

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

BOSTON, SATURDAY, FEBRUARY 14, 1903.

DEATH.

I sat with my friend and talked of the day When the days are done and all passed away; When, like the mist-smoke from the mountain driven We shall see and know the clearness of heaven, d no more of sorrow and no more of care Shall mar the beauty we picture there. My heart was aflame as I touched the theme; My soul salled away, as a boat on a stream; For glad as a bird and bright as the west Was I to think of the realms of the blest. I think not of death; no, never a thought Of dread have I felt, or feel that I ought; But all is delight, and all is a joy With blessings untold my heart to employ. It seems I shall wake and know of the worth I longed for in value on this beautiful earth: I'll know the deep things now hid from my sight, Inspired with pleasures that come from the right: I'll be like a bird let loose from its cage: I'll be like a youth when he cometh of age: I'll be like a man that wanders again In old scenes beloved, that lie by the main; T'll be as absorbed as one in a dream That sees all sweet things that pleasanter seem That aught that the day in daylight could show, Or aught that our life in its living could know. I think of it all as walking toward morn, When light through the mist in spleador is borne; I walk in the glow; death fades into light, And parts till the way stand clear in my sight, And all I have known, and all I would know, Are there with welcome that hallows them so. 'Tis no loss of life; 'tis no loss of breath; 'Tis nothing to dread as dark, dolorous death. Of that I am sure my nature all through; I know it as clear as flowers know the dew: I feel it by faith; I sense it by love; It comes as a fact from regions above. As earth was to me a friend from the first, And kisses e'er followed what seemed to be curst, So surprising and sweet in its welcoming clasp -Shall be the hard hand that mine shall then grasp. I'll meet no rebuff: I'll know no despair: But find heaven is heaven, God wishing me there. I'll be like a child with rapture made bold-The earth filled with flowers, the sky tinged with

gold; I'll know not a care, a sigh or a tear; The day shall not end or nightfall be near; But ever the morn and songs of the morn, When I and my friends to that beauty are born. O precious as pearls, as diamonds that gleam, To me and my filend came this beautiful dream ! William Brunton.

The Oldest Question in the World.

WILLIAM BBUNTON.

"If a man die, shall he live again?" Job 14-14. "God created man to be immortal, and made him to be an image in his own eternity." The Wisdom of Solomon, 2-23.

I ask your attention to the question of Job. and give the answer of the writer of The Wisdom of Solomon which is the expression of the growing conviction of men. I call it the oldest question in the world, not because of this putting it by the desert Seer-who lines of thought and evidence which assure comes to the conclusion-"After my skin, even this body, is destroyed, then without my sh shall I see God." I do not call it the oldest because he asked it, it must have been asked ages before his day; I call it the oldest because it seems primal to consciousness, it is buried there, perhaps, from former existences. At any rate, it holds in the mind as the stars in the heavens-not always seen any more than the stars-but there it is in the shadows flaming in golden glow and de-The stars are the oldest manding attention. things in the world visible to the eye, as Ed-ward Rowland Sell tells us. The surface of the earth, escaping from the sea-ground as in a mill, and sand-strewn by the glaciersis but of yesterday as compared with the stars! And the wind that blows the fragrance of the flower to us, and rustles in the tree-tops, and which has been on our planet ever since it was born, ancient as it is, is but very young in the universe. It is the harpen of creation, the first poet of life, and yet I conceive its years to be as nothing with this question of man-soul and our destiny. We would like an answer as clear as this called Solomon's from life itself-that we might be sure, and base our conduct on this certainty, and put uside our fears and live in content and gladness. So nien accept the word of authority spoken by teachers. They live with the feeling it is not what they want, but is, perhaps, the best they can get, and they must let it go at that. Now I should not be troubled for any one who can live in this frame of mind. I do not think it necessary for every one to be positive about this, because they may not have awakened to the importance of the question, and as they are living, what is the use of trying to know more than you can know; it seems hidden, and as far as they can see, nobody knows anything about it. The Jews lived a long time without any regard to the merits of the question. They inclined to the thought that they must see the goodness of God in the land of the living that men in the grave could not praise him; and it was only when they came to Babylon, 500 B. C., that they received the clear conviction and teaching of immortality. The Pharisees took up the new thought and believed in angels and a resurrection, while the Saducees denied both, after the traditions of the fathers. People can get along without even the prospect, as Harriet Martineau and George El'ot did, and they can live very beautiful lives,

DL

just as the flowers do, though we know that when the summer is ended, they will be no more. And yet I feel it must be a loss to the brave and gifted to have this shadow hanging over them. We want to work to a purpose to feel that we are contributing to the world's gain; but if all is death and dust at last, then whatever the progress, in the end it is as though it never were in existence. And when George Eliot cried out:

"Oh, may I join the choir invisible Of those immortal dead who live again In minds made better by their presence, live

In pulses stirred to generosity, In

n deeds of daring rectitude, in scorn Of miserable aims that end with self, n thoughts sublime that pierce the night In like stars, And with their mild persistence urge

man's search To vaster issues! So to live is heaven:

. . . .

So shall I join the choir invisible Whose music is the gladness of the world:"-

It seems to me that the mind has got deeper than it knows, and is walking very well by faith, if not by sight!

Yet the world has not lost interest in this great question. It feels it must go about the settling of it in a different way from what it did formerly; it must investigate, and see what the evidence is for this great stream of affirmation running through all time, that man is immortal. It used to be a question for the priests only, but we, like David, in our extreme need of hunger must eat the sacred food. And the psychic societies formed over the civilized world are steps in the right direction, though a very slow process for those who desire to know at first hand. They have come to some very strong, staggering conclusions for the average man to hear, and he simply does not take any stock in them. He tries to give them a bad name. It is simply superstition, and while that hardly seems a likely thing of Alfred Russel Wallace for instance, or of our Professor James of Cambridge, yet that is the way the new Thomases dispose of their word! That we can see without the eyes, and hear without the ears, seems to have much evidence in its favor. Of course that can be done as a trick, but between a prearranged trick, which must have its conditions or it cannot be done, between that and a reality is a great difference. should not wish to believe on hearsay, however eminent the authority. Yet I say I could trust Minot J. Savage as a real reporter of what he saw, and I am sure that he would not overcolor anything or, come to any illogical conclusion, and so I recommend to your reading his book, "Life After Death." He deals fearlessly and fairly with modern

us that immortality is real. That does not close the question and make it a demonstrated thing, like the shape of the earth, or its distance from the sun. There are a great many people who, if such evidence were forthcoming, would not look at it or listen to it, they would utterly scout it as being untrustworthy. These have to take their own way on the great journey. It is, however, like a man walking when he might get on board of the steam-car and arrive there in little time. There is this to be considered, that what-

ever God has been pleased to send us in ancient or in modern times, is to be respected as his truth, and is superior to all prejudice, or misconceptions of anthority. We are assured now that those in power who reproved Galileo for looking through his telescope, and learning of the heavenly bodies the true place of our planet in the solar system, we are assured they were as much mistaken about the future as they were about our world. The theory of hell and the devil is as much exploded us the theory that the earth was flat, and that sun, moon, and stars moved round it. Hell is an impossibility in any world. It would discredit the universe of any moral significance. It would be a blot on creation millions and millions of times worse than Siberia was; and the moral sense of man has demanded that that in its worst features be abolished. Then the idea of the devil will not stand, because he would be a testimony of the helplessness of the Almighty to subdue him. No, the world is well rid of these two bughcars of what was called religious thought, and we come in possession of a world with nothing worse in it than what we see every day of our living. And we can get along fairly well with it, and grow more and more in love with it as the days are going

if we kept crocodiles instead of cats. The moral problem is on higher ground than fear and compulsion of force; it is on the ground of reason and love, and as fled depends on these for the guidance of a children, the orthodoxies will have to do the same, the creeds to the contrary notwithstanding! In darkness children are always seeing things, if we may believe Eugene Field, but when daylight comes, how happy and pleased the little ones are. They can spend the hours of brightness in joy and play. And they grow up to fear the night uo more than they do the day, for it is the same old earth, and does well to give us the dark and the silence for rest.

Just so with man in his living. In the past of ignorance he was troubled with fearful dreams and awoke many times to the sense of sorrow that was hardly soothed by the religion of old, since it came 'n the shadows. But now we are in the glory and beauty of the day, and have no more need to cry and moan, but take to our tasks and delight ourselves in the work given us to do while it is yet day.

A great number of people stand just here; they are glad they are living, though if they could have had their choice, they would have come a thousand years from row, and had all the wonderful improvements that are likely to be found then. They sincerely hope they are going to live right on, that they will carry with them the benefit of what they have learned here, and meet those they loved, and live with them. That is as far as they have got, and there are times of doubt and uncertainty which visit them, and especially when separation comes, they know not what to make of it. They are willing to believe if they could only have something on which to build, a thread, as fine as a spider's thrown over the gulf, they could cling to that, and feel sure the soul would find its way by it. I wish to say that this is a noble attitude of the modern mind. It is shocked into meekness in the presence of the universe. A man can only have the vanity of considering hin-self of very great importance in a small circle, and when he is put in the midst of the stars, he is no more than a grain of dust on the earth. That is true, perhaps, if you measure him by size, but that is not the way to look at him. Yoù look at alea in the pos-sibilities of a pure mind like that of Plato's, of a heart and life like the Christ's, and then the stars are small, and all of them are but as dust for his feet to walk over!

We are coming to this consciousness that we are the greatest creatures on this planet, born here that we may take our bearings and then move otherwhere. There is that about us which we cannot measure. It seems im possible to tell from whence we came. Birth was but the gateway of our entrance into this world, as we look at it now; it does not account for what we so speedily are of thinking and loving beings. When we question closely the fact, it does not answer what we want to know of our origin. And then with all the explanations of science as to our mode of unfoldment in the last half million of years, there is the puzzle of where the first life came from, vegetable or animal, to make the beginning of a live world like ours?

You see we are brought face to face with the fact of a persistent life out of which our lives come as surely as the rains come from the ocean and fall back into it. To answer for our being here at all, we have to say God, and better yet, "Our Father, who art in

chord with our loftiest! Psychologically considered, the passion of Hunger is a complex passion; not a simple one! Its mission change forms.- Scientifically defined, is to Hunger is a self-involving force, capable of self-dissolving, and self-evolving the elements of things into new spiritual and organic forms. The miracle of the loaves and fishes is a splendid allegory! A man must make a friend of the Devil before he can know God. There would be no such thing as evolution, if our irrational and mad hungers had not preceded our rational ones. Before the Morning was the Night!

Our Mediums and Their Conditions. J. M. PEEBLES, M. D.

The first step in spiritual manifestations is

to be sure of your medium, or rather sensitive, this being the more appropriate word. If the sensitive be a member of your own family, all the better. This gives assurance of honesty and candid purpose of research.

Insist that "traveling mediums" bring letters of introduction and recommendation from well-established societies, testifying to good habits, and high moral standing, aside from any spiritual gifts. Too many tobaccopickled, beer and whiskey-impregnated mediums have traversed the country in the past, sharing the hospitality and lazily living off from over-credulous, test-seeking spiritists.

Sensitives are the message-bearers between the world's visible and invisible, and they require not only good health, but the choicest conditions, the most ppre, pleasant and harmonious surroundings. The old Egyptians understood this, hence the watchfulness and most tender care manifested towards their vestal virgins. Investigators and many Spiritualists should also consider this, and not presume to go into a seance-room to hold converse with exalted spirits till they have taken a bath, till they have gotten the stink of tobacco-smoke out of their garments, greasy pork and beer out of their bodies, and suspicion, envy, jealousy and all malice out of their minds. These considerations, with others, are necessary to the reception of genuine angelic messages.

Dr. Kane, wintering in the extreme polar regions, discovered that the breath and the electric emanations from his body would cause slight fluctuations in his thermometer. The ordinary surveyor need not be informed that iron and steel in his pockets may affect his needle. The skilled mechanic need not be told that his machinery runs the smoothest after dark. Sea captains know that a heavy footfall, or a quick motion, causes slight magnetic oscillations of the compass. Thèse facts being considered, how much more care should we employ when dealing with phenomena involving vibrations, the recondite laws of thought, the finer forces and radiations in the line of occult phenomena! Mediumistic sensitives are infinitely more susceptible in well-aired scance rooms than Dr. Kane's unthinking thermometers. All sensations in their last analysis are spirit sensations. A suspicious, vicious thought, a hard, coarse word, a disagreeable odor, or the positive criticism of an egotistic, coarse-gramed cynic in a seance apartment may destroy the proper conditions for successful spiritual phenomena. Would that I had the eloquence of Demosthenes, and the pointed logic of Green, to enforce muon the minds of mate rialistic, spiritistic and psychic students these burning words: Care, oh, tenderly care for and guard your sensitive and delicately attuned sensitives, for all that I, all that any body positively knows of a future progressive existence in the higher suberes has come through the teachings and the testimonies of "mediums," spiritual mediums and their beautiful messages. Clairvoyance is one phase of mediumship.

cial chemical compound, telling him how to adjust his melting-pot, his blow-pipe, speci-fying the strength of his acids, alkalies and nenstruums, and then adding that "this compound must be made in a blaze of light be-fore your eyes." What would he think of your sanity? Or suppose, again, that you go to a photosrapher's gallery for a picture, but insist that you-you must fix the conditions, the environments, the shadings, and then see the picture developed before you in full daylight. Would not the artist put you down as an imbecile, or if not, then a fit subject for some insane asylum? The farmer, the chemist, the artist, understanding their business, not only should, but, if sensible, will determine the conditions for the expected results. This they have a right to do, and so, spirits, understanding the chemistry of the heavens. the forces of light, heat, electricity, and the laws of vibration, should cheerfully be allowed to fix their own conditions for producing the phenomena. Only an ignoramus or a stupid bigot would, it seems to me, contend otherwise.

Postage Free.

NO. 25

Further, as spirits are the actors in proucing the manifestations and messages, they should determine the conditions under which they can best give them; if an individual does not approve of these spirit-dictated conditions, let him stay at home and attend to his own business. I repeat, let him stay at home. and "mind his business." It is correctly reported, and is doubtless true, that men have become both wealthy and learnedly wise by having a legitimate business and strictly attending to it.

A SAD CASE.

Here I am reminded of an occurrence many ears ago, fully thirty, with the youthful A. B. Wilson, or Willis, of New Orleans, a young man of some sixteen years, gifted with the germs of a magnificent mediumship. His physical phenomena and tests were as ungainsayable as marvelous, converting his Presbyterian father's family, and several of his neighbors to Spiritualism. But later, certain egotistic materialists, and some crochety spiritistic ghouls, got hold of him to further crucially test him. They tied him, shackled him, and put a sticking plaster over his lips, and still got very fine physical phenomena; but dmally they insisted upon serving him up in a bag, putting him into a cabinet, throwing a netting over the cabinet, and nailing it to the floor; and then, putting a small cord around his neck, the ends to project out through a hole in the cabinet behind, one of the party was to hold the cord, and all this to prove that the medium did not muscularly move a particle while in the cabinet. All being ready! White spirit hands were quickly thrust out through the sides and up above the top of the cabinet. Then came from the cabinet the coarse, sepulchral words of a spirit: "Now go to hell." It is said that this was rough talk? It certainly was, and yet quite natural to the hyper-critical, fraud plane of these rough investigators. Like attracts like. Most psychic sensitives have in sympathy with them from three to five and seven spirits, or more, representing different moral states of spirit life, from poor, undeveloped, earth-bound souls, up to the very angels that traverse the starry immensities. The above manifestation through this

roung man was the last. The father and family interposing, prevented any further sittings. The neighbors said it was the devil. How true it is that "spiritists, often through ignorance, are the worst enemies of Spiritualism." In this case those hand-shackling, bag-sewing, investigating spiritists were the fraudulent parties instead of the sensitive. There are hundreds of fraudulent sitters and obsessing spirits, in my opinion, to one really fraudulent sensitive. If you have no faith in a home sensitive, in his or her manifestations, let them alone. Attend to your own business! Ignorance in this age of the world is unpardonable. Spiritists, and especially investigating materialists, should study physiology, phrenology, physiognomy, psychology, sar-cognomy, the cosmic laws of vibration, the recondite laws of suggestion, the nature of the etheric body, and those finer occult forces that are propagated in the interstellar ether, as preliminaries to the proper study of Spiritualism through sensitive intermediaries. My earnest plea to mortals is: Be conscientions, candid, just, and above all, charitable to sen-sitive mediums, remembering, meanwhile, the old prophet's warning word?: "Touch not mine anointed!"

by. I consider this an immense gain to true living. It relieves us of such a weight of care people have had to carry. Such burdens of the soul as to the fate of their friends. They were oppressed with the burden of supposed doom that might come to the unchurched. That has all passed away as the darkness of a theological pight, and I confess that I have no more respect for the preacher of hell-fire than I had for the darky who held all his life, "the earth do more." It is pure blind worship of a discredited past, and is as much out of place as

heaven."

Could we build up a philosophy of immortality from that? I think we could. It brings us into a world where purpose rules, and purpose equal to what is accomplished up to date, and here you and I are amid this divine order, and wanted, or we should not be here, and the Master of the House of Time has impressed us with the feeling that he himself can do no better thing than keep us here, now we have arrived.

(To be continued.)

Soul Hunger. BALVARONA

Author of "The Wisdom of Passion."

Life is the evolution of Hunger from simple to complex forms; and the spiritual and intellectual height of our Hunger is the mental height of our evolution. Ideals are the food of Love. 'To hunger for greater ideals of truth, goodness and beauty, is to betray to ourselves the self-evolved tastes of our own divine epicurianism. The gods are all hungry; so are the bacteria. The more complex.

varied, spiritual and intellectual are our Hungers, the more universal are our lives. Not to be consciously or sub-consciously hungry means that we have passed out. The universe was given to man to be eaten up. The is a divine glutton. The ascent of the Soul in its evolution is the ascent of its Hunger. The protoplastic actynophrys hungers for starch, and Newton for the secret of the physical universe. How our lips seek with a livine, amorous madness, the mental lips of light." the gods, who for the nonce, satisfy our Soulhungers! O these aches for sympathies to a chemist for the manufacture of some spe-

WHO ARE TO DECIDE ABOUT CONDITIONS?

Important inquiry, this! Who are to fix the conditions for spirit manifestations? There are, according to the seer, A. J. Davis, twenty-four phases of mediumship. Prof. J. R. Buchanan, Prof. Grimes and others, enumerate some eighteen more, making fortytwo, the phrenological number of organs in the human brain. These organs constitute the psychic keys which, through vibration and other methods, spirits play upon, or use in their communications. It is but just to say that many spirits dwelling in the lower tartarean spheres use neither wisely nor wel these cranial organs, hence the untruths that sometimes reach us from the undeveloped of the other world. Reason and a calm, cultivated judgment, must be our guide as to what spirits teach.

Supposing you were to go to a farmer and propose to buy, or rather contract for his crop of potatoes, but you add in the conversation, "I must decide upon the conditions of raising them. The seed must be planted in the 'old of the moon,' they must be spaded and not hoed, and they must grow, not in the dark underground, but up in the full sun-Would not this farmer think you either insane, or foolish? Suppose you go to

To the soul that has realized Truth all things are related and the thought of separateness is never in mind; such a soul is free and exists in Oneness. Emerson said: "To the poet, to the philosopher, to the saint, all things are friendly and sacred, all events profitable, all days holy, all men divine. For the eye is fastened on the life, and slights the circumstance. Every chemical substance, every plant, every animal in its growth, teaches the unity of cause, the variety of appearance."

Candor and good sense give one grace, fit ish and buoyant optimis

Literary Department.

Variety of Religious Experiences.

Variety of Religious Experiences. Called by the directors of the Edinburg University to deliver a course of lectures on universal religion. Prof. James, of Harvard, prepared, delivered and has now printed a series of lectures that easily place their suchor in the forefront of the ranks of workers on religious subject. This some critics object to the handling of the subject by one avowedly not of the "courses" temperament that allows the infitra-tion of experiences at first hand. I deem that one of the professor's strong points in equip-ping him for the masterly work he has done. Were he a "convert," a communicant of any terralist, he would be bound by his belief and his work would be that of a retained attomary and reserves judgment for the reader to make. Hargely, as one is bound to do: "To remember Emerson questions." Why should I write on Prudence, who have little?" Yet the cessay following that introduction is work to the ang," while others would criticies it, but certainly that is of rahe to the work, is the strong of the century." "The work of the age," while others would criticies it, but certainly that is of value to the work, is make men think, therefore whether we are with both in that the work is of make men think, therefore whether we are with both in that the work is do make men think, therefore whether we are with both in that the work is do make men think therefore whether we are with both in that the work is do make men think therefore whether we are with both in that the work is do make men think therefore whether we are with both in that the work is do make men think therefore whether we are with an one or the other, we must are with both in that the work is do make men think therefore whether we are with and the religious temperament. Frof, fantes has given much study and observation in the work in the the book of which has the are result in the the book of which in the are result in the the book of which in the area that we quote it. Jond

James has given much study and observation to this matter, for the treatment of which his training has most admirably fitted him. He has not said just what I should have said about my belief, the other fellow is probably not entirely satisfied, but the author-has aided each of us to view the other from his own standpoint. Often I believe the fellow outside sees the most of the game. Prof. James treats the subject not as a theologian, not as "a scholar learned in the history of religions, nor an authropologist." Psychology is that field of learning cultivated by our author and his treatment of religion is from the standpoint of the psychologist, re-ligious effect on man's mental states. His mental equipment for such a treatment of the subject matter is unsurpassed, probably, by any living man: candor, fairness and justice subject matter is unsurpassed, probably, by any living man; candor, fairness and justice mark his work, and I believe that in the consideration of the different states of mind attending varions religious experiences, Prof. James sought to discover and report truth; that for which his university claims to stand. With this love for truth apparent, with no used for whose plateau between the states. With this love for truth apparent, with no creed for whose victory he thirsts, he has philosophically considered the experiences of all classes, that he might widen to the broad-est possible limits the horizon of our religious outlook.

all classes, that he might widen to the broad-suitox. The height of the view point that gives to other good services, since from the distance those "experiences," that to the man of ana-rood services, since from the distance those "experiences," that to the man of ana-view horizon seem to be but the zigzag way of a frunkard, are seen to be, when viewed from the loftier height, the fairly direct way for a frunkard, are seen to be, when viewed from the loftier height, the fairly direct way found some place of vantage, some definite point. And in the study of so wide a field we are fitted to consider philosophically the matter of religion; herein we are asked to consider the testimony of Catholic and Ath-eist, of Methodist, Baptist, Qunker and Jew, of Psychical Researcher, Spiritualist, Mind Curer and Medical Materialist: and in all he some knowledge that, considered finally, in two propositions, poes to make religious phil-osophy, according to Spencer's definition, that "completely unified knowledge is philosophy." He recognizes the worth of agitation; why the ocean, but for counter forces and the re-sulting agitation, would become the death preat fountain of health it is; so we are shown the condition of those peoples that have religious experiences and have shrunk to the light to know, to feel the living fact of re-light to know, to feel the living fact of re-light to know, to feel the living fact of re-light to know, to feel the living fact of re-light to know, to feel the living fact of re-light to know, to feel the living fact of re-light to know, to feel the living fact of re-light to know, to feel the living fact of re-light to know, to feel the living fact of re-light to know, to feel the living fact of re-light to know the fact symme starts, to the rule on the spiritual feasts your brother en-form the spiritual feasts your brother en-forts, but if you claim interest in the subject your can evince the mental enjoyment conse-your an evince the mental enjoyment conse-your an evince the m

Jethargy of "deadly respectability." As a working basis of a study of religious experiences, we want a definition of religion, and as a base of his work, Prof. James de-fines religion thus: "It shall mean for us the feelings, acts and experiences of individual men in their solitude, so far as they appre-hend themselves to stand in relation to what-ever they may consider the divine." This is his working base, but other definitions, scat-tered throughout the book are "as an ex-ternal art, the art of winning the favor of the gods." "A man's religion involves both moods of contraction and moods of expansion of his being." "Religion, in short, is a monu-mental chapter in human egotism." "Relig-ion, in fact, for the great majority of our race, means immortality, and nothing else." "Religion cannot stand for any single prin-ciple or essence."

allowed to be the god for one kind of person, a god of peace and heaven and home, the god for another." How much reason one sees, viewing the matter in this light, in that remark of Ingersol's, "An honest God is the noblest work of man." Conversion may say truly, I think that personal religions experience has its root and centre in mystical states of consciousness. Such states (in our study), form the vital inplement of the states of consciousness. Such states (in our study), form the vital chapter from which other chapters get their ight. My own constitution shnits me out from their enjoyment almost entirely. I shall, at least, succeed in convincing you of the preality of the states in question, and of the paranount importance of their function." And "Its (the mystical states) quality must be directly experienced; it cannot be im-marke clear to another, who has never had a certain feeling, in what the quality or worth of it consists. One must have musical ears to know the value of a symphony; one must have been in love one's self to understand a certain feeling, in what the quality or worth of it consists. One must have musical ears to know the value of a symphony; one must have been in love one's self to understand a certain feeling, in what the lower or the ma-sitism justly, and are even likely to consider him weak minded or absurd. The mystle inds that most of us accord to his experiences an equally incompetent ireatment. The range of mystical experience is very wide. Single words, and conjunctions of words, ef-fects of light on land and sea, odors and musical sounds, all bring it when the mind is tuned aright. The simplest radiment of mys-tical experience would seem to be that deep-end sense of the significance of a maxim or mystical consciousness are met with in yet other dreamy states. The sway of alcohol power to stimulate. The mystical faculties of human nature, meanly crusticisms of the sober hour, it brings its votary from the chill per-ben for the moment one with truth. Not the cold facts and dry criticisms of the soler hour, it brings its votary from the chill peri-phery of things to the radiant core. It makes him for the moment one with truth. Not through mere perversity do men run after it. To the poor and unlettered it stands in the place of symphony concerts and literature: and it is part of the deeper mystery and tragedy of life that whiffs and gleams of something that we immediately recognize as excellent, should be vouchsafed to so many of us only in the flecting earlier phases of of us only in the fleeting earlier phases of what in its totality is so degrading a poison-ing." And it reminds one of Emerson's re-mark about "Frying the gate of heaven open

with a crowbar." Of the effect of other material things I quote further: "Nitrous oxide and ether, when sufficiently diluted with air, stimulate the mystical consciousness in an extraordithe mystical consciousness in an extraordi-nary degree. No account of the universe in its totality can be final which leaves these nary degree. No account of the universe in its totality can be final which leaves these other forms of consciousness quite disre-garded. My own experiences all converge towards a kind of insight to which I cannot help ascribing some metaphysical significance. It is as if the opposites of the world whose contradictoriness and conflict make all our diffuenties and troubles, were melted into unity." Religious mysticism, "pure and simple," now is considered, classic instances are cited, and quotations are made from the recorded experiences of many upon which to base conclusions, one of which I will give after one or two statements as to the wide-spread generality of mysticism, "Hindus, Buddhists, Mohammedans and Christians have all cultivated it methodically. In Hinduism, in Neoplatonism, in Sufism, in Christian Mys-ticism, in Whitmanism, we find the same re-curring note, so that there is about mystical utterances an eternal unanimity which ought to make a critic stop and think."

to make a critic stop and think." Now for one of the three conclusions reached. "Mystical states, when well devel-oped, usually are, and have the right to be, absolutely authoritative over the individuals to whom they come. They tell of the su-premacy of the ideal, of vastness, of union, of safety, and of rest. It may be all that the re-ligions consciousness requires to live on." Conversion, how influenced by hope and fear: How conversion may be from Chris-tianity as well as to it, and how "Conversion is, in its essence, a normal adolescent phe-nomenon, incidental to the passage from the child's small universe to the wider intelectual and spiritual life of maturity," and how "Converted men as a class are indistinguish-able from natural men. Some natural men even excel some converted men in their fruits."

Truits." In the same vein is the quotation already made concerning Saintliness, because of the aptness of its use here I trust you will par-don its insertion. "Stoic, Buddhist and Christian saints are practically indistinguish-able in their lives." Just a few statements concerning the god-idea and I must draw toward a close, not for lack of good material, the book is full of valuable thoughts, worthy of quotation; but I have given enough already to show the quality of the work and nake you desire to possess and read it. I have quoted largely from one chapter that of mysticism, as being the base and core of religion, and a subject in which Banner readers are supposed to be much interested.

the base and core of religion, and a surger in which Banner readers are supposed to be much interested. "The Greek and Roman gods ceased to be believed in by educated parans; it is thus that we ourselves judge of the Hindu, Buddhist and Mohammedan theologies. Protestants have so dealt with the Catholk. notions of deity, and liberal Protestants with older Protestant notions; it is thus that Chinamen judge of us, and that all of us now living will be judged by our descendants. When we cease to adoire or approve what the definition of a deity implies, we end by deeming that delty incredible. God is natural appellation, for us Christians at least, for the supreme neality, so I will call this higher part of the universe by the name of God. Nature has no one distin-guishable ultimate tendency with which it is possible to feel a sympathy. The arguments possible to feel a sympathy. The arguments for God's existence have stood for hundreds of years with the waves of unbelloving criti-cisul freaking against them. never totally dis-crediting them in the cars of the faithful; but or the whole slowly and surely washing out he mortar from between their joints."

It, talk it over with your neighbor, think about it, pass the word along, for it is a great work. Its author stands as a "mutual interpreter." It will broaden you and help you to grow. It is a great book, one in which we may feel justifiable pride, since it is an American work, and might well give to Europe another fear for the invasion of American products. But that it is the book of the century I can-not concede. That it covers much of the ground of religious experiences, I agree. Covers it well, too. Sufficient matter is con-sidered to afford the author good basis for his conclusions, and those conclusions are drawn logically and in fairness. But the last work has not been said. The subject has not been exhausted. The author himself admits that in what he says of immorially. Todoubtedly the book ranks first in its dias, but its class is not the first in its deal-ing with religious experiences. Religion is a work do the subject, and I think the author-will agree with me in that no review of religious books could equal the books that not of the actor and the dramatic critic. The work of the actor and the dramatic critic. The work of the actor and the dramatic critic. The work of the actor and the dramatic critic. The work of the actor and the dramatic critic. The work of the actor and the Varieties of Helig-ious Experiences. While we admire it and true ideals. So with The Varieties of the lig-ious Experiences. While we admire it and true ideals. So with the Varieties of the lig-ious Experiences. While we admire it and true ideals. So with the Varieties of the lig-ious Experiences. While we admire it and there what here yold its very mature, than the work of the critic, hough we grant to the sema a lesser work, by its very mature, than the in the of interest to know the form the works of the religions helds the the century. from which its of the books of the century. from which it drew material, for example, the works of while he of interest the know the form the dramatic for the the head in the set in t it drew materials Whitman and Emerson.

some of the books of the century, from which it drew material, for example, the works of Whitman and Emerson. While Prof. James calls his belief pallid, it can but be of interest to know the form taken by the belief of one that has examined such a mass of matter relating to the religious ex-periences of men of all classes and creeds, an our author has done in the preparation of this work. After telling of the "shallowness of science," he goes on to say (collect). "Not God, but life, more life, a larger, right, the end of religion. The love of life at any and every level of development is the religious impulse. The further limits of our being plunge, it seems to me, into an alto-gether other dimension of existence from the sensible and merely 'understandable' world, it leisons feeling is an absolate addition to the sange of power. When the outward bat-tle is lost, and the outward world discowns, it redeems and vivifies an interior world which otherwise would be an empty waste. The practical needs and expreiences of religion seem to be sufficiently met by the belief that is facts require is that the power should be both other and larger than our conscious selves. Anything larger will do, if only it be large enough to trust for the next step. It red enot be infinite, it need not be solitary. It might conceivably even be only a larger and more godike self. The universe might with in fact, that a final philosophy of re-ligion will have to consider the pluralistic hypothesis more seriously than it has hiterior been willing to consider it. Each of us must in the fact, that a final philosophy of re-ligion will have to consider the pluralistic hypothesis more seriously than it has bitereto be his powers and feels to be his truest mis-tion and vocation." Beah. Arthur C. Smith.

Selah. Arthur C. Smith.

A History of Spiritualism.

MODERN SPIRITUALISM. A History and Criticism. By Frank Podmore, 2 vols. New York: Charles Scribner's Sons. London: Methuen & Co. 35. The occult has its fascination for many in-telligent persons. The author of this volumi-nous work says that Modern Spiritualism is based on the interpretation of certain obscure facts as indicating the agency of the spirits of dead men and women, and that the pri-mary object of the work is to provide the necessary data for determining how far, if at all, that interpretation of the facts is justi-fiel. The author says: "I see no reason to doubt that if the ex-istence of thought transference should be contually demonstrated—aud I do not claim that the demonstration is or ought to be con-sidered at present complete—the explanation

will be found to lie strictly within the region of natural inw. To assist in the elucidation of this particular question, which is, to my thinking, the key to some of the most per-plexing problems of Spiritualism, I shall enplexing problems of Spiritualism, I shall en-deavor to preseut, as fully as practicable, ex-amples of the experiments and observations which seem to point to some faculty of the kind supposed." Volume I treats of the genesis of Spiritual-ism, which, it is averred, is historically the direct outgrowth of animal magnetism. The manifestulian of parameters and mitcherest

direct outgrowth of animal magnetism. The manifestations of possession and witcheraft, of Mesnver and his disciples, are descriled at length. Chapters are devoted to Spiritualism in France before 1848, to the German som-uambules, to the English mesmerists, to clair-voyance in England, to the mesmeric move-ment in America, and particularly to the part played by Andrew Jackson Davis. The por-tion of the first volume which refers to early American Spiritualism with be found highly American Spiritualism will be found highly interesting. Famous among the early Ameri-can Spiritualists was Judge Edmonds, at the time of his first utterances on Spiritualism a Judge of the Supreme Court of New York. The author notes that Abraham Lincoln and William Lloyd Garrison professed faith in Spiritualism: "The shaping of the doctrines of the new "The shaping of the doctrines of the new religion was the work of men, many of whom shared with the Socialists and reformers the'r large enthusiasms and their generous incupacity to see the trickeries and mean egotisms which surrounded them, but whose aspirations tended to religious rather than social ideals. These men came for the most part from the outlying fringes of orthodoxy, the churches in which, under the powerful solvent of intellectual freedom, the sharp out-lines of dogmatic Christianity were begin-ning to disappear. Sometimes, as would seem to have been the case with Judge Ed-monds and Adam Ballon, the intellectual openness to new ideas was quickened under the stress of recent bereavement into a vivid openness to new ideas was quickened under the stross of recent bereavement into a vivid personal craving. In this manner for a time the new faith seemed to focus in itself much the new tain scene to focus in their much that was finest and most generous in the so-cial aspirations of the growing nation, and spread through all classes of society with a rapidity and persistence unapproached by any other religious movement of modern times." The physical phenomena, the author avers, throughout the history of the splitualistic movement have been generally the privilege of professional mediums, occasionally of children, or persons whose birth, tempera-ment or circumstances rendered them special-ly open to the temptation, not necessarily of a pecuniary kind, to enhance their impor-tance in their social environment by fraudu-leat methods. other religious movement of modern times tance in their social environment by fraudu-lent methods. The second volume treats historically and fully of table turning, private mediumship, materialization, spirit photographs, clairvoy-ance, science and supersition, slate writing, automatism, dream-consciousness, the career of Daniel Douglas Home, Stainton Moses and others, and of the trance utterances of Mrs. Fiper. Much attention is given to Mrs. Piper who is characterized as a typical me-dium. She came under the observation of Professor William James, of Harvard, some

years ago, and later of Dr. Hodgson and other members of the American Bociety for Psychical Research. Dr. J. H. Hyslop, Pro-fessor of Logic and Ethics in Columbia Uni-versity, New York, published in 1895 and 1899 a record of a series of slittings with Mrs. Piper, forming Volume XVI of the Proceed-ings of the Bociety of Tsychical Research. The author is not only a minute and faith-ful recorder of the phenomena which pass mader the mane of Spiritualism, but he eu-deavors to be fair and judicial in comment.-Philadelphia Ledger.

The Healing and Occult Sciences Simplified.

LIDA BEIGGS BROWNE.

Two valuable booklets have recently been added to my collection which are well worthy the attention of every student along meta-physical and occult lines. One is "Elizabeth Towne's Experience in Self Healing" pub-lished by herself in Holyoke, Mass., price 50c. and the other, "The One Divino Purpose," by Meredith B. Little, Glens Fall, N. Y., price 10c.

In the first book mentioned there is a mes-In the irst book mentioned there is a mes-sage for every slck, despondent and dis-couraged soul, for Mrs. Towne not only tells us how she cured herself and others of bodily and mental afflictions, but also how she healed her purse. The style is original, and she does not withhold any little difficulties of her own that she thinks will help others to overcome similar burdens. She tells just how to accomplish the desired results, and does not hide her gems of truth in a bushel of chaff. It will help uplift mankind and should be read by everyone needing a guide out of sickness and poverty. Mr. Little's booklet deals with the deep mysteries of unture, taking up such topics

Mr. Little's booklet deals with the deep mysteries of nature, taking up such topics as etheric atoms, man as a human electric dynamo, the ascent of man through human nainal forms, the necessity for a spirit body, the forming of a planetary spirit world, the earth as a propagating house for the spirit world and the communications between the material and spiritual conditions a -mutual necessity. Those interested in occult teach-ing will be deeply absorbed in this valuable little production.

Why I am Not a Reincarnationist.

It is a long-time since I have written any-thing for the columns of the "Banner," but having read Brother William C. Woodward's article on "Why I Am a Reincarnationist," in the "Banner" of January 17, I am moved to tell my brother why I am not a reincarna-

in the "Banner" of January 17, 1 am moved to tell my brother why I am not a reincarna-tionist. For the present, at least, and, unless all signs fail, for a very long time yet to come, reincarnation must remain just what Brother Woodward has called it—a doctrine—and as such is entitled to no greater respect than any other at present unprovable statement. The testimony of the spirit-world upon the subject is valueless. Sweeping as such words may seem, they are nevertheless true; for spirit opinions differ upon it almost as widely as do those of their earth brethren. Spirits of evident great advancement have declared reincarnation to be a fact, to be compulsory and inevitable. Other spirits of apparently equal advancement declare that reincarnation seldom, if ever, occurs; and that when it does, it is always a voluntary act on the part of the spirit reincarnating. Still others of our spirit teachers say in effect as the writer recently heard one discoursing through the lips of one of our foremost mediums of the spirit have been in spirit life for a number of years; but I have never known of a case of reincarnation, nor have I ever met a spirit who lnew of an instance of it, or could refer me to any other spirit who knew of an in-stance. Believers in reincarnation I have found among spirits as well as disbelievers, but I have been able to locate no spirit who had anything better than his opinion to offer either for or against reincarnation." '' A ma a disbeliever in reincarnation because it seems to me to fly in the face of natural law. It is a waste of energy, and in the coa-

either for or against reincarnation. 'I am a disbeliever in reincarnation because it seems to nie to fly in the face of natural iaw. It is a waste of energy, and in the cos-mic economy, waste of energy is impossible. What is the use of making a man do a task over and over again, if between times you destroy his memory of how he did the work the time before, whether well or ill? There-in, to my mind, is the secret of the folly of the doctrine. The lapse of memory makes the previous life experiences without value. "If I could only go back and live over again the past twenty years of my life," many a one has said, "how differently would I live them! How much more good would Iy dot. With what greater wisdom would my acts be governed!" Aye, that they would, friend, if you could carry back with you the knowledge, the invaluable experience that those twenty years have brought you. But blot it all remorselessly out-all, all you have harmed in that time, greater

lot it all removed learned in that time, go back twenty years and be just what you were twenty years ago and there is not one chance in a thousand that you would do one single little act differently than your present retrospect shows you

you did it. Reincarnation carrying with it no memory Reincarnation is useless. It can accomplish no

pose he remained ashore after giving proper directions to the rescuers as to how to reach the island. Wouldn't that do just as well? There are others to go. He need not do so at all.

the Island. Wonidn't that do just as well? There are others to go. He need not do so at all. Termemiser the story of Abraham, Dives and Isarrus in Heil. Dives entreating Abraham to send Lazarus back to warn his brethren-Abraham regipting that the reincarnation of Lazarus would not affect them in the least. Moreover, it seems to me that a reincarna-tion st has by far a more circumscribed view of the Cosmos than a true Spiritualist should have. Reincarnation is the offspring of Ma-terialism pur et simple, and as such must remain forever opposed to Spiritualist should have. Reincarnation is the offspring of Ma-terial conditions, occasionally broken by brief sojourns in a sort of Nirvana condition of spirit life (his own, at any rate) to ma-terial conditions, occasionally broken by brief sojourns in a sort of Nirvana condition of spirit life. (Notice again Brother Wood-ward's mountain climber.). In other words, the reincarnationist ignores the possibility of progress in spirit life, but confines it to mate-rial spheres. Not in spirit, then, does man approach God, but by progress in and through earthly conditions. Twes it not seem reasonable, however, was far as our feeble human brain will per-mit—the infinite Cosmos, the unsounded spheres and conditions of spirit life, to sup-pose that every necessary requirement for over eternal progress can be met with there is to the crab—backward? Nature never goes backward. She may change ap-pearances, but evolution, physical, intellect-ual piritual is ever onward and upward, along a path of infinite extent toward an ever unattainable goal. The cause of evolu-ion can never be served by the destruction of a man for a lifetime of all that he con-sciously was before, with the consequent in-vitable less of the fruit of his evolution up to an throw a lifetime of all that he con-sciously was before, with the consequent in-provention here be served by the destruction of a man for a lifetime of all that he con-sciously was before, with the consequent in-proventiones.

to such time.

sciously was before, with the consequent in-evitable loss of the fruit of his evolution up to such time. Justice is not lost sight of, Brother Wood-ward, though reincarnation be done away with. Heaven's doorway is as wide open today as it ever was in the past. Angel teachers are with us. We are indeed "en-compassed about by a great cloud of wit-nesses." We are not "left comfortless," and their teachings amply warrant us in recog-nizing the justice of God as well and as truly as we do His wisdom and His love. Surely they, nencumbered by gross, ever decaying material bodies, yet to whom the 'experiences of their own past lives on earth are yet clear in their memories, are better, more compe-rent teachers than if they were here clad in the fiesh, and the spirit life, its activities and its couditions a scaled book to them-all memory of it blotted out by reincarnation. The reincarnationist lives in but one world, lives but one life; and that tife and world are essentially material. The true Spiritualist, however, knows not alone of this mortal life, but as well of its spirit phase and its ever upward path through ever greater glories, in ever happier companies through countless acons of years to be. To the dweller in spirit life the past is always his as he needs it. Its experiences of whatever kind are always at his command as he needs them to guide him through the new experiences that each day brings. "Get close to God" is an old Methodist say-

day brings. "Get close to God" is an old Methodist sayin, and a good one, too. Let us get close to the God whose wondrous

Let us get close to the God whose wondrous life is in you and me, and vibrant through all the illimitable universe-grasp as far as we can the powers and possibilities now within our reach-reach out for others as soon as we have mastered those now attain-able and we shall find that reincarnation is not from gross flesh to flesh again, but from "one glory to another glory" onward and up-ward, closer and closer to God forevermore. Rivenoak.

Change of Heroes?

It seems the time has already come to sub-stitute the heroes of peace, good-will and freedom for those great warriors of the past who have slaughtered so many millions of their fellow-men and wrought such untold havoe, ruin and misery in the world. In past generations it has been the custom to introduce into school books the lives and doings of those men who have slaughtered the greatest number of their fellow creatures, and their example held up for admiration and imitation by the rising generation. These ideas have been enlarged upon and carried into all schools, churches and societies until the common people came to think that the into all schools, churches and societies until the common people came to think that the greatest murderer was the greatest hero. Through the influence of the angel world, and that of good men and women a change has come about. Hideous war with all its bar-barities, the sacrifice of millions of precious lives, and the mountains of treasure it has drawn from the people, have demonstrated the folly of this inhuman, unjust and unrea-sonable practice.

The folly of this inhuman, unjust and sonable practice. The majority of people in civilized nations have advanced from the former low animal plane of life, to a higher and more humane standpoint. They are in favor of the newer and better way of settling difficulties between individuals and nations. Arbitration and peace are the watchwords of the wisest and peace are the present day. The are the watchwords of the wisest and best people of the present day. The Crar of Russia deserves unlimited praise for suggesting and advocating arbitra-tions. It would naturally be expected that our own nation would have been the first to advocate this stupendous reform; the masses of the people desire it, but ambitions, selfish and gold worshiping leaders, with their al-most superhuman power, and indifference to the common welfare, have otherwise decided. The disgraceful, dishonorable and impoverish-ing result is before the world. The time has come to discard from our The disgraceful, dishonorable and impoveriah-ing result is before the world. The time has come to discard from our school books the praises of the world's great-est destroyers of human life. The noblest he-roes of all past history have been the im-mortal Nazarene and those who have fol-lowed his example and teachings. That per-son who does the most for freedom, peace and the uplifting of humanity is the greatest of all heroes. There are scores of eminent men and women who are devoting their lives and energies to this noble work. Much has al-ready been accomplished. Let the lives and deeds of such as these be made prominent in our school readers and the current literature of the day. The minds of the present generation are re-ceptive to the newer and sublimer ideas, and the vibrations of thoughts of peace, good-will and equility will sweep over the land, finding lodgment and approval in thousands of minds, and do a wonderful work in bringing about the abolition of war and the introduc-tion of peace, co-operation and brotherly love. of peace, co-operation and brotherly love. Spiritualists are among the advanced think-Spiritualists are among the advanced think-ers of the day; they are receiving messages from those on a still higher altitude of life, whose vision extends beyond the planes of creed, selfishness and cruelty. They are teaching love and justice, and we, the re-ceivers of these celestial messages, should avail ourselves of every opportunity to ex-tend these heavenly ideas to the hungry souls all about ns. Let us also lives the lives advocated by our angel loved ones, and show to the world that we practice as well as believe the noblest religion that has ever illuminated and hap-pified the human soul.

"Religion cannot stand for any single prin-ciple or essence." With the first definition as a working base, he considers the subject from its different sides, relations, causes, effects and worth. Some of its twenty chapters are devoted to, "The Religion of Healthy Mindedness, The Sick Sonl, Conversion, Saintliness, Mysti-cism, Philosophy, Other Characteristics, Con-clusions and Postscript." While almost any portion of the book is

clusions and Postscript." While almost any portion of the book is worth quoting in the main, one part is so de-pendent on what precedes it that to quote-st random from the work is like undertaking the demonstration of a problem in geometry to one that knows nothing of preceding prob-lems, but since all are to a less or greater de-gree proficient in that study of their vital re-lations, religion. I will venture on a few quo-tations lations, religion. I will venture on a few quo-tations, that relate to topics of most interest

<text>

or the whole slowly and surely washing out the mortar from between their joints." Professor James has sought to "add one crumb to the science of religions," by unify-ing the varieties of religions, "by unify-ing the varieties of religions," by unify-ing the varieties of religions, "by unify-ing the varieties of religions," by unify-ing the bonor and fruits due him as a patriot, The great difference is not in the masters that teach, but in the masses that attend. "The world do more." One man whose contributions to the relig-ions thought of this age I deem inruluable, is newhere quoted by Prof. James. I refer to A. J. Davis. And it seems to me our author denied himself muck valuable material in ig-noring the experiences and teachings of this noted mystic. But "Immortality got no men-tion in the body of the book," because as we are told, "Facts, I think, are yet lacking to prove splicit retur." But perhaps yon feel as I do that it is mither a lack, especially since he said, "Re-ligion for the great majority of our races means immortality and nothing else." Whether he accepts split return as a fact or no does not maiter. His summary of belief draws much of itr essence from the teachings that have grow. out of Spliritualism, and since principles, not creeds, are our darlings, we are content in their adoption, though their real paterality is ignored. Iteligion, when reduced to its lowest terms,

Religion, when reduced to its lowest terms, "In which all religions appear to meet, con-sists of two parts. 4. An uncasiness. 2, Its solution." You, reader, want to get this book, study

Iteincarnation chrrying with it no memory of the past, is useless. It can accomplish no worthy good. It can have no knowledge gained from experience as to what pitfalls to avoid, nor for which goals to strive; and the reincarnated soil would be just as apt to make the same errors, to commit the same sins, to chase the same Will-o'-the-Wisps as in previous earth lives. "The burned child dreads the fire" on account of the memory of in previous earth lives. "The burned child dreads the fire" on account of the memory of

In Brother Woodward's illustration of the In Brother Woodward's illustration of, the mountain climber, he neglects this vital point of memory completely. His traveler, waking in the morning after his refreshing sleep in the shepherd's hut, is precisely the same man as he was the day before, with the difference that now he is refreshed whereas then he, was weary. He clothes himself today the same as he did yesterday. He grasps his staff and sets his feet upon the stony road with a certainty born of experience, for the past is clear and fresh in his memory. If he comes to a precipice today he will not fall past is clear and fresh in his memory. If he comes to a precipice today he will not fall over it. He will cross it as his knowledge of those he crossed yesterday teaches him to do; and in such a way, and in such a way only, will he reach the summit and feast his eyes upon the beauty of the scene there spread be-fore him. As to Brother Woodward's secondary rea-son for his helief in reincarration-the hides

upon the beauty of the scene there spread be-fore him. As to Brother Woodward's secondary rea-son for his helief in reincarnation—the idea of inherent justice—illustrated by the neces-sity of perfected souls remaining here to lead the rest of us onward, where ever lived upon this enrith a "perfected soul"—one who had nitained "his full development?" Was it Jesus? Surely "never man spake as this man," and yet over Jesus was imperfect. If not Jesus, where was ever another one? Or, if Jesus were perfect, where is His present incarnation, leading and teaching us as Ho did the men of His day? Ains! He is no-where upon earth in mortai flesh, that we have any evidence of, nor has he been since the tragedy on Calvary. Is this unjust? Does such a condition arraign the justice of the Great Over Soul—God—the only perfec-tion? By no means. tion? ion? By no means. Brother Woodward has drawn a conclusion

to his story of the shipwrecked crew, that does not necessarily follow. It was not at all necessary for the one who reached land to return with the rescuing party to the lonely island where the rest of the crew was. Sup-

Freeman W. Smith. Rockland, Me.

The Convenience of Ready Mixed Paints.

<text><text><text><text><text>

· Vaccination.

The excellent article in the Banner of Jan. It by Hudson Tuttle on Vaccination, appears to be somewhat mislending in the first para-graph. In fact, in reference to children, to haw is guite contrary to the fact, as children the only persons on the soil of "free" Massachusetts today, who may not be com-pelled to be vaccinated or pay a fine, as the haw as amended in March, 1902, provides for an exemption certificate for children, and no school authorities could disregard such a cer-tinste on their rights. As to the compulsory part of the English top, he will find it has been removed, and at why an vaccination, if Mr. Tuttle will look it up, he will find it has been removed, and at by the decided through their Sn-preme Courts that compulsory vaccination was are uncoustitutional. The situation is certainly deplorable enough without our mak-ing it appear any worse than it is. What is needed is to cert people sufficiently aroused

certainly deplorable enough without our mak-ing it appear any worse than it is. What is needed is to get people sufficiently aroused and informed as to what their rights and abilities to resist this law actually are; and in no better way could this be done than through the medium of the Mass. Anti Com-pulsory Vaccination Society, which has only 300 or 400 members, but should have many more than 3,000 or 4,000. H. A. Libbey.

H. A. Libbey.

Hold Fast

that which God hath given you. A whole-some stomach, prompt bowels, sound kidneys and active liver are your inheritance. You who read the pages of The Banner of Light are entitled to receive. Free and Pre-paid, a small trial bottle of Vernal Saw Pal-metto Berry Wine if you need it and write for it. One small dose a day of this remark-able medicine cures the most stubborn cases of distressing stomach trouble to stay cured. Constipation is at once relieved and a cure made permanent.

Constipation is at once relieved and a cure made permanent. Vernal Saw Palmetto Berry Wine is a specific for the cure of catarrh of the stom-nch, bowel troubles and urinary organs. All readers of this publication, who need a cure for sluggish and congested liver, indiges-tion, flattlence, constipation and kidney troubles should write immediately to Vernal Reniedy Company, 120 Seneca St., Buffalo, N. Y., for a bottle of Vernal Saw Palmetto Berry Wine. It will be sent promptly, Free and Prepaid. In cases of inflammation of bladder or enlargement of prostate gland it is a wonder worker. For sale by all leading druggists. druggists.

The Progressive Lyceum.

Co-workers for Humanity: Here I am

ceum write me for a copy and start to work for the children: they soon are to be the men and women, and should be developed to carry the bright banner of spirit communion much farther than we have, for the conditions are constantly growing more favorable. If they are properly educated and filled with devo-tion-that is what we need-they will make the world radiant with a most beauteous light. I love the children, the buds of promise, and shall do all I cau for their cause. Who says amen? I am slways. John W. Ring, National Supt of Lyceum work, Spiritualist Temple, Galveston, Texas.

Transitions.

<section-header><section-header><text><text><text><text>

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 Diar-rhœn. Twenty-five cents a bottle.

Premature Burial.

To the Editor of the Banner of Light: To the Editor of the Banner of Light: Every well informed student of human dis-enses knows that there are abnormal condi-tions where the person appears so deathilke that only by the most delicate and painstak-ing tests is life discoverable—sometimes not even then. While in such a state the person is in danger of being encoffined and even buried, to come to life again possibly in the coffin.

is in danger of being encoffined and even buried, to come to life again possibly in the coffin. There is no haw in Massachusetts which, affords any safeguard from such a fate. Physician's certificates of death are no safe-guard, for it is not usual for them to even see the person after this assumed death. In some of the old countries they have "wakes," and the noise and disturbance with the calling on the departed to waken some-times accomplishes the object. The head porter in one of the large hotels in Boston was "waken" from a state of suspended ani-mation (supposed death) by this means. Some Eastern countries have hired "wall-ers." The Egyptians cut off a finger. 'The Parsees expose their dead from towers. Some of the European countries have bouses of detention. We have none of these-have dis-carded even "watchers," but with an ex-quisite refinement of cruelty we tread softly, silently and reverentially in the presence of our dear departed ones, put them in expensive caskets-to smother-and we shower cut howers on casket and grave while they, per-haps, are conscious of it all, but helpless. A petition broad enough to cover any legis-lation to secure the desired object has been introduced into the present legislature of Massachusetts and accompanied by the fol-lowing bill: HOURE BILL 572.

frontalis indicates the presence of rigor mor-

Ten, Scarlet line (disphaneous test) is ab-

sent. Eleven, Decomposition has set in, And provided, further, that, if there is an absence of any of the signs of death except decomposition, all known means of resusci-tation shall be tried while such proofs are ab-

sent. Section 4. The test provided for in section three shall be made by not less than two doc-tors of medicine in person, who shall have lawfully received the degree of M. D., one of whom may be a member of the board of health.

whom may be a member of the board of health. Section 5. No provision of this act shall be construed to prevent any means being used dead body. Section 6. Every city and town shall pro-wide suitable rooms for the carrying out of the provisions of this act, wherein tests may be made. Said rooms shall contain conveni-ences for resuscitation of bodies and for fu-neral services; provided, however, that the provisions of this act shall preferably be car-ried out in the domicile of the supposed de-ceased, his relatives and friends; but in no case shall any provision of this act be omitted. The expense of said rooms shall be included in the annual expenses of the town and provided for in the annual appropriation of money for town purposes.

and provided for in the annual appropriation of money for town purposes. Section 7. The fee for the services provided for in section three shall be fair and reason-able and shall be fixed by the hoard of health and he at the expense of the town. Section S. Any violation of this act on the part of any person responsible therefor, shall be deemed an act of homicide and shall be punished as such. Section 9. All laws or parts of laws in-consistent with this act are hereby repealed in so far as they apply to this act, but no farther.

farther. Section 10. Oopies of this act shall be con-spicuously posted in all cities and towns of this. Commonwealth by their respective boards of health. Section 11. This act shall take effect upon

its passage.

It is earnestly requested that every person will do something to secure the needed legis-lation. Send in petitions. Write to your rep-resentative. Attend the hearing on the bill (before Com. on Probate and Chancery) and at the hearing if you know of any facts or well grounded suspicions of premature burial, or cases of suspended animation, tell the com-mittee of them. Geo. W. Allen. East Bridgewater, Mass., Feb. 3, 1903.

Briefs.

Boston Spiritual Temple. The "Ladies' Auxiliary" connected with this society gave its first social and supper on the evening of Feb. 2 in Paine Memorial Building. Al-though the evening was inclement a large gathering attended much to the gratification of all. After the usual formalities supper was served to one hundred and fifty people. The president, Mrs. S. P. Dunhami, called the meeting to order, and after a few re-marks congratulating the ladies upon their first and very successful effort, Miss Gem Buker sang a solo which was encored. Mr. Allen, the president of the Temple Society, made interesting remarks. He called upon our arisen workers to join with the company present. Our teacher, Bro. Wiggin, gave his unqualified approval of the ladies' efforts and was impressed that this work would bring a united feeling in the society. Miss Susie C. Clark spoke of the coming woman: Although filling, we might say, many places of trust and boor in tommunities, her aspirations Clark spoke of the coming woman: Although filling, we might say, many places of trust and honor in communities, her aspirations tended all the way along up the stairway to universal freedom for her sex. Our quartet was whited upon and prevailed to do a little for the complexit entertainment which that

the and the way along up to solve standard of the universal freedom for her sex. Our quartet was waited upon and prevailed to do a little for the evening's entertainment, which was gracefully done. Mrs. Dick gave us an improvised poem. To close, a beautiful doll was sold at auction, the auctioneer being no less a person than our much beloved speaker, Rev. F. A. Wiggin. With harmonious concert of action, with fond remembrances of our ascended workers and recollections of the past, and bright, hopeful anticipations for the future, may it be the earnest, fervent desire of each and every one that another may be coming in the near future. Alonzo Danforth, 204 Dartmouth.St.
The Malden National Association Spiritualist Society. Charter 215, held meetings in Browne Building, Marcus Hall as usual through January and will continue in the same comfortable building. Our speakers have been Mrs. W. S. Bútler, who has been of great assistance to us, Mrs. N. A. Noyes, Mrs. M. A. Bonney, Mr. Harvey Redding, who has been with us every service, Mr. A. S. Kenney, Mr. Graham, Mrs. Mosher of Syracuse, N. Y., Mrs. Ida M. Pye, Mrs. Whitter of Lynn. Mrs. Mosher and Mr. D. F. Putnam, pianist. Thursday evening, 7.30, Esther parlors in the same building. Our deepest sympathy and constant prayers are with the dear president of the National Association and his beloved wife in their affliction. Wm. M. Barber. <text>

thors. Her impersonations of child life, par-ticularly pleased the audience, and there are few elocutionists who enter into the heart of the poems of Eugene Field, and James Whit-comb Riley, as does Mrs. McFarlin. She departed for Englewood, Ill., Thursday even-ing, where she will conduct services during the month of February. Wayne W. Wheeler, Sec. First Spiritualist church, La Crosse, Wia. Church of the Fraternity of Sonl Com-

Sec. First Spiritualist church, La Crosse, Wia. Church of the Fraternity of Soul Com-munion held services in the Aurora Grata Cathedral, Bedford Ave. and Madison St. Brooklyn, N. Y., Sunday eve, Feb. 1. Fol-lowing the organ selection, which opened the services, the Verdi quartet rendered a beau-tiful selection. The invocation was offered by Rev. Ira M. Courlis. After a poem, read by the pastor, the quartet sang a selection entitled "One Sweetly Solemn Thougit." which gave the harmony so necessary for the spirit world to come in close touch with this. Mr. Courlis reached many during his seance, each one who received being con-vinced of the continuity of life. Under the anapiers of the church, Rev. Ira M. Courlis will hold a class each Wednesday eve in February at the Mourcos Building, 9 East 59th St., New York City. The work that has been done in these classes in the past has been done in these lasses in the past has been done in the immortality. Miss Emma C. Resch, Cor.

wonderful, many hundreds being convinced of the truth of immortality. Miss Emma C. Resch, Cot.] The Ladies' Spiritualistic Industrial Society held a most enjoyable "Thomas Paine" meet-ing at the hall hast Thursday evening. The afternoon was devoted, as usual, to sewing. A circle, and supper at 6.30 p. m. The even-ing session was called to order a little before 8 p. m. by the president and one hundred copies of Paine's Age of Renson distributed. Before beginning the exercises of the evening. Mrs. Whitlock desired the friends to join in-silent thought, bearing the same on wings of music to Mr. and Mrs. Barrett in their be-reavement. Our deepest sympathy and prayer for thör restoration to health go out to them. The program was then begun with singing "Star Spangled Banner," It being Pres. McKinley's birthday, Mrs. Whitlock asked the audience to sing "Nearer, My God, to Thee," Mr. Paine then read a very in-teresting paper; song, by Arthur Swartz; a poem received from C. Fannie Allyn was read by Mrs. Whitlock; a fine paper by Mrs. M. E. Dicks; Mrs. Sanger, president of the Waltham Society, read a poem written under inspiration, entitled, "What Profit It," etc., which received much applause; excellent re-marks by Mr. J. S. Scarlett and Mrs. Chap-man; song by Tina Swartz; remarks by Mr. Hill, Mr. Morang, Mr. Kellogg; song, by Miss Anna Swartz; then Mrs. Dick was called to give an inspirational poem. Subjects given from the audience were Paine, McKinley and Love, to which she grandly responded, thus ending a most instructive and enjoyable eve-ning. A whist party, with four prizes, was given Thursday eve, Feb. 5. C. M. Mallard, Sec.

See. The Sunshine Club, Clara E. Strong, pres-

Riven Thursday eve, Feb. 5. C. M. Mallard, Sec.
 The Sunshine Club, Clara E. Strong, president, attended the meeting of the Golden Rule Society on Sunday, Feb. 1, where the president and the following members assisted Mr. Graham in his services: Walter I. Mason, Emma Rogers, Minnie Ladner and A. M. Strong; Misses Ladner and Morgan sang a duet, accompanying theuselves on the autoharps. A. M. Strong, Sec.
 The First Spiritualist Ladies' Aid Society met in Appleton Hall, 9 Appleton St., Fridar, February 6; the business meeting was called to order at 4 o'clock in the afternoon by the president, Mrs. Mattle E. A. Allbe, Supper was served at 6.30 and in the evening the monthly whist party was held. Our whist parties are very popular and as the money obtained is used for charity, the goodly receipts have assisted us materially in this good work. Next Friday evening will be a special occasion, and those who are interested in the test plase of mediumship have a treat in store. "Sunshine," the Indian guide of Mrs. Hattie C. Mason, is to hold a reception under the auspices of the society, and the evening will be devoted to messages and manifestations of spirit presence. On the first Friday of March we are to have a crazy supper and the evening will be devoted to whist and dancine. Esther H. Blinn, Sec.
 The Boston Spiritual Lyceum, which meets in Paine Hall every Sunday afternoon, held its session as usual last Sunday, Feb. 1: the lesson was upon "The Life and Habits of Dumb Animals." as this was "Baind of Mercy" Sunday. Some interesting articles were read, which were very instructive. Those taking part were Merrill Bill, Miss Alice, Ireland, Miss Alice, Jeill, recitation by Nellie Bonney, Beatrice Spooner; musical selection by E. W. and C. L. C. Hatch. The social scelection by E. W. and C. L. C. Hatch. The social scelection by E. W. and C. L. C. Hatch. The scelesion are all free; conte and bring the children. C. L. H.

Remember that to change thy opinion, and to follow him who corrects thy error, is as consistent with freedom as it is to persist in thy error.—Marcus Aurellus, Price

Kidney and Bladder Troubles **Promptly Cured.**

A Sample Bottle Neut Free by Mail.

Dr. Kilmer's Swamp-Root, the great kid-ney remedy, fulfils every wish in promptly curing kidney, hindder and urie acid troubles, rheumatism and pein in the back. It cor-rects inability to hold water and scalding psin in passing it, or bad effects following use of liquor, wins or beer, and overcomes that un-pleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the ex-traordinary effect of Swamp-Root is soon realized. It stands the highest for its won-derful cures of the most distressing cases. Bwamp-Root is not recommended for recrything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need. If you need a medicine you should have the best. Sold by druggists in fity-cent and one-dollar sizes. You may have a sample bottle of this great kidney remedy, Swamp-loot, and a book that tells all about it and its great cures, both sent absolutely free by mail. Ad-dress Dr. Kilmer & Co. Binchamton. N.

and a book that tells all about it and its great cures, both sent absolutely free by mail. Ad-dress Dr. Kilmer & Co., Binghamton, N. Y. When writing, be sure to mention that you read this generous offer in the Boston Banner of Light. Don't make any mistake, but remember the name, Swamp-Boot, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Hardest Things Easiest.

It is often easier to do a hard thing than an easy one. An easy thing does not call for the gathering up of one's powers, as a hard one does; and the easy thing is let slip, where the hard one would be taken hold of with energy. It is the little things requiring attention day by day at one's office desk, or in one's home work, that are likely to be neg-lected, while the great demands on one's time are met manfully as they come. A good-hearted servant girl, who showed herself to better advantage than ever in a home where the critical illness of its head demanded work unthought of before, illustrated this truth in her cheerful remark, "I'm never quite con-tented in a house until something turns up." Many a person does best in an emergency. "He that is faithful in that which is least is faithful also in much," but it is not always true that he that is faithful in that which is least. —Ex. -Ex.

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

Are you in carnest? Seize this very minuto What you can do, or dream you can; begin

it; Boldness has genius, power and magic in it, Only engage, and then the mind grows heated; Begin, and then the work will be completed. —Goethe.

SENT FREE.

Rules to be Observed when Forming Spiritual Circles. BY ENMA HARDINGS BRITTEN.

Comprehensive and clear directions for forming and con-ducting circles of investigation are here presented by an able, experienced and reliable author. This little book also contains a Catalogue of Books pub lished and for sale by BANNER OF LIGHT PUBLISHTING Co. Sent free on application. XI

The Melody of Life BY SUSIE C. CLARK.

BT SUSE C. CLARM. This little volume of valuable lessons and practical suggestions in spiritual truth, is a collection of class lectures given at the Osset Camp during the season of 1802, and published by request. Cloth, 75°. For sale by BANNER OF LIGHT PUBLISHING CO

SCIENTIFIC BASIS OF SPIRITUALISM.

SCIENTIFIC BASIS OF SPIRITUALISM. By EFES SARIGENT, author of "Planchette, or the De-spair of Science," "The Proof Papable of Immortality," etc. This is a large 17mo of 77 pages, with an appendix of 17 pages, and the whole containing a great amount of mat-ter, of which the table of contents, condensed as it is, given no idea. The author takes the ground that since natural science is concerned with a knowledge of real placmomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irre-initible form of dairy demonstration to any faithal investi-tation, there is a Blarr the min is a nurtal scientific, there is all the irre-scient of the scientific and unphilosophical. All this is clearly abown; and the objections from "scientific," cler-teal and ilterary demonstrating force which only argu-ments, winged with that penetraling force which only argu-ments, winged with the cleave is can impart. Cicth, 12mo, pp. 356, fl.09; postage 10 cents. For sale by HANNER OF LIGHT PUBLISHING CO.

'THE LIFE BOOKS BY RALPH WALDO TRINK

BANNER OF LIGHT.

<text><text><text><text>

Free to Everybody.

J. M. Willis, of Crawfordsville. Ind., will send free by mall to all who send him their address, a patkage of Pansy Compound, which is two weeks' treatment, with printed directions, and is a positive cure for consti-pation, billousness, dyspepsia, theumatism, neuralgin, nervous or sick headache, lagrippe and blood polson.

lowing bill:

HOUSE BILL 572.

To prevent premature encofinment, burial ation

or cremation. Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows: Section 1. That no person shall place the body of any human being in a coffin, casket, or other receptacle by which air, or light is excluded, or by which free movement is pre-vented, or bury or cremate such body except after a certificate of death as hereinafter provided. Section 2. Whenever any person in any

provided. Section 2. Whenever any person in any city or town apparently deceases, the board of health of said city or town or the select-men of such town, it no board of health ex-ists, shall within six hours of such event being known be informed of such apparent death by any person or persons having the lody ...

charge. Section 3. As soon as is possible after such information the board of health, or said se-lectmen of such city or town in which such apparent death occurred, shall cause an ex-amination of such body to be made to deter-mine whether death is real or only apparent, and certification of the fact of death shall not be made until the following facts are estab-lished by actual tests: wherever possible, viz.—

One, Heart sounds entirely absent, the test

One, Heart sounds entirely absent, the test being by the stethoscope. Two, Respiratory sounds entirely absent. Three, Temperature of the mouth same as that of surrounding air. Four, A bright needle plunged into the body of the biceps muscle, left there, shows no sign of oxidation. Five, Intermittent shocks of electricity at different tensions massed by needles into vari-

Five, intermittent shocks of electricity at different tensions passed by needles into vari-ous muscles and groups of muscles, give no indication whatever of irritability. Six, Fillet test applied to veins of the arm causes no filling of veins on distal side of fillet.

fillet. Seven, Opening of veln shows the blood to have undergone congulation. Fight, Subcutaneous injection of ammonia causes a dirty brown stain indicative of dis-solution. Nine, Careful movements of the lower jaw and of lower extremities and of occipito-

Degrees infinite of lustre there must always be, but the weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which, worthily used, will be a gift also to his race forever.

It is not a question how much a man knows, but what use he can make of what he knows; not a question of what he has ac-quired and how he has been trained, but of what he is, and what he can do.

Dutton's Illustrated Anatomy,

Scientific and Popular.

Designed and adapted for college students, libraries mechanics and home courses of study Has over 300 large illu trations and colored plates, showing plainly every part and organ of the human body. All Latin and Greek terms in the text are interprited in parentheses, so that it is in fact Anstomy *irary latet* to the Engliby header. **Theory of the State Stat** Tre pages (4/116 in.); half morocco binding. 8.00, prepaid. For sale by BANNER OF LIGHT PUBLISHING CO.

WAY OF LIFE.

A Religious Science and a Scientific Religion.

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

BY GEO, DUTTON, A. B., M D. W. J. C. Iville says in reference to the book: "Eitor stary Physiclogy, Ontology Therapeutics - The above four titles have been applied by Dr. Geo. Dutten of Chicago to his valuable new work on The Way of Life, the state of which is 'Know for Thysel.' All persons desirons of obtaining in the shortwithers of a theroagh lib. the most practical ion, cannot do better than invest for collars in this extremely concise and valuable book, wh ch is deeply solutional in the chartwite relates of mes-tal and physical therapeutics. Dr. Dutton is a incld, con-celentific discoveries in the closely related realms of mes-tal and physical therapeutics. Dr. Dutton is a incld, en-celentific arden of truth." "Mo pages, bound in cloth and gold. Conlains a p virait of the satisfue. The starts 25.50.

albor. Price 23 50.



IN TUNE WITH THE INFINITE

Thirty-first Thousand. Price \$1.95.

The above books are beautifully and durably bound in aygreen raised cloth, stamped in deep old-green and gold, with gilt top.

The " Life" Booklets

THE GREATEST THING EVER KNOWN Fifteenth Thousand. Price \$0.35.

EVERY LIVING CREATURE d. Price \$0.35. lifth Thousa

CHARACTER-BUILDING THOUGHT POWER Just Published. Price \$0.35.

Beautifully bound in white, stamped in green an gold. For sale by BANNER OF LIGHT PUBLISHING CO.

BOOKS by Carlyle Petersilea.

Given by automatic writing through the author's mediumship.

MARK CHESTER; or A Mill and a Mills

This is a Faychical Bomance which appeared as some pseulas since in the coumns of the Basser of Liefs now reproduced in book form to meet the demands for it in convenient shape for circulation. In paper covers 46 cm. In cloth covers 69 cm. ent the urgen

THE DISCOVERED COUNTRY.

A narretive of the personal experiences in spirit-life of the author's father, who had been a natural philosopher and a materialist. Cloth BLOG. BEING AN EXPOSITION OF ONTOLOGY, FITTBIOLOGY AND TREBAFEUTICS.

MARY ANNE CAREW.

Experiences of the suthor's mother in spirit-life. In paper covers 40 ets. In cloth covers 60 ets.

PHILIP CARLISLIE

teep philosophical romance by the band of g et of the tille b ing a scientific young phi is a medium; his chief opponents being a c materialist. Cit **61.25**. who is a m



by of life, as m Tor sale by BANNER OF LIGHT PUBLISHING CO.

BANNER OF LIGHT.

BANNER OF LIGHT DOOKSTORE. SPECIAL NOTICE

4

WARE OF LIGHT FUELDED AND T, located at 204 Darimonth Street, fast, Legar for all a complete assori-fatistical, Frequentive, Molecule and Re

ders for Books, to be sent by Express ed by all or at least half cash; the bal paid C. O. D. Orders for Books, to be variably be accommend of Books, to be if any, mu rders for Books, to be mpanied by cash to the parts of a dollar case be safely sent by an Express Money On issued by any of the large Express Com or \$3.00 can be sent in that manner for

In quoting from THE BATHER Care should be taken to distinguish between editorial articles and correst and sone. Our columns are open for the expression of imper-sonal free thought, but we do not endorse all the varied hades of opinion to which correspondents may give uiter No attention is paid to anonymous communications Name and address of writer is indispenable as a guaranty of good faith. We cannot undertake to preserve or return of g

anceled articles. Newspapers sent to this office containing matter for inspection, should be marked by a linedrawn around the article or articles in question.

Banner of Bight.

BOSTON, SATURDAY, FEBRUARY 14, 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 No. 204 Dartmouth Street, next door to Pierce Building, Copley Sq.

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

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

TERMS OF SUBSCRIPTION IN ADV	
Bix Months	
Three Months Postage paid by publishers.	.50

Issued by BANNER OF LIGHT PUBLISHING COMPANY.

EDITOR. All bashess letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

ADVERTISING RATES.

25 cents per Agate Line.

		DISCOUNTS.		
8	month	•	per	cent.
6	**			**
1.8	**			**

200 lines to be used in one year, 10 per cent 500 lines to be used in one year, 25 per cent. 1000 lines to be used in one year, 40 per cent

20 per cent. extra for special position. Special Notices forty cents per line, Minion area intertion. area intertion. Notices in the editorial columns, large type, leaded matter, fity cents per line. No extra charge for cuts or double columns. Width of column 27-16 inches.

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

The BANNER OF LIGHT cannot well undertake to rouch for the honesis of its many advertisers. Advertisements which op-pear fair and honever blair face one accepted, and undercer it is made known that dishonest or improper persons ore using our advertising columns, they are all once interficien. Werequest patrons to notify up promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

Errata.

As a few errors have inadvertently crept into the Banner's usually accurate columns, party through hasty revision of the writer. the reader of "Toujours Travaillez" in last issue, will please omit one "r" from the initial word of title, and also add "occupation" after "legitimate" in first line of third column. In sixth line of second column, omit "the" before "mortal," and add quotation marks after "strength" in second paragraph below.

throne" and "is of earth the Lord and King." But the writer wishes to emphasize the fact that man is more than a cultured intellect, that Le is a spirit, not a scientific brain, merely. So his little work-this multum in parvo-portrays a higher unfoldment in its second part, labeled "Still Onward and Upward," in which man begins to question of the Beyond: "Does Death end all?" In turn he appeals to the Church, and to Science, that

"could not see The grander life that is to be,"

until, when hope despaired, the assurance of immortality was gained through that startling sound-the intelligent "Rap." 'The

"glorious truth it is to know The life of man ends not below,'

was thus proven to him, the higher goal perceived of a-spiritual growth to be attained. of new truths to be discovered, and a glorious victory won over death. Thus while in his long laborious ascent, he mounts "from beast to man, from man to God," he is now .

"raised by inward leaven." From King of Earth, to Heir of Heaven."

And here our author leaves us with the conviction that the poem itself is among the notable "triumplis of man." But, recalling an earlier passage at arms with this trenchant pen, the reviewer feels a mischievous impulse to remind the poet that even Heaven is only a brief inn of refreshment on the soul's long journey, that there are other worlds to conquer, other planets to inhabit, other attributes of god-hood to express, that of creator of forms, even of worlds, as manipulator of fire-mist and cosmic ether. To be "heir of Heaven" is not enough to satisfy the dauntless, regnant soul. But all this and much more our gifted brother doubtless intends to write, when he returns for his next incarnation.

Meanwhile every one is cordially advised to read this comprehensive little work and gain therefrom inspiration to unfold every latent faculty, and strong incentive to forge on and on, toward the lieights of the soul. S. C. C.

The Worried Cow.

SUSAE C. CLARK.

The mental attitude in which many excellent people look out upon the world strongly resembles that of a poor old cow in a picture once observed. This forlorn bovine stands with her chin resting dejectedly upon a rail fence, looking mournfully over into a barren uncultivated field of dry stubble, while behind her are five large ricks of rich, juicy hay, enough to last her until grass comes again. But turning her back on all the plenty that surrounds her, she looks sadly toward the barren waste until hunger and emaciation ends in death. Beneath this picture are the lines:

"The worry cow might have lived till now It she hadn't lost her breath, But she feared her hay wouldn't last all

day, So she worried herself to death."

How many human worry cows are there, who are blind to the blessings all around them, while they look forward with anxious gaze, into a realm of pessimistic possibilities? Beneath their photographs should be inscribed:

"If thou foredate the day of woe, Then thou alone must bear the blow."

The worriment of mind, the anxious foreboding with which a trial is met, weighs more heavily that the original burden. As physicians, who for years have tried to repress disease by expending their skill on Its symptoms, are now seeking to eradicate the primal germs, so metaphysicians are striving to bring emancipation from all forms of disrder by uprooting the mental germs.

One of the able writers of this beneficent school, classifies all human foibles under two heads, the aggressive and depressing emotions, or Anger and Worry. And by Anger is not meant fierce passion, a violent outburst of teniper, but any ill feeling toward another, vexation, irritation, malice, spite, envy and all the rest of the numerous progeny of that one germ-Anger. But worry is a still more prolific parent; it is the progenitor of fear, our most formidable foe, for fear is the gateway through which diseases innumerable gain entrance to the system. Worry gives birth also to anxiety, direful forebodings, to the "blues" of the deepest dye, which so cripple our evergy and power, often severing prematurely the thread of life. How strange indeed is it that mortals hug to themselves this enemy to all true living, this weapon which they persistently polish and burnish by constant use, and which ruthlessly slays them. All mental or spiritual growth is suspended, and physical soundness is impossible, while yielding to the sway of Anger or Worry, but rich testimony could be farnished of lives transformed, of character perfected, of painful maladies cured, by overcoming these two mental habits. Mortals can never awaken to the true meaning of life until they have mastered these and other besetting er-The true gardener keeps his plots and garden beds free from every noxious weed and when these are found, he does not cut off their heads merely, for they would sprout again as luxuriantly as before, but he carefully eradicates their roots. This is the task which awaits every cultivator of a soul-garden, to eradicate these mental weeds by the roots. It may be easier than he thinks, since there are but two main roots which propagate so many troublesome sprouts of hardy growth. And then in the vacancy which their effacement leaves, let the fairest flowers of the spirit be carefully, hourly nourishe Replace anger with love and unfailing charity, which is love in motion, with sympathy, a free and full forgiveness of every injury or slight, and a hearty good will to all the world. And in that huge cavity now vacant, where worry and fear were wont to fourish and wax exceeding strong, plant their glowing predictions would undoubtedly indinching, that it can never be overthrown by the fierce storms of mundane atmospheres us we have had troubles, thereby giving it makes and to their respective parts in the great vineyard. Wise, angelic resperts at their glowing predictions would undoubtedly it the great vineyard. Wise, angelic respective parts in the great vineyard we hear less of "Dou't Worry Clubs" today than we heard six or seven years ago, the spirit infused into the move-

that will assail it. Rejoics in the knowledge that no test of endurance can come so great as the Omnipotence back of it, with which you are one, no trial is ever sent that sufficient poise and power are not also vouchsafed to meet the same. The supply always exceeds the demand in divine markets.

Then cease to worry, look up and not down, trust always with that perfect unshakable trust that casts out every fear, the trust which can exclaim with sorely-tried Job, "though he slay me, yet will I trust in him." Let the higher self which is always in harmony with every divine plan and purpose, regard the struggles of the lower self, its fears and disappointments, as calnily, complacently, as the refiner watches his gold separate itself from the alloy. But until such high possibility is reached through growth, let the mentality be thoroughly cleared of poisonous, usurping weeds, let fear be outgrown, for as has been well said, "there is nothing in the world to fear but fear," or, as an earlier writer reminded us, "a contented mind is a continual feast." In fact, we might almost reverse the classification of the first writer referred to, and claim all worries as the result of fear, but both fear and worry have been many times proven false, unreliable prophets. Then be deaf to their promptings. Fill the mind with more profitable building material. "Whatsoever things are pure and lovely and of good report, think of these things." Al low no entrance to the mental citadel of impatience or annoyance, and above alldon't worry!

"Some of your griefs you have cured, And the sharpest you still have survived; But what torments of pain you've endured ', From evils that never arrived."

Editorial Notes.

MAGIC

Magic and all pertaining thereto, is now the topic of discussion in New York, wherever one may go in and out among people who are alive to the psychic excitement, which now pervades the social and even the business atmosphere. The eminent operatic singer, the illustrions Mme, Calve, is reported engaged to be married to M. Jules Bois, well-known in Paris as a student of many mysteries. Recent advices from the gay French Metropolis, keep us informed that Parisian life is completely saturated and honeycombed with Occultism in one or other of its numerous forms, and this Occultism, under the generic name of Magic, ranges all the way from Satanic Sorcery to pure Leucomancy, or in other words, from an endeavor to hold communion with the Very Low to an attempt to become illumined by the Most High. The two extremes of Magic are Theosophy and Satanism, using those terms in their original significance without reference to any specially restrictive interpretations which were given to those ancient words in the course of the last quarter of the nineteenth century.

Spiritualists are, of course, interested in the discussion now in progress, because it includes both scholarly and frivolous attempts to unveil the secrets of clairvoyance, clairandience, psychometry, telepathy and every phase of psychical or spiritual intercommunion between people now living ordinary terrestrial lives in their mental intercourse with each other, and also the union in thought and feeling between us who are now incarnate, and our friends who have passed beyond the veils of sense. All varieties of mystical phenomena also come under the generic caption Magic, so we find in these opening years of the twentieth century, a complete revival of the startling interest taken more than fifty years ago in Mesmerism, Electro-Biology and all the scientific and semi-scientific researches, which were in vogue in the days of the pioneers of modern Spiritualism. People are now re-reading Elliotson, Gregory, Edmonds, Hare, Phelps and even Mesmer, Reichenbach and Deleuze are being resuscitated.

Those who do not discuss psychic topics in New York today are quite out of the mental "swim." and are being looked upon as behind the century. Whether all the sensationalism now gathering thickly around renewed interest in all that pertains to Spiritualism will result in popular enlightenment or not, yet remains to be seen; but as the newspapers are wide open to accounts of the marvelous, shade as well as sunlight to the picture she is painting for us, and also we must employ some charm, which is a crude way of saying we must do something for ourselves to that good fortune which awaits us.

In fashionable parts of New York, paimists are particularly in evidence. Some of these are of Hadu, others of Mongolian race, and certainly many, if not all of these hand read-ers. No make predictions which prove extremely accurate. Astrologers are also much in evidence, and among the best of them are many wise people whose scientific lore is by no means despicable.

Edgar Saltus is rather noncommital as to his own opinion on the reliability of profes-sional scership; he adroitly and diplomatically caters in the same article to the friends and foes of all the practices he describes and types of people he enumerates; but as he can rarely write an article entirely free from some degree of sarcasm, he tells us we get "the same old destiny" for five dollars from the fashionable Chinese palmists that we can obtain for twenty-five cents, if we are willing to go into a squalid section of the city and climb rickety stairs to the sanctum of anything but an aristocratic interpreter. Even granting that such may be the case, no evilence of fraud in either part of the city is evidenced, for if clairvoyance, chirology and astrology have a basis in reality, the mere fact of gorgeous draperies in one house, and bare stairs and rag carpets in the other, cannot affect the outlined destiny.

The problem is an intricate and perplexing one: there is a great deal of truth in the claims of all the wonder-workers, but the public at large is not approaching the temple of Psyche with any very large amount of intelligence. Reverence for mysteries there certainly is among many rather superstitious people, and the age of the scoffer is giving place to the age of the student; but not yet has come that thoroughly sane and rational attitude of thought toward all that seemeth mystical which is necessary to an ingathering of the richest and ripest fruits from the tree of Spiritualism. All these various methods of seeking to penetrate the veil which screens the psychic domain from the physical region are germane to Spiritualism, though some modern cults prefer to investigate along certain limited tracks, and inform the public that they are "experts" and have a "spe-cialty" which is all well enough if one expert and one specialist refrains from denonncing the other experts with other specialties.

Mr. Saltus sums up a graphic account of once of his peregrinations in these quite sen-"However superstitious or howsible words. ever sceptical you may be, you are bound to accept as well as to reject about half and half of all you have heard. But you do not begrudge the fee you have paid, neither does any one else, which accounts for the prevalence of the fortune-teller in so many guises. There is no tithe, no money obligation of law or duty which we pay as willingly as that with which we cross the palm of the man or woman who makes the pretence, be it never so apparent, of power to foretell our destiny."

Such words from such a source as that of a popular journalist and romantic novelist, who keeps his eyes and ears open wherever he goes, should certainly suggest a very sober, philosophical inquiry, viz: How much light does such an admission throw upon the naturalness and legitimacy of our inquisitive concern about the future? It is impossible for either Church or State to put down interest in the mysteries of prophecying. Mediums may have to be licensed, they cannot be suppressed, and the same remark applies to palmists, astrologers and all of similar genus.

FLETCHER THE PALMIST.

In years gone by, the name of J. W. Fletcher was often prominent in the Banner of Light, and this remarkable clairvoyant was at one time quite a lion in avowedly spiritualistic circles. Now on W. 42d St., New York, resides "Fletcher the Palmist." Why this change in title? The man who has altered the wording of his advertisements informs those who question him, that there is more wealth and honor attaching the profession of the palmist than that of the avowed medium. Theatre programs advertise the "palmist" extensively, and his clients are among the well-to-do, very largely. There is a genuine language of the hand which can be studied and usefully applied, therefore there is no dishonesty in advertising palmistry, and as Ella Wheeler Wilcox has told her numerous renders in her "Uses of Occult Sciences," the palmist and the astrologer can be very useful people when they devote their arts and talents to helping and encouraging by good advice the many who have recourse to them. A very fair view of mediumship is, that It is literally unconfinable, therefore it demonstrates its power under many guises and shines through many veils. Reasonable and humane Spiritualists cannot do other than admit that our spirit friends who are truly interested in our best welfare, reach us whenever, wherever and however they can, but the better conditions we afford them, the more perfectly will they be able to commune with us, and if at any time an angel guardian saves us from danger or guides us into righteous haven through the instrumen tality of somebody who gets the message and transmits it without crediting it to any spesource, the celestial friend is satisfied with the good accomplished, for not being a self-seeker in search of adulation, the nevolent spiritual director rejoices unselfishly in the good accomplished and reaps the highest of all rewards in such enjoyment. medium on the earthly side must adjust all his own acts to his own conscience, and a dence is so utterly individual a posse sion that it is sheer impertinence for others to undertake to speak as its substitute. We may approve and support, or fail to approve and therefore decline to support the outward work of some of our neighbors, but we have entirely overstepped the line of enlightened judgment when we presume to pronounce sentence upon a brother's or sister's motives.

alike attained mature expression; but during the growing time it is not possible, according to a world-renowned metaphor to pluck up tares without doing injustice to wheat, which beside them. Moral lesson being that grows there is an element of good is everything. but the whole of truth or even perfectly unmixed righteousness is not discoverable in any finite system organized and operated by human beings whose present stages of development leave them far from infallible, and still further from omniscient.

A WHISPER FROM EGYPT.

Readers of the Banner twenty years or nore ago, will well remember how much discussion entered into its pages concerning Prof. Piazzi Smythe's then famous book "Our Inheritance in the Great Pyramid," and how interested crowds of people were in predictions based on the interior architecture of the massive structure at Gizeh, which was said to contain monumental proof of the duration of dispensations and the starting points of new ages in this earth's progression. Mrs. Emma Hardinge Britten, Lady Caithness and other eminent lecturers and authors took up the theme, and elaborated it most attractively on the lecture platform, aided by diagrams, or through the press. The voice of Mrs. Britten and the pen of Duchess de Poniar were busily engaged in pointing out how a cy le might terminate about the middle of 1882, and a period of transition immediately commence.

Egypt is again being ransacked for infornation on this attractive subject, and a man of considerable culture and wide travel, who has spent years in the near vicinity of pyramids and sphinxes, is preparing a volume which forms a sort of a supplement to that issued by the Astronomer Royal for Scotland about twenty-five years ago. The calcula-tions are interesting, and the present state of the world seems to verify them quite extensively. The passage between the Grand Gallery and the King's Chamber in the Great Pyranid is between fifty and sixty inches in length. Each inch denotes a year. The last cycle in this planet's history, ended with the summer solstice of 1882. We have now, therefore, passed through twenty-one years of the passage between two dispensations. The first half of the road is to be traveled in shadow (between twenty-five and thirty years), but the remaining portion is to be traveled in lambent and ever increasing light. 1910 is fixed as the time when the turn in the tide of human affairs will be quite conspicuously noted; and 1935 is fixed as the approximate date of the next world cycle.

Though some people may regard these dates as arbitrary, and consider the calculations on which they are founded only fanciful, the fact remains that so far predictions based on Egyptian studies have proved astoundingly accurate. Wars, volcanic eruptions, earthcuakes, strikes and all the convulsive movements which have marked the passing of the nineteenth into the twentieth century, have all been distinctly foretold, and not only have the darker aspects been foreseen, quite as much, if not more, has been prophesied concerning the revival of interest in all things spiritual which is now so evident, even though many crude methods are employed, oftentimes, by seekers after the interior realities of life, who have not yet learned that there is a more excellent path toward attainment.

HONOBE DE BAIZAC

Interest in the novels of Balzac is now considerable in many places. New editions of the works of this wonderfully subtle, as well as brilliant Frenchman, are selling rapidly. Booksellers declare that during the holiday season just over, their sales of these novels have been remarkably larger than during any shoilar previous season. This fact is suggestive and inneressive. It is highly important what people read and average people will be entertained even though they are quite willing to be instructed at the same time, if instruction is presented palatably. A study of the writings of Balzac, whose period was from 1799 to 1859, would constitute an almost complete philosophical education. As far back as 1832, when this fertile author was in the midst of his great creative literary productiveness, he discussed the deepest spiritual problems which are now under consideration in the most advanced schools of applied metaphysics. Mrs. Ursula Gestefeld's splendid little book of three essays entitled "The Metaphysics of Belzac," gives a singularly lucid exposition of the inner-suggestiveness of three of his greatest works: "The Magic Skin," "Louis Lambert" and "Scraphita." In the first volume of this triad, we are introduced to intellectual animality and its certain doom." In the second book, we are shown that superior intellectuality, which reaches toward the spiritual, but still fails to completely grasp it. In the third book, we witness the consummation of spirituality, crowning the intellect and dominating sense till death becomes life, and male and female are blended in eternal union. Balzac was thoroughly familiar with the works of Swedenborg, and from that great seer's extraordinary treatise "Conjugal Love and its Chaste Delights," he evidently gathered some literary inspiration for the production of "Seraphita" which is certainly his masterpiece. How immeasurably sublimer is Balzac's conception of spiritual marriage, and of the conquest of the soul over all things material than is that vague, unsatisfactory and usually azintelligible dream of immortality in the flesh, which some fanatical mental scientists profess to desire and to be striving after. We do not wish to remain incased in clay forever, therefore, we have no will to set in operation to bring about a result self-evidently undesirable; but we do long to be masters where we have been servants, and as mastery is only gained by facing temptations and triumphing over obstacles, they alone are conquerors who have attained the heights of victory by actually encountering a strong array of obstacles and rising superior to all of them.

S. C. C.

The Triumphs of Man.

The attractive little brochure bearing above title from the poetic pen of our gifted brother. Dr. Dean Clarke, merits more than a casual notice, for though so modestly presented to the world, it is indeed an unusua production. Its verse is well-nigh perfect, its rhythm faultless, for the author has a musical ear which is essential for attunment to the soul of poesy; the accent of one is the measure of the other, and no metronome could keep one in unison with prescribed tempo more unerringly, than does our brother's limpid verse which flows on as smoothly as a placid brook, making music on the can while carrying its message to the heart. The entire English language seems here to lend itself to furnish quaint and unusual rhymes, which constantly yield a pleased surpriswhile the added touch of inspiration bring a still deeper enjoyment to the reader.

This work portrays the ascent of man from the insensate clod to god-hood. With most skilful touch, it traces his progress from the "naked savage."

"On weaker brutes committing ravage,"

up through the slow cons of evolution to civilized and cultured man, no least stepping stone in his progressive ascent being forgotten or omitted by the ingenious writer. The earlier physical triumphs of the race give place in this recital, to mental unfoldment, to arts, sciences and inventions, which

"come them thick and fast, Each new one greater than the last,"

to commerce also, which introduces the age of steam, until

"man's ambitions, active mind, Discovered in the lightning's gleam A mightler, swifter force than steam."

The wonders of this electric cycle are all portrayed and a nearby-triumph promised for this aspiring race "when they the air can navigate." Man sits at last "on nature's

and pulpits are also open to discuss the "psychical," the time is particularly opportune for Spiritualists to do good missionary work by directing present nebulous inquiries and excited interest in weird phenomena into somewhat more wholesome and stable channels than those in which it flows consider-ably if we may believe those purveyors of news whose integrity is scarcely open to suspicion.

EDGAR SALTUS.

This very interesting gentleman who is always bright and breezy, treated the legion of readers who peruse the columns of the Sunday edition of the New York Herald to a very remarkable, though not exceptionally profound treatise, on New York's "Mystic Priesthood," on Sunday, February 1st. Mr. Saltus has evidently been recently on tours of investigation to the East Side and the West Side, and had sittings with seers and sybils whose fee for consultation ranges from twenty-five cents to five dollars.

It is quite pathetic to watch the crowds of poor, distressed people who conusit "fortune tellers" in the Bowery district, but as some of these old women (who actually give good clairwovant sittings in some instances) are by no means dishonest or unkindly, many people get a good twenty-five cents' worth of encouragement and consolation from the altogether unfashionable card readers, who are so far in tonch with advanced modern thought concerning the value of suggestion that they almost invariably tell a bright for tune for their clients, usually painting the picture of the future in such very glowing pleture of the future in such very glowing colors that the more suspicious among their consultants are spt to wonder whether they have not a stock of stereotyped good luck in store for everybody who visits them, and their glowing predictions would undoubtedly be heavily discounted were it not for two im-

WORK NOT WORRY.

1000

FEBRUARY 14, 1908.

ment by Theodore Seward and his co-workers ment by Theodore Seward and his co-workers has by no means evaporated. Many people are struggling with the problems of daily ex-istence in a manner which can only tend to the depletion of their energies and to the exhaustion of their exchequer. Work is ever necessary to accomplishment, but work and worry are antipodal. They who do the most successful work continuously, are they who worry are all while they who worry who worry not at all; while they who worry constantly, are thereby incapacitated for the performance of telling work. Activity and complete engrossment in whatever task may have been undertaken, is finely and convincingly filnstrated in the careers and marvelous achievements of Edison, Tesla and Marconi, three giant minds engaged in the practical harnessing of electricity as an obedient steed to the chariot of human enterprise. These men are workers, but they are not worriers. People who know one or more of them intimately, declare that they are the very reverse of fussy, fidgety and hurried. They conserve their force, they utilize their energy, instead of permitting it to effervesce or boil away like wasting steam when heat is applied to the kettle unnecessarily.

Dr. Lorenz whose marvels of attainment in the truly humane field of bloodless surgery is another telling case in point of a man who works most industriously and accomplishes marvelously, but is by no means a victim of the worry habit, which is one of the most incessant, and therefore one of the most destructive of popular modern vices. Dr. Lorenz takes time to dine comfortably, and he attends the theatre, and by so doing, he keeps himself in far better condition for the performance of his delicate and arduous surgical work, than though he fluttered about incessantly and never allowed himself a monent's time for recreation. We are so constituted that we must have recreation, though when we act sanely in all particulars, we can do an enormous amount of work without present fatigue or any subsequent reaction, we must not worry over what we do. Self-control is developed oftentimes by sitting immovable in the midst of a bustling throng, and refusing to hustle amid a crowd of hustlers. "Hurry up" is the motto of those who achieve temporary -success, but whose gains are soon followed by ignoble losses. Leisure is in the "nature of things," and unless we live naturally we exist pathologically.

THE REST CURE.

Dr. Weir Mitchell's so-called Rest Cure, has not always deserved its attractive title, but the name suggests a genuine therapeutic ministry. Rest is not enforced idleness, consequently a person of active mind and highly nervous temperament may be injured rather than benefited by a discipline which is irksome and repressive in the extreme; such as putting a patient to bed for a week; providing him with a constant attendant; forbidding him to read; and insisting that he shall conform to a set of unreasonable rules, which, when thoroughly complied with, turn the patient's thoughts in upon himself, and thereby do him harm instead of conferring benefit. A genuine rest is one which gives the patient freedom from anxiety, allows him complete liberty of action, with reasonable bounds, supplies him with pleasing but not unduly exciting literature, and induces in him the charming sense of repose, coupled with joy in existence, which the French saying "sans souci" exactly expresses. If homes were conducted more restfully, they could be maintained with greatly reduced expenditure of money, as well as effort. Many people give up house-keeping and live in cramped apartments, a truly flat life in a "flat," because they have not learned to so simplify domestic management as to prove in their own domiciles the truth of the ever vernal saying "there's no place like home." Homes which only provide luxurious accommodations for their inmates, can never compete successfully with gigantic hostelries and fashionable exclusive clubhouses. Men and women in these busy days, need home rest after business effort, and they cannot get it in a worried atmosphere. Clubs for both sexes are multiplying to provide rest, recreation and instruction unprocurable in the average modern home. Rest is quite compatible with delightful conversation, fine music, a study of instructive literature, and all else that feeds the mind and satisfies the yearning for congenial comradeship which inheres in every one of us. There is in the truly successful man or woman, a balance reached between strenuousness and idleness. Nervous irritability leads its victims to crochet articles which prove useless after they are finished, and to knit stockings for the moth to devour. It is particularly necessary for busy women to learn the art and science of repose. When work is done, it is the height of folly to invent and execute needless occupation. Of no possible use can be the fidgeting employment which only puts stitches in to take them out again, because shattered nerves have put them in so badly, that they have to be taken out if the article in process of manufacture is to be of the slightest use or beauty Spiritual insight would be mightily enhanced if we did not deem it necessary to be always doing so much externally. There is even truth in the extravagant line of an old-time hymn.

BANNER LIGHT. OF

in the beautiful activities of untrammeled and intortured Nature. When all medicines, patteries, etc., etc., have failed, then can we turn to Nature, and through Nature discover Deity. Divine healing is Nature healing. "Come unto me all ye who labor and are heavy laden, and I will give you rest," is the invitation of the great unseen spiritual universe through its every illuminated mouthpiece. Rest is that which qualifies for work, for it supplies steady nerves, clear judgment and all other requisites for the zealous but by no means hysterical missionary who heeds the invitation, .

"Go work in my vineyard, There's plenty to do."

CLAIBVOYANCE OB INTUITION.

As everybody now knows the delay at sea of the St. Louis for five or six days beyond its usual passage time, provoked much fear and led to the gloomiest prognostications. A well-known journalist was passing the office of the American Line Steamship Company, on one of the days when anxiety was at its height, and felt almost overpowered for a few minutes with the intense atmosphere of dread which surrounded and emanated from the almost hysterical crowd of inquirers who besieged the clerks for the information they were utterly unable to give concerning the belated steamer. The journalist in question, was for the nonce, completely engulfed in the stream of foreboding which pervaded the air, and almost reached the inward conclusion that the ship was lost, and that the worst fears would soon be realized. Not ten minutes later, however, the same individual seated quietly in a trolley going down Broadway, heard the words, as though spoken internally, not suggested from without in any sense,-"All safe and sound; no danger, only a delay; the boat will get in on Saturday." This prediction was literally fulfilled, and in contradiction to the sentiment privately entertained by the person whose interior mind was flooded with it.

The same journalist relates another very similar incident regarding the German Steamship Lahn, which encountered very rough seas and blinding fog off the coast of Gibraltar. A New York paper which delights in awful front pages, on Monday, Jannary 19th, disfigured its frontage with the word "doomed" in enormous letters. This referred to the supposed condition of the Lahn. The same individual who gained correct information psychically concerning the St. Louis, laughed at the statement and boldly said to some friends: "The Lahn is quite safe and by no means badly injured. Passengers will return on board, and she will resume her journey as though no mishap had occurred." Next day confirmation was published in the dailies that such was indeed the case. Similar instances to these are daily multiplying.

What is the explanation which explains most fully? There seemed in these cases to be no-conscious exercise of telepathy or communion with any other mind; simply a sudden, positive conviction rising up within, and flatly contradicting statements and appearances without. It is at least possible that such a person is in closer touch than may generally be imagined with spirit friends who know these things for certain, and who in-fuse this knowledge into the mind of the not unwilling sensitive. When Hudson and other enthusiants concerning telepathy make their broadest statements, though they do not admit it, they indorse all that can be claimed by Spiritualists, for they say that telepathy is so wide-reaching we can fix no limits to the passage of information from one mind to another: if that be so, we are quite as likely to receive communications from these on the other side as on this side, the very thin veil which divides without really separating those living on earth with those so-called departed. Clairvoyance is a word of such wide-reaching import that it is technically impossible to de fine it in any restrictive manner. Intuition is another great word, the full significance of which seems practically boundless. We are taught or tutored inwardly, such is the etymology of the expression, but how are we taught, and who tutors us? is largely an open question.

INTUITION AND IMPRESSION.

How often we hear of first impressions, but how seldom of original intuitions. The former are often utterly misleading, while the

ish servility to stupid transitory usages which demand that such publications should be constantly revised and frequently re-written. "The mind is the measure of the man," is a sentence too often forgotten. We smirk at our acquaintances when on dress parade and effusively greet our neighbors with words not strictly in accordance with our feelings, or we are considered impolite or anfashionable. But even if we take the lowest view of honest conduct, it always proves in the long run the best "policy," for it is truly more politic to win the abiding confidence of others than to secure for ourselves their distrust, and it is not necessary to go very much into "society" without soon discovering that "conventional" people are not usually taken seriously. They are regarded as social actors. expected to play certain parts, and as theatrical performances only are their acts in general regarded. It is only the unconventional man or woman who has the courage of some unpopular conviction of whom the world feels utterly sure in an emergency when fidelity is tested and the social mask is sure to fall away.

SENSITIVENESS.

We take pleasure in calling attention to Dr. Peebles' article upon mediumship, which he prefers to denominate sensitiveness. It is admitted that the word sensitive is more naturally allied to human beings than the word medium. This latter may mean an unconscious thing, a stick of wood, a door knob, or the balancing hinge upon which the door swings. Door hinges may be mediums for opening into various apartments, but they are not conscious, reasoning sensitives enabling us to hold converse with invisible intelligences.

W. J. Colville.

Stomach Trouble. Horsford's Acid Phosphate

Produces healthy activity of weak and dis-ordered stomachs; perfects digestion, and im-proves appetite. An unexcelled strength proves builder.

Announcements.

The Sunshine Club, Clara E. Strong, presi-dent, attended the meeting of Mrs. Cobb at America Hall, Sunday evening, February 8, where the president and the following mem-bers worked: Walter L Mason, A. M. Strong, Minnie Ladner and Fred H. Craus. Boston Spiritual Lyceum, Paine Hall; ser-vices at 1.30. Sunday, Feb. 15, subject of les-son "Abraham Lincoln." All invited. Mrs. A. J. Pettengill of Malden, speaker and test medium, will address The First Spirit-ualist Society, Fitchburg, Mass., Sunday, Feb. 15.

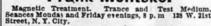
Cambridge Industrial Society of Spiritual-ists, Mrs. C. M. Hartwell, president, will hold the next meeting Friday, Feb. 13, Cam-bridge Lower Hall, 631 Mass. Ave. Circle 3 p. m.: business meeting, 5 p. m.; supper, 6.30, 15 cents: in the evening, 7.30 p. m., Mr. J. S. Scarlett will lecture and give spirit messages. Mrs. Mabel Merritt, Cor. Sec., 35 Brookline

Scarlett will lecture and give spirit messages. Mrs. Mabel Merritt, Cor. Sec., 35 Brookline St., Suite 9. Mary A. Charter, clairroyant and trance healing medium at 49 Walnut St., Broekton, Mass., can be engaged to hold circles at the home in Broekton. The Sunshine Club is prepared to hold cir-cles or assist in circles or meetings; any one desiring its services may address the presi-dent, Clara E. Strong, 30 Huntington Ave., Boston, Mass.

I began my engagement for the month of February with the Pittsburg, Pa., society, of which Mr. C. L. Stevens is president. The

ASTROLOGY Frank Theodore Allen from New York is now loca-ted in Boston, at 204 DART. HOUTH STREET, near Hurtington Ave., Banner of Light Building, 16 tos daily. Other times or places by appendment. Office readings \$1.60; written (by mail) \$2.00 up. Give sex, date, hour and place of birth. SPECTAL-Mr. Allen will give a FREE copy of his treatise on "ASTROLOGY AND SOCIALISM" to all who send stamp, or call.

Frank Montsko.



DISEASES OF MEN Such as Sorual Debility, Varico-cele and Seminal Losses cured with-cele and Seminal Losses cured with-cation is 60 days. This great remedy is a spirit prescription, and has re-stored more cases of this kind than for book giving full particulars, with price and sworn testimonials. Address. Dr. R. P. Fellows, Vineland, N. J. and say what paper you saw this advertisement in. DR. FELLOWS is one of our ditionuithed processes.

DR. FELLOWS is one of our distinguished progressive physicians in whom the afflicted should place their confi-dence-BANNER OF LIGHT.

E. A. BRACKETT

Author of

THE WORLD WE LIVE IN.

first Sunday in February I had fine audiences, both morning and evening. I am now located at the home of Mr. J. H. Knight, 257 Dimid-die St., where all mail and telegrams for this month will reach nie. Will respond to calls for funerals. G. H. Brooks. The Sunshine Club, Clara E. Strong, pres-ident, voted to accept the invitation to the rooms of the Boston Psychic Conference. 605 Mass. Ave., Sunday evening, February 16, at 7.30, to assist Bro. Whitlock in his services. The Ladies' Lyceum Union, Dwight Hall, 514 Tremont St. Wednesday, Feb. 11, whist party: supper served at 6.30; song service and messages as usual. Laura F. Sloan, Cor. Sec.

Sec. The address of W. D. Noyes for the rest of the season is 624 Broad St., Bridgeport, Ct. Thursday, Feb. 12, a literary and musical program will be given by The Ladies' Spirit-ualistic Industrial Society. C. M. Mallard, Sec.

A Test of Superior Value.

For the Banner Readers: My health is good now because I have been using Mrs. Severance's Good Health Tablets using Mrs. Severance's Good Health Tholets and following her written instructions. She also gave me a reading which is most helpful to me in many ways. I feel her sustaining spiritual and magnetic influence every time I read it. I am now full of hope and courage. Read her "ad" on the 7th page of the Bap-ner. S. W.-B.

Card from Dean Clarke.

I wish to thank pro tem Editor Colville for his excellent tribute both to myself and my poem, which appeared in last week's issue. Allow me at the same time to correct his mis-take as to the price, which is twelve instead of ten cents, as stated by him. For the sake of giving the poem the widest possible circu-lation, I shall, for the present, charge but a time and a two-cent stamp for one, and one dollar and three stamps for ten copies, Orders will gladly be received and promptly filled by me at 7 Winthrop St., Roxbury, Mass. Mass.

The Philosophy of Spirit Translated into German.

We are glad to learn that George E. Weiss, of Brooklyn, N. Y., has completed a transla-tion into German of Hudson Tuttle's Phil-osophy of Spirit and the Spirit World. The translation could not have fallen into better hands. Not only is Mr. Weiss a lin-guist of grent ability, he is a close student of the spiritual philosophy and is thus enabled to give the true meaning of the text in Gerto give the true meaning of the text in Ger-man, which in the new field the book occu-pies, would be impossible for one not con-versant with its line of thought. The book is to be published by Mutze, Leipzig, Germany.

Cast forth thy act, thy word into the ever-moving universe. It is a seed grain that can-not die. Unnoticed today, it will be found flourishing as a banyan grove—perhaps, alas as a hemlock forest—after a thousand years. —Carlyle.

SHAKESPEARE

ASTROLOGY

OF

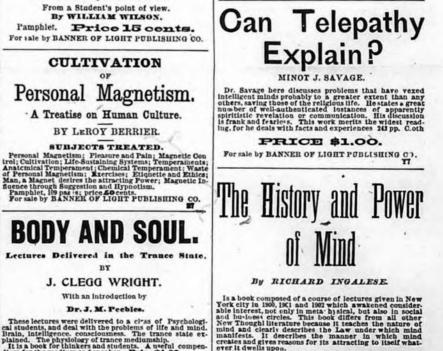
THE NEW TREATMENT

The Sick Rejoice at the Discovery of a System of Treating Chronic Disease. That is Curing Thousands Formerly. Termed Incurable.

Bead His Valuable Booklet, "A Message of Hope." It Will Fully Explain This Wonderful System of Treatment, and Tell You How You Can Be Cured.



<text><text><text><text><text><text>



"Doing is a deadly thing, Doing ends in death."

To rest before work, as well as after it, is highly necessary, because rest brightens all our faculties by refreshing the mind and invigorating the body. The true Rest Cure, is a place or state where Nature is honored and obeyed. We give up care, we take no medicine, we do not even concern ourselves with perfunctory mental treatments, we abandon ourselves to trust and to glad participation



latter are usually infallible. We are impressed from without, therefore, highly impres sionable people are apt to give most faulty judgments, seeing that it is the superficial appearance of a person or an object which leads to their decision. The gentlemanly rascal is handsomely attired and carries a beautiful umbrella and costly traveling bag; his linen is immaculate, his coat fits him to perfection; he is generally charming in manner; suave and polite beyond criticism; and if we look no deeper than externals we are sure to give him our confidence and play into the hands of roguery. The thoroughly honest dealer may be roughly appareled, -have no suavity of manner, and be in every outward sense an unattractive person; if in his case also we judge only by appearances, we are apt to snub him, vote him a boor or a bore, and do no business with him. Intuition does not accept the polished swindler at his face value; it is not attracted by him, and therefore has no dealings with him despite his fascinating exterior. Intuition is drawn to the genuine honesty behind the crude mask worn by the man of brusque manner, and therefore overlooks and underlooks it, viewing the precious jewel within the unsightly casket. A true psychometer must be intuitive; if he judge by impression he knows nothing of "Psyche," and therefore can measure nothing by a psychic standard.

STIQUETTE AND HONESTY.

<text> Though good behavior must always be agreeable, and the manners of a Lord Ches-terfield are never despicable, it is a risky business to be guided by manners. Politeness, which consists in bowing, lifting a hat, smiling, courtesying, etc., etc., is easily acquired, and can be exhibited with monkey-like mimickry of leaders of fashion whenever it is de-sired to make a favorable impression. Man-nels of Etiquette give many lessons in unmitigated hypocrisy and many others in fool-

D-5 dium for the medium and speaker. Frice \$1.00. For sale by THE BANNER OF LIGHT PUB. CO

OLD AND NEW PSYCHOLOGY.

BY

BY W. J. COLVILLE,

Author of "Studies in Theosophy," "Dashed Against ti Rock," "Spiritual Therapeutics," and numerous other works on the Psychical Problems of the Ages.

works on the Psychical Problems of the Ages. The author says in his introduction: "The writer lays no claim to having written a complete or exhaustive trea-tise on Psychology, but simply has undertaken to presen t, in as populars form as possible, some of the salient fea-tures of the compendious theme. Beports of twenty-four distinct lectures, recently deir-ered in New York, Brookyn, Boston, Philadelphia and oib-er prominent cities of the United States, have contributed the basis of this volume. As the author has received numberiess inquiries from a 1 parts of the world as to where and how these lectures of Psychology can now be procured, the present roime is the decided and authoritative answer to all these kind and ear.

decided and autoritative mover to be there have no acceleration of the set questioners. The chief aim throughout the volume has been to around increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and, at the and time, profoundly shitch. As several chapters are devote to improved methods of education, the writer confident is expects that many parents, its chapters and others who have chapter of the young, or who are called upon to exercise any pervision over the morally weak and mentally affilies will derive some help from the doctrines herewith pre-mulated."

maigated." OONTENTS. What is Psychology T The True Basis of the Science, Bational Psychology as presented by Aristotic and Swede borg, with Beflections thereon. Relation of Psychology to Practical Education. A Study of the Human Will. Imagination: Its Practical Value, Memory I there We Two Memories Instinct, Reason and Intuition. Pyrchology and Psychouryr.

Instinct, Reason and Intuition. Frychology and Frychurgy. Mentai and Moral Healing in the Light of Oeriain New A pects of Frychology. Music: Its Moral and Therapentic Value. The Power of Thought: How to Develop and Increase It Concentration of Thought, and What it Can Accomplian.

A Study of Hypnotism. The New Psychology as Applied to Edu Evolution.

thy and Transference of Thought, or Mental Teleg-

The S Dou bla. fuman Aura. fuman Aura. fuman Aura.

ity and

THE DY BANNER OF LIG T PUBLISHING ON.

creates and gives reasons for its autoentie of the design of the second second

PRICE OF BOOK, \$2.00 (Postpaid.) For sale by BANNER OF LIGHT PUBLISHING CO.

SCIENCE AND KEY OF LIFE. Planetary Influence By ALVIDAS MT AL.

This contribution to the old but ever interesting question of xistence marks a distinct epoch in the treatment of this subject. It is, in fact, much more than a selence of life. It treats broadly of the development of this subject. It is, in fact, much more than a selence of life. It treats broadly of the development of this universe lise if from a condition of elemental mattier to its existing state, and coming down to our own solar system, it explains in de tail the forces and principles which have operated from the beginning and which still operate to develop and mould the physical, mental and spiritual entities that go to make up the composite rature of man. The book is well illustrated with charts and horoscopal drures, many of the latter being of historical personages. It also contains a vast amount of astronomical and geological data regarding the variable stars, the procession of the equinces, the polar revolution of the earth of the phenomenes and formations which have bereited or puzzled the scientist. "When the run was verifical berostrund on the optice which make clear many of the phenomenes and formations which have bereited or be composed on the scientist." When the run was verifical to the poles have the released on the scientist. "When the ture was and the which the tropical debris to the soft the clephone, the X-rays and the which the scient the pole is loss were the poles into yesterday. In this book are explained the working. Their discovery and utilization is a matter of yresterday. In this book are explained the working of other withractory forces of infinitely matter in the vertice in the phenomenes the poles with the science of infinitely matter inportance, forces which have a visit bear.

workings of other vibratory forces of greater importance, forces which have a vi-ing on the well-being and character of ever-tal now Wiving or who will bereafter exist globe. Such a work needs so further common the second to the everyone who merks to ut-their own becefit and the besefit of those wi-after them the beneficence which failure a those who seek to come on rapport with her and her laws. In two volumes, constitu-

In two volumes, containing about 300 parts

SPIRIT Mlessage 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 notal representative of the Banner of Light, and are given in the presence of other mem-bers of The Banner Staff. These circles are not public.

To Our Beaders.

We carnestly 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. assist us in finding those to whom the follow-ing 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 to becoulocality.

Report of Seance held January 15, 1903, S. E. 55.

Invocation.

To Thee, oh Infinite Spirit, we turn in the midst of our pain and distress, our suffering and sorrow, and ask that the light of sunand strength and truth may

abine upon us. May we stand with open heart and respon Rive soul and let righteousness be poured through us, and so in our effort after all beauthrough us, and so in our effort after all beau-tiful things and all good things may we cease our effort and striving, and stand serene and wait, and let everything be poured through us leaving us better and tronger, more beautiful and more clean for the pass-ing. To the sin-sick souls as well as to the more beautiful and more clean for the pass-ing. To the sin-sick sould as well as to the sorrowing ones we would send our thoughts of peace and love and hope. Whatever may have come into the life aforetime, now it shall be crowned with hope, hope for all that is best, that is bright, that is needful, and with this measure of hope we are done with the singlet out this message of hope we send our spirits out into the world to do service to mankind.

MESSAGES.

William Stacey, Portsmouth, N.H.

The first spirit that comes to me this morn-ing is a gentleman about fifty-five years old. He is rather stout, with full heard and dark brown hair with just a very little gray hair mixed in over his forehead. His name is Wil-liam Stacey; he came from Portsmouth, N. H.; he has a son there by the name of Albert, to whom he is apricus to send communication he has a son there by the name of Albert, to whom he is anxious to send communication and a word of advice. He looks at me with a comical little glance as though he didn't understand much about Spiritualism until he went over to the other side of life. He says: "It took me a good while to be clear on the subject then, but I shall be glad if you can make it evident to those I have left that I am still in existence and still able to argue to a finish the things I am interested in. With me are Annie and Frank; they are both as anxious as I am to communicate but they With me are Annie and Frank; they are both as anxious as I am to communicate but they say they will wait and see if this message is noticed. I was with Albert the other day and saw him when he went to make the purchase which interested him because of me, and I hope much good will come out of it. I send word to all my friends that I am just as well and just as talkative as ever. Thank ron."

George Garland, Ellsworth, Me.

George Garland, Ellsworth. Me. There is a spirit of a man about the me-dium height, not very stout, and very light. His hair is reddish and he is bald-headed, too. He says his name is George Garland and at first when he got over into the spirit it scemed so strange that he could hardly make up his mind he had left his people. He continues: "I had a little illness and might have been prepared for my going, but I had had the same thing before and gotten over it, and so believed I would be up and around in a little while. It seems strange to be able to go to other places. At first I stayed right around the old home and was interested only in those I had left and could see nobody else to amount to anything, when one day a cousin of mine named Charles took me to another place to see what was one day a cousin of mine named Charles took me to another place to see what was going on, and from that day I found it an easy matter to go about from place to place, and to get some pleasure out of what I saw. I wish Josie would keep on with the music; she doesn't think it amounts to much, but I see thet with an effort place only do what

I can see her. It is about all I know to tell that I can see her and hear her, and I know the prayers she has offered for me do help me. She mustn't think of me though as any different from what I was when I went away. I am made stronger when ahe thinks and prays for me, but I am no different except that I am free to go to places. Uncle Peter is good to me, and mays he will alwardt take care of me un-til she comes. I when I could have stayed, because I wanted to do so much for her. I don't know how to do it, now, but perhaps somebody will teach me by and by. I send my love to Lizzie and Johnny, and I thank these people for helping me."

Mrs. Emily Morrill, Albany, N. Y.

I see a spirit of a woman about fifty years old. She is plump and pretty, one of those kind, motherly-looking people; you just feel glad to have her come where you are whethglad to have her come where you are wheth-er in a street car or in a home, she brings such a good influence. She has dark blue eyes, gray hair and a very pleasant smile. She says: "I suppose the first thing I should do is to tell you my name. Well, it is Mrs. Morrill, Mrs. Emily Morrill, wife of Charles M. Morrill of Albany, N.Y. It is a little queer to be speaking so familharly of myself and my people when I have been over here so long. It must be eight or ten years since I came over and yet I haven't lost the least bit of interest in anyone who was dear to me. so long. It must be eight or ten years since I came over and yet I haven't lost the least bit of interest in anyone who was dear to me. Naturally some have come over since I, and among'them is Ella; she and I thought we would try to come back if we could. We almost feel as though we were usurping the rights of others because we know nothing of this Spiritualism except as we have discussed it, but knowing through your spirit friends that we had a welcome we put aside our ob-jections and are here. Now we would like Nellie to be aware of our presence in her home. When the baby was sick a week or two ago and she didn't know what to do, I tried to make her think of a remedy and what was my surprise to see her get up and get the thing I suggested. The baby got better and I was so pleased I decided I would see if I could not help people who were sick by sug-gesting things I knew could help them, being able to see the cause of their illness, and I have been amused at the number of things I have been able to do. I think the time will come when the spirits on this side of life will be able to communicate telepathically without the come when the spirits on this side of life will be able to communicate telepathically with their friends still in the body without the least effort, and I wish Nellie would put her-self in as responsive a state as she can to see what we can do. I send love and greetings from mother and father to all the grand-children and friends. Thank you."

Carrie Jacobs, Brandon, Vt.

There is the spirit of a girl about twenty years of age who comes to me. She is very light with very blonde hair and blue eyes, and such an engerness to return. She says: "My name of Carrie Jacoba: I am from Braudon, Va. J. Vt. I have been trying to get here for some time. It seemed to me I never could wait be-cause I had so much I wanted to say. Please send word to Will that I love him just the same as before I came; I know he tries to forget me, tries to think it will be easier for him jf he puts me entirely out of his mind, and I don't want it so. I don't want to wait till he is an old man and comes over and meets me. I would rather have him know I want to take his hand and walk with him and am glad to be his helper. The ring wasn't put away with me and I am glad of that. It would have been foolish. I hadn't much feel-Vt. I have been trying to get here for some him gaint use this neight. I had if wish t put away with me and I am glad of that. It would have been foolish. I hadn't much feel-ing about being buried, although I had al-ways been so frightened at the thought of being put into the ground, but really I didn't seem to have any feeling about it at all. I was so conscious of my own existence it did not seem that it was I at all that they put away, and I didn't stay to see it done. I thank you for the flowers, more than I can tell you, and I wish you could know how of-ten I bring them to you. Don't look at the picture so much as if it was all you had, when you really have me, and tell Susie I often see her too and when she is sitting there working on the blue as she has been lately thinking of me and how much I liked it. I have realized she thought of me and wanted to say to her that it was just my wanted to say to her that it was just my color. Thank you."

George Clark, Memphis, Tenn.

George Clark, Mempbis, Tenn. A spirit of a man about forty years old is here, who says: "My name is George Clark; I am from Memphis, Tenn. I was interested in all sorts of wooden ware, pails and tubs, and those things: I represented the sale of them. If you can send word to Henry, my brother, and let him know I am all right, and am sort of glad to be out of the mess that has come since I went, and yet am al-most ashamed to confess it, you will do me a great favor. Tell him our mother is with me and sends love and, whether he believes it or not, it is true that we can see him and can ind him wherever he goes. I don't like the way Andy treated us. I don't think it is just "according to Hoyle." but never mind, those things always twist around and hit the one who created them. Much obliged to you."

people have established, and crowded around this little circle every morning that you hold it, is a great company of spirits who are as anxious as I to return to their loved ones. You would be surprised if you could know how many there are and how anxious they are and how it is almost impossible for them to be clear and explicit enough to be received. I am very grateful for my opportunity. Thank you."

Children's Rook.

HOW TO BE HAPPY.

"Lucretia Baird, 876 Adams St." "Why, who can it be? Why, that's the next street. Can't we go and thank her this minute, mama?" cried Fred, all in a breath. Mama consulted the weather, and then said yes, and the children started on their voyage of discovery. They found the right number without the least difficulty. A bright-faced girl showed them up two flights of stairs, and told them to knock at the door at the end of the hall. Fred rapped, the door flew open, and there stood— "The Fairy Princess!" cried Bonnibell, be-fore she thought. Then she blashed furiously, and Fred, blushing too, had to explain. You see, they knew only the back of the Fairy Princess's house, and, as it was one of a row of brick houses all alike, they did not dream it was the same until they suw the little old woman again. Are you almost disgusted with life, little man? I'll tell you a wonderful trick That will bring you contentment if anything

can-Do something for somebody quick

Are you awfully tired with play, little girl? Weary, discouraged and sick? I'll tell you the lovellest game in the world-Do something for somebody quick.

Though it rains like the rain of the flood, lit

tle man, And the clouds are forbidding and thick, You can make the sun shine in your soul, lit. tle man-Do something for somebody quick.

Though the stars are like brass overhead, lit

tle girl, And the walks like a well-heated brick, And our earthly affairs in a terrible whirl-Do something for somebody quick.—Ex.

An Elephant Story.

In the month of Bahdra last (correspond-ing to August and September of the year 1902), two wild elephants—one a big tusker and the other a smaller animal—appeared at Lodhasoll, in Jhargram, Midnapur district. They began to destroy the crops and orchards of the villagers, and made it altogether too lively for the latter. In time the news of their depredations reached Jhargram, and Babu Ganjan Lal Malla came to the spot to rid the villagers of the pest. He shot at the rid the villagers of the pest. He shot at the tusker and wounded the big animal in the leg. The elephant, after this, survived a month before mortification set in and cut its when the tusker was thus disabled It

career short. When the tusker was thus disabled It could not leave the neighborhood and the smaller animal, instead of getting away from the proximity of danger, bore it company, night and day, leaving it for a time daily, to collect corn and edibles for the wounded ani-mal or to bring water for it from a neigh-boring tank. With water thus brought in its trunk the elephant would not only slake the foverish thirst of the other, but even cleanse the wound. If the villagers, impelled by cur-iosity, ever approached the tusker, its com-panion would raise a terrific bellowing sound and charge at them. When the wounded leg was swollen and mortification set in, the tusker came to refuse food, and then, with almost human intelligence, discrimination and affection, its companion began to gather ten-der herbs, leaves and tendrils for its suffering friend. These it would put into the mouth of der herbs, leaves and tendrils for its suffering friend. These it would put into the mouth of the latter and twining its trunk with that of the other, would raise a plaintive cry, as if heart-broken at the prospect of speedy sep-aration and requesting its friend to partake of the delicacies brought by it. On the last day, without ever leaving its side, the smaller elephant kept up fanning the wound with its trunk, while tears trickled down from its eyes. When, at last, the wounded animal died, the other left the neighborhood, never to be seen there again.—Amrita Bazar Patrika. Answer 1. The term subconscious mind is often employed, in our judgment, to cover too wide an area, because the Latin prefix "sub" means literally "under," as we have another equally popular prefix "super," which means "above," we ought to use the latter in pref-erence to the former in the situation to which our questioner refers. If "I" speak to my "self" for the purpose of instructing or aiding that self, then I as a self-conscions spiritual entity am working to educate of improve the condition of a subordinate. In the terminology employed by writers on suggestion at large, there are many ambigui-ties which it would be well to clear away. If I am conscions of giving a treatment to a feeble or ailing or refractor; "self," I am certainly conscious of being its tencher and superior. I may speak to my subconscious again.-Amrita Bazar Patrik

THE TWO SIDES OF IT.

There was a girl who always said Her fate was very hard; From the one thing she wanted most She always was debarred. She always was debarred. There always was a cloudy spot Somewhere within her sky; Nothing was ever quite just right, She used to say, and sigh.

And yet her sister, strange to say, Whose lot was quite the same, Found something pleasant for herself In every day that came. Of course things tangled up sometimes For just a little while, But nothing ever stayed all wrong, She used to say, and smile.

So one girl sighed and one girl smiled Through all their lives together; It didn't come from luck or fate, From clear or cloudy weather— The reason lay within their hearts, And colored all outside; Oue chose to hope and one to mope, And so they smiled and sighed. —Priscilla Leonar

-Priscilla Leonard.

"For the dear little children whose sweet faces have brightened many a lonely hour. "Lucretia Baird, 576 Adams St."

woman again. Fred told everything,-even about the gold

Fred told everything,—even about the gold-en hair and the golden crown; the little old lady had such a way of getting things out of one, and all the time she laughed, and rocked back and forth in her chair like mad. Then she told her story. It seemed that her eyes had been bad, so bad that she had nearly lost her eyesight, and for months she had been obliged to stay in a perfectly darkened from; then she was allowed to open the slats and look out a little on cloudy days. And that was why the slats had twinkled, and why she knew Fred and Bonnibell so well, for, although they could not see her, she could see them quite plainly. At last her eyes were so much improved that, the day before, the doctor had told her that she might open her shutters wide at twilight, and that she might have the gas lighted. She was all alone in the world but for one brother in the country, where she visited every summer, and that was where the nuts and apples came from.

children soon discovered that she

knew more stories and games and conun-drums than "Arabian Nights" and "Ander-sen's Fairy Tales" and "Parlor Entertain-

set as fairly links and fairly Enterthin-ments" all rolled into one; and that after-noon visit was the beginning of a friendship that lasted as long as the little old lady lived, and gladdened the last days of a rather

"A real fairy princess is a heap better than a make-believe, even if she hasn't a golden crown," declared Fred, as they trudged home through the falling snow. - Sunday School Times,

Question and Answer Department.

W J COLVILLE.

Questions by Arthur Merchant, Camden, N. J., concerning "The Subconscious Mind:" 1. In the phrase "I said to myself," which f either is the subconscious?

gestion? 3. Which of the seven principles of man (Theosophic) is the equivalent of the sub-conscious mind?

Answer 1. The term subconscious mind is

superior. I may speak to my subconscious plane of functioning beneficially, if I feel that I am its lawful master, and that it should obey orders given to it by me. For conveni-ence sake, we should hold clearly in thought

ence sake, we should hold clearly in thought three distinct planes of consciousness. On the rational or intellectual plane, which is our distinctively human plane, we are conscious of a higher and a lower. From the super-self, the intellect receives illumination intui-

tively, to the sub-conscious plane or sub-self the same intellect gives directions and com-mands. Self-control, self-mastery, and all kindred compound terms in constant vogue,

What is the part played by the sub-ious mind in suggestion? in auto-sug-

lonely life.

if either

tion and judgment. Knowledge enters the citadel of reason through two gates, a "super" and a "sub" gate, and it is on the rational (manasic) plane that our intellectual self-consciousness is developed, and we be-come through experience gained through temptation finally victorious over all our animal propensities.

A Variety of Things.

I have hardly been convinced of the ra-ticaality of animals. Yet horses and dogs seem ofton to reason. A telegraphic despatch of October 28 from Komoko, Indiana, tells of a bill poster named William East, who stepped back from the fence to view his work. He went near a street car but dodged it. A moment later he streeped back in front of another car, when his dog, seeing the danger, sprang upon bim, knocking him out of the way. The dog himself rolled under the car, but was not hurt. It was a tramp dog that Mr. East had given a home.

Thomas B. Reed—I hate to nickname a man to make him look dignified—says many good things. "Newspapers," he justly de-clares, "are what they are by virtue of a power greater than themselves. They are more the product of the readers than of the editors and publishers."

more the publishers." reditors and publishers." The greatest war the world has ever seen, says the late Thomas Dewitt Talmadge, is be-tween capital and labor. The strife is not like that which in history is called the Thirty Years' war, for it is a war of centuries, it is a wal of the five continents, it is a war hem-ispheric. The middle classes in this country, upon whom the nation has depended for holding the balance of power and for acting as mediators between two extremes, are di-tables and if things go on in the same

spon whom the nation has depended for holding the balance of power and for acting as mediators between two extremes, are di-minishing, and if things go on in the same ratio as they are now going, it will not be very long before there will be no middle class in this country, but all will be very rich or very poor, princes or pamers, and the coun-try will be given up to palaces and hovels. "Do you believe in dreams?" This was a taunting question to a witness in a recent murder trial. The lawyer might have been answered: "There are dreams and dreams." The late Professor Agassiz was visiting the Jardine des Plantes in Paris. The fossil of a fish engaged his attention. There was a peculiarity that he conceived ought to be found, but he was not able to find it. He dreamed of finding it, yet for two days was unable to verify his dream. He dreamed the same thing again and again. Finally a point was impressed upon him, and on going again and removing a shell-like substance, found it as he had dreamed. I regret that I have not the account in hand so as to be more exact. Elias Howe was endeavoring to construct a sewing machine. He got on well till he constructed like the ones in common use would not do. While perplexed with this problem, he dreamed on engint that he was in a distant country which was ruled by a savage king, This monarch commanded him to make a sewing machine. Unable to make the needle, he was ordered to execution. As he pruards came to take him away, he ob-served that the spears which they carried to make a sewing machine. Unable to make the needle, he was ordered to execution. As the guards caue to take him away, he ob-served that the spears which they carried were pierced near the head. Immediately he bethought himself that the needle problem could be solved by a like orifice, and a few moments later he awoke. It was four o'clock in the morning, but he arose and hastened to his workshop. By eight o'clock he had mod-eled a needle for the machine with the aro in the morning, but he arose and hastened to his workshop. By eight o'clock he had mod-eled a needle for the machine with the eye near the point. Some years afterward he prosecuted several companies for infringing his patent. He won the suit solely upon this matter of the needle. He then compromised the differences amicably. Many years ago the wife of Samuel Adams, a printer, dreamed that she saw her husband murdered, his body cut to pleces, and packed for transportation. Investigation revealed that he had been slain by John C. Colt, and the body treated as she had dreamed. The truth is that we are in connection

The truth is that we are in connection The truth is that we are in connected mentally with the universe; call it elec-trically if you prefer, I will not contend. Our consciousness thus extends indefinitely far beyond our bodies. Hence what occurs can be pictured to us or perceived by us, when in susceptible conditions; and we may even perceive the future as well as what is present or past present or past.

War, always the crime of nations, is also the chief source of exorbitant expenditure. No people would be heavily taxed if there were no fighting. The European nations are military camps to all intents and purposes, and on this account persons from a foreign country are required to have passports to have permission to pass the cordon. In the General Deficiency Bill of Congress, the ap-propriations for military purposes amounted to \$23,350,000; and for naval purposes, \$3,-973,146. Besides these the regular appro-printions for military and naval purposes and for pensions amounted to \$396,943,103, in all \$424,263,248. The New York World com-putes that this makes \$28 for every family of five persons. No other nation pays such a sum; and if each head of a family should be anssessed that amount directly for such ap-War, always the crime of nations, is also sum: and if each near of a miny such as assessed that amount directly for such ap-propriations, the revolt against it would over-turn the Government. Tariff duties enable a blindfolding of tax-payers. A more costly system of taxition payers. A more costly system of taxation does not exist outside an Asiatic despotism. The importer pays duties and then assesses the amount with 20 to 50 per cent, added against buyers. So the consumer is robbed against buyers. unequivocably.

BANNER OF LIGHT. pears, and delicious little yellow sweet ap-ples, and brown, shining chestnuts, and sharp-noved hickory nuts. There was a note too, and it said:

see that with an effort she could do what see that with an effort she could do what she wants to. She doesn't live in Ellsworth now but has gone away. I also want to send word to Effle. Say I am trying to help her and find I have helped her, although she isn't conscious of it, and it has been a comfort to me to know I can do so. I am much obliged and hope I can come again some time.

Arabella Cole, San Jose, Cal.

A spirit of a woman a little above the me-ium height stands beside me now. She is dium height stands beside me now. She is rather stout and dark with dark eyes and dium height stands beside me now. She is rather stont and dark with dark eyes and hair, and she doesn't seem to be over thirty-five years old though she may be a little more than that. She is very much interested in this effort and very much interested in this effort and very much concerned over some of her people and anxious to get to them. She says, "I have come a great dis-tance. I had no idea of just what I must do but I centered my thought on this circle and started this way. My name is Arabella Cole and I am from San Jose, Cal., I want to get to my husband, Arthur Cole. I want to say to him that it is true. He will know what I mean. It is anseless for him to make the ef-fort to find out if he might have saved me. Nothing could have saved me and every ef-fort he makes to find out only gives him pain and trouble. Arthur dear, it is so hard to speak to you from over here. I thought it would be easier but it is so hard to say just what I want to and to say it clearly. You must know how interested I am in every step would be easier but it is so hard to say just what I want to and to say it clearly. You must know how interested I am in every step you take. I think there is never an hour I am not conscious of what you are doing, and whenever I find the least thing that will help whenever I had the least thing that will help me to get to you I make the effort. Don't keep the plano closed up and don't put away the things that were so dear to me. Make it easy for me to come to you by inviting me with familar conditions. I am glad you went away. It was better for you and better for me. God bless you, dear. I love you more me. God i than ever."

.

Tommy McGrath, Charlestown, Mass,

Abble Trumbull, Baugor, Me.

Here comes a woman who says she is from Bangor. She is old and rather worn looking, and she wears a little black cap on her head and she wears a little black cap on her head of lace with purple ribbons, just about the kind of a cap that many old ladies wear, and she seems dressed up as though she had done her work and gotten through and had spent the rest of her life in just sitting around and doing the little things that come to the old lady of the family. She says: "You city folks don't have old ladies the way we used to. You keep dressed up and going until age doesn't seem to mean anything at all. Why, I thought I was an old lady when I was fity-three, and lived some years after that in quiet conscious dignity of my great age. My name is Abbie Trumbull, and I'd like to send this word to my boy David. I want My name is Abbie Trumbull, and I'd like to send this word to my boy David. I want him to know that his mother is just as happy to be getting his home ready for him as if she were back in the old home preparing for his homecoming. His father is with me, and we are as happy and united and agree just as we always did. David dear, your father is studying and studying and studying all the time, and seems to be so full of knowledge now that he can't hold any more, and yet ho keeps learning a little more and a little more, and I take care of the house and keep things straightened up. I tell him he mustn't get too far ahead of me or I shall lose my part in his Hie, and he always hays and says, 'Athle, you will always have to stay by me to take care of me, because if you weren't here I should forget to take care of myself.' You know that is just like him."

Edward Ham, Lawrence, Mass.

Construction of the part of the part of the plane closed up and don't put away is thing the plane closed up and don't put away is thing the plane to come to you by inviting me to come to you by inviting me to come to you and better for the plane closed of the pla

The Fairy Princess.

MARY MARSHALL PARKS.

"O Fred! come here. Hurry! hurry!" cried Bonnibell wildly. A slat on one of the shutters of the house where the Fairy Prin-cess lived had twinkled hard,-and what if the shutter should open, and Fred not there to ceal.

The Fairy Princess's window was directly opposite Bonnibell's, and so near-just across the narrow alley-that they could have talked together if only the cross old ogre who kept together if only the cross old ogre who kept the Fairy Princess shut up there had allowed her to open the blinds. But he never did. I'red and Bonnibell had never caught a glimpse of her, for not once in the two months they had lived there had those shut-ters been opened the least little mite. Now, who else but an ugly old ogre who had cap-tured a charming princess would keep the blinds closed for two months? Fred and Bon-nibell were sure no one else would do such a thing, and they were sure they knew what the princess looked like. She was beautiful, of course.

the princess looked like. She was beautiful, of course. It was a delikhtful game, and very excit-ing, and the children spent many an hour on storing days watching with round eyes for the shutters to open, and telling wonderful stories about the ogre and the princess. Once a little as they had done just now, and that was quite sufficient to keep up the interest. Nothing happened this time, but, the next evening, Bonnie slanced out of the sitting-room window and saw that the mysterious her call, and they hurried upstairs and cud-dappen next. Something did happen this time. The gas fashed out suddenly, and happen next. Something did happen this time the the sittle, wrinkled old woman with a green slande on The children turned has-til from the window, and crept down stairs, to disappointed to speak. There seemed to be nothing left to wonder about Then something happened again. The door-bell rang, and a boy left a large row K." They had the string off in a trice, and inside the box were inscious little winter

kindred compound terms in constant vogue, can have no clear meaning unless we realize vividly that there is a controlling power vested in a higher self, and a possibility of obedience in a lower self, or if another ter-minology be preferred, we may say that the ego or true entity, which is the real abiding immortal individual exercises rightful sover-eignty over all its vehicles or sheaths of per-sonality. Sometimes the higher self is re-ferred to in the whrase. "I was speaking with ferre in the phrase "I was speaking with rerea to in the phrase, "I was speaking with myself;" in that case there is a distinct con-sciousness that reason is being illumined from above in order that it may become illu-minator to the sense plane which is below. "Super" and "sub" ought to be held apart in language more than they frequently are, and we think all will find it helpful for lucidity's sake to use "super" exclusively when we mean higher, and "sub" when we mean lower.

lower. Answer 2. The part actually played by the subconscious mind in the field of therapeutic suggestion is not now very easy to define, be-cause different practitioners assign different meanings to the term; but in our own gas of meanings to the term; but in our own geo of it, it means about as follows: The rational intellect instructs the subconscious mind to carry out its command, as for instance, you resolve to wake at an earlier or later hour than usual next morning, therefore you direct your "sub-self" to call you at that the your "sub-self" to call you at that time, and if you put it on its honor, it will surely carry out your directions as soon as you have learned to confide in it as a faithful servant. When you give suggestion to another he may receive your suggestion willingly into his subconsciousness and act upon it as though it were his own. This largely forms the basis of what is often called hypotic treatment; auto-suggestion and self-induced hypotsis are often practically identical. Our entire sensitiveness to such impressions as we do not set ourselves to provise thoughfulls or

are often practically identical. Our entire sensitiveness to such impressions as we do not set ourselves to receive, thoughtfully or deliberately, pertains to the sub-conscious plane of our mentality, which is also the seat of all our natural institucts which we share memitted and invited to operate unrestrict-edly, are our safeguards in many important directions and particulars. The seven elements entering into the constitution of the incarnate human being, are generally divided by theosophic writers into a higher three and a lower four. The subconscious mind is technically the equivalent of the "animal soul," or fourth principle in this septenary classification, while the superconscious mind is synonymous with the "spiritual soul" or sixth principle. The relicaal mind or "human soul," is bounded, according to this theory, on its higher side by the seat of animal pro-pensity. We act instinctively on our animal plane, and we are emightened intoitively on the plane of our higher consciousness. The rational plane is always the sent of arbitra-

Alexander Wilder.

What is Contempt?

Who has not felt an emotion for this de-lectable outpouring, and considered himself justified in so doing? But are we always justified in it, or even in extending it under any circumstances? Do you know its origin—its cause? Do you know that hatred is an effect of selfshness—the antithesis of love or charity? Well, contempt is but the unspoken vibra-tion of hatred—its emotional manifestation. You may feel yourself justified in having or the one who is cruel, inhuman, hateful; but it is not charity, despite the other's un-conformity to your sense of right-doing, justice or parity. Borrow, pity, wonder, shock, are higher for the unspiritual emotion—contempt. But we and "delexatible contempt.

feelings: for they show that love is superior to the vibration of uncharity, and are checks upon the unspiritual emotion—contempt." If "retence is sweet," it must be to some." If "tracence is sweet," it must be to some." Well, so is all evil, when it constitutes an individualized part of the operator or enactor of the same. The unspiritual or extremely material finds as much delight or pleasure in exercising the sensual, the hateful or the contemptuous, as the spiritual-minded finds in giving a moral lecture or a dissertation on soul-development. Contemptuousness is, therefore, an evil-mot a virtue—and io whatever form it is ex-ercised or however expressed, it does not symbolize spirituality. As we need rot humiliate ourselves to be humble or condescending, we can regard or adjudge human weaknesses in many mays besides treating them with contempt or in a manner that will lower us in the eyes of the culprit or place us beneath him in the "hal-ance" of spiritual law. Toutemptuousness is not love, whatever the raison d'etre, and he who probes deep

OF LIGHT. BANNER

mough in self-knowledge, will find that for-ireness, sympathy, or consideration for the wrong-doer will bring him higher reward han fil-feeling or Pharaseeism, whatever the

than ill-reeing of Planateur and the second second

Ance. Even the biblical record of nineteen hun-dred years ago asserted that. Does the same Pharaseeism exist? Temperance without justice? Purity without charity? Yes, we have conquered our physical pas-sions; but have we conquered our soul-pas-sions—our unspiritual emotions, such as un-charity, III-feeling, prejudice, hatred? Do we love our neighbor? Do we follow the Golden Role? Are we free from resentment—whose first impulse is contempt? Arthur F. Milton. Arthur F. Milton.

New York State Association.

<text><text><text><text><text><text>

ways, and must needs avail ourselves of mod-ern methods if our movement is to live and grow. The work of demolition as relates to estab-lished error may now well be left in the hands of higher criticism, while we devote our time and energies to the work of building up and strengtheming our Cause. And since organi-zation is the most effective instrument mod-ern civilization has discovered, for directing the efforts of any considerable number of people in different localities, Spiritualists cannot longer afford to neglect this means of facilitating their work. It would seem that this would be apparent to every loyal Spir-itualist, and inspire them to join in rounding out and perfecting the Spiritualist organiza-tions, in order that the movement may go for-ward, and become the power for good which clearly lies within the realm of possibilities. The world is longing for a universal relig-ion, but such a religion must maintain the open doorway, between the world spiritual and the world physical, making mediumship one of its chief corner stones, thus securing to the world constant access to the fountains of inspiration. And inasmuch as recognized mediumship is a distinct characteristic of Spiritualism, and of no other religion in this conntry, we as Spiritualists are the matural guardians of these gifts, and this power, and should sacredly protect and maintain medium-ship in its integrity and purity, as our offer-ing to be laid on the altar of the world's uni-versal religion, threugh attempts to suppress mediumship. Human progress has been greatly Impeded, and civilization turned back-ward, through a selfishness and bigotry that eoil a slience the voice of the spirit with the rack and the thumbscrew. And when we to day witness a disposition on the part of ether religions movements to discourage me-diumship, and close the avenue of spirit com-munion (not so much hy torture of the flesh, as by methods incident to this day and age), we may well have missivings as to the furme

We believe there should be held a series of mass meetings in the larger cities and towns, with the ablest thient available as speakers and mediums, to crouse interest and open the whenever and wherever conditions favor it. We want noble, high-minded men and women who are especially gifted and adapted to this place of the work, to curry Spiritualism into every town and hamlet throughout the State, so that all may know of, and profit by these grand truths. We want these missionaries to visit and strengthen (financially as well as otherwise) weak, struggling societies, and make them strengthen (financially as well as otherwise) water, be want these to to fellowship, grade of encouragement ad advice to the local workers over the State. We would cultivate in the bearts of the would cultivate in the bearts of the would cut and temper the prevailing unprive dollars and contain the adjustment of our economic and industrial system. We would place human rights and personal

<text><text><text><text><text>

Tillie U. Reynolds, Executive Com. N. Y. State Board

Life's Best Always Ahead.

Now common it is for one in mature or How common it is for one in mature or advanced life to wish that he were young again! And what a mistake this is! If one remembers joys that he had in former years let him be grateful for them, and know that better things, even if not the same as those, are yet before him. The best things are ever ahead, not behind. If he thinks of mistakes that he then made, let him be grateful that he might do even worse if he had another trial. If, indeed, he really can do better now, let him do so where and as he is, instead of showing his unfitness for the present by re-pining over the lost past. —Sunday School Times.



National Spiritualists' Association PRODUCTATED INT. Headquarter, 60 Fears/train A tweet, South East, Washington, D. O. All Spiritualist Taking Washington cortially is Typica to call. A few copies of the Report of Conventions of 'M. 'H. 'H and 'H may be procured, the two for 15 cents , single, 1 The taking the procured, the two for 15 cents (MES. MARTT. LOTOLET, See'y, Pennsylv, Is Avenue, S. E. Washington, D. G. 117 Feb. 76.

JULIUS LYONS. ATTOBNET-AT-LAW.

Practices in all courts. Special attention given to bus ness of ab-entees, office fits Heliman Building, Second an Broadway, Les Angeles, Cal. C4

MRS. SEVERANCE'S GOOD HEALTH TABLETS.

One of the frestesi schlevements of spirit power. Tou cannot iong have poor health when you date these mildly institute tablets, and follow the free instructions she will give you, when you have stated one or two leading symp-ions, and encices of 1.00 for the Tablets. the sho gives PS Y CHOMETREIO and PROPHETRO read-ings form hair or writing to promote health, happiness success and spiritual unfoldment. Full reading, file and 4 Scent stamps. Address. Mrs. A. E. Soveranece, White Water, Walworth Co., Wis. B.30

An Astonishing Offer.

Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free byspirit power. MRS, DR. DOBSON BARKER, Box 132, San Jose, Cal. Dre

SPIRITS' BOOK :

Containing the Principles of Spiritist Doctrine on the Im mortality of the Soul: the Nature of Spiritis and their Re-lations with Men; the Moral Law; the Present Life, the Future Life, and the Destiny of the Human Race, accord-ing to the Teachings of Spirits of high degree, transmit ted through various Mediums, collected and set in order by Alian Kardec.

Alian Kardes, and modiums, collected and set in order by Translated from the French, from the Hundred and Twe tich Thousand, by Anna Blackwell, at does, a fine and readable stetch of Hirah's (or "Mardeo's") or perferences, and the exquisited; finished steel-plate portrait of this cele-brated genileman, are of themselves worth almost the en-tire price of the book. ire price of the book. Printed from durificate English plates, on white paper arge lime, pp. 438, cloth; price 75 cents. For sale by BANNER OF LIGHT FUBLISHING CO.

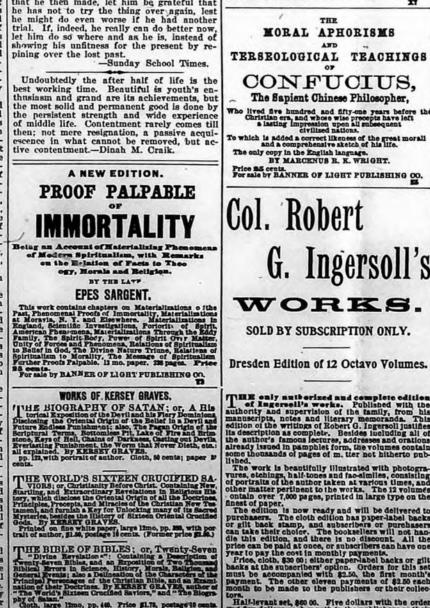
Words That Burn. A SOTH STURY NOVEL. BY LIDA BRIGGS BROWNE.

title gives a clue to the plot, which shows the after on the soul, of angry words and wrong deeds done i he story is progressive in its tendencies, and embrace new thought and some of the latest inventions of th the new thought and some of the marks in remained a set day. Hany psychic experiences are narrated which are instru-tive and existraliang. If the set of the set of the share of the young and recommended to a briend after reading. It is a larg lime, of MB pages; is neally bound in cloth; is printed o fine paper in large type, and has the portrait and autograp of the writer in as a frontispice. Price reduced free \$1.50 to \$1.00. Fostage 16. Paper cover 56 event Postars 5c. For ale by BANNER OF LIGHT PUBLISHING CO.

NEW EDITION. TRANSCENDENTAL PHYSICS.

An Account of Experimental Investigation from the Scientific Treatises of JOHANN CARL FRIEDRICH ZOLLNER.

JURANN UARL, FRIEDNIGH ZULLNER. Professor of Physical Astronomy at the University of Leipile; Members of the Boyal Samon Society of Selences; Foreign Members of the Boyal Astronomical Boots of London; of the Imperial Academy of Natural Fhilosophers at Moscow; Honorary Member of the Physical Association at Frankfort-on-he-Main; of the "Selentific Society of Psychological Stadies," Paris; and of the "British Nation-al Association of Spiritanilita" at London. Translated (from the German, with a Preface and Appendices, by Barles Carleton Massey, of Lincoln's Inn, London, Eng-land, Barrister Atlaw. The book contains Hilbusthious of Massociation at the Werden rings, etc. Globh, if me, 200 pages. Friee 75 cents. For sale by BANNEH OF LIGHT FUBLISHING CO. XI



4	Boston Idbertisements.	New york 3dbertisements
A MARKEN -	OLIVER AMES GOOLD ASTROLOGIAN A still at 1924 for start and yith Finders and a based of the start and yith Finders and a based for a still a start and a start of the based of the start of the start of the start of the based of the start of the start of the start of the based of the start of the start of the start of the based of the start of the start of the start of the based of the start of the start of the start of the start of the start of the start of the start of the start of the start of the start of the start of the start of the start of the start of	FRED P. EVANS, The Colebrated Medium for SLATE WRITING & CLAIRVOYANCE Interview daily at oldes. Occult Book Store SP Mediate and St. How York City. Send stamp or circular on mediamakip.
	Mrs. Nettie L. Merrow, Business method work Mrs. Nettie L. Merrow, Business meducation Room 4, Banner of Light Beilding, 194 Dartmonth Street, Boston. Hours, 19 to 1 F. M. Telephons III Back Bar.	Mrs. M. E. Williams Psychie, Etheresiltation, Kateristination, Intellectual Communications, Scientific Demonstration, Sinday and Tareday evenings at 5 o'clock. Saturday afternoon at o clock. School of Prychic, Science and Philosophy Thurnday evening at 5 o'clock. Ist West oth street, Sev Tork. MRS. STODDARD-GRAY and Son. De
	MRS. THAXTER, Banner of Light Building, Boston, Miss.	MRS. STODDARD-GRAY and Svn., Du WITT C. BUUGH Materializing and Tway Medium, Solid Beaucher Bundy and Wednesday vernings. 5 orli and Materiary, Jordett al Chairrenidence, HI West fills Br. New York Bittings for communications daily. 18 to 8. M MBS. C. SCOTT. Tran's and Business Me- dium. Sittings 19 to 8. Sil Vanderbilt Ave., Brook- Us. N.Y.
1 24	Mrs. Maggie J. Butler, MEDICAL CLAIRVOYANT, Evan's House, 175 Tremout St. Booms G, 44, 44. Tel. con- nections Take elevator. Office hours is to 4 daily, er- cept Sundays.	THE SUNFLOWER Is an t-page paper, printed on the Caseadaga Camp Ground, and is devoted to Progressive, Bellgions and Scientific Thooght, Spiritualian, Hymotian, Art mi- ogr, Palm'stry, Theosophy, Psychia Science, Higher Critician, Has & Spirit Misesage Dayatranet. Fub- liant and a fifthere of each mouth at \$90 tester on the Arts of Billion of each mouth at \$90 tester on the arts of Billion of each mouth at \$90 tester on the arts of Billion of each mouth at \$90 tester on the arts of Billion of the arts of the second of the arts of the second of th
PENA	Mrs. H. S. Stansbury, Mrs. Bhawmut Ave., between Worcester and Springdield Streets, Boston. Sunday, 1.30 p. m., Thursday, 6 p. m. Sit- tings for development a specially. DTI	SUNFLOWER PUB. CO., LILY DALE, N. Y.
24424	Marshall O. Wilcox. MAGNETIC and Mental Healer, 194 Dartmouth street, Becom J. (two doors from Copier so.), Boston. Hours: JA.K. to S.F.K. Telephone III3 Back Hay. D 19	READ "THE TWO WORLDS," edited by WILL PRILLIPS. "The proplet popular minimal pro- per." Bent res to trial relationships of the Manual for omits. Annual entertailon, fLS. Order of the Manual Two Worlds." Office, 18 Oryoration street, Manual Mariand, THE TWO OFLDS first the most complex record of the work of Spiritaniam in Great Britain, and thoroughly representative of the progressive spirit as thought of the movement. Specimes copies on g a s
r,	Ella Z. Dalton, Astrologer, T ^{LAOMER} of Astrology and Occult science, 119 Tremont street, Stadio Baliding, Boom 28. Dt	
-	Osgood F. Stiles, DEVELOPMENT of Madiumship and Treatment of Ob- section a specialty. 625 Columbus Avenue. D24-A1	PSYCHIC POWER through Practical Psychology, a quarter if magazine devo ted to Personal Magnetism, Hypnotism, and Psycho-Phy sical Catture. Bend 10c. for ample copy. WML A BABNES, 137 Hower Ave., Cleveland, O.
Hee	Mrs. Florence White, Trace and Medical Medican. 175 Tremont SL Advice on business and health.	MY TRANSCENDENTAL EXPERIENCES
ad ad	MRS. A. FORESTER GRAVES, Trance and Business Medium, HUnion Parket., Boston. Dif-30 MRS. CURTIS 86 Berkelev St. Boston. Magnetic healing. Business Medium. Bheumatism	ance, Clairandisoce, etc. With four flustrations. By HENRE LAGROIX. In this work will be found new views, progressive aspects which are startling and instructive. Price 35 cents. For sale by BANNER OF LIGHT PUBLISHING OD
	Pecialist. D7.8 MRS. MARRINER. Medium. Magnetic Treatments. Circles Sunday 3 and 7 30. Thursdays 3. Letters answered. 3 questions 20c., six 50c. 618 Tremont St. D7.1	SPIRIT ECHOES.
-	MRS. STACKPOLE. Business and Test Medium. Sittings daily. 155 W. Brookline St. D 21	A choice collection of poems and prose paragraphs by 'MRS. MATTIE E. HULL.
	THE NEWEST OF NEW WOMEN. A Bos Into Incident. By W.J. COLVILLE, anthor of "Onest- mus Templeton," "Dashed Against the Block," "With One Accord," Etc., Etc. Pamphlet, pr. 4. Price Scents For sale of BANNEE OF LIGHT PUBLISHING CO	The author in h:r preface says: "Spirit Echoes goes to the world with the soul appreciation for all that has come to brighten and make better the life of its author." II mo. cloth. Price 60 cents. For sale by BANNER OF LIGHT PUBLISHING OO. TS
in the	A NEW RDITION.	A BOOK OF THE DAY.
	"Poems of the Life Beyond	
ph .	and Within."	Human Life.
-	Voices from Many Lands and Centuries, Saying	BY F. A. WIGGIN.
	"Man Thou Shalt Never Die."	Mr. Wiggin is earnest and strong, and his words mus stimulate to higher thinking and nobler iving."- K. J Savage, D. D.
	GILES B. STEBBINS. These Potems are gathered from aucient Hindestan, from Pertia and Arabia, from Greece, Bome and Northern Eu- rope, from Gatheline Greece, Bome and Northern Eu- rope, from Gatheline Greece, Bome and Northern Eu- rope, from Gatheline Greece, Bome and Northern Eu- rope, from the spirit and whate rer chosen this inspired trate and express the vision of the spirit catching glimpus of the future, the wealth of the spirit catching glimpus has been used. Here are the intuitive statements of im- mortality in words full of sweetness and forw-full too. of	"There is not too much of it; it is all gold. I shall most hearily recommend it to my 'riends."- William Bruston. "The reading of CURES AND SPIRIEUMS adds sucher of the valued privileges for which I am indebted to Mr. Wils gin."-Likas Whiling.
to	rules from the spirit-land. Whatever seemed best to lines trate and express the vision of the spirit catching gimpsee of the future, the wealth of the spiritual LIFE wITHIN has been used. Here are the intuitive statements of im- mortality in words thil of sweetness and form-full too of	"There is in his line and quality of thought a strong gestion of Emerson."-Progressive Thinker. "This admirable collection of stirring essays on live topic of fundamental value has strongly appealed to make the

as been used. Here are the ininfitre statements of im-nortality in words full of sweetness and giory-full, too, of divine philosophy. No better collection illustrating the idea of immortality as ever been made.—Rev. T. J. Sunderignad, Ann Arbor "This admirable collection of stirring essays on live topics of fundamental value has strongly appealed to me as just the thing needed."-W.J. Coirille. "The whole book is rich in stimulating the

Coming Age. Price 75 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

No better collection illustrating the idea of immortantly has ever been made.- Rev. 7. J. Sunderland, Ans Arbor Weak, Ans Arbor The poet is the prophet of immortality. The world will thank the compiler long after he has gene from this life.-Jenses G. Clerk, is Auburn Adserting some from this life.-This volume can only bring house and comfort and peace into the household.-- Mers. K. Reel, Bay City, Mich. A golden volume.- Hasher Twittle. Pp. 39, 11mo. Price 31.00. For sale by BANNER OF LIGHT PUBLISHING 00. To Second Edition Revised, with Index.

THE SPIRITUAL WREATH.

Chargels, Come to Me. Angel Prosecoe. Beautiful Isle. Come Angels. Come Angels. Compensation. Day by Day. Going Home. Guardian Angels. Hick of Rest. Home for thes Borrowing. Hamilty.

Humility. Happy Thoughts. He's Gone. I'm Called to the Bette

Jesus, Man, Medium, Martyr A new collection of Words and Music for the Choir, Ces regation and Social Circle. By B. W. TUCKER.

There is to the control of the contr

<text><text><text><text><text><text><text>

Half-levant set, \$60 00. Five dollars with md five dollars each month to the publish collectors. phy of Salan." Cloth, large 12mo, pp. 440. Price gl.75, postage'19 cents (Former price gl.98.) SIXTEEN SAVIORS OR NONE; or, The Ex-Spiosion of a first Theological Gun. In answer to John Terry? Hirtsen Striven of One' is an examination of its street, sathorities, and as exposition of its two hundred and twenty four errors. By FIRMER OR NAVES. Olds, IS centry paper, Social. (Former price ILS). For sale or JEANNER OF LIGHT FORLISHING CO.

collectors. Descriptive circular, containing full-pay of Ingersol, mailed free of charge upon app Bend orders to

BANNER OF LIGHT PUBLISHIN 904 Darimouth Street,

	He's Gone. I'm Called to the Better The Eden Above. I mand. I Thank Thes, oh, Father. Jubilate. My Spirit Home Nearer Home Passed On. Passed On. Beronelliation. Berone Day of Days. Bithe Your Harps. Some Day of Days. Br Lors We Arise. Gone Befors. Gone Befors. Gone Befors. Hearing the Goal. Boore. Boore. Boore. Boore. Boore. Boore. Boore. Boore. Bithe Your Harps. Br Lors We Arise. By Lors We Arise. By Core the Bits. By Lors We Arise. By Core We Arise. B	400 pages, by DR. J. M. PEEBLES, Contains the ripest thoughts and richest scholarship of a number of the most distinguished Liberalist and Spiritualis authors, writers and debaters of this country it is verily a Symposium by J. S. Loveland, J. R. Buchanan, Hudson Tutle, B. B. Hill, Messes Hull, Rabbi I. M. Wise, Col. R. G. Ingersell, W. E. Coleman and Others, upon Religious Subjects The book was named by one of J. J. Morrow Spirit Controls,
S. NLY.	Name. Nearing the Goal. No Weeping There. Our Home Berond the River. Will Bloom Again. Parting Hymn. Leatheretic cover: Frice: Single copies, 15 cents; per dosen, 31.50; \$ copies, 32.00; 18 copies, 310.00; XY	"JOSUS, Man, Medium, Martyr." This magnificent volume racy and orisp treats of Existence of Jeans and Mahemet, yrv and on Of What Talmud Says About Jeans. Original of the Georgels.
olumes.	JIM	Ingervell and Agnosticism. Ingervell and Spiritualism. Obristianity and Spiritualism Com- pared. Prof. Bechanan on "Antiquity Unvelled." Alfred James's Exposure. B. B. Hull's Scathing Review of Dr. Fee
d with the , from his anda. This soll justifies ading all of ad orations mes contain	Or the Touch of an Angel Mother.	B. B. Hill's Schling Screw of Br. Aw Blos's Panghlet, "Did Jeens Ohris Exist?" and Dr. Feebles's Incisive and Exhaustive Review of this Review. Hindes Superstitions. Ohid-Marriage in India.
herto pub- photogra- consisting times, and 12 volumes	BY CARRIE E. S. TWING. In her preface, Mrs. Twing says: I trust that the readers of "Jin." will deal with him as tenderic as they have with "Liabeth."	Ohristianity and Paganian Compared. The Gaostics. Jesus and Contemporary Jews. Edwin Johnson, the Bash, Rocki As sertiouist. The Koran and its Teachings.
type on the delivered to label backs purchasers ill not han- at. All the	In her preface, Mrs. Twing says: I trust that the readers of "Jin." will deal with him as tenderly as they have with "Tlabeth." I dealer and the state of the state of the state of the boy to be parfect; but he is a type of what may come to the lowliest children of earth If they will recognize the union of the Barthy and Heavenly—and while battling with earth's conditions understand that true living will bring to them the echo of "Angels' Scops." CON TEIN TS.	The Continuity of History. Recent Explorations in Baby louis. Rabbi Wire on Jesus.
acks or gilt for this set rat month's their collec-	Jun, The Poot-House Walf, Jin's History and the Touch of the Angel Michter, Jim Finds a Friend and Benetheter, Jim ays Good-by: to the Poor House, Jim Basches His New Home, Jim Geits Acquaisted with New Burrwand ings, Jim Champions the Oppressed, Larry - "Heme Found," Jim's Thist Smoke a Fallers, Jim Lagres & War- thr, Chartinable Act, Jim Solessen His School, The Spirit Band Bafety Guides Jim, Jim Opena & School, Jim Self colline His School, Jim Visits Goids in Twenho, Jim As- tists Goldie, Jim Initerests Dr. Friggs, Jim and Goldie are Enzysed, Death of Mrs. Goldie, Medica Last Home The Broken, Golde Besches Her New Home. The Broken, Golde Besches Her News, New Home The Broken, Golde Besches Her News Kenne, New Home Jife-Jim's Pirrit Leiter, Aunt Hins Tells Mer Bomance, Jim Meets His Grandhather, Jim Roveals His Identity to His Grandhather, Ji's 's Grandhather Passes Over, Hrs. Barnett Visits the Barrows Household, Jim and Goldis	Beeline of the Christian Zeligion. Spiritualize and Christianity. What the Controlling Spirits of W J. Colville, Mrs. H. T. Lengter Mrs. Evertit, Mrs. Jonus Ha gun-Jackson, J. J. Morro, Sain ton Mones (E. & Ozno).
th the order ters or their age portrait oplication.	Hand Bately Guides Jim, Jim Opena & School, Jim Dis- ciplines His School, Jim Vinits Geidie in Twenhe, Jim As- nista Goldie, Jim Interesta Dr. Briege, Jim and Goldie rave Engraved, Death of Mrs. Golden, Goldie's Last Home Thes Broken, Goldie S eaches Her New Kome, New Heme Life-Jim's Pirrt Leiter, Annt Mina Tells Mer Bomance, Jim Meetz His Graudinther, Jim Reveals His Identity	And Many Others, say about the Existence of Jean. Rarmony between Jeans's Mediumship and that of To-day. What Scholarship of the World says of Jeans and his Infinesce spen this
IG CO., Besten	Barnett Visits the Barrows Homsshold, Jim and Goldis Marris bound, 355 pages with ortrait of author. Frie 1005 5.	Vertil. Price 1.35, postage 13 cents. For mis at BARRER OF LIGHT OFFICE, 5 Borrowst Stret, Borrow, Ham.

Mass Meeting.

The next mass meeting of the Massachu-setts State Association of Spiritualists will be held in Worcester Friday, March 6. Fall particulars will be published in a later edi-tion of the Banner of Light. I would also like to announce that this Association will celebrate the anniversary of Modern Spirit-ualism upon Tuesday, the Sist day of March; full particulars later. Carrie L. Hatch, Sec.

Build from Within.

What is the most vital fact in life today?. It is the self-realization that the kingdom of God is within ourselves. We all have a God within. Not one of us but all of us. It is a Dirine inheritance, and is the stepping-stone to all power. And when we vitally realize this we then commence to receive the powers that God intended we should; we then commence to build from within. Horace Lovett.

Mass Convention in New York.

The N. Y. State Association of Spiritual-ists will hold a grand Mass Convention in Brooklyn, N. Y., on March 11, 12, 13, 14, 1903, at Crosby Hall, 423 Classon Ave, near Quincy St. There will be three sessions each day, morning, afternoon and evening. Good music, fine speaking and spirit messages; full program will be published later. A delightful time is outfeinated

time is anticipated. Herbert L. Whitney, Sec. 65 Howard Ave., Brooklyn, N. Y.

Special Missionary.

Mr. J. S. Scarlett, of Cambridgeport, Mass., has been duly appointed a special mis-sionary of the N. S. A., for the New England States; Mr. Scarlett will make arrangements with societies and individuals for holding meetings within the district outlined for him; he is a fine platform speaker and medium. The Mass. State Spiritualist Association in-dorses Mr. Scarlett and co-operates with the N. S. A. in his work. Mary T. Longley, N. S. A. Sec.

Notice.

The Gospel of Spirit-Return society will hold its regular monthly reception at Legion of Honor building, 200 Huntington Ave., Wednesday, February 18, at eight o'clock. Guests, Lord Valentine and The Queen of Hearts. Matrons, Mrs. Mattie A. Bancroft, Mrs. May E. Bingham, Mrs. Anna S. Lee, Mrs. M. H. Plaisted. Refreshments will be served by Miss Elisabeth Austin, Miss Ma-belle Horsman, Miss Lucy Nicholson, Miss Blanche Piper. Mr. Arthur H. Foss and Mr. Henry W. Ireland will act as ushers.

Announcement to the Public.

All money in donations or collections in-tended for the N. S. A. Mediums' Home, or relief fund, must be sent to the Secretary at the following address, if not directly paid to our authorized missionaries who show a Mis-sionary certificate from the N. S. A. of later date than October, 1992. No other is author-ized to collect money for this Association. Contributions, large or small, are gratefully accepted.

Mary T. Longley, N. S. A. Sec. 600 Penn. Ave., S. E., Wash., D. C.

Items from Philadelphia.

W. J. Colville's lectures under auspices of First Association of Spiritualists in Temple, 12th and Thompson Sts., have created con-siderable interest and on many occasions the attendance has been very encouraging. On Sunday evening, Feb. 8, the lecture on "Lin-coln and Darwin," was delivered to an un-usually large congregation and the interest manifested was very great. W. J. Colville's engagement is now terminating; his closing lectures are announced for Friday, Feb. 20, 8 p. m.: Saturday, Feb. 21, 3 and 8 p. m.; Sun-day, Feb. 22, 10.45 a. m. and 7.45 p. m. Mrs. Cadwallader has recovered from re-rent fudisposition and is now active as ever in the work of the Lyceum and Young Peo-ple's Sunflower Club, which meets on Sun-days at 2.20 p. m. and on Mondays at 8 p. m. W. J. Colville's lectures under auspices of

Boston Spiritual Temple.

A large and interested audience listened to Mr. Wiggin's morning discourse on the in-spiring subject of Hope, which was pre-sented in his usual earnest, scholarly manner. He showed Hope to be in accord with the moral order of the universe, as natural as the trees, flowers, and fragrance of the floral kingdom, or as the hunger for justice in the heart of man. It is the exponent of all vir-tue, for honor, courage and fidelity all worthe, of Hone. It is especially the lanheart of man. It is the exponent of all vir-tue, for honor, courage and fidelity all breathe of Hope. It is especially the lan-guage of Spiritualism, the antithesis of the despair of materialism. Hope grows within the leart of man as his conscious relation to appritual verities becomes more real. The plane of consciousness upon which we live determines the character of our hopefulness. It can be limited to the animal plane, or that of self gratification, but if we have attained spiritual or cosmic consciousness, our hopes and desires are lifted to the spiritual realm, to a world beyond this, and never dish hope born of longing for the real and spiritual meet disappointment. Its fulfilment is as-sured, as is the desire for immortality. The word representing that divine spark which surrives death—the soul—is fitly taken from the Latin Sol, the sun, the illuminator. Thus should Hope, the fitting language of the soul, be radiated from our lives, its uplifting mes-sage be written on our faces in largest, clear-est type, to thus cheer and inspire the world.

has been very ill with but little hopes of re-covery. After the boy was hurt he said to a companion: "Mrs. Yon Kanaler said I would be hurt if I came here to work, and I laughed at it, but it has proven true." Ther instances of fulfilled prophecy have also occurred as well as the truths of apirit return demonstrated. As we come into the knowledge of the deeper truths of life, our souls expand to the light and we rise above the petty annorances of uncertainty into the strength of the limitless, which is the strong-hold of Charity, Wisdom and Justice. "Faith, Hope and Charity, but the great-est of these is Charity." Tharity, Love for our fellowman under all circumstances and conditions, bringeth forth peace and harmony to all; draweth all to-gether in at-one-ment with the Father In-minite.

inite. Oh, for more Charity, Love, which uplift-eth in this beautiful sphere where we dwell

today! Louise E. Zimmerman, Sec.

New Photographs of Mrs. Soule.

So many requests have been made for pho-tographs of our circle medium, Mrs. Minnie M. Soule, as she appears in her Sunday work as pastor of the Gospel of Spirit Return So-ciety, that we have persuaded her to take the time from her ever busy and useful life to give the artist an opportunity to photograph her in her platform dress. As a result of her kind compliance with our request we now have for sale three new poses of her,—two in speaker's gown, and a new one, which we think are improvements over the former ones, representing her as she appears in her social think are improvements over the former ones, representing her as she appears in her social life and parish work. The Banner of Light Publishing Company has the exclusive sale of Mrs. Soule's photographs, and has placed them, for the accommodation of their patrons, at the same low price as the former ones, twenty-five cents each.

E. W. Sprague and Wife.

Our work during the month of January was a success. We visited Alliance, Marion and Sandnsky, Ohio, where large meetings were held. Two societies were organized and chartered with the Ohio State Spiritualists' Association, at Marion and Sandusky. We also visited Sturgis, Vicksburg, Battle Creek and Jackson, Mich., where large audiences greeted us and excellent work was accom-plished for our Cause and the cause of or-ganization. Every day people are coming to accept Spiritualism, and many hearts are made glad by its sweet message. The real compensation for our arduous labor in this field comes from seeing the hap-piness expressed in the countenance and lis-tening to the expressions of gratitude and thankfulness of those who attend our meet-ings. Verily the missionary work is a blessed work.

We solicit correspondence from those who desire our services. Address Sturgis, Mich. Home address, 618 Newland Ave., James-town, N. Y.

Important Notice.

The Spiritualist Society of Galveston, Texas, with its temple which stands open to humanity constantly, well supplied with books, magazines and papers, as well as many lectures and demonstrations of the beauty of Spiritualism, has been for some time making arrangements for an appropriate celebration of March 21st, the anniversary of the advent of Modern Spiritualism. The Lyceum is to furnish an entertainment. We are to use the program which Mr. Ring as National Super-intendent of Lyceum work is preparing, and we are to hold our annual bazaar. It is this last mentioned matter of which I wish to speak. We kindly ask the friends who may read this to send us such articles of fancy work, useful household belongings or any such donation as they desire to for us to dis-pose of at this Bazaar for the benefit of our temple fund. All such favors will be highly appreciated and acknowledged by Mrs. Har-riet Heyne, Spiritualist Temple, Galveston, Texas. Texas.

The Gentleman from Everywhere,

The Gentleman from Everywhere, the new book which is recommended by the editor of "The Light of Truth," as a "cure for the blues," and is commended by our president, Harrison D. Barrett, as "one of the best ever written," is being praised by our most noted authors and editors all over our country. "The Christian Herald," De-troit, Michigan, says, editorially: "The Gen-tleman from Everywhere,' by James Henry Foss, is a story of surpassing interest, replete with thrilling experiences, vivid in descrip-tiou, full of anecdote and humor. The book is delightfully original and realistic, intensely interesting from cover to cover." Similar commendations are given by the Boston Journal, Globe, Post, Traveler, Home Jour-nal, Florida Times-Union, Brown University Alumni Monthly, Worcester Spy, Lewiston, Maine, Journal, Hon. John D. Long and many others, printed in the publisher's free bro-clure which is before us. The Hon. Frank L. Dingley, one of our keenest critics, says of this book: "Every clapter is good. Those on Mr. Foss' experiences anion; the Seminoles in the vast fastnesses of the overclades:

L. Dingley, one of our keenest critics, says of this book: "Every cliapter is good. Those on Mr. Foss' experiences among the Seminoles in the vast fastnesses of the everglades; among the funniest of mortals, the 'Florida Crackers,' among the waifs of criminal life in the greatest of reformatories, and that de-cidedly amusing one, 'on the political stump,' remain most vividly in the memory. The whole forms a continuous and spirited nar-rative, full of entertainment and inspiration for all ages. Whenever Mr. Foss expresses his ideas on education or the remedy for the labor troubles and takes a look into the fu-ture, it is worth while to heed, for he has practical sense and logic and a kindly opti-mistic spirit with the saving sense of humor.'' For sale at Banner of Light office. Sent post-pald on receipt of price, \$1.50.



BANNER OF LIGHT.

A prominent Southern lady, Mrs. Blanchard, of Nashville, Tenn., tells how she was cured of backache, dizziness, painful and irregular periods by Lydia E. Pinkham's Vegetable Compound.

Pinkham's Vegetable Compound. "Gratitude compels me to acknowl-edge the great merit of your Vege-table Compound. I have suffered for four years with irregular and painful menstruation, also dizziness, pains in the back and lower limbs, and fitful sleep. I dreaded the time to come which would only mean suffering to me. Six bottles of Lydia E. **Pinkham's Vegetable Compound** brought me health and happiness in a few short months, and was worth more than months under the doctor's care, which really did not benefit me at all. I feel like another person now. My aches and pains have left me. I am satisfied there is no medicine so good for sick woman as your Vegeam satisfies there is no molecule as your Vege-table Compound, and I advocate it to my lady friends in need of medical help."--MRs. B. A. BLANCHARD, 422 Broad St., Nashville, Tenn. - \$5000 for-feit if original of above letter procing genuineness. cannot be produced.

When women are troubled with menstrual irregularities, weakness, leucorrhœa, displacement or ulceration of the womb, that bearing-down feeling, inflammation of the ovaries, back-ache, they should remember there is one tried and true remedy. Lydia E. Pinkham's Vegetable Compound.

nontebanks, practice the same methods and tre as unscrupulous? Not only is Spiritualism thus misrepresent-its operations placed in their are as unscrupulous? Not only is Spiritualism thus misrepresent-ed, its opposers have weapons placed in their lands by the traveling show class of self-styled "mediums." The public exhibitions are more or less expert juggling perform-ances. Other "mediums," who dare not at-tempt a public show, gain entrance into pri-vate families, usually of zealous Spiritual-ists, where they can make "conditions" fa-vorable, and continue their show until sus-pleion is aroused, when they fold their tents and depart to new pastures, with new names. The exposure of these fakirs is heralded as the exposure of Spiritualism, although it is made in most cases by Spiritualists them-selves. The way to notoriety and money is for one of these self-confessed frauds to pub-licly expose his own rascality. The churches have nothing too good for him; he is flattered by the clergy, the pulpit is free for his use, and depress of Spiritualism will give columns to such defamers. If in this crowd of deceivers, conspicuous at the front, there be any passing mediumship, such will not preserve their gift, for in this cesspool there is a common level determined by the lowest, from which none arise. The public look into the pulpit and press

tor in this cesspool there is a common level determined by the lowest, from which none arise. The public look into the pulpit and press for information, never see a Spiritualist jour-nal, or hear anything on that side, are scarcely blamable for the conclusion that Spiritualism is founded on childish tricks which weak credulity could accept as evi-dence of spirit-presence. The most discouraging thing that the Edi-tor-at-Large has to meet with, is the con-stantly recurring exposures of these fakirs, and no one outside of this office, to which clippings from papers over the whole world are sent; can form an idea of their number and activity. Even when the exposure is complete and it doesn't seem possible for anyone to have a doubt, there are those claiming to be Spiritualists, who write de-manding that such be defended!

manding that such be defended! It is true that sometimes genuine mediums are misrepresented by those who attempt to expose them, and facts do not justify the conclusions jubilantly published. Conditions are demanded which would make the mani-festations as impossible as taking a photo-graph in a sun-lighted camera. The best de-fense that can be made by the latter, is for them to give senaces at which deception is impossible.

The genuine medium, as well as every Spiritualist should understand, that his own

growth has been slow, because Spiritualists have not appreciated that only by such means can the plane of spirit-intelligences be real-ised. Yet considering how slowly such or-ganic efforts have matured with other great movements, ten years have given wonderful success to this Association. Its necessity has been deeply impressed on the understanding, and the great work possible for it to do is apparent to all. The vital question is the means and direction. Spiritualists, even if they do not endorse the statement of principles put forth by the National Association, are quelk to present them as something concrete and authorita-tive. We may not accept the statement as a whole; we may omit portions, and insert, yet we feel assured that it is a general expres-sion of the fundamental principles of Spirit-nalism, and if not perfect, open to revision at the hands of the yearly convention. It thus can be made, if Spiritualists only

the hands of the yearly convention. It thus can be made, if Spiritualists only will, an acceptible expression, to which none can object. Editor-at-Large, N. S. A.

Children's Rook.

(Continued from page 6.) Messages from St. Valentine.

My dear little friends:--I had a dream of St. Valentine and in my dream I heard these little couplets repeated over and over, and so I said to myself I will send them along for the ones for whom they were intended. Of course this was not a real sleep-dream but a half-sick one for I have not been very well for two weeks now and have felt it was best for me to stay in bed until I got strong, so if the verses are not very strong you will know that Saint Valentine may have had a hard time to make me understand, for I think he must love best to talk to those who are well and can do his bidding. To you all I send much love. Always your friend, Minnie M. Soule. Saturday, Feb. 7, 1903.

BERNICE ABBOTT.

I've a secret I could tell, But I'm most afraid, I have kept it long and well, From a little maid. If I thought she would not mind, I would say right here, Bernice Abbott, sweet and kind, Love, I send you, dear.

CHARLIE COY.

CHARLE COY. I used to hear the children cry, Charlie, barley, wheat and rye, And other foolish words there were, To make a Loyish temper stir. But now I know a little hoy Who bears the name of Charlie Coy, And he is very dear to me, Although his face I never see, Although his face I never see, Charlie, Charlie, far away Send a loving thought to me For I'm sending one to thee.

ETHEL RUBY COY.

I took my heart to the market place, And there I saw Ethel Ruby's face, And before I knew what my heart deing

doing. I found Ethel Ruby that poor heart was

So what could I do with a heart like that, All wood and won by a moment's chat? I couldn't come home without my heart, So Ethel and I no more can part.

EBROL WHEELER.

ERROL WHEELER. Errol Wheeler have you heard, Of Cupid and his dart? You had better fly like bird Or he'll hit your heart. I have sent him to your home, And I bade him stay, Shooting, shooting at your heart, For a whole long day. He must bring it back to me, When the day is o'er, Or next year his face you'll see At your dear heart's door.

A boy so happy and gay, Has stolen my heart away, I'm sure I'd not mind, If he'd only be kind, And send me his own today. Elhanan your good and trae, So heed what I ask of you: And send without fail, Your love through the mail, To one who loves you, "true blue."

There's a song in my heart for a little lad, Who lives far away, far away; The song that I sing is joyous and glad For this is St. Valentine's Day. These are the words that come bubbling up, To the tune of a bird's sweetest lay, Oh, Edric, dear Edric, we'll take a good sup, From the "goblet of love" on this day.

FEBRUARY 14, 1908.

Every little Hanner render, Though the name I may not know, I must have, so be my pleader, Cupid, with your love crowned bow. You must treat them kindly, Cupid, Then they'll love to stay with me, For 'twould be a deed most stupid, Just to hold by force, you see, Whisper to them softly, sweetly, That you take them to a riend, Who will love them quite completely, With a love that hath no end.

GLIMPSES OF HEAVEN, By Gilbert Ha-Then Late Bishop of the Methodist Episcopal Church. Thin life work is the second purporting to come from Officer Haven since be enterned purporting to come from dum by whose hand Mr. Haven has been subject to pen this, and the former work, Mr. Carrie E. S. Yving, has sarred an honorable and national reputation as a reliable medium, a popular speaker, writer and laborer for the Grange, he Woman's Christian Temperance Union, Woman Suffrage and for the cause of Modern Spiritualism. Pamphlet, pp. 64. Price S0 cents. For sale by BANNER OF LIGHT PUBLISHING CO

THE SIXTEEN PRINCIPAL STARS. Their Positions and Aspecia

By J. G. DALTON.

This is whelly even and fills a great vacancy in the theory and practice giving their positions and aspects, for 1894 1949 with full instructions for use in Nativities. Contains also the first correct Ephemeris of Uranus, and Neptune, for 1938 1878. There is now added the geocentric posit as of Neptune from 1789 to 1838, the only ephermeric ever made of the planet for that pericd. Price, Paper, 78 cents. For sale by BANNER OF LIGHT FUBLISHING CO. T

VACCINATION A CURSE AND A MENACE TO

Personal Liberty

with statistics showing its dangers and oriminality,

By J. M. PEEBLES, A. M., M. D.

PRICE. \$1.25.

LIFE OF Jesus of Nazareth.

BY DEAN DUDLEY.

BY DEAN DUDLEY. Having made an exhaustive study of the first Groumenical Connoil of Nices, it was but natural, Mr. Dudley says, that he should sup-plement that work with the life of the man concerning whom the Church Fathers dog-matized so much at their first great conclave. This work of Mr. Dudley is written in a hopeful spirit, from the standpoint of a pronounced free thinker, is free from many of the objec-tionable features that usually obtain with works of this kind. It is brief and to the point, and beat of all, will compel the people who read it to think and reason for themselves a they peruse it. The plain, unvarnished facts are tersely stated by Mr. Dudley, who has combined in a few pages that which one written upon the same subject. It is a veri-table multum is parco, and should be in the library of every Spiritualis. PEICE 25 CENTS.

PRICE 95 CENTS. For sale by BANNER OF LIGHT PUB. CO.



to receive astoniahing communications writes: "I had Gapt. D. B. Edwards, Orient, N.Y., writes: "I had munications (by the Synchorymph) from many friends, have been highly satisfactory, and proved to me that i mailsm is indeed true, and the communications have have been highly estimated confort in the severe ioss I hav

ELHANAN COY

EDRIC WHEELER.

Spiritualism in Elmira, N. Y.

The First Spiritualist Church is still meet-ing with success in its endeavors to spread the light of Spiritualism; the meetings are well attended, the lectures and fests still giv-ing knowledge, satisfaction and comfort. Weekly socials and suppers are being held at the church and semi-monthly socials held at the residences of members and friends are proving of great and growing interest and benefit socially and financially. Sister Von Kanzler is assisted in the test feature at all social meetings by other me-

Sister Von Kanzler is assisted in the test feature at all social meetings by other me-diums, who are present. At a recent social Sister Von Kanzler turned to a lady saying to her. "You have two sons: the older one contemplates making a change to another city for employment, where he will work with a sharp edged tool; I say to you, do not let him go, for if he does, he will meet with a serious accident which may cost him his life. I do not say he will be killed, understand, but seriously injured, and it will be as much as ever if he recovers." The mother told the son, but as is usually the case, he only laughed and made light of it. He went. In a few days word was re-ceived that he was seriously injured. He was brought to one of our hospitals where he

0

A Need of Organic Representation.

A Need of Organic Representation. A great deal that passes for Spiritualism before the world, must be a cause of deep re-brev is representative of the science of life here and hereafter and the religion of hu-or taking the material furnished and draw-ing conclusions therefrom. If the flotsam on the surface conceals the tide, there is no one to inform them that the, rubbish is not all there is of it. Take up any city paper, and you will find and vertilising column of mediums, clairvoy-ants, astrologers, magicians born with a vel-for taking the many daughters of seventh aughters, occultists and mystics, etc. Me-ding the future, whom to marry, how to con-duct business, to gain love, and everything public undequainted with the teachings of spiritualism, otherwise than conclude that a public, undequainted with the teachings of spiritualism, otherwise than conclude that and the and Stock Exchange, and it is surpris-mata fortunes on the advice received. Spir-tualists feel aggrieved when have are enacted intending mediums and fortune tellers with the here of fakirs. Why should they when these "mediums" place themselves among

spiritualist should understand, that his own interest, as well as that of the Cause, impera-tively demands every scance to be under test conditions. If this is insisted on, fakirs will be of the past and the last exposure made.

conditions. If this is insisted on, fakirs will be of the past and the last exposure made. I said that the constant demand to come to the defense when such exposures were made, is most discouraging. What can be said in defense? An editor who publishes with start-ling headlines: a thrilling account of a "ma-terialization" having "phosphorescent robes," false hair and mustaches, is in no mood to accept a vindication or apology. His readers in the main are too well pleased to read a contradiction with favor. He would not be pleased with the statement that a thousand deceptions do not weaken a single genuine manifestation, any more than the seizure of a man with pockets filled with false coin, would prove that there is no gold or silver, or mint where they are stamped. With such conditions before us, the abso-lute necessity is apparent, of something cen-tral and tangible to represent the belief, knowledge and aims of Spiritualism to the world. Is this crowd of pretenders to repre-sent the great Cause? If so, then every self-respecting Spiritualist must stand isolated and alone, and be held responsible for that only, which he individually advocates! Those who belleve, yet stand in the shadow of church influence, will be slow to become

only, which he individually advocates! Those who believe, yet stand in the shadow of clurch influence, will be slow to become identified with a movement in which they are liable to such humiliation, and more potent will be the attraction of the liberal churches and organizations, when spiritual belief offers no bar to membership. There is one supreme way for Spiritualists to free themselves and their Cause from all these obstructions and give the world an au-thorinative statement of what they believe and what they propose. There must be an expression of the whole.

expression of the whole. That means an organization, for only in that way can the whole be represented. From the beginning, through all this half century, this has been felt to be a necessity and at-tempts made to organize the incoherent forces, but the way was not made ready. It has been repeatedly said, that if the spirit-world desired such an organization, it would come.

come. The spirit-world does want such an organi-zation and it came ten years ago as the Na-tional Spiritual Association. Its rise and

LEONA COY.

Here's a hug and a kiss for sweet Baby Coy; I'm glad she's a girl instead of a boy, For I are a Cupid with arrow and bow, And girls often miss in shooting you know. And while she is taking aim at my heart, I'll tup her gently with my faithful dart; Then away I'll by through sky so blue, And leave her to guess who loves her true.

HAROLD JENNE.

I'll give an honest penny, For your thoughts, Harold Jenne, For truth to tell, I hope they are of me. For although I'm far away, My love wanders where you stay, So I ask you now my Valentine to be. I have loved you long and well; Just how long I dare not tell;— Darte I hope that some day you'll be mine? Don't forget to send back word By a letter or a bird, To your loving, ever loving Valentine.

GAYLON CUY.

Oh, Gaylon, Gaylon, why so shy! I can see your laughing ere, I can hear your voice so sweet, When your lessons you repeat: And I long to tell you how, I before your heart now bow. Gaylon, Gaylon, fovo me dear, Or my heart will break, I fear.

ALICE NUTALL.

Oh Valentine, sweet Valentine, My heart is thine, forever thine "Tis not alone that you are fair, For truth to tell, I do not care. For truth to tell, I do not care. I see your spirit's winsome grace, Shine through the intervening space, That cuts my life and yours in two, And know full well your heart is true. And down to See Cove Lodge this day, I send the love I've stored away For Alice, maiden loved most dear By those who know her far and near.

Now Capid, Cupid, with your arrow. Conquer all the hearts you see, Put them into Love's wheel barrow, Bring them safely unto me.

my bank the presses true, but the commination balance way given of an an article presses confort in the severe loss I have had of the several several several several several several "Boon After this presses" epirit messages was made known, I obtained one. Having no effit for its use, I was obliged to wait for the right modium. At tast I found a reliable person, under whose tonch on a first trial the disk arways to and fro. and the second time was dense still more readily." Price file, securely packed in box and sent by mail post-paid. Full directions. NOTIOE TO RESIDENTS OF CANADA AND THE PROVINCES, - Under existing postal arrangements be-tween the United States and Canada, PLANCHENTES can-not be sant through the mails, but must be forwarded by express only as the purchaser's express. For sale by BANNER OF LIGHT PUBLISHING OO.



QUOTATIONS FROM THE INSPIRED WRITINGS

ANDREW JACKSON DAVIS, SELECTED AND EDITED BY DELLA E. DAVIS, M.D.

DELLA E. DAVIS, M.D. A Compend of the remarkable teaching's contained in thirty volumes written by the "Foughteepsie Seet" under the inspirations of the Summer-Land while in the Superior Condition. The world cannot but be grateful to Mir. Dr. Davis for ber successful compliation. "Sitarnos" is the whole body of teachings in a beautiful form. "Starnos" is an elegant little volume for a present. It is a bouquet of beautiful thoughts. It contains hundreds of brief sentiments, maxima, norsis, rules for life's guidance, and embodies the teachings of the New Age. It is finely printed and beautifully bound. As a birthday gift, or for a holiday present, nothing can be more appropriate than "Starnos".

Starnos." Price, in fine cloth, 50 cents; extra fine, gilt edge, 75 cents

MAXHAM'S MELODIES.

Also Six Posma

an't shut the door between	Sweet somewhere Old melodies You never can tell
ns, mother	We shall not pass this way again If all who hate would love us Solitude
the land beyond the beautiful hands	A good time now When the wife has gone
alting yond weary the waiting	The stingy man's fate Don't look for the flaws Be careful what you say
y mother's beautiful hands to beautiful land to angel life	And so goes the world Oasties in the air
finite Father a angel band doth ;watch o'er me	An bonest man The angel child

In close covers. Single copies 15 cents. For sale by BANNER OF LIGHT PUBLISHING CO.