinctiveness, but in this catalogue can be included only such instincts or impressions as are attributable to unconscious, sub-conscious, unreasoning or unreflecting absorption of information. This is an experience quite general among intensely mediumistic persons who have never sought to develop their own rationality to any appreciable degree. The second set of telepathic experiences referred to, are chiefly of the nature of voluntary experiments; these may be classed in a rudimentary category. As man in his continuous evolutionary career, has been developing more and more rationality, he has drifted further and further away from original instinctiveness, a state of ignorance and innocence in a childhood's Paradise, the gates of which are forever closed behind us; but in our onward march

to an intuitive estate beyond the simply rational, even as the purely rational is in advance of the merely instinctive we can attain unto a condition where we can command phenomena at will, which formerly occurred without our volition or expectation.

Emerson's lines:
"All before us lies the way,
Give the past unto the wind,"
serve to suggest the new human telepathy, which will immeasurably outdistance the old animal telepathy of which many vestiges may yet abound.

To quote Whittier:
"The new transcends the old
In signs and wonders manifold."

But this transcendence does not imply, nor can it mean, a setting aside of the ancient privileges and endowments of our race. We are approaching a new and higher synthesis, and when we come to analyze our new possessions, we shall find that all our ancient treasures are still in place; but we have grown to a point where we can use our faculties intentionally instead of being, so to speak, used by them. The utterly instinctive view of psychic perceptiveness, which is all that many sensitive people seem to realize or grasp, finds expression in the quaint old couplet:

"I do not like you Dr. Fell,
The reason why, I cannot tell."

The new psychologist is determining to find out the reason, and he will not rest until he has discovered it. It may yet be a "far cry" to that age foreseen by Dr. Parkhurst, when even Marconi's inventions will be out of date; but the day is surely coming when the triumphs of mind over matter will be so convincingly and prolifically demonstrated, that the last doubt concerning man's spiritual nature here on earth will be removed by scientific demonstration; then will Kate Field's expectation be fully realized, for as Lillian Whiting has often reminded us, that brilliant American writer and lecturer, one of the most gifted women of the nineteenth century, looked to science to prove our immortality.

THE TRIUMPHS OF MAN

Singularly opportune at this moment, when everybody is discussing the widening range of human possibility, comes a delightful booklet to our table from the pen of Dr. Dean Clarke whose reputation both as poet and philosopher, is widely extended. Readers of the Banner do not need to be told that Dr. Clarke's poetic compositions are beautifully melodic, and also full of profound thought and noble sentiment. In this latest product of his fertile and inspirational genius, we find set forth the progress of the human race in beautiful and simple language, and in charming rhythmic measure. Two long poems constitute the attractive brochure now before us, which certainly deserves to circulate wherever advancing knowledge is in demand. For recitation or public reading purposes, these poems are admirably adapted. Lyceum scholars and all young people who desire to read or recite something attractive and inclusive and altogether appropriate on many public and private occasions, will find just what they need in these fresh, sparkling verses, which easily sink into the memory and charm the ear by virtue of their perfect measure. The author is at present largely dependent on the sale of his literary output for a livelihood, and as he has been for a great many years a faithful exponent of spiritual philosophy and, though by no means an elderly man in the number of his years, entitled to rank as an honored veteran in the ranks of Spiritualists, it is surely not unreasonable to expect that many thousands of copies of these poems will be sold in the course of the next few weeks. The modest price of ten cents is all that is asked for a single copy, and we are sure that all who procure one copy will desire more for purposes of distribution.

WHAT SHALL WE TEACH THE CHILDREN?

Dr. Emil Hirsch of Chicago has recently been protesting vigorously against a prevailing type of Sunday School literature, the morality of which is "below the freezing point," which is theology can only be described by a most ungracious adjective. Dr. Hirsch is the foremost leader in the ranks of Radical Reform Judaism in America; he is also a distinguished professor connected with Chicago University. Such being the case, his words have a wide influence, and the more pronounced of his many startling utterances excite much widespread comment. There is certainly great need for good, new literature adapted to children and young people in their teens, not goody goody, but positively good. The chief defects in much of the so-called religious literature against which Dr. Hirsch protests, may be enumerated as follows: First, a low view of human nature is inculcated; human depravity is taught, and such teaching is inevitably demoralizing. Second, a sensational melodramatic element is introduced, and the Supreme Being is alluded to as performing all sorts of curious miracles, of which we find no counterparts in actual human experience. Third, no adequate stress is laid on simple nobility of character, but emotional beliefs are exalted above the plane of ethical development. Many more faults could be easily found with sensational religious tracts and "pious" literature in general, but the above mentioned three are probably the most serious.

We need more sterling moral literature for the young of a grandly heroic type. The sterner virtues need to be upheld for admiration and cultivation, and all morbid sentimentalism excluded from the books which parents and teachers place in the hands of those whose education is committed to their charge. Stanley Waterloo and a few other recent writers of books for children, have done something in the right direction, but a wide field is still unworked. The needs of Sunday Schools are manifold, but little apparently is being done to raise their standard to a point where they will exert an influence for good so great as to prove them indispensable to the welfare of society. The highest morality can be made intensely attractive, so much so that Socrates can be proved right

In this generation. That glorious ancient Greek whom many "religious" people call a "pagan," taught what we all most greatly need to realize today, viz: that virtue is in itself as perfectly attractive that it needs but to be exposed in undigested loveliness to be embraced and honored by humanity at large. A new society is needed with a good, new name. Let us suggest "for the promotion of virtue," and yet another, "for the promotion of kindness." We have known of much harm done and much injustice meted out by endeavors to "suppress vice and cruelty," a higher tone and noble life is required if philanthropic work is truly to be accomplished.

IN MEMORY OF THOMAS PAINE.

As years go by the name of the "author hero of the American Revolution" is mentioned with increasing sympathy and respect. January 29 is a red letter day in the calendar of many who greatly revere the memory of a man who, though not a saint, was certainly a hero. Paine was of British birth, but he sympathized with struggles for freedom everywhere, and was the champion of the rights of those in France and in America, who endeavored to shake off all shackles of servitude. The best life of Thomas Paine, or at least the most inclusive, is from the pen of Moncure D. Conway, who has been to much effort to collect reliable data and to refute the slanders so glibly circulated by professedly religious persons, who often condemned the man without reading his books, and styled him "infidel" and "atheist," while his famous Age of Reason proves him to have been both a Theist and a Philanthropist. "I believe in one God and no more," is a theistic affirmation, and nothing can be more philanthropic than "The world is my country; to do good is my religion." We need not and should not rush to the other extreme of idolizing a man because he has been unjustly censured, but common justice demands that the good which men have done, should be acknowledged, while their imperfections must never be exaggerated. There are higher modes of biblical criticism extant today than a century and more ago; therefore, we may put other constructions on many parts of the Bible than Paine put; but, all such discussions aside, we must in frankness allow that Paine's protest was never against an elevating faith in God and immortality, but only in opposition to what he had reason to feel was degrading and enslaving superstition. Doctrines and institutions must be judged by fruits and whenever we see that certain beliefs enslave and promote race hatred and class hatred, we can rest assured that such beliefs are encumbrances not blessings to humanity.

ABRAHAM LINCOLN AND CHARLES DARWIN

England and America need to celebrate February 12th together, for that memorable day is the natal day of America's first martyred President and of the great scientific explorer, born in England, whose works on evolution mark an epoch in the intellectual progress of the world. Lincoln is pre-eminently the prophet of loyalty, and liberty; Darwin is the pioneer in modern natural research. We do well to observe this anniversary, and to review the biographies of these highly illustrious men. Though they differed widely in temperament and sphere of action, there is nothing incongruous in grouping the names of Lincoln and Darwin, and it is always a happy circumstance when we can discover such an Anglo-American Alliance as that suggested by the celebration on the same day of the moral and mental triumphs of two singularly faithful and illustrious men. Darwin was a forerunner; he never clearly saw the spiritual truth of evolution within the evolutionary shell, but he boldly announced discoveries as he made them, and was delightfully free from bigotry and self-assertion. Lincoln's is a name to conjure with. "Save the Union" was his greatest prayer.

W. J. Colville.

Announcements.

Dr. Geo. A. Fuller lectured at Cadet Hall, Lynn, Mass., Feb. 1. He will lecture in the same hall Feb. 8, at Greenwich Village, Mass., Feb. 15, and East Dennis, Mass., Feb. 22. Address a Oaet, Mass.

G. W. Kates and wife will hold meetings in Cincinnati, Ohio, the Sundays of February. They desire near-by calls for week nights.

Dr. N. F. Ravlin is serving the First Spiritual Church of Baltimore during February. His address is at the Westminster Hotel, cor. Fayette and Paca Streets. His correspondents will address him as above until further notice.

Mrs. M. A. Bonney, 780 Shawmut Ave., inspirational speaker and test medium, would like engagements for March 15, April 12-19. Circles Thursdays, 2.30 and 7.30 p. m.

The Children's Progressive Lyceum, No. 1, of Boston, meet in Red Men's Hall, 414 Tremont St., Sunday mornings at 11 o'clock; a cordial welcome to all. Mrs. W. S. Butler, Pres.; Mrs. M. E. Stillings, Sec.

Cambridge Industrial Society of Spiritualists, Mrs. C. M. Hartwell, Pres. Next meeting Friday, Feb. 13, Cambridge Lower Hall, 631 Mass. Ave. Circle 2 p. m.; business meeting, 7 p. m.; supper, 6.20; evening meeting, 7.30. Mr. J. S. Scarlett will lecture and give spirit messages. Mrs. M. Merritt, Cor. Sec., 35 Brookline St., Suite 2.

The Sunshine Club, Clara E. Strong, Pres., voted to attend the service in America Hall, Sunday, Feb. 8, and assist Mrs. Cobb and Mrs. McKenna. All are invited to attend.

Lynn Spiritualists' Association, Cadet Hall, Alex. Caird, M. D., Pres. Dr. George A. Fuller, Pres. of Mass. State Association at 2.30 and 7.30. Circles from 4 to 5, followed by song service and concert by Elfers' orchestra. Children's Lyceum meets every Sunday at 12.30.

Mrs. Nellie F. Burbeck of Plymouth, test medium, will serve The First Spiritualist Society, Fitchburg, Mass., Sunday, Feb. 8.

A Notable Event.

The Lyceum event of the year took place in Paine Hall, Sunday, Jan. 26, the occasion being a visit of the Children's Progressive Lyceum of Waltham and Lynn to the Boston Spiritual Lyceum. Notwithstanding the severe snow storm, the visitors came in large numbers. A committee was waiting at the North Station when the Waltham Lyceum arrived in Boston, and took the elevated to the hall, arriving at one o'clock. Another committee met the Lynn Lyceum at the R. B. and L. R. R. at one o'clock and took the elevated to the hall, arriving at one thirty. A reception was held in the large parlor and a general introduction took place, making the members of the three Lyceums better acquainted. The groups were formed and the Lyceum was called to order and the visiting Lyceums welcomed by the Conductor in the name of the school. The regular Lyceum exercises followed. It was a pretty sight to see the three Lyceums in the grand march. The music for the march was furnished by the Hatch Bros., who were home for the day. Upon the platform with the Boston officers was Conductor Wheeler, an assistant of the Waltham Lyceum and Conductor Estes an assistant of the Lynn Lyceum. After the march the children and adults took part in the exercises.

Mary Warren, Mildred Weston, Gertrude Winkley, Harold Merchant, Charlie Huston, Willie Allen, Roy Lane, Mr. Bird and Conductor Estes, Lynn Lyceum. Harold Rogers, Mabel Rogers, Edna Boothby, Mrs. Ella Wheeler and Conductor Wheeler, Waltham Lyceum. Merrill Bill, Florence and Nellie Bonney, C. L. C. Hatch, Asst. Conductor Danforth and Mr. Fred Taylor, Boston Lyceum. Mr. Venton, Past Secretary, Children's Progressive Lyceum of Boston. At the close of these exercises the ladies of the Boston Spiritual Lyceum served a collation. The Lyceum closed by singing "America."

J. B. Hatch, Jr., Con.

Increase Your Capacity For Hard Brain Work.

Horsford's Acid Phosphate supplies just the material that is most wasted by brain work and nervous exertion—the Phosphates.

Newburyport.

How much more comfortable it is to sit in one's favorite chair, with an interesting book or paper in his hand, than it is to "fix up" and go out in storm or cold wind to attend Sunday services! Never a better month for home-staying with such reason than this one just passed, and many have remained at home. But the faithful ones who have felt it both a duty and pleasure to go, to hear what could be learned from lecture or message given by our speakers this month, have certainly been repaid. With such honest, earnest workers as Mrs. L. D. Butler, Mrs. Hattie C. Webster, Mrs. Edna I. Webster and Mrs. M. A. Bonney, surely much instruction and consolation were given to those who "braved the elements." For one, I was more than repaid for my physical discomfort.

Mrs. L. D. Butler of Lynn has been conducting a developing class in our hall for the last eight weeks on Friday nights. The class was started for our financial benefit, but we believe the spiritual results have also been very satisfactory.

On Wednesday eve, Jan. 14, Mrs. M. A. Bonney kindly gave us a benefit circle, which was largely attended and was very satisfactory.

Our annual dance in Griffin Hall, with Nason's orchestra, Jan. 23, was even more than usually pleasant and well attended. Every body seemed happy, those who were there just to hear the music as well as the dancers.

Speakers for February are Mrs. Butler, Mrs. S. C. Cunningham, Mrs. Dr. Caird and Mrs. A. J. Pettengill. S. A. Lowell, Sec.

Worcester, Mass.

Worcester Association of Spiritualists, G. A. R. Hall, 35 Pearl St. Mrs. Sarah A. Byrnes of Boston served our society Jan. 4 and 11. Her lectures are filled with gems of thought which appeal to the student and thinker in every department of life. At the afternoon service, Sunday, Jan. 4, she paid a fitting tribute to the life and work of our arisen sister and co-worker, Miss Abby A. Judson.

Sunday, Jan. 18, Mrs. Katie M. Ham of Haverhill occupied the platform. Her brief remarks regarding the "Philosophy and Religion of Spiritualism" brought joy and comfort to many inquiring souls, and in accordance with its beautiful teachings, served as an inspiration to all for a better and nobler life. Her ballot readings were excellent, and well received by the large audience present; she also gave a sennce for the benefit of the Woman's Auxiliary, which was gratefully appreciated by all.

Thomas Cross of England was our speaker Sunday, Jan. 25, taking for his subject, "What Has Spiritualism Done for the Churches?" also "The Day of Judgment." He delivered ten scholarly discourses, well illustrated with quotations from the leading scientists and authors of the world.

For the month of February Mr. J. Frank Baxter of Chelsea will be our speaker.

M. Lizzie Beals, Cor. Sec. 329 Park Ave., Worcester, Mass.

Wheeling, W. Va.

G. W. Kates and wife had splendid meetings here, Sunday, January 26th. The exercises were of intense interest. Mr. Kates gave a grand discourse upon "The Philosophy of Spiritualism." Mrs. Kates, at the evening meeting, delivered a forcible address and gave convincing messages and discourses. Mr. Way, our home medium, also took part in message giving. He is a young medium of excellent power and great promise. Mr. and Mrs. Kates have wonderfully aroused an interest in Spiritualism in our city. Their audiences have been large, each Sunday evening overcrowding the hall. They took part in a benefit to our society which realized a handsome sum, and was the climax of our best expectation.

The society granted ordination to Mrs. Kane Davis and Mr. G. W. Way, our local workers. Mr. Kates conducted the ordination services and made it an impressive occasion. He also placed serious responsibilities upon the ordained and gave a glowing outline of their duties to self and the world. These obligations, if fulfilled, will give Spiritualism a credible ministry by exacting earnestness, self-culture, duty, love of humanity, steadfastness, purity and consecration. Mr. and Mrs. Kates were prevailed upon to remain and hold meetings January 27 and 29. They will always have a hearty welcome in Wheeling.

Mrs. Nettie Merrow.

Owing to the increase of private work Mrs. Merrow has been obliged to discontinue her Friday afternoon circles for the present. All who desire private sittings will find her at her post of duty in the Banner building from 10 a. m. to 6 p. m.

Thomas Paine.

The 166th birthday of Thomas Paine was celebrated by the Philadelphia Spiritualist Society, on Sunday, January 25. Mrs. C. Fannie Allen, of Stoneham, Mass., being the speaker of the month, treated the subject grandly. Her mind is stored with interesting facts concerning the life-work of this great and glorious man, who was one of the true fathers of our country.

I am sorry that the ministers of the various churches did not hear her lecture. I dare say many would have bowed their heads in shame for the injustice done his memory from their various pulpits in the past. I know, however, there are many ministers changing their views—and that is a good sign—for the church or person that does not change with the progress of the day and hour is in a rut, and stagnates; to stagnate means to die.

The speaker said that in another 166 years the life-work of Thomas Paine would no doubt be appreciated by the people. He was a Unitarian and the writer fails to see why the children are not taught more of his life work. As a rule, the advanced souls and teachers walk alone.

Mrs. Allen has worked earnestly and honestly for the Society, she is uniting in her efforts for the upbuilding of the lyceums. The improvised poems given by her are perfect gems of beauty and wit.

During December, we had Mr. and Mrs. Kates, who are laboring earnestly for the good of the Cause they love so well. M. H.

Hold persistently and calmly to your ideals and in time they will be realized and fulfilled, and then new and higher ideals will come to you. In this way, from one ideal to a higher one, we progress. To be discouraged or give up an ideal means more than to stand still—it means retrogression.—Ex.

All educational methods err so far as they seek to rearrange circumstances from outside. Only the soul knows the needs of the souls, and only the soul shall supply the power needed rightly to readjust environment.—Dresser.

28 PEOPLE

Each acknowledged authority on the subject has reached the same conclusion, viz: that the world is a vast laboratory, and that the human mind is a vast storehouse of knowledge.

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Boston Spiritual Temple.

The pastor of this society, Rev. F. A. Wiggin, is giving a course of morning addresses on the three Christian graces, Faith, Love, and Hope, according to a new classification of his own. Faith versus Knowledge was considered on Jan. 25th; Love versus Charity on Feb. 1st, Love fifth ranking as the greatest thing in the world, Charity too often synonymous with hypocrisy, that kind of charity which endows a college with a million dollars, on one hand, while sending up the price of oil on the other, so that the poor people thus unjustly taxed, become the real beneficiaries of this benefaction. The wholesale giving of libraries and church organs was considered as being likewise subject to a similar criticism. On Feb. 8th, Mr. Wiggin speaks on the more optimistic subject of Hope. The Ladies' Auxiliary, connected with this society, held a public supper and entertainment on Monday evening, in Appleton Hall, the usual weekly sociable and service occurring in Pierce Hall Annex, on Tuesday evening. Both occasions were well attended.

Ada L. Pratt.

Our former correspondent, Mrs. Ada L. Pratt, we are pleased to learn, is going abroad again for rest and recreation. She is to join Cook's "Moltke" cruise to the Orient, which sails from New York on February 4. Her many friends in and about Boston will wish her a pleasant voyage and a safe return. We take the liberty to suggest to her the propriety of renewing her jottings of notable things seen and experienced, for the benefit of the Banner readers, who enjoyed her notes while touring the continent.

Mr. James S. Scarlett.

Mr. James S. Scarlett, having been appointed missionary under the auspices of the N. S. A. for New England, would welcome correspondence, not only with societies, but also with friends living where there are no societies. He will gladly make engagements for week-night meetings, as he desires to fill in all his time. Address him, 35 Brookline St., Cambridgeport, Mass.

Childhood's Present Life.

Childhood is not a preparation for life, it is a part of life. Part of life's pleasure, of course, and part of life's labor, more than we think, and part of life's ministry, more than we can tell, are in childhood. It may well be that a purpose and work has begun as surely accomplished by a life that stayed eighty days here as by one that stayed eighty years. If ever from higher realms we should look back over all the way of this earthly estate, it would not be surprising if we should see that part of its largest fruitfulness, part of its real life, was in earliest years. Modern science teaches that infancy and childhood were, of all single things, most influential in developing and refining the human mind. If that be true, then in childhood man and woman have done a great part of their work for the race. Let us therefore receive children and reverence childhood not only for what they will be, but also for what they are.—Sunday School Times.

The Medium's Guide

—BY—

M. THERESA ALLEN, M. D.

In her introduction the author says "through its phenomena does Spiritualism preserve its identity as a more and to unfold a higher and purer mediumship is to elevate the standard of Spiritualism, in every essential and advance humanity to loftier planes of beauty, wisdom, love and peace."

This work of nearly 100 pages is devoted to the careful study of laws governing the different phases of mediumship, with portrait of author. Price 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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There?
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They Still Live.
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The Music of Our Hearts.
The Freeman's Hymn.
They Will Meet Us on the Shore.
I'm Called to the Better Land Above.
The Other Side.
Will You Meet Me Over There?
Who Will Guide My Spirit Home?
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'LISBETH, A STORY OF TWO WORLDS.

BY CARRIE E. S. TWING.

Amateurism for "Boulet's Experiences in Spirit Life," "Contra," "Interference," "Later Papers," "Out of the Depths into the Light," "Golden Glances from Heavenly Lights," and "Heaven's Glimpses of Heaven."

The story of "Lisbeth" is true to life in essentials, and is so simple and so beautiful that it holds the reader's deepest interest from the initial chapter unto the close. Wit, humor, pathos, bursts of eloquence, homely philosophy and spiritual instruction can all be found in this book.

Mrs. Twing has spoken with a power not her own, and was certainly in close touch with those whose sentiments she endeavored to express in words. The style is similar to that of Mrs. Harriet Beecher Stowe, and it is not too much to assert that the gifted author of "Uncle Tom's Cabin" was not far away when Mrs. Twing's hand was penning the beautiful story of "Lisbeth." This book must be read to be appreciated, and should be placed at once in the home of every Spiritualist, Liberalist and Progressive Thinker in this country.

CONTENTS.

Amateurism for "Boulet's Experiences in Spirit Life," "Contra," "Interference," "Later Papers," "Out of the Depths into the Light," "Golden Glances from Heavenly Lights," and "Heaven's Glimpses of Heaven."

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Dr. J. M. Peebles, the famous physician and scientist, of Battle Creek, Mich., after twenty-five years of study and experimentation, has made discoveries and perfect-d a system of treatment that promises Health and Strength to All. It is a combination of the most powerful healing combination known to medical science. The Doctor claims that disease is abnormal and can positively be overcome. At the age of eighty-one he is as healthy and vigorous as most men of forty, and he says all can be cured and command health as he had done if they wish to.

Dr. Peebles has, no doubt, done more for suffering humanity than any other one man living, and with the aid of a corps of distinguished scientists and specialists, he is curing more chronic sufferers than any other physician in America.

Mrs. Edna Andrews, of Alma, Mich., who was cured after suffering for years with asthma, heart disease, and kidney trouble, says: "I don't believe I would have been alive today if it had not been for you, and your wonderful treatment. E. G. L. Post, Portland, Ore., says: 'Many doctors tried to cure me my kidney and private trouble, but failed until I wrote to you. I was just what you claimed for, and I gladly recommend it to all.' Mrs. C. Maure, Reservoir, Kans., who had suffered for years with stomach trouble, dyspepsia and female weakness, writes: 'When I began to eat I was in bed and not able to sit up, but I improved steadily from the first, and in three months I was doing all my work for a family of six.' Ward Norman of Doe Run, Mo., says: 'I suffered from fits for twenty-one years, and when I began to read your book I was cured—have not had a single attack since.'

Many of their cures are of cases that had been pronounced incurable by some of the most celebrated physicians of the country.

The Doctor has written a book called "A Message of Hope," for the sole purpose of explaining his wonderful method of treatment to the sick and suffering. If you are sick, or have a sick friend, you should write for it, as it is very valuable to those in poor health. Write for it today; it will give you the key to perfect health, and will brighten the rest of your life. If you desire it the doctors will also give you a complete and full diagnosis of your case. Just write them a plain truthful letter about your case, and they will confidentially consider the same, and tell you just what your trouble is, and how long it will take you to get well. Write today, and address Dr. Peebles Institute of Health, Ltd., 27 Main Street, Battle Creek, Mich.

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SPIRIT

Message Department.

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

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

These circles are not public.

To Our Readers.

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

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

Report of Seances held January 8, 1903, S. E. 55.

Invocation.

Up out of our pain, our misunderstanding, our misery and our fear, we would climb, oh Infinite Spirit, into the realm of peace, love and light, making of our knowledge a ladder by which we ascend. May the hand of those who understand, those who have learned through suffering, those who have come up out of darkness, be closely clasped in ours, leading and guiding and strengthening us. Into perfect peace we would lead all souls. It is not enough that we may see all who come to the light but we would that all souls might sit in the presence of the truthful ones and through truth be so unfolded that the sunshine may penetrate every dark cell. Bless us in our effort, oh Spirit of Love, our effort to bring something of truth, of comfort, of help to those who are still uncomfortable, unhelped, and walking in darkness. Forgetting ourselves, casting out our own personalities, may we be all free instruments in the hands of the Great Spirit for service anywhere, everywhere, and at all times. Amen.

MESSAGES.

Amos Barnes, Fairfield, Vt.

There is a spirit standing beside me of a man about forty-five years old. He is tall, angular, and muscular looking, has gray side-whiskers cropped rather close to his face, blue eyes, and gray hair which is rather heavy. He says his name is Amos Barnes and he lived in Fairfield, Vt. "Tell my friends through this paper that I am alive and well and contented. I don't believe I shall ever be able to manifest as I would like to until they get different ideas in their heads, but I will do everything I can to help them and to understand about these things so I can tell them when they come. I have seen Sabina and she says to tell Andy that we two make a good team over here for we haven't much fear and we are bound to find out everything there is to know. I would like to stir up the corporation and make them understand that I have no dead bones in my body even though they flattered themselves that they put me out of sight forever. I shall rise up and meet them like a ghost at the banquet when they come over here and put on airs with me. Thank you."

Ella Gordon, Dorchester, Mass.

I see a spirit of a woman of perhaps thirty-eight or forty years. She is about the medium height, has dark brown hair, blue eyes, and rather a long face. She is very thin and delicate looking, and she has suffered very much before she went away. She puts out her hand to me with a pathetic air and says, "Help me all you can for I need it more than I can express. My name is Ella Gordon, I am from Dorchester, Mass. My father and brother are still with you people and my mother is with me, we are both anxious to send back word of how we are getting on." She passes her hand over her forehead and then says, "Oh, this is so new to me that it seems as if I were in another world when I try to communicate, but it is worth all the effort if I can but express my interest and my thankfulness to those who are left. Papa will come to me before long and then the boys will be left but we shall always go to them and particularly on Sunday nights when we used to have our little gatherings. Please send this to James and Arthur and tell them it isn't what I wanted to say but it is the best I can do. Thank you."

Fred Myers, Charleston, S. C.

A spirit of a boy comes up to me who is about fifteen years old. He is bright as a dollar and just a happy-go-lucky, forward looking boy. He is fair with brown hair, blue eyes and has a certain air of not caring whether he is dressed up or not that boys of that age frequently have and he swings his hand up over his head and says, "Hurrah, this is what I have been trying to do for about a year and now I am glad I have come. My name is Fred Myers. None of you folks know me but I have some folks of my own and I want to send this to Louis who lives in Charleston, S. C. My goodness, when a fellow comes over here as quick as I did, there isn't much time to pack up things or say goodbye and I am sure I didn't think it would ever end the way it did. My mother knew more than I did but I didn't think she did. First place I thought she was a woman and next place I thought she had been a long time in the house and didn't know anything about things out-doors and that I knew how to take care of myself, but my goodness, it didn't take me long to find out that she knew best and that is all there was to it. I found it out when I was too far gone to get back and please tell her so. I wish with all my heart that I had done what she said but that won't help me much time, so I will just say that I am building a house for her. Perhaps that will help her. I wish I could tell her how I am doing it and who is helping me, but I will wait till she comes over here and then she will find that I have a better one than any we ever planned to have and we planned about four hundred different kinds. I shall never go away now. I am hitched to her fast enough and I get more fun out of working and thinking what she will do when she comes over and sees what I have done than I would if I could have stayed and had money to take care of her I believe. Tell her Aunt Hattie is as good as she can be and she doesn't make me go to Sunday School or say my prayers but just teaches me how much nicer it is to be good because I feel so much better when I am. I do send my love to them, so much of it. If I didn't love them I wouldn't work the way I do. I would go away and have some fun and see what other boys are doing over here but I don't want

to. I would rather just stay round and help all I can. I am much obliged for the space you have given me. There is no way I can pay for it particularly but I shall help you some way if I can. Goodbye and good luck to you."

Grace Badger, Camden, N. J.

A girl or woman comes to me now. She is between the two and very dark and pale, a little below the medium height and looks as weak as a child. She sort of stumbles over to me and says, "I wish I could speak as plainly as I want to. I am awfully afraid I will lose something that was important. I was married and only married a little while when I was taken sick and came over here. It is hard to start out in life with all the possibilities for happiness and then to have to leave everything. If I could only make my husband understand that I am not dead to him, that I can see him and go where he is, I think it would be easier for me. My name is Grace Badger. I am from Camden, N. J., and please send this to Harry Badger. He is so sure that I am out of his life that he never makes the least effort to look out about me and it is such a little while since I came that I can't get used to it and I do want him to help me to come to him. Everything is put away just as if I had dropped out entirely and it is hardly possible for me to find anything to trace my way back; but tell him please that I understand how he suffered and I suffered too and I'd be a thousand times happier if I could only speak to him and tell him so. I am glad he helped my mother the way he did. She appreciated it although she didn't show it in the way he expected, and I want to send my love to Tom and to Bertha. Oh I thank you so much, so much."

Charlotte Emery, Barnstable, Mass.

Here is quite an old lady, perhaps sixty-five years old. She is as fat as a butterball and her face is round and red and cheery; her eyes are black as coals, and her hair as white as snow, and she is independent, and quick and bright. She says, "Here, here, go easy about my description because I am a little bit proud you know and I don't want to have anything said about me that isn't complimentary." Then she laughs a little bit and comes over to me with a big man, oh ever so much taller than she is, and thin, and he seems to be her husband for they are close together. She says, "Yes that is what we are" but she is the stronger to speak. She says, "My name is Charlotte Emery" and then she turns to him and says, "Tell her John what your name is" so I know it is John and they lived at Barnstable, Mass. She laughs and says, "There aren't many Spiritualists in Barnstable but I hope to get a word down there that will stir up some of my people. The fact of it is I think I was a medium and didn't know it. I used to know about everything that was going on and I knew it and couldn't tell how I knew it. People came to me with some sort of a story about some of the people round about and I knew it wasn't true and I usually said so and I got the credit of being a fighter when the truth of it was I couldn't have done anything else. I have felt for a long time that I sort of owed a duty to my friends in the body, that I ought to tell them that the life of the spirit is as real and evident as the life I had when I was in the body. I came out rather suddenly, I hadn't been very well for a few days but I didn't expect to die when the first thing I knew I opened my eyes and took my mother's hand and found she had been guiding me for many years. I would like to send a message to George and to Otis; tell them I am interested in the transfer of the mortgage."

Charles E. Shurtleff, Andover, Mass.

A very scholarly looking man comes along to me now. He has a very full beard and an intellectual face, keen blue eyes, and gray hair with a little bald place on the top of his head. He has a rather thin, very expressive hands. They are long and thin and he seems to have been a man who was before the public a great deal; his opinion was sought for and given and whatever he did was done in a graceful and yet a very firm manner. He says, "My name is Charles E. Shurtleff, I am from Andover, Mass., and am extremely interested in this era of spiritual unfoldment. I have long felt a desire to communicate with my confreres. I have felt the importance of studying along these lines of thought. So many evidences have been given to me and to my associates of a power beyond the normal brain that was hardly understandable by any law which we recognize that something must be at work which would make it interesting for us to know. I am delighted to send a message to Edwin Roache, also I would like to send a message to William Farwell and Mabel Atwell. Tell them all that I have seen their course of reading. They see your paper, you don't need to pass it along. They probably will make no recognition of this but it is sufficient that I have come and that they will know I am at times with them. They have good influence and circles and I am coming with stronger evidence before many months. I am extremely obliged to you and with your kind permission will come again sometime."

H. Carpenter, Bangor, Me.

Here is a rough old coddler, a man with very ordinary clothes and very ordinary manner. He steps up to me and hits me on the shoulder with a familiar air and says, "Wake up, wake up, don't be sleeping all the time." Then he laughs and says, "I am a great old fellow. He says, 'What must I do first? Give me my name? Well, it is H. Carpenter and my home it was in Bangor, Me., and business it was a painter of houses, and one day, by gorry, I fell and that was the end of me. Is that too rough? Well change it. They took my body to the hospital and I died right away. There hasn't been a time since that day that I haven't wanted to speak to my wife Sue, to tell her that there isn't any me in fringing about me or thinking she can't get along without me because she can. If a man is dead, he is dead, and I am dead to her as far as earning any money or taking care of her, but I can see her if that does her any good and I know how she is scripping herself to give me as many flowers as some of the rest have had and I don't care for it. I would rather she would buy some shoes and a warm slawl and keep herself comfortable. You just tell her that for me will you? And tell her that Joe and his wife are with me today and they make it just as comfortable for me as they can and I wish I could take her and the children right straight over with me. I am not wise enough to know why they are left but I can see her because I want to send a message and don't know any other way and I guess that is all I have to say."

Mrs. George Bliss, Macon, Ga.

Standing beside me now is a woman whose name is Mrs. Bliss. She is about thirty-eight or forty years old, a little below the medium height and very graceful and stylish looking. She speaks rather rapidly with a little bit of energy; she seems to be striving to say all she can as fast as possible. She says, "Bless you dear people for striving to help us when we are so unable to do anything for you. I knew about this Banner of Light before I came to the spirit but I did not realize what a boon it was to the people on this side of life. I am from Macon, Ga., and I was Mrs. George Bliss. I want to send this message to George. He is still alive and still anxious and struggling and I want to send some word from me but it is all so incomplete, so

imperfect that I thought I would try this. Tell him I know he has tried to do everything to make me as comfortable as possible, striving to leave things as I wanted them, and I am assured that nothing he could ever have done would have kept me any longer. It was time for me to go, my body was worn out and while we, humanly speaking, could see many things for which I should stay I feel that perhaps it is better I am here. I have Amy with me and she sends love to papa and to Walter. Bless you, dear, for all you have done and may you never have another day of sorrow but believe sincerely that I am by your side whatever you do or wherever I can for I am. Never mind what the girls have done. They didn't mean to do anything to annoy you. It was thoughtlessness. I was there when it was said."

Grandpa Henderson, Swampscott.

The last spirit is a man seventy or seventy-five years old. White as snow are his hair and beard and he has a cane on which he leans heavily. He looks into my face and says, "Little one, speak a message for Grandpa Henderson who lived in Swampscott, Mass., and who sends his love to Gertrude and Molly and Frank, and tell them I am as happy as I can be because I have proved the truth as I believed it. Tell them their mother is with me and she sends a direct message to them of her care, love and support. Mollie has been far from well but she will get better soon and be able to take up her work again. Frank, although he is away, is doing all that is possible to help Nellie who is with him. This I think is all I will say this time, but I am happy to have said even that. Thank you."

Children's Book.

A LITTLE FAIRY.

There was once a little Fairy
In a toy shop in the West,
Dressed in garments white and shining
With a crown and spangled vest,
And her eyes were blue and tender,
And her smile was glad and sweet;
She was wound inside with clockwork,
So she danced with tireless feet.

It chanced that to the window
Came a little Prince one day,
In a dainty suit of velvet,
And a cap with feathers gay.
And he praised her for her beauty
And the lightness of her dance,
Till her foolish heart was thutered
By the wonder of his glance.

The little Prince was wealthy
So he bought her for his own,
And the fairy and her spangles
And her heart were his alone.
Then she whispered, oh, so gladly,
"As he bore her far away,
"Though I'm but a silly fairy,
He will love me now always."

But he wavered of his plighting,
Just as wiser people do,
And he broke her heart, they tell me,
When she old and faded grew.
He had other things to please him—
Ships and horses too, I trow,
And you wouldn't know the fairy
If you chanced to see her now.

My dear little friends:—
In my last letter I told you that the Mass. State Association did something for you and I am sure you will be glad to know about it. Dr. Fuller who is the president of that Association in his report for the year made some suggestions for work to be done this coming year, and one of the most important ones, was about you little people. I wish you might have been there to have heard the people applaud when he said, "We must do something for the children."

I think that very many people used to think children did not need to know about the dear spirit friends and teachers and that only those who had suffered and cried with heart ache over the death of some one dear to them could have any use for or understanding of Spiritualism; but now it is all very different and the wise men and women who believe in Spiritualism know that the hard heart aches and the bitter tears would no more be known if children could be taught the truth about death and grow into strong men and women with a knowledge of Spiritualism and communion, and so these wise people want to see every body happy and good and who love to do everything they can to make everybody so are planning and talking and writing about the children.

Last October when the National Convention met in Boston it was decided to have a man, Mr. John W. Ring of Texas, make a special effort to serve you and he has begun his work and has a little lesson paper printed which will help you to understand what the men and women who work for the Cause of Spiritualism are doing, and what they have said that is helpful for the world. Now the Mass. State Association is going to join with Mr. Ring and help him to do his work and by and by I hope we can have some one whose duty it is to visit your Lyceums and talk to you and have you tell how you are getting along and what you would like to know about and study. Don't you think that would be good? I do, I am sure. You see by visiting and talking the matter over there is a better understanding of each other.

Now we can have an Information Department connected with our Post Office. Of course the most of you know what I mean by an Information Department, but in case some of you don't I will tell you. We will ask all the Lyceums to join us and send us information or news about what they are doing and how they are getting along and we will answer questions for them and in that way we will become acquainted with all the little Spiritualists everywhere and those who are too far away to go to a Lyceum will be just as interested in what is done as if they could go.

I went down to Brockton one Sunday and visited the Lyceum there and found all the little folks as interested to know about spirits as anybody I ever saw. Some of them wanted messages from their little brothers and sisters and some from mamas and papas. I have also been to see the children hold their service in one of the Lyceums in Boston and found them so much interested in their work. In Waltham there are two little girls, members of the Lyceum there who came and visited Sunbeam's Christmas party and some day I must go up and see them at work too.

I am most afraid I have written too much but you must not let me do all the writing. I want to hear from you. By and by Mrs. Barrett will get better and she will give us a word, I know. Do you remember Little Mercy who has sent you so many nice things? I think she is getting ready for another message.

I am glad to tell you that Mrs. Barrett is no worse so I think she must be getting better on your loving thoughts. She has had another sorrow, too. Her dear "Daddy" as she always called him has gone to the spirit-life and while she must be glad to know that he is with Xilla it is lonely for her without him. He and Xilla were such good playmates and he was always such a care-taker of her that I am sure she was happy to have him go to her. I can imagine them together planning all sorts of sweet surprises for those who are left. Oh, they will be very busy with their

love errands and will make bright many a dark spot.

I wish you would all send a thought to our friend Alice of Sea Cove Lodge. She is sick and we can help her I guess. Much love I send you all.

Your friend,
Minnie M. Soule.

Friday, January 23, 1903.

The Man Himself.

CHARLES DAWBARN.

CHAPTER IV.

Spiritualism has, for half a century, been demonstrating the direct relation between man and manhood; and at the same time emphasizing the littleness of man the mortal in a way the believer has not thought of. The truth we are now grasping has been present in the phenomena—always present in the shape of limitations. Both man and manhood were there, but we have only, and can have only the experience of man, and his crude attempts at interpretation. There have been abundance of facts. Many a so-called wise man has made a fool of himself by denying the facts, denying them because they would not fit into his theology or philosophy. The first of all the primal facts that spirits return, an absolute fact, as well established as any other fact in nature. The caterpillar dies as a caterpillar, and passes into the cocoon stage. He will never be a caterpillar any more. His experience in that line has ended. He goes on another stage and becomes a butterfly. His experience as a caterpillar is either lost altogether or merged into the greater life to which that caterpillar, like a leaf and a man, always belonged. But the butterfly is only another kind of leaf of the same identical tree, and the butterfly experiences are no more lost than those of the caterpillar. But they carry for us the very lesson we are seeking.

A mighty change came to that caterpillar. We might think he did not, that the personal butterfly was but the continuation of the personal caterpillar, and that the experiences of the caterpillar were not lost although they could not be expressed by the butterfly. They belonged, all the time, to that branch of the tree of life in which all such experiences were really embodied. It is just the tree and the man all over again, but with an intervening expression of life added between the caterpillar and its tree. Do not we find the same intervening expression existing between man and manhood?

The unlearned lesson of "spirit return" is that man does not take a leap at one bound into manhood. He forms first a shroud, and our limited sense cries "death," and denotes itself, as the caterpillar may become over its brother in his cocoon. Modern Spiritualism shows us our brother man in his next stage, and we are able, in the light of this truth, to see something of the effect produced by that change. The man was always a limited expression of manhood. Some day he passes on and unfolds as a spirit. His experiences as a man belonged to manhood. His experiences as a spirit also belong to manhood, but there is much less direct intercourse than we have believed between the spirit personality and that of the man. It is almost, but not quite, a limited intercourse between the butterfly and the caterpillar.

We might stop here and mark the extraordinary limitations which prevent a Tyndall, a Huxley, a Darwin, and the myriad other giant mentalities, from coming back and telling us of their discoveries and progress as spirits. They cannot even command their past experiences as men with any assured accuracy, and make, at best, but miserable attempts at identification. But, as we have said, that is not our present object. We are interested just now in using the few facts at our disposal in unravelling cases such as those of Mollie Fancher, Miss Beauchamp, and a score of others well attested by careful scientific men of today. As Miss Beauchamp presents in some respects, a phase of unusual interest, let us see how far our studies will enable us to learn its lesson.

The first fact in her case, as in the others, is that an effect is produced by accident or disease, either mental or physical, which without destroying, yet shatters the existing personality. The relation to the manhood back of the form remains precisely the same as before. The personality, no matter how shattered, draws its vitality from the manhood, the same as before. Nothing is changed, save that the form can no longer express itself in the old way. If the man loses a limb he can no longer express his vital force in dancing, an accident to his throat may destroy his voice, still leaving our old friend the same personality as before. But if the brain be sufficiently affected by that accident or disease we will have a changed personality, although the form remains apparently unchanged. The cases we are studying prove this as a natural fact. The new personality is the result of a certain physical change. As often, and as long as there are such changes the personality must differ. But the relation of the leaf to its tree, of the man to his manhood, continues unchanged, however such form may have been affected. A change of the form may have come to Miss Beauchamp. It may have been the result of some shock at birth, or perhaps before, manifesting for years below the surface, and therefore unnoticed by the mortal. Or it may have been a change at once marked by every observer. So much must be plain and simple to the student. It covers, apparently, the entire case of Mollie Fancher, and most of that of Miss Beauchamp, but does not account for the appearance of Sally, save by extending our research yet further back.

We remember the relation of the leaf to the tree. There may be on every tree myriads of leaves, we do not sense on account of our limitations. Or the leaf we sense may have extensions beyond our grasp. We have become somewhat accustomed to this idea, which we speak of as the spirit of a leaf, the spirit of a tree, the spirit of a man. But if there be this spirit extension of what seems to us merely a limited form, we can now recognize as a truth that such an extension is actually a part of the same leaf, the same man, which accident or disease may make visible to our sense by changing the vibrations of the mortal form.

This explains the appearance of Sally Beauchamp. From her inception she had as definite a personal existence as Miss Beauchamp, but it was invisible and intangible to our limited sense. She was, however, all the time a part of the whole personality in its relation to the manhood. As the spirit of the leaf would have its direct relation to the tree, so Sally was from the first an actual portion of the one personality we call Miss Beauchamp. But she could not appear to our limited sense until she had gained an opportunity to use the mortal organism just as the rest of Miss B. had always used it. But being herself only a portion of the whole Miss B. she could at best only imperfectly use the mortal organism. And most likely the organs so used by her were those with which she had been most directly related during her life history. She is very clever within her own limitations, but she is also very unlovable in certain of her characteristics.

At this point we notice that matter is affecting spirit, quite as much as spirit is affecting matter. It is not only Sally appearing as Miss B. but Miss B. is appearing as Sally. We have no means of even guessing how Sally would feel and behave away from this direct contact with the mortal. But even in that inner life she must use matter, and

her expression will be largely determined by her form. The various manifestations of Mollie Fancher, as well as those of many other unfortunates now recorded, seem to have been the effect of a shock of some kind upon the mortal organism. We do not for instance, suppose that Miss Fancher's spirit was shattered by those repeated accidents. The mortal organism, changed by repeated convulsions, compels the spirit to also change its manifestation so completely that we declare it a new personality. In the case of Miss Fancher repeated convulsions, continually repeated, produce intellectual repetitions, which are, each and always, the effect of matter upon mind. And in the case of Sally, whose experiences date from birth, we trace the effect of a shock, or other cause, to which the form was exposed before birth. This was also an effect produced by matter upon mind.

We are not at this time tracing these effects out after death, but the law of nature, being universal, will operate there too. So far as death may be itself a shock it will produce a new personality. The man will, in that case, change, but the relation between man and manhood will remain unaffected. There is a tremendous change comes to the caterpillar who has become a butterfly, but the life tree of which the caterpillar is a leaf gets the experience, just as the fig tree under the window where I am writing has been affected by the personal experiences of every leaf and blossom and fruit of the past summer. Those personalities have gone; but in reality nothing has gone. The tree was making a manifestation as a leaf. A certain portion of that manifestation is sensed. The rest I did not, but it was there all the time. It's precisely the same with the reader and myself. We each have certain manifestations, compelled by matter, but we are all the time but manifestations of a greater whole. Our personal life may be shattered by shock or disease, and even be split into fragments, but our manhood remains precisely the same.

Herein we find the explanation both of the stream of imperfect "spirit return," and of the equally marked silences of our loved ones. Their personalities were never really part of our personality, but their manhood was always part of our manhood, which is, and always was on a vast scale than any mortal personality can comprehend. The tree may comprehend the leaf, but the leaf cannot comprehend the tree.

If we have now realized something of the nature of our own compound personality, as a mixture of matter and spirit of equal sovereignty, we are ready to attempt to trace its effect upon the form, and its experiences after death. We must keep in mind that substance will affect spirit manhood as powerfully as intelligence, by and through Nature's eternal law of reciprocity.

San Leandro, Cal.
(To be continued.)

Question and Answer Department.

W. J. COLVILLE.

Questions by Burnet M. Jackson.
1. Can you inform me when and by whom the alphabet and figures were got up?
2. Can you draw the dividing line between man and beast?

Answer 1. It is almost impossible to say when the alphabet and figures, as we now employ them, were first brought into use, as there are many dates assigned for their origin. Recent explorations in Egypt, and also in the Valley of the Euphrates lead to the decided inference that letters and figures were in common use a great many thousand years ago, but so great is their antiquity that it would be highly presumptuous to decide that they were unknown or unperfected before any special period when we find definite traces of their employment. In India, they were certainly in vogue in periods of very remote antiquity, and there are no valid reasons for disputing the claim made by some that they were used in Atlantis long before the world as we now know it was actually in existence. The Greek and Hebrew alphabets are both older than the English, but figures are common to so many languages, that they may well be regarded as a portion of the universal sign or symbol language of hieroglyphy, which has for untold centuries constituted a means of communication between the enlightened of all countries through a code of signals understood by all who have been initiated into kindred confraternities.

Answer 2. In the Hebrew language, the distinction between man and beast is described as the dividing line between "nephesh," the animating vital principle of the entire animal world, and "ruach," the rational or intelligent principle in man, which endows a human being with self-consciousness and powers of definite reasoning.

In the Book of Ecclesiastes the query is raised as to can discriminate between the spirit or breath of a man who rises upward, and that of a beast which goes downward toward the earth. Man, considered on his simply terrestrial plane of activity, has no pre-eminence over the beast; both proceed from one origin, and both return to the source in Nature where they sprang, though physically and instinctively speaking, man is no higher than the beast, for that which befall one befall the other also. Man is possessed of a higher principle, which aspires toward spiritual consciousness and catches glimpses and foretastes of a higher life than even the most delightful which can be imagined by those who bound their horizon physically.

Haeckel, in his "Riddle of the Universe," most foolishly compared man with the animal because the physical structure of man and the anthropoid ape is so closely similar, and he argues that if we concede human immortality, we must allow that the higher animals are immortal also. This is by no means a logical inference, seeing that the comparison is based on nothing higher than physical anatomy. The higher self of man is not revealed in the number of ribs, teeth, and joints in spinal column, as Haeckel seems to think it is, but in human aspirations which nothing physical can satisfy. As Henry George has clearly pointed out in his "Social Reform," man only knows himself as human to the extent that he has risen above even the highest animal attainments.

The clearest of all lines of demarcation between man and beast is to be found in man's creative ability, while animals are only imitative and reproductive. It is the architectural element in human life that gives man his true pre-eminence. Ability to transcend all previous achievements and constantly carve out new conditions of higher existence, is man's distinguishing trait and glory. Animals may be trained or hypnotized to do many wonderful things in imitation of human conduct, but left to themselves, they develop no such achievements.

Human hunger for what does not satisfy any animal craving and willingness to sacrifice the animal to the mental, and the spiritual coupled with a constant effort toward improved, not only perpetuated or sustained existence, is the crowning evidence of man's uniqueness and superiority to even the highest animal. It is the craving for immortality that proves us immortal, and it is the determination to transcend all animal lines, which proves our possession of an altogether superior animal nature, though we contain all animal instincts and propensities within us, these the higher self must not eradicate, but dominate.

An excellent cabinet photo. of "The Poughkeepsie Seer" (A. J. Davis) for sale at this office. Price 35 cents.

Mrs. Cheney's "Reminiscences."

(Continued from page 1.)

thereafter by the pastor of the First Church, in which the lecture was given.

There are many passages in these "Reminiscences" of more than local interest, and were the book less embellished with more personal detail its literary value would be all the more appreciable. There is a fine line to be drawn between the mere transient and trivial and the permanent and important in human life, but Mrs. Cheney offers much that no reader can afford to miss seeing.

Lillian Whiting.

Love Begets Love.

There are plenty of people to love and help wherever we may be, and if we make this loving and helping of others the first thing in our lives, we shall have no need to regret the days that have been. Love begets love, and if we have those we love and those who love us around us, we have the greatest essentials to happiness.

"Love is not free to take, like sun and air, Nor given away for naught to anyone; It is no common right for men to share— Like all things precious it is sought and won."

"So if another is more loved than you, Say not, 'It is unjust,' but say, 'If she Has earned more love than I, it is her due; When I deserve more it will come to me.'"

"But if your longing be for love indeed, I'll teach you how to win it—a sure way; Love and be lovely, that is all you need, And what you wish for will be yours some day."

What matter if things are not so smooth for us as they once were, or as we think they ought to be?

Our thoughts go back to the Son of Man, who "had not where to lay His head," and reproach us that we, who have so much to be thankful for, should spend our time in lamenting the things that have passed from us.

So if we are inclined to this habit of looking backward and talking of the riches that have taken to themselves wings, let us not indulge any longer in such vain regrets. The world about us is still as beautiful as ever if only we open our eyes to see it. There is still plenty of work waiting to be done, so instead of hugging to our breasts and discarding to our neighbors of the luxury in which our grandmothers lived, let us rather strive to do our duty in that state of life in which it has pleased God to place us. Honest toil is no disgrace to any one. It was only the tree which bore no fruit of which it was said, "Cut it down; why cumbereth it the ground?"—Magazine of Mysteries.

The Gentleman from Everywhere.

The Gentleman from Everywhere, Mr. Foss' popular book, is stimulating philosophy, as two of his graphic chapters give indisputable proofs of the continuity of life and of spirit return. It is wonderful, in view of the fact that the author is a noted free-lance on religious and educational subjects, that the organs of all religious denominations praise this book with so much enthusiasm. The Christian Endeavor World, Rev. Dr. F. E. Clark, editor, says: "The hero of Mr. Foss' story is a typical Yankee, who as a 'rolling stone,' has gathered the material for a delightfully original, racy, realistic book that is well worth a reading. The reader will find in this volume humor, pathos, sentiment that will satisfy him, also pictures of New England and far-away western life that are very entertaining and instructive." Zion's Herald, Rev. Dr. Parkhurst says: "In this book the far south and distant west as well as New England are most delightfully and charmingly pictured. The pages are enlivened with humorous stories and travelers' tales, and the engrossing educational, religious and social topics of the time are quaintly and graphically discussed. Mr. Foss has a deep poetic instinct, a genuine artistic appreciation of the beauties of nature, and gives us many gems of selected and original poetry. His book is highly commended by many of our best authors." For sale at Banner of Light office. Sent post paid on receipt of price, \$1.50.

The Connecticut Anti-Compulsory Vaccination League.

To the Banner of Light:

The Connecticut Anti-Compulsory Vaccination League was formally organized at Hartford on the 7th of November. Its preamble declares that "Compulsory Vaccination is a crime;" and that the members associate together "to oppose by every just and proper means the enactment of any law or laws, requiring any person of any age to submit his or her person to the operation of vaccination or inoculation, under any conditions or circumstances whatever, except by their own free will or choice;" they also pledge themselves to use every effort in their power to cause the repeal of any law or laws now upon the Statutes of Connecticut compelling such vaccination.

There were several small-pox scares assiduously got up in the State last winter, and the health officers strained their powers to the utmost. The result was not only the checking of several physicians, but the arousing of an active sentiment of resistance. Leagues were formed in Waterbury, Stratford, Norwich, Unionville, Naugatuck, Putnam, Riverton, New Britain and Hartford. This opposition, thank Heaven, is all over the State, and it is making itself felt. Dr. S. B. Munn raised the banner at Waterbury, Dr. E. M. Ripley at Unionville, Dr. Dolson at Riverton, and others of like stamina in other towns, have been indefatigable. Dr. Mulligan, in New Britain, actually succeeded in establishing a school there in which the children were saved from vaccination.

Mr. F. K. Perry led the movement at Naugatuck. His sister had suffered for years as a victim of vaccine venom, and a girl still in her teens, who was vaccinated seven years ago, is still an invalid at his home. The emphasis with which he denounces the practice is noteworthy. He would make vaccination not only not compulsory, but not permissible. I like that.

Norwich has an Anti-Compulsory Vaccination League, of which Dr. J. H. Allen is president. It has a large following. The health officer, Dr. Tingley, issued a peremptory order to vaccinate the children attending school. The Anti-Vaccinationists made it a political test, and elected a School Board of their own views at the city election. They also organized the League. "We mean to fight this thing to a finish," said Mr. W. R. Cowan. "I am going to Hartford, and I will be at the scene when the battle takes place in the Legislature."

Stratford, however, takes the lead as an anti-vaccination town. The health officer gave notice that no child should attend school unless vaccinated. The Rev. C. S. Bullock took the field in opposition, and a mass meeting of citizens was held on the 21st of October. The result was that Frank Blakeman was chosen at the election a member of the

House of Representatives, as the champion and exponent of their views.

This suggests to me the old Border Ruffian controversies in Kansas. In the way they held elections, there were hardly any Free-State men permitted to have seats in the Territorial Legislature, yet the operations of events often changed men on the other side to their views. One enthusiastic man predicted: "No matter if only one Free-State man is admitted to his seat, before long he will be a working majority." If Mr. Blakeman should find it so it would be like a day of Pentecost.

The work of the 7th of November will bear fruit. The officers of the new League are as follows: President, Stephen B. Munn, M. D., of Waterbury; vice president, Edwin M. Ripley, M. D., of Unionville; secretary, Rev. C. S. Bullock, of Stratford; corresponding secretary, L. W. Anderson, of Waterbury. The executive committee consists of these officers, and a member from each local league.

Petitions for repeal of the onerous vaccination act are in circulation, and several hundred names have already been obtained. Mr. Anderson, the corresponding secretary, says: "We have grown far beyond what we had hoped for, and at a rate that is astonishing. We have petitions out now—often several in a place, in Hartford, New Haven, Bridgeport, Waterbury, New Britain, Norwich, South Norwalk, Meriden, Putnam, Bristol, Naugatuck, Barkhamstead, Pequabuck, Waterville, Stratford, Unionville, Shelton, Riverton, East Berlin, Cromwell, Prospect and Thomaston. The mails are daily bringing more requests for petitions and information. It will not be long before we shall have every town in the State covered; everywhere there is enthusiasm, and everywhere the best people are signing the petitions. "It has been said that we would find difficulty in getting names to the petitions. I have gotten myself within a few days about four hundred names; three only have refused to sign. One of them did not live in Waterbury, and said he wanted to sign the petition in his own town; another said he had a petition at home which he intended to head himself, and circulate; the third said he had already promised his name to another of our petitions."

"In a number of places," Mr. Anderson adds, "this has been a campaign issue, and members have been elected to the Legislature only upon their declaration that they will vote for this measure. We feel that we will get the compulsory feature of the law repealed. And we are willing to let public opinion do the rest."

The Hartford "Courant" promptly took up the controversy in favor of forcible vaccination. It made a protest against the new State organization, and then made the trite over-false assertion that the more intelligent physicians were advocates of vaccination. That editor evidently shut his eyes before he shot his bolt. Who more intelligent than Benjamin W. Richardson, Prof. Coderre, J. J. Garth Wilkinson, W. J. Collins, Edgar Crookshank, Charles Creighton, Dr. Hadwen and others like them that can be named? Not a pro-vaccinationist in either hemisphere surpassed them. And then laymen like Herbert Spencer, Francis W. Newman, Alexander von Humboldt, Charles Bradlaugh—they belong in the category. It is not the intelligent men of this profession that as such advocate vaccination; it is the men of the five leaves and two small fishes.

Alexander Wilder, M. D.

Memorial Services.

On Sunday, January 25, the First Association of Spiritualists in Philadelphia held a special memorial service for Xilia Barrett, in connection with the regular Lyceum exercises in the Temple, 12th and Thompson Sts. Though snow had fallen heavily and the weather was decidedly inclement, there was a large attendance of adults as well as children. Mrs. M. E. Cadwallader, who was unable to be present in person, sent a beautiful bouquet of ferns and carnations and a sympathetic letter which was read by W. J. Colville, who gave an invocation and memorial poem in addition to a brief address, in which touching reference was made to the beautiful life of the lovely child, who for so brief a space in earthly time was a veritable sunbeam in the home from which she was so unexpectedly taken. Resolutions of heartfelt sympathy were extended to the bereaved parents, Harrison and Margaret Barrett, and a brief silence was enjoined, during which a special aspiration was offered for their sustenance in time of sorrow and speedy recognition of their darling's ministrations as a messenger of immortality.

The following is a report of the inspirational poem delivered by W. J. Colville: XILIA'S MISSION IN THE SPIRIT WORLD AS A GUIDING STAR

Tho' scarcely three short years have passed Since Xilia came on earth to stay, A lovely sunbeam from the heavens, Gilded in a most delightful clay. The home she left has claimed her back, This dear her loving parents know; 'Tis this sweet knowledge of their hearts, Beneath the bitter stinging blow.

Not dead, but vanished from that night, Which can but mortal shapes behold, She liveth now a freer life A sunbeam she, like fleecy gold The radiance of her thought proceeds, From that bright home beyond earth's sky Where in the blissful summerland None meet with accident or die.

But what an accident appears To the dim vision of poor sense Is but a mystic change of state 'Tis which the soul finds recompense. Eyes blinded with terrestrial tears Life's inner beauties cannot see, And so men think souls suffer loss When they from earthly frames go free.

A little child has proved a guide A minister from higher place, A ray of gladness from some sphere Where all is wrought in purest grace As the pink blossoms offered here, Not like the full carnation red Blend with green ferns which scarce appear, So is the radiance she hath shed.

Not the full glory of the day, Not the bright majesty of noon, But the pink twilight of the morn Which bursts into glory soon; A soul has visited the earth, And lightly danced across its sod, And then returned from whence it came Within the universe of God.

Playful and wilful did she seem A little spirit full of joy, Impulsive eager for the race And not content with childish toy, A soul which peered with eager glance Behind the semblances of earth And found the secret of the spheres— Scarce veiled by external birth.

Dear blithesome Xilia, shining one, Star of the morning deep and clear, Your light shall all the brighter beam On this dull earth from kinder sphere; You were too bright for these dim paths Which you so lightly, blithely trod, You were too near the spirit powers To linger long on earthborn sod.

Shine now bright star with radiant beam, Shine calmly in the winter sky

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So says Mrs. Josie Irwin, of 325 So. College St., Nashville, Tenn., of Lydia E. Pinkham's Vegetable Compound.

Never in the history of medicine has the demand for one particular remedy for female diseases equalled that attained by Lydia E. Pinkham's Vegetable Compound, and never during the lifetime of this wonderful medicine has the demand for it been so great as it is to-day.

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Mrs. Pinkham invites all women who are puzzled about their health to write her at Lynn, Mass., for advice. Such correspondence is seen by women only, and no charge is made.

And let those who so mourn your loss Learn that 'tis beautiful to die, To slip the earthly garment off, And don the angel robe of light, Then gleam forth as a sentinel To cheer the darkness of grief's night.

You have gone on, sweet little light, But, oh! your mission is not o'er, Nearer and dearer do you seem Now you have passed death's mystic door; Fearless we clasp your snowy hand, Gladly we welcome you today, Shine, beauteous star, to gladden earth And drive its dreariness away.

Following the poem the Lyceum sang "Angel Child," with much expression, and all joined in loving, silent prayer for Xilia's noble father and mother.

Wireless Talk with Spirits.

(From the Chicago Record-Herald.)

Duluth, January 4.—A. N. McGindley, Spiritualist, lawyer and student of occult philosophy, believes the time is approaching when the inhabitants of the material and spiritual worlds will establish communication and hold conversations as intelligible and satisfactory as may now be held over the telephone. "It is difficult to get an expression of a belief thus advanced into the public press," said Judge McGindley, "owing to the bigotry which prevails so largely in church organizations. It is only within the last forty years that a person could express the conviction of spirit return without having his mental soundness questioned."

"The spirit world spreads all about us, and science will open up communication with our immaterial brothers before many years have elapsed. I am of the opinion that within five or six years the communication will be as easy and intelligible as conversation over the telephone. Marconi's discovery of wireless telegraphy is a long stride in that direction, I believe, and it would not surprise me if through it the communication is to be opened."

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a bottle of Vernal Saw Palmetto Berry Wine. Only one dose a day perfectly cures indigestion, constipation, kidney, bladder and prostate glands. Said at once and be convinced that there is a cure for all stomach troubles, depressed conditions of mucous membrane, including catarrh in the head, stomach, bowels and urinary organs.

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Briefs.

Boston Spiritual Temple, Chickering Hall, Sunday, Jan. 25. The services were participated in by the usual number in the morning, but the evening services, owing to the indisposition of our regular speaker, were conducted by Miss Susie C. Clark, who spoke with her usual earnestness. The quartet rendered appropriate music. On Monday eve Mr. Wiggin still being unable to attend took the form of an "Experience" meeting, participated in by a few of its members. Alonzo Danforth.

Lynn Spiritualists' Association, Cadet Hall, Alex. Caird, M. D., Pres. Rev. B. F. Austin of Toronto, Canada, closed his labors with this society Jan. 25. The discourses delivered by Mr. Austin have been very instructive and intensely interesting; we feel that he is a great power for good towards the advancement of the spiritual Cause. Etters' orchestra furnished music, and circles were held every Sunday between services by the different mediums connected with the society. Good audiences have been in attendance at each service.

Temple of Honor Hall, 591 Mass. Ave., Cambridge, Mrs. J. Frederick, Pres. Miss Wheeler writes: Meetings for Jan. 25 satisfactory. Mr. Evans' guides were very positive in the messages given. Psychometric messages by our President, Mrs. Frederick, were very convincing. Miss Parker spoke feelingly. Mrs. Orms gave messages, good advice and spoke of the home circle.

The Ladies' Lyceum Union met in Dwight Hall, Wednesday, Jan. 23; business meeting at 8 o'clock. The evening meeting was called to order at 8 p. m. by our President, Mrs. M. J. Butler, and the following friends assisted in the evening exercises: Remarks, Mrs. Alice Smith Waterhouse, Mr. Harold Leslie, songs, Miss Lottie Weston, Mrs. Edna Swift; recitation, Little Pearl Dunn; tests and mes-

sages, Mrs. Davis, Mrs. Knowles, Mrs. Berry and Mrs. M. J. Butler; singing by the audience from our new song cards was a pleasant feature of the evening. The next meeting will be held as usual, Feb. 4. A pleasant birthday surprise party was given Mrs. Nellie Wals of Somersville, Jan. 27, by a large number of the Union. Mrs. Wals is one of our noblest workers in the Lyceum Union. Laura V. Sloan, Cor. Sec.

The First Spiritualist Ladies' Aid Society met in Appleton Hall, 9 Appleton St., Boston, Friday, Jan. 20, the business meeting being called to order at 4 o'clock by the President, Mrs. Mattie E. A. Albee. Supper was served at 6.30 and the evening service opened at 7.30 with singing by the congregation, Miss Gertrude Sloan accompanying upon the piano. Since the opening of the new year the officers have been greatly encouraged by the increased attendance, the hall being well filled at every meeting. All of the old members have renewed their membership and many applications have been received for new ones. The first speaker of the evening was Rev. Mr. Paris, who spoke at some length upon the "Art of Living." Among other things he said, "to live well is to think well. No one can think too well of self, nor too well of others. If we trust men, if we think well of them, we bring out the best that is in them." Mr. Paris was followed by Mr. A. F. Billan, Mrs. Mattie C. Mason, Mrs. Dickey (who gave an original poem), Mrs. Horace Berry, Mrs. Lincoln controlled by Pat, and Mrs. A. S. Waterhouse. Quite a controversy occurred between the different speakers in regard to the belief in God, although all agreed that there is something beyond our understanding called by some God, by some Nature and by others Infinite Intelligence, and by all is The Unknowable. Next Friday evening at 7.30 we hold our monthly whist party. Esther H. Billan, Sec.

The Children's Progressive Lyceum, No. 1, of Boston, held regular session in Red Men's Hall, 514 Tremont St., Sunday morning at 11. After the lesson Dr. Hale gave a short talk to the children. Mr. Austin of Canada spoke words of encouragement and complimented us on our fine Lyceum. The following took part in the entertainment: Readings, Lottie Weston, Faith Hyam; songs, Frelyn Francover, Blanch Collett, Dr. Hale. Mr. Harold Leslie spoke briefly and Mrs. W. S. Butler closed the session. The C. P. L. A. No. 1, will give a minstrel entertainment in Red Men's Hall, 514 Tremont St., Feb. 18. Tickets, 25 cents. Come and hear what the children, under the direction of Prof. Milligan and Mr. Leslie, can do. Mrs. M. E. Stillings, Sec.

The Church of the Spirit, of Springfield, Mass., still hold meetings owing to a few earnest workers for the Cause. A lecture and tests are given, also experiences of many present help us during the week. Three new members have joined our ranks and we feel we can surely hold our own for the work so dear to our hearts. Louise E. Sackett, Cor. Sec.

Charles E. Dane of Lowell spoke for the First Spiritualist Society Sunday, Jan. 25. Large and appreciative audiences gave close attention to the addresses of this most able and eloquent speaker, supplemented by a large number of spirit messages. Miss Howe, pianist, finely rendered several selections. Dr. C. L. Fox, Pres.

Waltham Spiritualist Progressive Union Church, Shepherd Hall, 185 Moody St. We are pleased to write of the good work our speakers of January were able to do among us. It has been such disagreeable weather for many to contend with that the audiences have been small, but appreciative ones. Wednesday, Jan. 14, the officers and friends of the "Cambridge Industrial Society" were with us both in the afternoon and evening, and a most enjoyable time was spent in the communion with spirit intelligences. Supper was served between sessions. Ella A. Wheeler, Cor. Sec.

The Church of the Fraternity of Soul Communion held services in Aurora Grata Cathedral, cor. Bedford Ave. and Madison St., Brooklyn, N. Y., Sunday evening, Jan. 25. After organ recital by Prof. E. Decker the Verdi Quartet rendered a most beautiful selection. Rev. Ira Moore Courlis offered prayer and read a beautiful poem entitled "The Spirit's Message" by Mrs. M. Hall. The seance by the pastor concluded the services and the messages seemed more wonderful than ever. The church was well filled, and more and more the people realize how much good the church is doing for the world and its people by teaching the way to live. After singing of the doxology and the pronouncing of the benediction the congregation was dismissed. Miss Emma C. Resch, Cor.

A Crisis in Our Country.

Dr. Hills said in his sermon on "Hereditry": "Just now our country is entering upon a crisis that is to strain its institutions to the last point before breaking. For a generation the tides of illiteracy, intellectual and moral, have been slowly rising, until the better elements are being submerged by the worse. This social deterioration has been progressive. A century ago the great figures in the community were the magistrate and the minister. In the middle of the last century the statesman and the politician were the contrasting figures, representing weight of intellect. Those were the days of Daniel Webster and Henry Clay. Then came an era, about five years ago, when the statesman was submerged by the multi-millionaire."

"Wealth, riches, the love of gold and power, control our statesmen now. Individuals representing hundreds of millions cause the politician to pass under an eclipse. This Croesus, that once owned his private car, his private yacht, owns also his private governor, his private representative and last summer his private Congress. These men, by their millions that have enabled them to form the trusts, control our Congress and use this legislative body to pull their chestnuts out of the fire."

"Men who would solemnly pledge themselves to give certain rights to Cuba were forbidden by their political masters to fulfill their obligations. Men have the authority to-day who don't have any offices. Men rule as governor who haven't been elected."

"The next stage is the multi-millionaire's submergence by the numbers of his workmen, acting under the control of a single will. But the rule of the many because they have votes needed by the governor who seeks re-election, is a rule of peril that threatens every institution that we love. A mob is always controlled by the most ignorant and vicious element. Put a thousand men in a group; the one man who can control the thousand men in the mob is the man who can strike the cord to which all will respond. The man who has the last fact in the case is nature's uncrowned king, who alone has the right to rule."

"Fortunately, in a democracy, when the people make a mistake, it is the people who suffer, so that the follies and sins of the republic cure themselves, as Wendell Phillips once said, and this fact makes and keeps up optimism."—The Brooklyn Daily Eagle.

The physical body is made by the soul, from the soul, for the soul, and is the soul's greatest possession here on the earth-plane, because it is the temple of Soul and its Mind and Heart. How important, then, that we build a pure, strong, healthy and enduring body!—Eure.

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